

ORALITY AND ORAL LEARNERS 口语文化与口语学习者

TRAINER'S OUTLINE 培训者大纲

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INTRODUCTION 介绍

Divide into groups of 3-4 and read the following passage from *Making Disciples of Oral Learners*. After reading the passage in your small groups, discuss the following questions.

- 1) What factors contributed to Dinanath's frustration in his ministry?
- 2) What changes did he make and why do you think they had such a significant impact on his ministry?

将受训者分成 3-4 人的小组，阅读下文“口语学习者的门徒培育”，然后讨论以下问题。

- 1) 什么因素导致迪纳内 (Dinanath) 对他的事工感到沮丧和困惑？
- 2) 他做了哪些改变？你认为这些改变对他的事工有哪些重大的影响？为什么？

ORALITY CASE STUDY 口语学习案例

Pastor Dinanath of India tells his story of ministry among his people:¹

I was saved from a Hindu family in 1995 through a cross-cultural missionary. I had a desire to learn more about the word of God and I shared this with the missionary. The missionary sent me to Bible College in 1996. I finished my two years of theological study and came back to my village in 1998. I started sharing the good news in the way as I learnt in the Bible College. To my surprise my people were not able to understand my message. A few people accepted the Lord after much labour. I continued to preach the gospel, but there were little results. I was discouraged and confused and did not know what to do.

¹ Making Disciples of Oral Learners (International Orality Network: Lima, CO, 2005), 2-3.

But then Pastor Dinanath's story takes a major turn:

In 1999 I attended a seminar where I learnt how to communicate the gospel using different oral methods. I understood the problem in my communication as I was mostly using a lecture method with printed books, which I learnt in the Bible school. After the seminar I went to the village but this time I changed my way of communication. I started using a storytelling method in my native language. I used gospel songs and the traditional music of my people. This time the people in the villages began to understand the gospel in a better way. As a result of it people began to come in large numbers. Many accepted Christ and took baptism. There was one church with few baptized members in 1999 when I attended the seminar. But now in 2004, in six years we have 75 churches with 1350 baptized members and 100 more people are ready for baptism. The account described in the first part of Pastor

Dinanath's story is not an isolated instance. The gospel is being proclaimed now to more people than at any other time in history, yet many of those are not really hearing it. Unfortunately, most evangelical leaders do not realize the magnitude of the problem. Those affected by it include the 4 billion oral communicators of the world: people who can't, don't, or won't take in new information or communicate by literate means. Oral communicators are found in every cultural group in the world and they constitute approximately two-thirds of the world's population! Yet we are not communicating the gospel effectively with them. We will not succeed in reaching the majority of the world unless we make some crucial changes.

Ironically, an estimated 90% of the world's Christian workers presenting the gospel use highly literate communication styles. They use the printed page or expository, analytical and logical presentations of God's word. This makes it difficult, if not impossible, for oral learners to hear and understand the message and communicate it to others. As the ones bringing the message, it is our responsibility to communicate our message in their terms.

来自印度的传道人迪纳内 (Dinanath) 讲述了他在族人当中如何传福音的故事：²

我出生於一个印度教家庭，在 1995 年的时候，被一名跨文化宣教士带领信主得救。我渴望学到更多神的话语，并且与那名宣教士分享了我的想法。在 1996 年，那名宣教士把我送进了圣经学院。在那里我完成了两年的神学学习，1998 年我回到了自己的村庄。起初，我开始用我在圣经学院所学向族人分享福音，使我惊讶的是，他们不能明白我所讲的信息。在用了大量的工夫后，有几个人接受福音信了主。我继续传福音，但效果很小。我非常沮丧和困惑，不知道该怎么办。

但是，紧接著，迪纳内 (Dinanath) 的故事发生了一个大转变：

在 1999 年，我参加了一个研讨会，在那里我学习了如何使用不同的口语方式去传讲福音。我开始明白我传福音时的问题所在，我都是在用圣经学院里所学得书本中的内容去说教别人。研讨会结束后我回到了村庄，但这次我改变了传福音的方式。我开始用我们当地的土话，以讲故事的方式去传福音。我用我们族人的音乐编唱福音歌曲。这一次，村里的人开始渐渐地明白了福音。这样做的结果就是，人们蜂拥而至。许多人因此信主并且受了洗。在 1999 年我参加那个研讨会时，村里只有一间仅有几位受洗信徒

2 口传天下: 使口语学习者作主门徒 *Making Disciples of Oral Learners* (International Orality Network: Lima, CO, 2005), 2-3.

的教会。从那时到现在(2004年),6年当中,我们有了75间教会,1350人受洗,并且还有100多人准备受洗。

迪纳内(Dinanath)故事的第一个部分所描述的并不是一个单独的现象。现在,与历史上任何的时候相比,福音都在传递给更多的人。然而,当中许多人并没有真正听到福音。不幸的是,大多数福音派领袖没有意识到这个问题的严重程度。受此影响,世界上约有40亿口语交流者:他们不能、不会或不愿以文字的方式来接受新的信息或沟通交流。世界上每一文化族群里都有口语沟通者,他们大约占世界人口的三分之二!但是我们并没有有效地向他们传讲福音。除非我们做一些重要的改变,否则我们不能成功地接触这个世界上的大多数人群。

讽刺的是,估计世界上90%的基督徒工人是在用高深的文字沟通方式传讲福音。他们使用印刷品,或以解释说明,或以分析及逻辑方式阐述神的话语。这使得口语学习者听到并理解信息,变得困难甚至是不可能。作为信息传递的桥樑,我们有责任用他们的口语文化学习方式去传递信息。

DISCUSSION 讨论

After allowing for 5-10 minutes of small group discussion, debrief the two questions above as a group. Have several of the trainees share their reflections with the group.

针对上述两个问题进行5至10分钟的小组讨论,然后回到大组一起讨论所学到的,让几名受训者分享他们的得着。

THE URGENCY OF THE NEED TO USE ORAL APPROACH 需要使用口语途径的迫切性

Between 70% and 80% of the world, 4-5 billion people, are considered oral learners. Almost all of the unengaged, unreached people groups that remain in the world fall into this category of people.

在全世界70%至80%的人口中,有40-50亿被认为是口语学习者(1990 / 2000年数据?)。目前世界上仍存在的福音未触、福音未及的群体,几乎都是属于这一类型的人群。

However, the vast majority of cross-cultural missionaries are trained and educated in highly literate societies, and therefore, frequently use highly literate means of evangelism, discipleship, and church planting. Examples of this are logical presentations of the gospel, bible studies and forms of church that predominantly include didactic teaching, and leadership training that relies heavily on lecturing, writing, and test-taking.

但是,绝大多数跨文化服事者都是在识字程度较高的社会接受培训和教育的,因此经常使用识字程度较高的方式来传福音、培育门徒和植立教会。这样的例子包括:逻辑性文字的福音表述、查经班、教会的模式等——主要包括严重依赖讲课、写作和考试的教导式教学和领袖培育。

DEFINITION OF ORAL LEARNER AND ORAL CULTURES 口语学习者与口语文化的定义

By “ORAL LEARNERS” we mean those people who learn best and whose lives are most likely to be transformed when instruction comes in oral forms. They are people who either can’t, won’t or don’t acquire new information using literate means. Oral learners transmit their beliefs, heritage, values, and other important truths by means of stories, proverbs, poetry, chants, music, dances, ceremonies, and rites of passage. Cultures which predominantly use these forms of communication are called “ORAL CULTURES.”³

所谓“口语学习者”，是指当以口语形式进行教学时，那些人学习得最好，且生活最有可能被改变。他们是不能、不会或不愿使用文字的方式获取新信息的人。口语学习者通过故事、谚语、诗词、歌谣、音乐、舞蹈、礼仪等来传达他们的信念、传统、价值观和其他重要的哲理。主要使用这些交流形式的文化被称为“口语文化”。

Being an oral learner does not necessarily mean that one is illiterate. Some people are oral learners because of their limited education. Those people may not read or write at all, or they may read with difficulty. However, many oral learners can read to varying degrees, but prefer learning by oral means. If their culture is traditionally oral, they may still frequently prefer to learn through oral methods even if they themselves are highly literate and educated.

身为口语学习者并不一定意味着他是文盲。但是，有些人是因着教育程度有限而成了口语学习者，这些人可能有阅读困难，或根本不会阅读和书写。然而，许多口语学习者在不同程度上能够阅读，但更喜欢通过口语方式来学习。如果他们的文化是口语传统文化，那么即使他们本身具有很高的教育水平，他们仍然可能更喜欢通过口语的方式学习。

Furthermore, for the gospel to take root in the majority of the people and to see a movement, the church planter must use methods that are reproducible amongst the majority, not the minority who may have varying degrees of literacy.

再者，为了使福音在大多数人中扎根并看到一场福音运动，教会植立者必须使用该群体中大多数人可复制的方法来进行福音工作。

COMPARATIVE EXAMPLES OF MINISTRY USING ORAL METHODS 口语方式与其他方式的事工案例对比

EVANGELISM: LOGIC BASED METHODS VS. STORYING METHODS

传福音：“偏向逻辑思考的方式”与“故事叙述的方式”

Many missionaries were led to faith using methods such as The Four Spiritual Laws, Romans Road, or other logic-based methods such as a scientific argument for God. While these were valid methods in their own cultures, they learn that their new, host culture is an oral culture and discover these methods are generally ineffective.

许多海外福音工作者是通过“四个属灵定律/原则”、“罗马路”之类的工具，或其他偏向逻辑思考的方式如以科学论证关于神的事等而信主的。尽管这些工具和方式在他们自己的文化中是有效的，但他们了解到他们所去服事的当地民族文化是一种口语文化，从而发现这些工具和方式通常都没那么有效。

³ Making Disciples of Oral Learners, 4-5.

Therefore, they have adapted their evangelism methods to use individual testimonies, tell the story of Creation to Christ, or form pre-discipleship groups that discuss stories from the Bible in order to lead people to Christ. They have found strategies such as these to be far more effective when ministering in oral cultures.

因此，他们顺应当地情势所需改用了以个人见证、叙述创造到基督的事迹、学习圣经故事的小组等方式来传福音，引导人们信主。他们发现这种口语途径，在口语文化服事中更为有效。

DISCIPLESHIP: TRADITIONAL PREACHING VS. CHRONOLOGICAL STORYING

门徒培育：“传统式讲道”与“历史顺序式故事叙述”

Many groups of missionaries, unaware of the need for an oral approach, disciple people and teach the Bible using traditional preaching and teaching methods. Though sometimes people nod in agreement, many of the main points are missed or misunderstood by their audience.

许多海外福音工作者团体，没有意识到使用口语途径的必要性，而使用传统的讲道和教学方式来教导圣经及培育门徒。尽管这些福音工作者所教导和培育的人们有时会点头认同，但这些被教导和被培育的人们却往往抓不到或误解了许多重点。

However, through a chronological presentation of God’s word using stories using oral communication skills and techniques, they are able to vividly portray the nature and character of God, the sinful condition of humans, the grip Satan has on this world and the redeeming solution to man and woman’s predicament found in Jesus Christ. By introducing a new “story” by which to interpret the world around them, a biblical worldview is instilled and understood amongst the new believers.

然而，以历史顺序式呈现神的话语，通过口语叙述、口语沟通技能和技巧，福音工作者能生动地描绘神的本质和属性、人的罪恶败坏、撒但对这世界的辖制，以及耶稣基督对人类困境的救赎方案。通过引入一个新的“故事”解释了他们所处的世界，一个圣经的世界观在新信徒中被教诲并领悟。

CHURCH PLANTING: PROFESSIONAL, EDUCATED CHURCH PLANTERS VS. LOCAL BELIEVERS PLANTING CHURCHES

教会植立：“受过良好教育的专业教会植立者”与“本地信徒植立的教会”

Like in the example of Dinanath we read, many local church leaders are extracted from their culture and trained using literate means. As a result, they return to their home culture, and simply reproduce what they learned while away.

就像我们在迪纳内的例子中所读到的，许多口语文化群体的教会领袖都是从他们自身的文化中“被抽离出来”送到另一个文化中去接受文字书写方式的培训。结果，当他们回到了自身的文化群体时，就直接复制了外出时所学到的知识。

By contrast, many church planters who now use oral methods to share the gospel and to disciple and train people, have seen churches multiply in towns and villages. Using reproducible oral methods, local believers are empowered to make disciples regardless of their level of formal education. As those believers share their faith and continue to grow, they are able to lead others to faith. As a result of using these reproducible methods, churches multiply primarily through the work of local believers under the mentorship of outside church planters.

相比之下，许多现在使用口语方式分享福音、培育门徒的教会植立者，看到教会在乡镇和农村中倍增繁衍。使用可复制繁殖的口语方式，本地信徒无论教育水平如何，他们都被装备和培育有能力去使他人成为主的门徒。当这些信徒分享自己的信仰并持续成长时，他们就能带领更多的人信主。由于使用了这些可复制繁殖的口语方式，教会倍增主要通过外来教会植立者辅导下的当地信徒的工作而繁衍。

LEADERSHIP TRAINING: TRADITIONAL THEOLOGICAL EDUCATION VS. ORAL-BASED LEADERSHIP TRAINING

领袖培训：“传统神学教育”与“口语方式的领袖培训”

In one particular case, seventeen local leaders, many of whom could barely read and write and some not at all, underwent a leadership training program using chronological Bible storying. At the end of the training, students mastered approximately 135 biblical stories in their correct chronological order, spanning from Genesis to Revelation. They were able to tell the stories, compose from one to five songs for each story and enact dramas about each of the stories. The teacher even gave them a six-hour “oral exam”. They demonstrated the ability to answer questions about both the facts and theology of the stories and showed an excellent grasp of the gospel message, the nature of God and their new life in Christ. The students quickly and skillfully referred to the stories to answer a variety of theological questions.

在一个特殊案例中，有 17 位当地领袖接受了“历史顺序式圣经故事叙述”的领袖培训，其中有许多人对阅读和书写有一定的困难，有些人甚至完全不能读写。在培训结束时，受训者按照正确的历史顺序掌握了大约 135 个圣经故事，从创世记到启示录。他们能够将圣经故事精彩讲述，并为每个故事写了 1-5 首诗歌，且将每个故事编制成戏剧演出。培训者甚至给了他们六小时的“口试”。他们证实了有能力正确地回答圣经故事的内容和神学问题，并很好地把握了福音的信息、神的本质和属性，以及他们在基督里的新生命。这些受训者迅速且熟练地引用了正确的圣经故事，回答了各种神学问题。

ADVANTAGES TO USING AN ORAL APPROACH 使用口语途径的优势

- 1. An oral approach allows for the Word of God to be available to more unreached peoples.**
Amongst oral-preferred learning unreached people groups, the majority of people can only learn new truths through hearing stories, either recorded or retold. If we desire to catalyze movements amongst these people, God’s Word must be made available to all of them in a way they can understand.
- 1. 口语途径允许更多福音未及群体接触到神的话语。**
在口语学习偏好的福音未及群体中，大多数人只能通过听故事（录音或现场讲述）的方式来学习新的知识和真理。如果我们希望在这些群体中促发福音运动，神的话语必须以他们能够理解和学习的方式向他们展现。
- 2. An oral approach helps avoid syncretism.⁴**
Syncretism occurs when people blend beliefs from their previous worldview with beliefs from their Christian worldview. This primarily occurs when they have not entirely understood these new Christian beliefs to which they have been exposed. One reason they tend to misunderstand is when

⁴ Ibid., 30. .

these truths are not introduced to them in way that makes sense to them. Therefore, using a culturally appropriate, oral strategy tends to increase their level of understanding which then decreases the likelihood of syncretism.

2. 口语途径有助于避免混合主义。

当人们将其原有世界观的信仰与基督教世界观的信仰融合在一起时，就会产生混合主义。这主要是因为他们没有完全理解所刚接触到的基督教信仰。容易使他们误解的原因之一是这些知识和真理没有以他们所能理解的方式传递给他们。因此，使用切合文化的口语途径往往会增加他们的理解水平，从而降低混合主义的可能性。

3. An oral approach is more effective in reproducing disciples.⁵

By using an oral approach, everyone in an oral culture, not just the educated and literate, has the ability and tools to make disciples. To say it another way, leading and discipling others is not limited to a select few. Therefore, using an oral approach allows for disciples to reproduce more naturally without unnecessary obstacles.

3. 口语途径在门徒繁殖上更有效。

通过口语途径，在口语文化中的每个人，不仅是受过良好教育和识字的人，都可以拥有培育门徒的能力和工具。换句话说，带领和培育他人并不局限于受过良好教育和识字的少数人。因此，使用口语途径可以使门徒们更自然地繁殖，免去不必要的障碍。

⁵ Ibid., 40.