PERSPECTIVES
Developer
Manual

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Perspectives Developer Manual 1.5

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1. Perspectives: An Introduction

A. The Story of Perspectives

Perspectives refers to a course of study about Christians joining with God to pursue His global purpose throughout history to evangelize and bring transforming blessing among all peoples.

The Summer Institute of International Studies

The course was the creation of Ralph D. Winter. The beginnings of the course go back to Winter's observations of the hundreds of young people at Urbana '73 who expressed their interest in becoming missionaries. To help these young people make well-informed decisions about mission endeavor, in the summer of 1974 Winter put together a credit-bearing course called the "Summer Institute of International Studies (SIIS). The SIIS course called upon several different mission professors to blend their teaching to provide a basic introduction to God's global purpose with a special emphasis on completing the task of world evangelization amidst every people group. The SIIS repeated for four summers.

Lausanne

The historic Lausanne Congress on World Evangelization served to unite evangelicals to define and to complete the task of world evangelization in a way unlike anything since perhaps the 1910 Edinborough gathering of mission leaders. Ralph Winter's address, "The Highest Priority," is still recognized as one of the most definitive presentations at that historic gathering. Perhaps indicative of the same paradigm-shaping force was the use of the word "Evangelization" (a task to be completed) instead of "Evangelism" (an activity to be done) at an event sponsored by the Billy Graham Association. Perspectives missiology is in large part a development of Lausanne missiology. The spirit of cooperation and shared vision engendered by the Lausanne congress provided the environment in which the *Perspectives* course has flourished.

The Institute of International Studies

In 1978, Ralph and Roberta Winter founded the US Center For World Mission. An important part of the USCWM was the SIIS course which was expanded to a full semester of classes and called the Institute of International Studies (IIS). There were four parts to the IIS, Biblical, Historical, Cultural and Strategic. The curriculum leaned heavily on a course developed by Ralph and Roberta Winter called Understanding World Evangelization. One of the textbooks for that curriculum was a compendium called *Crucial Dimensions on World Evangelization* edited by Winter, C. Peter Wagner, Arthur Glasser, and Paul Hiebert. The IIS course ran with some success every semester using a symposium of professors and speakers.

IIS by Extension: Perspectives

In the spring of 1980, an IIS class was conducted by extension at Penn State University. It was a great success, giving direct rise to Caleb Project and other long-lived expressions of mission commitment. During the planning before this course, a team of volunteers and USCWM staff was formed to revise the IIS curriculum into a format that would be better offered by extension. Many people served on the team that developed the curriculum, among them D. Bruce Graham, Darrell Dorr, Jay Gary. The person who led the efforts of the curriculum development team was Steve Hawthorne. Winter gave the course the name *Perspectives on the World Christian Movement*. The curriculum consisted of a reader by the same name co-edited by Winter and Hawthorne, and a study guide authored by Hawthorne. These materials were released at Urbana '81.

Residential courses continued at the USCWM in Pasadena. Extension courses multiplied because of the determination to train coordinators to conduct courses in their locales. Jay Gary and others designed a coordinators manual and workshop to enable the course to be offered in many places at once by extension. Many hundreds of coordinators have been trained using approaches first tested at Penn State in 1980.

The Explosive Growth
Since 1981 the *Perspectives* course has been offered throughout the year at extension sites around the world. Over 65,000 people have taken this course in North America alone, with over 12,000 alumni in New Zealand, Australia, the Philippines, and other countries. *Perspectives* is also available in Spanish and Korean, and other translations are in progress.

Undergraduate and graduate credit is available through schools such as Trinity International University and other cooperating institutions. *Perspectives* is also offered online and by correspondence. In addition, over 100 schools use the *Perspectives* Reader in their missions courses (over 130,000 in print).

With over 600 instructors and more than 150 locations annually, over 6000 people are exposed to course every year. Many of the students in these extension classes take the course for credit. Many more work through the material because they have heard how powerful and helpful the vision can be to shape their lives with significance.

The Third Edition
In 1999, a thorough revision was released which overhauled the readings and redesigned the study guide to be a more flexible tool. Nearly half the readings were new to the collection with many existing articles thoroughly revised. It was designed with a modular format so that coordinators could involve students with at least three different learning levels in classes using the same presenters and readings. It was also published with two different formats. The first two modules of every lesson were published as a loose-leaf binder with readings interspersed with "Guide Notes" in what has come to be called the "Notebook" version. The complete Reader was published with an accompanying Study Guide helping students through all three modules of each of the fifteen lessons.

The Fourth Edition
The Fourth Edition of the North American standard curriculum was released in January, 2009. This revision retained the same lesson structure as the previous version. The Fourth Edition Reader is the same overall length as the previous edition, but contains more articles, many of them shorter. The editors estimate that more than 20% of the Fourth Edition is new or revised. The "Notebook" version was discontinued.

The Need for Multiple Curricula
Within months of the the release of the *Perspectives* course in 1981, there were proposals for packaging the same ideas for other audiences and languages. There's no way to do justice to those efforts here, but many worthy efforts have come about bearing great fruit. Even more encouraging than the books, videos, and courses is the emergence of a league of like-minded leaders who are mobilizing for the completion of world evangelization. What they have in common is a hope that God's people will rise to great obedience in the Great Commission if they are living according to a vision of God's global purpose. That conviction that a vision of God's purpose can motivate God's people in lasting ways is why these mobilizers work at building such a vision with paradigm shaping education.

B. The Perspectives Ethos

There is a good history of productive collegial relationships in connection with the Perspectives course. Anyone who has seriously worked to do mission mobilization by education will soon recognize that this is a great task surpassing anyone's particular ministry. In order to help strengthen the partnership of such mobilizers, leaders of the IIS described what came to be called the "Perspectives Ethos." This term was invented by Ralph Winter to describe the criteria and characteristics of a larger movement of mobilizers using various resources based on the *Perspectives* course that he invented.

The "Perspectives Ethos" aims to encourage a dynamic movement based on shared vision and mission instead of devising a tightly regulated organization   . There is a place for developing curriculum which aligns with certain standards and ideas, but it may be even more important to encourage a camaraderie in pursuing the common goal of mobilizing for the completion of world evangelization.

The "Perspectives Ethos" offers points of commonality so that leaders of diverse mobilization efforts can be of help to each other as they attempt to present the ideas contained in the *Perspectives* course in an effective way in their setting.

The points of commonality:
1. Ideas and convictions
    a. Evangelical doctrinal convictions: as affirmed by the Lausanne Covenant.
    b. Missiological distinctives: a "frontier mission" vision as described in the "Core Ideas."
    c. Mobilization aims and methods: Mobilization efforts aim to mobilize Christians for active participation in mission by building vision for world evangelization and instilling values to pursue that vision. Mobilization methods involve education programs with curricula designed to be appropriate for diverse audiences and settings.
2. Values and goals
    a. Respecting diverse Christian traditions, churches and mission structures
    b. Operating education programs to serve the larger mission movement in ways that are financially sound and morally commendable.

C. The Institute of International Studies

The Institute of International Studies (IIS) created and launched the course that would eventually come to be entitled *Perspectives on the World Christian Movement*. The IIS actually pre-dates the founding of the US Center for World (USCWM) and William Carey International University (WCIU). The IIS is now an active department of the USCWM. The Perspectives Study Program (PSP) was developed to primarily serve the needs of North America. Recently, the Perspectives Global Desk has been formed to serve the increasing need to adapt and multiply the course in settings beyond North America.

The IIS carries out other educational efforts. It serves as the governing and guiding structure supporting the global extension of the *Perspectives* course. Both the Perspectives Study Program (North America) and the Global Desk operate under the auspices of the IIS. Leaders of the Perspectives Study Program (North America) and the people serving the Global Desk are appointed by the USCWM.

D. The Global Desk

Leaders of the USCWM, Wm Carey Library amd the Perspectives Study Program in the USA formed the structure of "The Global Desk" in order to respond to requests to help translate and adapt the the course in other languages and places. The purpose of the Global Desk is to encourage and support *Perspectives* study programs and mission mobilization efforts based on *Perspectives* in strategic settings beyond North America. The work of the Global Desk is accomplished by several other key leaders who are members of the USCWM as well as other mission organizations.

To accomplish its purpose, the Global Desk works to:

1. Serve as a reference point and clearinghouse for inquiries about what plans and programs are underway. Respond to leaders seeking to initiate *Perspectives* study programs and mission mobilization efforts based on the *Perspectives* course in their regional or linguistic or denominational setting.
2. Increase communication and interaction between leaders who are serving *Perspectives* study programs or mission mobilization efforts based on the *Perspectives*. The Global Desk aims to help increase communication by
   a. coaching, encouraging, exchanging ideas and experiences.
   b. facilitating a voluntary reporting.
   c. supporting a website for the exchange of reports and ideas and for promoting Perspectives Family curricular resources.
   d. publishing occasional reports and bulletins.
   e. convening occasional gatherings designed to equip leaders and move ahead strategically as a global movement.

E. The Perspectives Family

At a gathering of Perspectives initiators and developers in Amsterdam in April, 2003, someone remarked, "It seems like we are something like a 'Perspectives family'!" That expression seemed to hang in the air. It's come to stick to the movement. It serves well to describe a relational reality as well as an apt description of the array of diverse curricular resources which seek to adapt and translate the *Perspectives* course.

1. The Perspectives Family:
An array of related resources

The Perspectives Family is a collection of curricular resources which are designed to mobilize Christians for the completion of world evangelization. The designation of "Perspectives Family" is a recognition than the curriculum is in step with the overall vision and hope of the Perspectives course. It does not necessarily mean that the course is a version of Perspectives. There are two kinds of curricula recognized in the family:

a. Standard Curriculum. This designation refers to the course entitled *Perspectives on the World Christian Movement*. The English language version, published by William Carey Library is the first Standard Curriculum. However, other language versions which are either direct translations *Perspectives on the World Christian Movement* or those which have been recognized by the Global Desk as expressing all of the Core Ideas and most of the Key Content in other settings or languages can also be designated Standard Curriculum. This means that most Standard Curricula will be relatively lengthy, as is the original *Perspectives* course. Only recognized Standard Curricula may use the name "Perspectives" to in course titles or promotion efforts.

b. Specialized Curriculum. Many courses have been developed which use portions of the material from *Perspectives on the World Christian Movement*. When recognized by the Global Desk as adequately expressing many of the Core Ideas, developers are invited to refer to their curriculum as part of the Perspectives Family. Inclusion in the Perspectives family does not mean that the word "Perspectives" may be used as part of the title or in a significant way in promotion efforts. The recognition does mean that the resource is listed and promoted with other Perspectives family resources. Inclusion in the Perspectives Family is of course voluntary. Many existing curricula which have been developed for particular audiences or derived from adaptations of the *Perspectives* course will be respectfully referred to as Specialized Curricula until the developers or publishers seek the Perspectives Family recognition.

2. The Perspectives Family:
A league of like-minded mobilizers

The core reality of "The Perspectives Family" is growing relationships and working partnerships growing as we pursue shared goals with common vision and values expressed by "Perspectives Family Covenant." Anyone who signs the "Perspectives Family Covenant" and continues to carry out their mobilization work in keeping with the "Perspectives Ethos" will be considered a part of the Perspectives Family.

2. A Ten Point Development Process

An aid for those just starting as well as veterans. This ten point development process began as a checklist for those seeking to initiate the *Perspectives* course in their setting. The checklist became an ongoing process instead. Because the list is more than a one-time to-do list, it should prove helpful to those who are just beginning as well as those who are veteran Perspectives developers or coordinators.

Helpful for everyone: Standard or Specialized curricula. We assume that a single curricular tool will not be adequate to accomplish the task of mobilization in your setting. This process is designed to help you find effective starting points and then the follow-on efforts you'll want to pursue to accomplish what's needed in your setting. In most settings, a Standard as well as several Specialized curricula will be needed. This development process will be helpful for those developing courses using a standard curricula format. It will be just as helpful for those who launch their efforts with an introductory or focused curriculum for specialized audiences.

Summarizing all that Perspectives leaders do to be fruitful. As we began to examine how the course has been done in different languages and countries, we began to notice some common features of effectiveness and a few common pitfalls. The most effective *Perspectives* course leaders are those who work at things beyond the transfer of missiological content. There is so much more involved than getting students together in a room to hear someone give a lecture. For example, God helps *Perspectives* course leaders accomplish amazing feat of diplomacy, drawing together the endorsement of church leaders with divergent doctrinal views and practices. *Perspectives* course leaders manage financial matters which require above average business acumen. They are educators, public relation experts, authors, editors, publishers, counselors, and much more.
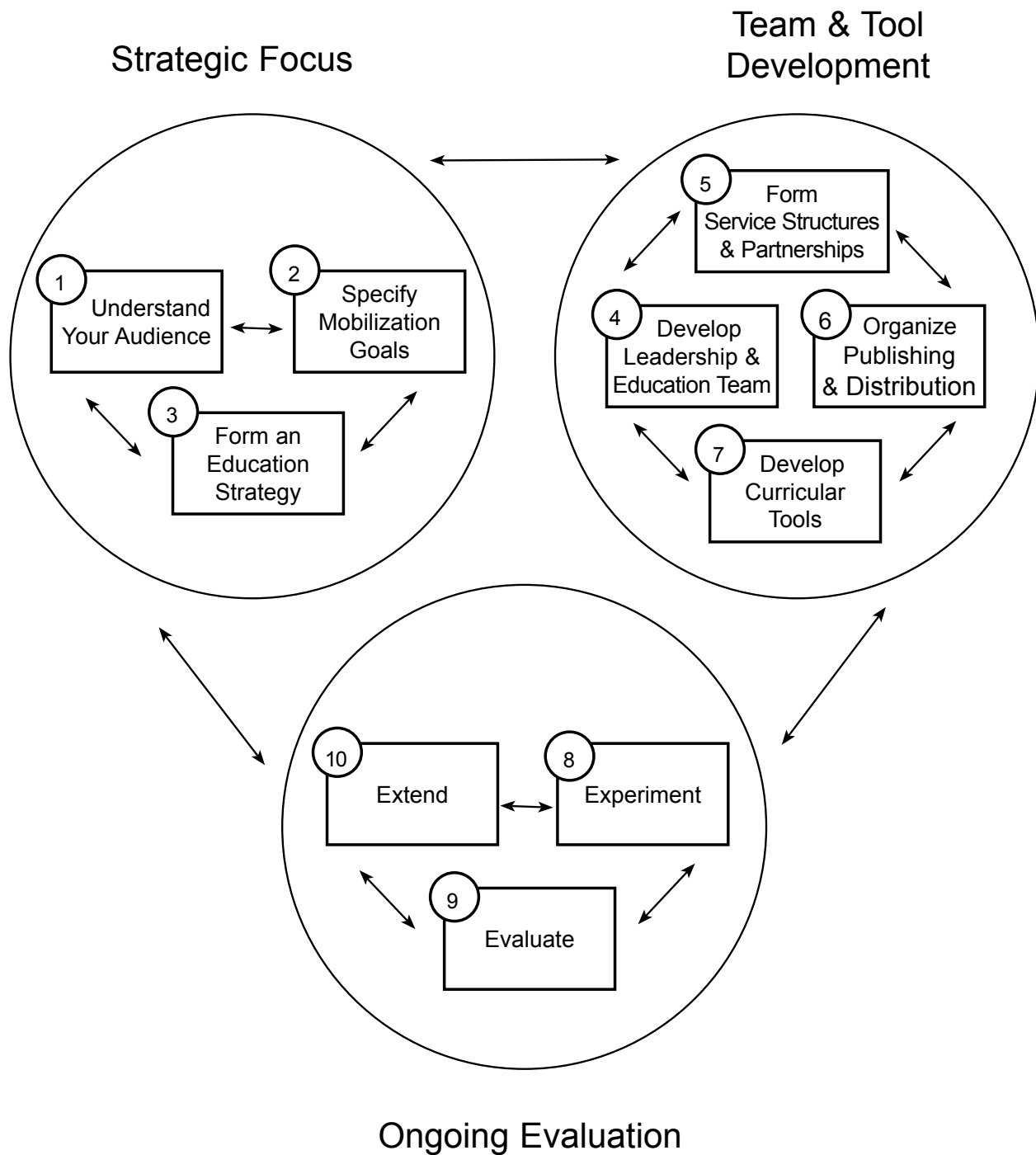
Ten items in three clusters. We usually see at least ten different points of development as Perspectives movements get underway and grow. We grouped the ten items in three larger clusters of efforts.

First, Strategic Focus. The best starting place is to shape your strategic focus. Who are you aiming to mobilize and what kind of educational strategy makes sense in light of your specific mobilization goals? If you are clear about who you are aiming to reach, how you want them to change and how you hope they will learn, you can make good progress in developing the curriculum that you need.

Next, Team and Tool Development. The best curriculum won't teach itself. Always place emphasis on bringing together and training the team of educators and facilitators. Adapting and developing curriculum is an intricate process which is sometimes best begun by getting good solutions to publishing and distribution challenges. Don't ignore the importance of cultivating the partnerships which endorse and support the effort at the same time you are developing the team and the tools.

And onward with Ongoing Evaluation. Pilot programs give you the best opportunities to make crucial adjustments. Keep watching for changes even though you may have operated successfully for years. What about other audiences in your own setting? Anything effective in your setting may be helpful for other settings. How can you position your efforts to stimulate or contribute to the efforts of Perspectives leaders in other settings?

A Perspectives Course Development Process

Strategic Focus

Team & Tool Development

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1  Understand Your Audience
2  Specify Mobilization Goals
3  Form an Education Strategy

4  Develop Leadership & Education Team
5  Form Service Structures & Partnerships
6  Organize Publishing & Distribution
7  Develop Curricular Tools

8  Experiment
9  Evaluate
10 Extend
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Ongoing Evaluation

A. Strategic Focus

1. Understand Your Audience

Key question:
Who are the people you are trying to enlist as students in the course?

Develop the course for students. Be very clear about who you are trying to reach. You'll regret trying to cut corners with a "one-size-fits-all" approach. To understand your audience focus on two things: identify your students and assess the context which determines how they will learn.

Identify your potential students

Shape your approach with clarity about the abilities, interests, and needs of your students as well as the context in which they will be learning.

Be specific first, and then be inclusive. You will never regret spending time writing out a description of your hoped-for students. Of course, you'll have different kinds of people participating, but be sure to aim at one particular kind of student. Reach them and then make whatever adaptations you can to include others. In other words, ask what kind of person should be the "bull's eye" of your target audience. Then you can better see who would be additional subgroups which you will also try to include if possible. For example, you may aim primarily at university students. They may be your "bull's eye" audience. But you will probably find that many young professionals will be interested and able to be part of a course designed for university students.

Be as clear as you can about how they read, learn, adopt new ideas, and make changes in their life goals and lifestyles. In no particular order, here are some factors worth looking at when identifying a potential audience:
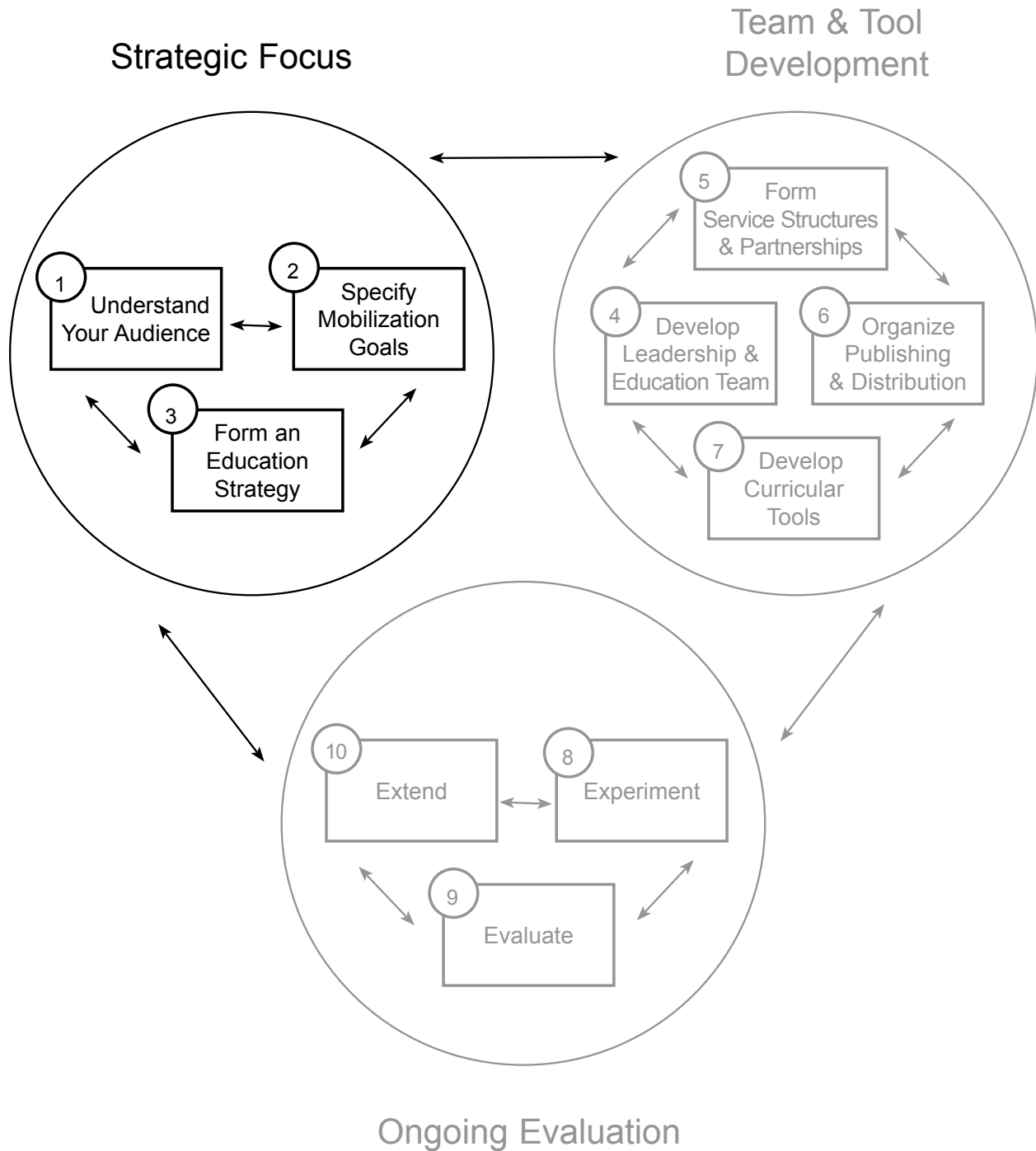
> Age range
> Gender mix
> Marital status
> Literacy: reading and writing level
> Awareness of geography, history, Bible and mission matters
> Time and schedule flexibility and limitations
> Financial abilities and limitations
> Potential influence on others
> Ability to process new ideas

Assessing the Cultural context

Every society has a cultural assumptions and practices of learning, schooling, reading and teaching.

1. **Information processing.** Find out how people generally take in world-view shaping information. It is probably not done primarily as an individual reading books.

2. **Influence and innovation.** Ask how new ideas about lifestyle may be processed and accepted. Who, in the social structure of families and/or churches, is likely to accept innovation and convey it effectively to others?

Strategic Focus

Strategic Focus

Team & Tool
Development

1 Understand
Your Audience

2 Specify
Mobilization
Goals

3 Form an
Education
Strategy

5 Form
Service Structures
& Partnerships

4 Develop
Leadership &
Education Team

6 Organize
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7 Develop
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8 Experiment

9 Evaluate

Ongoing Evaluation

3. Learning and pedagogy. To what extent are the words of a teacher held to be more authoritative than the words of an author?

4. Learning and inquiry. To what extent are people in this society able to hold particular ideas in suspension while investigating other aspects of the ideas? To what extent are people able or willing to consider alternate solutions to their problems or other theories and world view ideas?

5. Education and class. To what extent is formal education thought to be a privilege for those of a certain class bracket? Who would never consider participating because of these social assumptions?

6. Economic and financial aspects. What is the assumption about what books should cost? What is the expected price range for non-formal education opportunities? In other words, to what extent is the amount that people would be willing to pay for a class affected by cultural assumptions rather than financial realities?

2. Specify Mobilization Goals

Key questions:
What will be the outcome of the course?
How will people, churches, and mission efforts be changed?

Recruitment to the task or alignment with God?

What do we mean by mobilization? It may help to recognize two philosophies of mobilization. Some have focused on recruitment to the missionary task. Other efforts aim at a larger effort of alignment with God's purpose, which gives context for the missionary task.

Recruitment of a few to the task. To some, mobilization is a sharply focused effort to recruit new missionaries. This is, of course, a valid and important aspect of mobilization. But it leaves most Christians in a secondary role. A mission education course which is conducted as a recruitment effort usually fails to flourish as a course for everyone. Often this emphasis is carried out with a strong appeal to respond to the plight of human need (spiritual or social/physical needs).

Alignment of many with God's purpose. The *Perspectives* course has usually emphasized an effort to mobilize the entire Body of Christ to mission commitment. Mobilization is a much more general effort to help Christians live fruitful lives in God's global purpose. In the *Perspectives* course, particular in later renditions of the course, the preferred way to think about mobilization is a God-focused view: God is pursuing His mission. Mobilization describes the work of calling people to see what God is doing and to join Him in pursuing the fulfillment of God's mission. The *Perspectives* course is essentially a course about God.

Training or Mobilizing?

People have sometimes used Perspectives materials as a component of training. When this is done, the hoped-for outcomes are that students will be trained, equipped, or enabled to a level of competency in missionary work. For example: "The students will be able to communicate cross-culturally." Or: "The students will be able to plant churches among unreached peoples."

Perspectives is indeed a helpful component of a larger missionary training program. But it is wise to offer a disclaimer that it is inadequate as a mission training course when it stands on its own. Competency in missionary work is almost always developed as learning missionaries word as apprentices under seasoned missionaries.

We recommend that Perspectives material be used as it was originally designed: as a course of vision for the entire Body of Christ. It does deal with practicalities. It does not train students to be able to do anything different. It does expose them to ways that missionary work can be done well and what kind of approaches can be effective.

Set worthy goals with workable scenarios

Think through how the vision of whole churches may be slowly shifted and lifted to the hope of God's glory among the all peoples. Push your vision beyond merely influencing individuals. Articulate your goals in terms of churches. Stretch out a scenario that spans many years. Think through how potential students may become influential leaders and focus the efforts of churches and missions strategically toward completing world evangelization.

What about reaching the present generation of leaders or pastors? In some societies, this is the only way any new ideas can ever be adopted. Working with younger people as an initial strategic step can be a mistake if the new paradigm of frontier missions is perceived as a threat or dismissed as a Western intrusion. In other settings, the best thing to do is to affect the grassroots in positive ways, which will eventually shape top leadership, or end up being effective without top leaders of church structures or seminaries.

One size fits all? Develop more than one tool.

Try out the idea of developing multiple mobilization tools to affect different subsets of the church. What about children? What about pastors and mission leaders? What about respected elders? Dream about possibilities of designing simple ways for such subsets of the churches to be exposed to the information of the *Perspectives* course and to process that information and challenge in such a way that they pursue a God-given effort in God's global mission. Perhaps an introductory course can whet the appetite for more. Perhaps a standard course can provide a bulwark of mission vision for leaders and decision-makers, while a simpler overview of biblical vision can serve as an inviting paradigm shaper for a more general audience.

Responding to felt needs? Keep focused on your goals.

Designing the course for students is different than allowing what is popular for students to shape the course. Beware of responding to polls about what the students liked or thought was interesting. Keep focused on your mobilization intentions. The content of the course is usually disturbing and disruptive to the lifestyles and work of many. And this is exactly as it should be. Design the course to accomplish your mobilization goals instead of drifting on the opinions and enthusiasm of students.

3. Form an Education Strategy

Key question:
How will you design a way of learning that will help achieve your mobilization goals?

Different approaches and methods

As you become clear about your prospective students and how you want them to grow and change, you'll be able to identify the best approach to help them learn the facts and develop the vision found in the *Perspectives* course. How will these particular students best learn the different facts and ideas of the *Perspectives* course? What cultural patterns shape the way informal education takes place in their setting?

Certain cultural realities will affect the educational strategy you decide upon. For example, in some settings, the instructor is valued so highly that listeners will disregard any written work that contradicts the speaker. It's crucial to recognize world view assumptions about truth, absolutes, experimentation, exploration and problem solving and how they affect both the way people learn and how they conduct themselves in an educational setting.

Options for class sessions. Most *Perspectives* courses have relied on assembling a class of students on a weekly basis with an instructor giving a lecture. Coordinators hold everything together week by week. They usually help students interact with each other in small groups to better work through the assignments and process how the course challenges them.

Conducting weekly class sessions is certainly not the only way the material can be learned. Be creative as you consider weekend or one to three week intensive classes.

Instead of class sessions, education by extension can be done with regularly scheduled sessions between an individual student and a mentor. The mentor need not be an expert in the fields of study. The mentor need only be a willing and wise senior leader who is aware of what is in the *Perspectives* course.

Why not reading groups or discussion groups? Reading groups gather to read the text aloud and discuss what they have heard. This is particularly effective in settings of limited literacy and strong traditions of group processing of information. Where no experts or professors may be available, well-crafted discussion questions may be sufficient to help students grasp the material.

Different curricular formats and media. Publishing in book form is simple for most situations. But in other settings where security concerns call for a much lower profile, some are exploring publishing curriculum in CD or DVD format. Classroom experiences are out of the question. Instead of high-profile class sessions, small group discussions help students work through the material. No fully developed on-line curriculum yet exists, although some have experimented with using on-line learning. Lectures on video can be tedious. But if a coordinator introduces the video well and interrupts the video strategically for questions or discussion, it can be a lively and cost effective way to convey content well.

The students can be each other's best tutors. How will you enhance the discussion and interactive learning that adults prefer almost anywhere in the world?

What about testing and quizzes? Exploit them as opportunities for reinforcing what has been learned as well as assessing individual student progress.

B. Team and Tool Development

4. Develop Leadership & Education Team

Key questions:
How will you enlist and train the team who will work together to develop, serve and extend the course?

The *Perspectives* course has always been a team effort with distinct roles for initiators, coordinators, instructors and supporters. As you develop a *Perspectives* study program, you will need to see that a task force or team of people are recruited, trained and encouraged to work together to accomplish the work of mobilizing Christians using the *Perspectives* course, or materials derived from the *Perspectives* course.

An initiator works as a pioneer, introducing the *Perspectives* class, or a course based on *Perspectives*, to a country, language or geographical setting. An initiator usually aims to see that the *Perspectives* course grows and multiplies as an ongoing movement. An initiator's role of leadership is often focused on adapting or developing curriculum, pulling together the leaders of diverse churches and missions to support the course, and rallying a team that will launch the course.

A coordinator is usually focused on one class, or cluster of classes. Coordinators have done the lion's share of the labor of the *Perspectives* movement over the years. But they have not done this work alone. Almost every fruitful coordinator operates with a team.
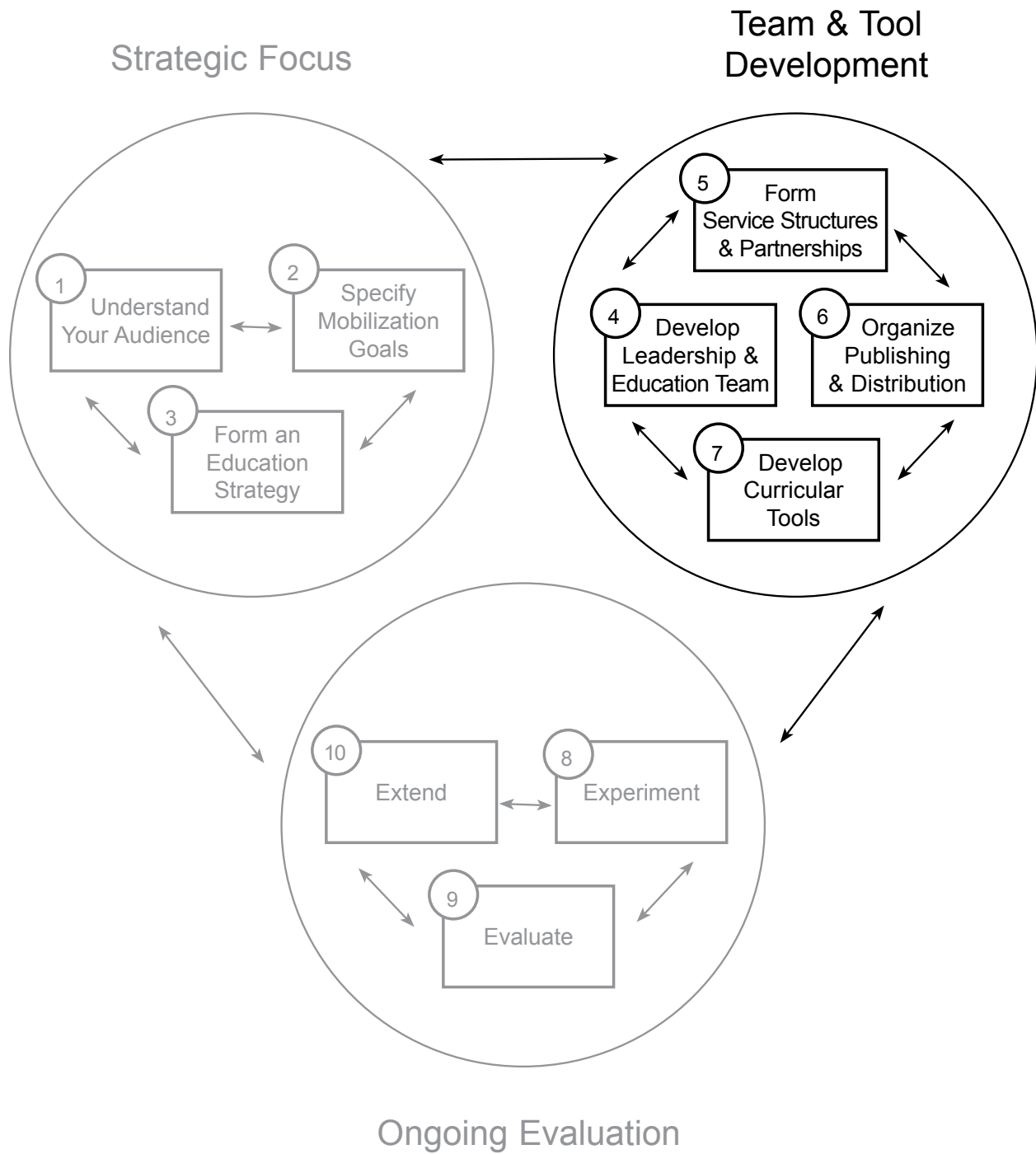
The coordinator is primarily a discipler and educator. Content is conveyed by life transfer. Curriculum will never teach itself. People who impart the values and passionate hope of God's purpose. Sometimes this role of mentor or discipler can be carried out by an instructor, but in most cases, this role is done by someone who is alongside the study group or class for every session. They have been called coordinators, facilitators, mentors, disciplers and other titles, but the role is always one of paramount importance. Work to enlist your alumni to fill this role. Or look to seasoned or retired missionaries. There are many creative approaches to enlisting these key players on the *Perspectives* team.

Task force roles. The promotion of the course, the financial affairs, and the management of classroom details can be organized any number of ways. But it's important to involve several different trustworthy people and help them work together as a team.

Endorsement and reference groups. Key leaders can be enlisted to lend you their credibility and authority. Make sure they know what you will be doing. Honor their request for how their names are to be used. Seek out a wide ranging assembly of respected Christian leaders. It's usually impossible to convene them. But it's always good form to keep them informed. Invite them to attend and participate in class in brief ways.

Curriculum development teams. Producing quality curriculum is a special project requiring dedicated visionaries, writers, editors and graphic artists. It can be wise to involve people with missiological training. You'll need people gifted and skilled in a variety of production and publishing skills.

Team & Tool Development

Strategic Focus

Team & Tool
Development

1 Understand Your Audience

2 Specify Mobilization Goals

3 Form an Education Strategy

5 Form Service Structures & Partnerships

4 Develop Leadership & Education Team

6 Organize Publishing & Distribution

7 Develop Curricular Tools

10 Extend

8 Experiment

9 Evaluate

Ongoing Evaluation

Intercessory laborers. Invite people who have a calling in prayer to pray for you and the others of your team. Ask for prayer before and during the class sessions. Supply trusted intercessors with lists of the class members so that they can pray for each student by name if they choose.

How to grow and support your team

Express appreciation to encourage your team. Most of the work of *Perspectives* courses has been done by volunteers. They are motivated to continue to labor in sacrificial, time-consuming ways by colleagues who encourage them and express heartfelt appreciation. If God is giving you a role of leadership in the process of initiating a *Perspectives* course, learn the art of Christlike servant leadership to motivate and support them.

Train to expand your team. Multiply your efforts by cultivating new class coordinators. A simple day-long training event can accomplish much in attracting new volunteers. You may not actually cover every topic or needed skill during training sessions, but you can advance the sense of ownership and fellowship in the work of mobilization.

Offer resources to your instructors. One of the great challenges of Perspectives programs is finding qualified and engaging instructors. This is even more of a challenge in many other settings. The North American Perspectives Study Program has found that taking risks with unproven speakers is worthwhile in the long run. Many hundreds of speakers have now been exposed to the course. Most of them do a fair enough job that they are invited to teach again in future classes. Take responsibility to cultivate new speakers. Respectfully offer them copies of the curriculum, particularly the portions that they will be covering. Offer resources such as PowerPoint presentations or transparencies which have been designed to convey content of particular lessons.

5. Form Service Structures & Partnerships

Key question:
How will you organize the support structure needed to sustain the mobilization effort?

While it's possible to teach Perspectives vision and values in informal ways in one's church or family, most leaders hope to communicate the Perspectives material in ways that reach many people and multiply.

Extending the course to more people and places will requre some kind of institution or organizational structure. In order to minimize the costs and administrative burdens of forming an organization, and in order to enhance the long-range endorsement and support, it's usually wise to form a partnership of existing mission agencies, churches and educational institutions.

Who is the lead partner?

The partnership can be very informal or highly structured. This is not the place to repeat all that has been learned about collaboration and partnership in mission. Each situation will present unique challenges and different players.

What about educational institutions, Bible colleges and seminaries? These institutions are wonderful partners, sometimes offering facilities or academic credit. On the other hand, when the *Perspectives* course is made to be a standard and repeating part of a seminary's curriculum, and is taught by one professor, as most courses are, the radical edge of the course is often lost. Be cautious in leaning on a Bible college or seminary as the sole supporting structure.

What about mission agencies? Agencies have often served the course very well. But in reality, the course should be conceived as something which will serve many diverse mission agencies. If the course becomes a recruiting device for one agency, or if it becomes nothing more than a component in their own training program, the broad intent of the course is often lost.

What about local churches? Churches have been the ideal setting for conducting the course in many countries. The best results unfold when the course is understood to be a multi-church affair. The course takes on a much different complexion and atmosphere if it is conducted as a component of Christian education or discipleship programs for the members of one particular church.

What about mobilization ministries? Some of the most effective partnerships are initiated by mission mobilization efforts which are focused on serving a broad range of diverse churches and mission agencies.

As you find the best way to pull together supportive partnerships, you will find that it is very difficult to outsource or delegate the administrative burden. One way to keep the administrative structure light and lean is to build it within an existing mission or church organization.

Profile and legal recognition
In many settings an organizational charter is required to conduct or to promote programs like the *Perspectives* course. Consider all the possibilities. It may be best to extend an existing organization rather than launch a new entity.

The business dimension
There are always a financial matters which needs to be handled wisely. Plan on growing slowly with a realistic budget. If you are not able to work within an existing organization, seek counsel to help establish the necessary institutional structures to carry on business.

Promotion, identity and communication
Promoting a course is more than printing brochures or making phone calls or sending out emails. In any culture there is a burden of communication and administration whenever announcements are made about a program. How will you see that queries are answered? How will you arrange for a presence on the internet? Launching a website is not nearly as difficult as maintaining and updating a website.

6. Organize Publishing & Distribution
Key questions:
Do you intend to self-publish or find a publisher for your work? Will you distribute your material/publication to anyone or only to those who have worked through your course?

Publishing
Many people confuse publishing with printing. As you can see below, publishing involves much more than just printing.

Publishing means:

        Securing permission from others if necessary
        Doing a final edit of the material
        Laying out the material
        Inserting graphics
        Designing a cover
        Determining what/how to copyright
        Securing an ISBN number if necessary
        Working with Catalog-in-Publishing if publishing in the USA
        Printing the material/working with a printer
        Paying for any printing costs
        Having the materials delivered somewhere
        Financial considerations like price of publication and shipping
        Deciding where and how to distribute the materials
        Distributing the materials/Selling the materials
        Paying royalties if necessary
        Updating material in the future
        Reprinting material if necessary
        Working with others who want permission to use your material

Even with all these requirements, many course developers opt to self-publish and are quite successful at it. However, permissions seems to be the most confusing issue for many developers since many of them use material which comes in some way from Perspectives. For this reason, there is a detailed explanation of permissions listed in the Developer Guidelines in the Perspectives Developer Manual. This should be able to answer all questions about permissions, but if there are other concerns, please contact William Carey Library at www.wclbooks.com.

In whatever way you publish your material, please plan to at least breakeven financially. Publishing can be an expensive undertaking (especially self-publishing) and sometimes developers overestimate their ability to recoup their costs through sales. Don't set your selling price before calculating the costs you expect to incur.

Distribution

The way you distribute your material is part of publishing but deserves special attention. There are essentially two ways to distribute your publication, whether or not you self-publish. The first is to sell the product for anyone to purchase. Some developers do this and find that Bible colleges and training schools purchase their inventory for their own classes. A benefit of this approach is that there is potential for faster and wider coverage. The other option is to only make your materials available to those who actually take your course. The advantage here is that you have much more control about how others might use your material. The classic example here is how the Condensed World Mission Course has been operating whereby only those who have taken the course are eligible to purchase copies of the books. An alternative to this is to selectively sell your material to those you trust will only use it the way you intend.

Also with respect to distribution is one final consideration. If you have secured permission to use material from other sources, and you eventually expand your course in foreign markets, you need to verify that you have the rights to print such material in other languages. The owner of the copyright will be able to tell you, but please ask.

7. Develop Curricular Tools

Key questions:

What curriculum and materials would best fit your audience, mobilization goals and educational strategy? Can you use existing materials? Should you develop new materials that are appropriate for your setting? How can you design effective tools?

Consider curriculum to be tools in your hands as an educator. Take responsibility to accomplish your goals by discovering or developing the tools needed for your students in your setting. Hopefully, you'll find existing tools to be effective with minimal changes. But there are many settings in which new tools are needed.

One tool is probably not enough. If you consider the multiple audiences you'll want to see participate in the course, you will probably see a place for the standard curriculum as well as one, two, or more kinds of specialized curriculum.

Specialized curricula. Quite often mobilizers find use for a short, simple sampler of the *Perspectives* course to give people a taste of the entire course. Alternately, there are some situations where mobilizers need a tool to help them extend the course for alumni in specialized ways. In most settings, mobilizers look for ways to reach children with the ideas of the *Perspectives* course. All of these are examples of the need for specialized curricula.

Standard curricula. The *Perspectives* course as published in English by William Carey Library, is considered to be the standard course. When this course is translated and adapted without significant reduction in length or change in vision, the Global Desk can recognize that curriculum as a standard curriculum.

It is obvious that most of the people who will ever be able to work through a mission vision course will work through specialized courses derived from the *Perspectives* course. If most people are well served by a specialized course, why bother with the standard curriculum at all? There is a good answer for this common question. The standard course is needed to develop a depth and breadth of missiological conviction among decision makers and leaders.

The standard curriculum aims to bring about profound changes of outlook and discipleship in the students who work through it. The *Perspectives* course aims to bring about a major paradigm shift. A paradigm is not simply a good idea. A paradigm is an all-encompassing world view. How much reading or class attendance is needed to bring about a paradigm shift? While mission challenges can be done in an evening, the far-reaching changes of vision and values require a rich and repeated exposure to the new ideas.

Derive and adapt from the standard course

Take a close look at the standard *Perspectives* course materials. Consider operating a pilot program using the standard Perspectives program in your setting so that students can help you sort out what is most engaging, practical and relevant.

If and when you decide to develop a specialized or standard curriculum for your setting, be sure to base your efforts primarily on the standard curriculum. Avoid deriving your curriculum from a curriculum which is itself three generations away from the the standard *Perspectives* course materials.

A symposium of authors. *Perspectives* course history has always used the writings of respected mission and church leaders. This is not necessary in specialized curricula. But there is enormous strength in a course that has many voices and yet the same message. For specialized curricula, there is no compelling reason to use any of the articles or authors found in the standard *Perspectives* course. It is important that developers thoroughly grasp what they are adapting.

Translating versus transculturating. "Transculturating" means more than translating the material in a mother tongue. It means conveying intended message so that listeners find the message resonating in their cultural forms. In order to "transculturate" the *Perspectives* course, it's crucial to involve authors from the continent or region of the target audience. Do whatever may be possible so that your curriculum ends up sounding as if it was a local voice and not just local words.

Be sure to recognize that the Guide Notes (as found in the Notebook version of the course, as well as the Study Guide) reflect the core of the course. It's more important to translate or transculturate the material of the Study Guide than it is to produce translations of articles from The Reader.

How to proceed? A partial checklist for curriculum development:

> Begin with understanding your students
> State your educational objectives
> Write/adapt an integrated outline.
> Select the most important articles.
> Look for authors from your region or language.
> Secure permissions and copyright
> Draft a portion of the course.
> Invite critique.
> Make needed changes and publish.

C. Ongoing Evaluation

8. Experiment

Key questions:
What has already been done and what can you learn from that?
How can you design a pilot program to test what you have developed?

Eventually, you will need to run your course for the first time. If you have thought through all of the areas mentioned above, you are probably ready to conduct a very effective class. But make the first run a key part of the development process.
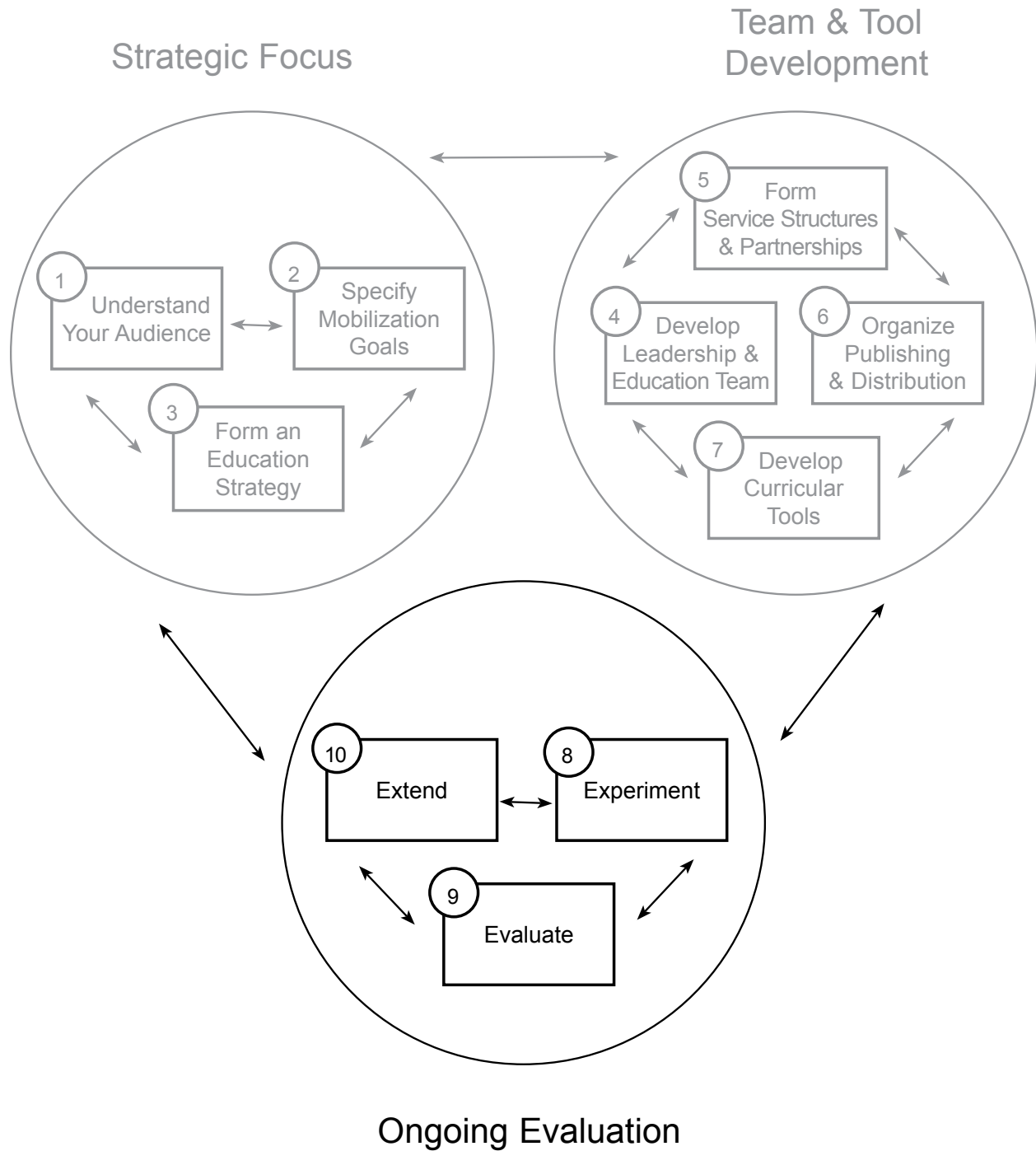
Involve everyone in the experiment. Openly evaluate as you go through the program. Assume that the next time will be different. Let the students know that they are part of a discovery process to find what works well.

Keep the pilot program small. Give yourself freedom to fail and to learn by working with a small group. Don't make the mistake of recruiting many people to take the course for the very first time you do the course. Micro-publish very small quantities of your curriculum tools. You may want to hand pick your students instead of using open promotional plans.

Learn from previous efforts. There may already have been other classes, conferences, or learning experiences which can help you evaluate aspects of your *Perspectives* course. Watch for informal classes on different topics. How are other programs structured? How much do they cost? What kind of endorsement and leadership do successful teaching efforts usually have?

Investigate reports of other attempts to operate the *Perspectives* course done previously by other mission leaders. Nevertheless, check in to these efforts to pick up useful clues about what may work well in your setting.

Ongoing Evaluation

Strategic Focus

Team & Tool
Development

1 Understand Your Audience

2 Specify Mobilization Goals

3 Form an Education Strategy

5 Form Service Structures & Partnerships

4 Develop Leadership & Education Team

6 Organize Publishing & Distribution

7 Develop Curricular Tools

10 Extend

8 Experiment

9 Evaluate

Ongoing Evaluation

9. Evaluate

Key question:
How will you evaluate the effectiveness of your course?

Have a plan for evaluating what you have done. Evaluate on an ongoing basis, not just the first time you run a pilot course.

It's of course gratifying to receive expressions of thanks and praise for the course and your efforts. But don't be fooled by the favor. You should critically examine what took place to identify the points of weakness or failure. Even more important is to be able to articulate how you may have done well, but could have done even better.

What to evaluate

Your curriculum. Which parts were most effective? Where were the gaps or points of difficulty?

While your evaluating, do some brainstorming and problem-solving.
The moment of critique can be a good time to think of possible changes. Some critique may not be very worthwhile without a positive suggestion. For example, it's quite common to hear, "You should have had a session about _____." And by the way, the whole course was way too long." What's wrong with this double suggestion? You can't make the course shorter and at the same time include more material. Always push those who suggest inclusion of material what they think should be left out. It's very rare to find someone who seriously thinks the course should be longer. Every suggestion can potentially lengthen the course.

Your educational environment. Evaluate where you conducted the course. Was it a helpful environment? Are there long

Your team. It can be tricky if you discover that important leaders or willing volunteers are part of the reason you are not accomplishing your hoped-for outcomes. Seek God and your senior advisors to help you know how to exert Christlike servant leadership.

Your instructors. In some countries it's appropriate for students to offer candid views of the credibility and effectiveness of speakers and instructors. Some do an evaluation after every session about that particular presenter. Because of different cultural patterns of respect for elders, a similar poll in some countries would get uniformly positive ratings and fail to show anything significant. Find some appropriate way of evaluating your instructors.

Different ways of evaluating

Get feedback from students. Try different ways of getting feedback and don't wait until the final session. Press students to give you more specific assessments than if they liked the course or not. Of course they liked the course. What parts were most valuable to them? Which parts were difficult or irrelevant? Some coordinators have surveyed their alumni a year or more after the course. The surveys sometimes ask about changes in lifestyle, mission giving, or direct mission service.

One indirect form of feedback from students is from those who drop out. Find out why students have dropped out without completing the course. You may discover special circumstances or you may find the workload far to challenging.

Get input or critique from your task force or support team. Have more than one session to hear the ideas and evaluations of those who have worked with you closely. Make adjustments as you go. Mid-course corrections are the only way excellence ever happens.

Invite input from speakers and other leaders. It rarely hurts to invite constructive critique from leaders who may have been involved in some way. Simply being asked will push them to think about what you are doing and why it is valuable.

10. Extend

Key question:
How can you help to extend the course to reach more people with greater effectiveness?

Consider other audiences. Closely examine who actually participated as students in your course. Were they the students you were aiming to reach? Or did you reach another kind of person? Having worked through the course either one time or many, it's always helpful to consider other audiences. Perhaps reaching them will require a simple adjustment in scheduling your class. Or it could be that you'll need to develop a distinctive curriculum and plan to reach them with the ideas of the course.

Turn students into mobilizers. Whenever the *Perspectives* course is done, students are eager to invite their friends to take the course. Help accelerate the word of mouth promotion by equipping your students with specialized curricula, such as inductive Bible study guides or videos, which summarize some of the most important points of the course. You'll have to design or adapt this curriculum from existing resources in the Perspectives Family. But few efforts could be more strategic than enabling your students to influence others.

Multiply the course. Do not plan on the course multiplying itself. Multiplying growth always requires sustaining leadership. Plan on equipping and enabling leaders with training and support. To make the most of your efforts, keep your materials and educational plans as simple and as reproducible as possible.

Be ready to help other efforts. If you are effective, others may want to learn from your experience, borrow from your materials, or adapt and translate your entire program. Already Perspectives Family course developers, coordinators, designers and mobilizers are each other's best resource. Be ready to serve other movements.

From the very start of your efforts you should keep in mind that leaders from other settings will probably find your efforts worthy of adapting. Keeping this in mind will help you keep your curricular materials as free as possible from local idioms and expressions which may needlessly limit the value of the materials for other settings.

3. Development Documents

There are a few basic documents which will help any developer. First is a set of "Development Guidelines." Next are three documents which together comprise "Content Standard Documents" which are especially pertinent for Standard Curricula. The three "Content Standard Documents" are: 1) "The Core Ideas," 2) "Key Content," and 3) "Essential Articles."

A. Development Guidelines

Regional, National, and Language "Domains"
As you work on developing a mobilization effort using education resources, you will always want to consider what other curricula or programs may bring Perspectives vision to the people in the region, country or the language that you are trying to reach.

> **Standard Curricula.** The developers of any standard Perspectives course will need to be as clear as possible about the intended audience, region, country or language that their curriculum is designed to reach. We want to stay away from establishing franchise understandings. It is hoped that clarity and charity will simplify the potentially complex matter of establishing boundaries and "domains" of influence and lead to non-competitive partnerships and understandings on a case-by-case basis. Developers should communicate with the Global Desk when it appears that standard curricula and programs may overlap in confusing ways.

> **Specialized Curricula.** Specialized courses should, by definition, be aimed to reach particular audiences or intend to extend/introduce the *Perspectives* material. Any number of specialized curricula can be used in a particular area or language. Conflicts should arise only if there are claims that one or another curriculum is the *Perspectives* course. The Global Desk is asking that the name "Perspectives," as a word used in the title, be reserved for standard curricula so that there will be minimal confusion and competition.

Security
Since the Perspectives Family is attempting to mobilize mission efforts in extremely challenging settings, one of the first aims should be to "do no harm." There are two broad areas of security concern:

> **Exposing Christians in difficult settings.** Be very careful when publishing names, stories, or case studies which might expose someone or some church in a hostile situation. Be sure that you have changed names and locations so that you do not endanger anyone.

> **Presenting difficulties for your students, sponsors and instructors.** Think through the climate of tolerance or hostility to mission matters with other senior leaders of your country or region. Will your resource be used in neighboring countries? How can you make changes that will enable others to use your resources freely? Knowing what is appropriate without being needlessly stifled by potential threats is always a tough thing to understand on your own. This is another reason to thing to form an advisory group of mission and/or church leaders to not only endorse and support your efforts, but to help you consider these issues with seasoned wisdom.

Permissions

Every course developer needs to carefully address the sensitive issue of permission to use Perspectives material. There are legal considerations, but it's even more important to conduct our affairs with utmost respect for what is right and good according to values of God's kingdom.

There is a significant difference between Standard Curricula and Specialized Curricula with respect to permissions.

Permission for Standard Curricula. Those who publish materials for Standard Curricula must sign a contract with William Carey Library. This ensures that all areas of permission are fulfilled. This is a much simpler process because the resulting publications will essentially be translations of the entire compilation of articles. Permission has already been obtained for such complete renditions. It is not required that a Standard Curriculum contain all of the articles found in the reader, but enough so that in a publishing sense, it is the same volume.

William Carey Library

William Carey Library (WCL) is the publisher of *Perspectives on the World Christian Movement* Reader, Study Guide and Notebook. WCL can be reached at:

William Carey Library
1605 East Elizabeth
Pasadena, CA 91104
1-800-MISSION
(626) 720-8210

Permission for Specialized Curricula. Because Specialized Curricula make major adaptations, or even start with entirely different materials than the English Standard Curriculum, there is a much different process to obtain proper permissions and copyrights. Permission needs to be obtained for every article from whatever publisher and/or author who holds copyright. Developers of specialized courses need to pay attention to all of the following points.

a. The title "Perspectives"

Since the word "perspectives" has been strongly associated for over twenty years with the course produced by the USCWM, the USCWM would like to ask that developers avoid using the word "Perspectives" or direct translations of that word in the title of other works without specific permission from USCWM. It is anticipated that works which are recognized as Standard Curricula including most of the content of the original *Perspectives* course will be invited by the Institute of International Studies (IIS) to use the word "Perspectives" or a translation of that word as part of its title.

b. The Outline: Biblical, Historical, Cultural, Strategic

The intellectual property rights for this structure is owned by the IIS. All developers must secure permission from William Carey Library to use this structure. An appropriate credit line must appear on the copyright page of the next publication.

c. Study Guide or Notebook guide notes

All material from the Study Guide and Notebook guide notes are copyright IIS and published by William Carey Library. All developers must secure permission from William Carey Library to use this material. Appropriate credit lines must appear along with the material.

d. Graphics in Reader, Study Guide or Notebook
All graphics are owned by the IIS, but are used. Permission must be sought to use any graphics from William Carey Library. All developers must secure permission from William Carey Library to use this material. Appropriate credit lines must appear along with the graphics.

e. Perspectives Family Insignia
This insignia is reserved only for Perspectives Family resources as designated by the IIS.

f. Cover of the Reader, Study Guide or Notebook
The covers of each of these three publications are owned by the IIS. These images are not to be used on any publication, although the IIS will consider *only* Standard Curricula on a case-by-case basis.

g. Perspectives Logo: Icosahedron shaped globe
This image is owned by the Perspectives Study Program. This image can only be used by Standard Curricula after securing permission from William Carey Library.

h. Reader articles
Certain articles are copyright IIS and published by William Carey Library. Other articles are used by William Carey Library with permission from the original publisher or author. Finally, there are a small list of articles for which WCL can not give permission to publish or to translate. For these articles, course developers may be responsible to secure permission on their own. William Carey Library is working to secure permission for these articles so that course developers in the Perspectives Family who have signed a contract with William Carey Library will not have to secure permission themselves.

1. Self-publish or use a publisher besides William Carey Library
If you self-publish or do not use WCL as publisher, you have two options to choose from, (A) or (B):

> A. Sign a contract with William Carey Library.
> This ensures that all areas of permission are fulfilled.
>
> B. Do not sign a contract with William Carey Library. You are responsible to secure permission from WCL to use any material copyrighted by IIS, and to secure permission from all publishers/authors (whoever owns the copyright) to use their material. For articles copyrighted by IIS, you must include an appropriate credit line along with the reprinted article.

2. Publish with William Carey Library
If you use WCL as the publisher, this effectively is the same as signing a contract and fulfills all permissions requirements.

Attribution

The *Perspectives* course has always used a compilation of different authors in its curriculum and a symposium of different presenters in its classes. Take care to give proper credit to the sources of the material that you use, even if you have modified or edited it significantly.

Ralph D. Winter and Steven C. Hawthorne edited the *Perspectives on the World Christian Movement Reader*. Steven C. Hawthorne wrote the *Perspectives on the World Christian Movement: Study Guide*. The Notebook is a combination of Reader articles (edited by Winter and Hawthorne) and Study Guide notes (written by Hawthorne).

All Standard Curricula should make clear reference to the original editors and authors of material as it may be appropriate. Even if material is significantly abridged, it is usually appropriate to identify the source of the ideas. Be sure to give proper credit to each of the authors of the distinctive articles.

For Specialized Curricula, course developers should consult with the IIS to determine appropriate credit terminology for material being used from Perspectives. Depending upon the amount of material used from the original *Perspectives* books, the attribution required will vary. Even if you are using the major content structure (such as, "Biblical, Historical, Cultural, Strategic"), you need to include an expression of attribution.

Course developers should keep in mind that it is appropriate in the North American publishing industry to give precise credit to the original author/editors for any work used. As Perspectives curricula are developed around the world, a similar standard should apply. The IIS can assist in this process of thinking through what is best to do in this case.

Endorsements

Perspectives on the World Christian Movement has received endorsements from many leaders around the world. These endorsements are only applicable to *Perspectives* Standard Curricula. Specialized Curricula may not claim such endorsements as referring to their work. If there any additional questions, please contact the IIS.

B. Adapting Content: Continuity and Creativity

Three dynamics are at work when we consider standards of content:

1. Continuity. In order to sustain growth with continuity, the Global Desk has offered these standards to help insure that what is done in the name of Perspectives is in continuity with the missiological purpose of the course. There is no intention of imposing tight controls or limitations upon the developers or users of the curricula. Instead, it is hoped that what happens under the name Perspectives will have a dynamic continuity across the globe, so that Perspectives students will have their collaboration in the task of world evangelization empowered by a common vision.

2. Inquiry. Perhaps the most important aspect of the Perspectives curriculum is the zeal of ongoing missiological inquiry. It is anticipated that as the Perspectives movement continues to grow, there will be new histories written helping us better understand our past, innovative and fresh approaches to the task, different ways of doing mobilization by education, and best of all, great moves of God which will help us better see the entirety of His purpose and what remains to be fulfilled. The Perspectives course consists of the insights and experiences of leaders from many generations and from all over the world. It is anticipated that the ongoing relationships among Perspectives leaders will help encourage the exchange of wisdom and experience from different parts of the world in order to increase the effectiveness of the Perspectives course.

3. Creativity. Every Standard curriculum needs to be designed uniquely to be effective in a particular setting. This is in large part a matter of contextualizing the materials in ways that dynamically address target audiences. Developers will always become their own best resources to accomplish the task of creative contextualization of the Perspectives course.

C. The Core Ideas

The core of the *Perspectives* course is a framework of ideas that serve as a paradigm of understanding for joining with God's work throughout history.

These ideas were first articulated in 1997 as a foundational reference for developing the Third Edition of the *Perspectives* course. The list began with fourteen items. It was expanded to as many as eighteen. To simplify and clarify for wider use, we've arrived at this expression of sixteen core ideas.

The core ideas are not intended to be a summation of every important truth or idea. We look to the Lausanne covenant as an expression of basic theology and missiology. This list of ideas is an attempt to identify the distinctive ideas which make the *Perspectives* course unique.

It is hoped that this summation of the vision of the *Perspectives* course will help in the development of Perspectives versions for different languages, audiences and cultures. Instead of working to translate and adapt the articles, developers can seek to build a course of study which expresses the heart of the course with different languages, styles, voices, authors, editors, publishers and supporting organizations.

The Sixteen Core Ideas

1. God initiates and advances work in history to accomplish His purpose.

2. God calls His people to join Him in fulfilling His purpose.

3. God's purpose is to bless all peoples so that Christ will be served and glorified among all peoples.

4. God accomplishes His purpose by triumphing over evil in order to rescue and bless people and to establish His kingdom rule throughout the earth.

5. The Bible is a unified story of God's purpose.

6. God's work in history has continuity and will come to an ultimate culmination.

7. The Christian movement has brought about positive social transformation.

8. The mission task can and will be completed.

9. The world's population can be viewed in terms of people groups.

10. The progress of world evangelization can be assessed in terms of church-planting movements within people groups.

11. Completing the mission task requires the initiation and growth of church-planting movements that follow social avenues of influence.

12. Completing the task requires effective cross-cultural evangelism that follows communication patterns within cultures.

13. Completing the task requires strategic wholism in which community development is integrated with church planting.

14. Completing the task requires collaborative efforts of churches and mission agencies from diverse cultures and traditions.

15. God calls His people to expect strategic sacrifice and suffering with Christ in order to accomplish His global purpose.

16. By participating in the world Christian movement, every believer can find a way to live with vital, strategic significance in God's global purpose.

1. God initiates and advances work in history to accomplish His purpose.

Expanding the idea:

God is the source of mission. Because of His abiding desire and love, God acts with intelligence, emotion and will, moving throughout history toward the fulfillment of His purposes. The Latin phrase *missio Dei*—the mission of God—has been used to describe God at work in history to accomplish what He has purposed. Ultimately mission is not a response to human need but a pursuit of divine purpose.

What this idea supports:

Christians can engage in mission activity with the vital legitimacy of knowing that their efforts contribute to the accomplishment of God's global purpose. While Christian mission invariably responds to human need, ultimately it is the reality of God's initiative and purpose that helps Christians avoid the absurdity of being self-sent by their own convictions or compassion.

2. God calls His people to join Him in fulfilling His purpose.

Expanding the idea:

God authorizes and invites invites people to join Him in mission and gives them the needed authority and power to carry out His purpose. The mission of God is always greater than the mission task He has given His people to complete. With God, His people pursue promised destiny instead of merely laboring to perform duty. God works with His people in a personal and relational way so that there is intimacy and dignity in the mission task. Even when His people fail to obey Him fully, God still pursues His purpose, sometimes even using the disobedience of His people for His purpose.

What this idea controverts:

Mission obedience is never a condition of God's covenantal love. Instead, God's call to mission is a high dignity and privilege for those who respond. God does not utilize people; instead He invites people to become more closely related to Him as they join Him in the mission venture by choosing to fully use their fully engaged intellect, emotion and will. Since mission is always accomplished in personal relationship with God, mission should not be presented as a matter of volunteerism or opportunism.

3. God's purpose is to bless all peoples so that Christ will be served and glorified among all peoples.

Expanding the idea:

God intends to bless people from every people group on earth. God's blessing brings transformation in every dimension of human life: physical, social and spiritual. As communities of people come to obey and glorify Christ, their communities experience lasting transformation. Conversely, as communities come to experience the blessing and salvation of God in Christ, God is glorified. The blessing and salvation God gives people is obviously of infinite worth. And yet the ultimate reason for blessing and salvation is for the glory and delight of God. In this sense, world evangelization is more for God than it is for people.

What this idea controverts:

Unless the outcome of mission is seen as bringing about something valuable for God, then mission is reduced to an enterprise which benefits people. If mission is understood in such a humanistic framework, then mission can easily be understood strictly as a matter of responding to human needs. Regardless of how wholistic the array of human need may be, if mission is understood in a humanistic framework, mission usually becomes a matter of mobilizing human

resources to meet human needs. Mission that is not for God is rarely seen for very long as being from God or by God. True mission is ultimately from God, through God, and to Him again.

4. God accomplishes His purpose by triumphing over evil in order to rescue and bless people and to establish His kingdom rule throughout the earth.

Expanding the idea:
God has judged and fought against evil throughout history. He will ultimately triumph over evil. The greatest stroke of judgment against evil resulting in salvation for people was accomplished in the death and resurrection of Jesus. As groups of people come to glorify and obey the risen Christ, they find that His kingdom governance brings genuine transformation and substantial measures of God's intended justice to their communities. It is this triumph over evil and the transformation of communities by Christ's effective Lordship that constitutes the blessing of the nations.

What this idea is not:
God's people are not mandated to bring an absolute end to every evil. The mandate Christ gives in this age is limited to bringing about communities liberated from evil and blessed in obedient allegiance to Christ. God will ultimately vanquish every evil at the end of the age. A war against evil is not a triumphalistic license to go on conquest against every perceived evil. God's war must be waged with God's ways of suffering with Christ in liberating service.

What this idea supports:
As Christians labor to overcome evil in all of its forms and to bring healing to the harm that it brings, they can know that they are co-working with God in His longstanding war against evil. Petitionary prayer is essentially missionary prayer because it pursues God's purpose by asking Him to intervene in order to accomplish His purpose of overcoming evil and establishing His kingdom blessing.

5. The Bible is a unified story of God's purpose.

Expanding this idea:
The most important factor in helping students form a vision and commitment to fulfilling God's global purpose is to help them see the Bible as a unified story of God's work in the world unfolding in real history. The stories and prophetic statements flow together as one unfolding drama.

What this idea is not:
This idea is not about simply finding many references to universal themes such as "all the earth" or "every creature." Nor is it a matter of finding verses referring to "the nations" in every book of the Bible. It's about a story, not about only finding repeated recurrent words or truths. It is not just a long story. It is the big story. What makes it big is that it is a story about God. This story is reflected, but not fully expressed in what has been commonly called "salvation history." It's not ultimately a story about people and how they get saved. It is a story about God, and how He brings glory and followers to Himself from all peoples.

What this idea controverts:
Without the Bible as single, unified story, we are left facing a desperate moment in a world of great need, deriving hope from trends and framing mandate around isolated biblical passages. Certainly there are commandments and examples of compassionate action. Bible verses can be used to prove the importance of any number of agendas or causes. But God's mandate is framed around what He has been and will be accomplishing throughout history. By helping students see God at work in a great, unified story, their lives and convictions can be built on a solid framework of biblical substance.

6. God's work in history has continuity and will come to an ultimate culmination.

Expanding this idea:
We do not move through chronological time as if it were random chaos. From the beginning, God is both master over and participant within His creation. The unfolding of His purpose is central to all of history. If there is continuity in history, then there can also be culmination of history. What God has promised must be fulfilled. What God has purposed He will accomplish. This is the very essence of biblical hope.

What this idea is not:
The culmination of history has a strong connection to the idea (Idea 8) that the mission task can and will be completed. However, we need to distinguish between our completing the missionary task and God bringing about the end of the age. God remains the governor of history. While there is some linkage between Christ's coming and the completion of missionary task, we must be careful not to suggest that by our actions we can somehow control history and "make" Jesus come back.

What this idea controverts:
Most students have a modified B.O.B.O. (Blink On Blink Off) view of history, in which God has only been occasionally involved. However, God's purpose is never abandoned and then restarted again. This idea frees us from the despair of thinking that God is absent or has done all that He is ever going to do.

What this idea supports:
We can honor God's work in and through previous generations. We can work with courageous humility that our efforts continue what others have done and can be continued by later generations. This idea also supports the idea that God is accomplishing more than what He has given us to complete. We can work with courageous zeal toward the things that God has promised to fulfill, but has not mandated us to complete (for example, justice for the poor, reconciliation of all peoples, an end to biological evil, and many more).

7. The Christian movement has brought about positive social transformation.

Expanding this idea:
One cannot hold the conviction that God will eventually make His people to be a blessing for all peoples and also subscribe to the common view that God's people have invariably been a curse upon the nations. God has indeed brought substantial blessing upon the societies of earth. An accurate telling of the long story of God's work through His people will point out the terrible failures of His people as well as the progressive increase of His blessing.

What this idea supports:
This idea is important when we emphasize the strategic importance of planting new churches in order to bring about lasting social transformation. This "transformational development" is essential to see how evangelism and social action can and should be integrated.

What this idea is not:
We are not trying to deny that mistakes have been made. Students must recognize that much harm has been done in Christ's name. We are not trying to say that every church will automatically or quickly transform its society.

8. The mission task can and will be completed.

Expanding this idea:
This idea is sometimes described with the single word "closure," referring to God's intention that the missionary task be done with a view to finishing it. The term "mission task" or "missionary task" refers to what Christians have been clearly mandated to accomplish in scripture. One way to state that task: to establish Christ-following movements among every people group so that the gospel is eventually proclaimed throughout every people group, giving every person an opportunity to understand the gospel and follow Christ. Most needs and opportunities can be prioritized according to how they might help complete the entire task.

What this idea supports:
The concept of unreached people groups only makes sense with the idea of closure. The world's unreached people groups are not the neediest peoples. They are the remaining peoples.

What this idea supports:
The conviction that the entire task must be completed becomes an important strategic criterion for mission leaders in allocating mission resources and deploying missionaries. This conviction is every bit as important for individual Christians and local churches to make strategic choices about lifestyle and labor in order to make their best contribution to completing the entire global task.

What this idea controverts:
Some have asserted that the missionary task is an unending effort never intended to be completed. Those who hold this view often dismiss the idea of framing the task in terms of people groups, focusing their efforts on the obviously unending task of conveying the gospel to every person.

9. The world's population can be viewed in terms of people groups.

Expanding this idea:
For the purposes of evangelization, it's important to understand how culture, social forces, language, history and other factors work together to form lasting groupings called people groups. The gospel flourishes amidst a people group, and moves with more difficulty between people groups.

What this idea supports:
Seeing the world's population as individuals, or even as countries defined by geopolitical boundaries, can be helpful for some aspects of mission. But seeing humanity as a mosaic of people groups is strategically important when analyzing the entire task of world evangelization. Since every people group will require a unique approach and strategy, it becomes important to understand distinctive features of the peoples.

10. The progress of world evangelization can be assessed in terms of church-planting movements within people groups.

Expanding this idea:
Since the mission task of world evangelization can be completed, progress toward the finishing of the task can and should be assessed in order to make strategic decisions. Church-planting movements are the best way to evangelize entire people groups. A church is defined as a group of people committed to obeying Christ. "Church-planting movements" describes the phenomenon of churches multiplying as they are given leadership and encouragement. Church-

planting movements so effectively multiply congregations that they eventually evangelize entire populations. Church-planting movements are the best beginning points for efforts that result in lasting social transformation. Because indigenous churches are able to reproduce rapidly, it is feasible to complete the task of world evangelization.

What this idea controverts:
Highlighting the primacy of the church as an evangelizing force helps students from individualistic societies recognize that evangelism does not depend so much on effective individuals as it does on the power of planting self-reproducing churches. Students from slow-growing, highly institutional churches will recognize that different kinds of churches are needed among unreached peoples.

What this idea supports:
Assessing progress toward the completion of the entire mission task is necessary in order to identify the peoples in which the gospel has yet to make a beginning and to make strategic decisions about missionary deployment. Without condemning churches of any tradition, we present the importance for vibrant, simple church-planting movements among the world's unreached peoples. Because church-planting movements are tangible realities, different mission agencies and churches can strategically co-labor to complete the entire task.

11. Completing the mission task requires the initiation and growth of church-planting movements that follow social avenues of influence.

Expanding this idea:
Students need to understand how church-planting movements spread within a people group in order to recognize, value and labor strategically labor toward that end. The most important dynamics of people movements are forces best described with the vocabulary and concepts from the field of sociology rather than anthropology. Some of these concepts–such as multi-individual group decisions and the influence of family structures–help students grasp the difficulty as well as the feasibility of starting church- planting movements.

What this idea is not:
Reviewing the basic principle doesn't mean that students are equipped to do church planting. Instead, they're exposed to the vision of accomplishing the task through church-planting movements.

What this idea controverts:
Because evangelical tradition honors the communication of the gospel message, it might seem to many students that evangelizing a people group is only a matter of effective proclamation. However, pioneer church planters actually find that their main task is to help new movements survive, and eventually thrive in their social setting. Without awareness of this practical wisdom, students might focus on matters of communication to a culture and miss the more crucial matters of conversion within culture. Without insight into the dynamics of pioneer church planting, contextualization will be seen as a matter of to contextualizing the message instead of seeing the more important matter of helping the resulting movements to grow effectively within their social contexts.

12. Completing the task requires effective cross-cultural evangelism that follows communication patterns within cultures.

Expanding this idea:
Effective communication of the gospel requires a readiness to contextualize the message in appropriate cultural forms. Wise gospel communicators make efforts to grasp world view, beliefs, values and behavior patterns of the people group they are attempting to reach. Then they

can carefully convey the truth of the gospel in ways that are persuasive and reproducible. The discipline of cultural anthropology provides most of the contributing concepts.

What this idea is not:
Reviewing the concepts related to this idea (such as finding a redemptive analogy, and communicating at a worldview level) will not provide adequate training in cross-cultural communication. The introduction may avert some the worst-case scenarios, but the main point is to expose students to the complexity and feasibility of effective cross-cultural communication.

13. Completing the task requires strategic wholism in which community development is integrated with church planting.

Expanding this idea:
Fruitful efforts of evangelization invariably integrate relief and development endeavors. Development efforts aim to help local people to mobilize local resources to meet basic needs in enduring ways. The long range fruit is for social transformation in which Christ is recognized for what He has done to bless entire communities and for His kingdom values which characterize the people known to be His followers. The integration of evangelism and social endeavors should be strategic, by which we mean that the integration is framed on a time line which positions in some strategic sequence some of the various relief, development, evangelization, and transformation efforts. The best strategic approach will sometimes call for social transformation to precede or accompany evangelization efforts. But in most situations, evangelism is essential to infuse the values of Christ's kingdom into the community.

What this idea is not:
We are not echoing the common cry for a "both-and" balance wholism. A commonplace platitude regarding a balance of evangelism and social action would say "It's not either-or, but both-and."

What this idea controverts:
Without a clear strategic integration, people involved in evangelization efforts find themselves unable to respond to the charge that they only care about people's souls. Would be practitioners can find themselves diverted from wholistic effectiveness by pouring efforts into relief efforts or offer assistance which unwittingly traps people in a debilitating dependence.

14. Completing the task requires collaborative efforts of churches and mission agencies from diverse cultures and traditions.

Expanding this idea:
The enormous diversity of Christian streams and traditions has long contributed to world evangelization. The explosive growth of non-Western Christian movements means that Western Christians will likely remain a minority until the end of the age. Many vigorous mission efforts have been emerging from non-Western churches in recent decades. This idea goes far beyond a passive recognition that many diverse efforts are at work. Students need to see the necessity and long-range wisdom of intentional collaboration and partnership, particularly between Western and non-Western missions and churches.

What this idea controverts:
It's very easy to presume that mission efforts must be initiated, funded and controlled by one's national churches and leaders. It's even easier to enter into partnerships with churches and organizations which end up diminishing overall fruitfulness in the long run.

15. God calls His people to embrace strategic sacrifice and suffering with Christ in order to accomplish His global purpose.

Expanding this idea:
God calls His people, without coercion, to fulfill His mandate in costly ways. This willing readiness to do whatever it takes to fulfill the particular assignment that God gives is best understood as joining with the living Lord Jesus in His ongoing suffering. Living for Christ and His Kingdom purpose will involve intentional sacrifice to live a lifestyle of strategic simplicity, sometimes called a "war-time" lifestyle. Accomplishing the missionary task in most people groups usually involves many years of difficult labor. Christians seeking to worship and follow Christ and to fulfill the task of evangelization in settings of hostility to the gospel will often suffer, sometimes involuntarily, but often willingly and strategically.

What this idea is not:
We do not mean to imply that a life consecrated to fulfilling God's global purpose will be a bitter, joyless struggle. On the contrary, there is great joy in living with Christ for the gospel.

What this idea controverts:
It's not unusual to find a mentality that missionary task can be accomplished quickly and easily with mass media and clever marketing techniques. Mission strategy should never begin by trying to find the easiest way. Mission can only be accomplished in the authentic life-giving ways of Christ as seen in scripture. Life-giving mission effort invariably means that whole lives are freely given. Short-term mission efforts can be very valuable components of most mission efforts. But in most settings, cross-cultural communication is essential. Such cross-cultural communication usually requires missionaries to have long-standing relationships requiring years of work.

16. By participating in the world Christian movement, every believer can find a way to live with vital, strategic significance in God's global purpose.

Expanding this idea:
Students are invited to live a "world Christians," following Christ with growing awareness and commitment to His global purposes. That discipleship should shape every area of life, integrating a believer's life around Christ's global purpose. How that vision and commitment is lived out can be done in a variety of ways. The distinction of senders (supporters or mobilizers) and go-ers (cross-cultural missionaries, located home or abroad) frees people to focus on aligning their lives with God's global purpose instead of making issues of geography and job description a primary matter.

What this idea controverts:
A general impression still remains that missions is the business of professional missionaries. Other Christians may have an interest, but feel that they have no compelling part in missions unless they become missionaries. The global culture of materialism assails and corrupts world Christian discipleship. It's unlikely that many students will succeed in integrating their lives for God's purpose without a challenge to live in a counter-cultural way.

4. The Perspectives Family

The purpose of the Perspectives Family recognition is to provide encouragement and support for those who are developing or using Specialized Curricula that are based on Perspectives while at the same time protecting the integrity and the identity of Perspectives itself. The desire is certainly not to control or regulate, but instead to collaborate, to bless, and to promote the work of mobilizers involved with the Perspectives Family.

A. Benefits of Being Part of the Family
Inclusion in the Perspectives Family makes possible the following benefits:

1. Identity as part of the Perspectives Family
Recognized resources can place the Perspectives Family insignia in the front matter (on the inside cover or on the copyright page) or with limited size on the back cover. The word "Perspectives" should not appear in the title or elsewhere on the cover. The resource must not be presented as a *Perspectives* course or promoted as a *Perspectives* course. A description should appear below the insignia in the front matter: "This resource is recognized as being part of the Perspectives Family of resources. It is not the Perspectives course, but includes much of the vision and the values of the *Perspectives* course sponsored by the Institute of International Studies."

2. Recognition on the Perspectives Global website
The Perspectives name is recognized widely with considerable favor. Perspectives Family resources will be listed on the Perspectives Global website with a brief description and information about how the resource can be obtained, used in courses, or adapted in other contexts.

3. Assistance with Perspectives Core Ideas and Key Content
The IIS will offer limited consultation to help the developers of Perspectives Family resources revise their resources.

4. Help getting permission to reprint material
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5. Networking
The Perspectives Family is not only a family of similar resources. It is a network of likeminded mission mobilizers. Developers and mobilizers using Perspectives Family resources will have limited access to each other in order to exchange ideas, reports and resources with each other.

B. How to become part of the Perspectives Family

Invitation
Developers or publishers of mission vision curriculum can apply for an invitation by contacting the Global Desk. An ideal time for application can be while the resource is still in a development stage. Submit a copy of the curriculum or a descriptive proposal about a resource in the process of being developed or published.

Review
The curriculum will be examined by the Global Desk or those designated by the Global Desk.

The criteria for review will include:
   a. The material must be designed for use as an education tool to mobilize Christians for mission involvement.
   b. It must express several of the core ideas. It must not argue against any of the core ideas.
   c. There must be proper permission and credit for all material adapted or used from any other source.
   d. It must be consistent with the tone of cooperation and hope expressed by the Perspectives Ethos.

Approval
Members of the Global Desk will decide if a particular resource should be recognized as part of the Perspectives family.

Renewal
Later editions which shift content in any significant way should be re-submitted for a review. An adaptation into another language should apply again.

C. The Perspectives Family Website

The website (www.perspectives.org/global) is part of the website maintained by the Perspectives Study Program (North America). The Perspectives Family portion of the website is being designed to support and encourage course developers and mobilizers, to enhance communication between Perspectives Family mobilizers, and to promote Perspectives Family resources.

Every Perspectives Family resource will be listed with a graphic image of the cover, a brief description of the curriculum and information about language, location and details about how the resource has been used.

The Perspectives Family website will also allow course initiators, developers and coordinators to gain access to a special forum for exchanging of ideas, resources, reports. It will be a secure area which will require a password for access.

To obtain a password contact the Global Desk at global@perspectives.org.

The first browser window shows the page at http://www.perspectives.org/global/

The *Perspectives Family* is an international community of Perspectives advocates. The Institute of International Studies (IIS), which originally created Perspectives in 1981, is part of William Carey International University and gives oversight to the Perspectives Family.

The Perspectives Family grows globally through two primary mechanisms. The first is the use of the Perspectives on the World Christian Movement course, which is called the Standard Perspectives curriculum. The second is through advocacy and advancement of Perspectives Family resources. These are resources that have been initiated by course developers, and officially recognized by the IIS, which present Perspectives in the most culturally relevant and appropriate ways. (more)

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Family Home -> Resources

Resources

Perspectives on the World Christian Movement is a dynamic course where you'll discover what God is doing around the world and consider your part in His purposes. (more)

Operation WorldView is a dynamic multimedia mission event, personalized for the local church—in order to mobilize that church for global missions. (more)

More to come!

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