

The Extension of Christward Movement

The Anotoc Story, Continued

The Role of Group Dynamics in Insider Movements

by John Kim

One of the essentials we need to grasp when we aim to see a people movement to Christ is group dynamics. (A people movement can also be an insider movement when it takes place within a religion.)

In this article I attempt to describe some features of group dynamics that are relevant to such movements.

Also, there are hindrances and areas of concern that we need to overcome in order to promote insider movements on a wider scale. Among these are socio-religious hierarchies, team dynamics between insiders and “inbetweeners,”¹ disharmony among expatriate workers, and issues of disciplining insider believers (IBs).

So, in this article, a continuation of my previous article,² we will analyze the Anotoc case for lessons that apply to insider ministry development and to the issues mentioned above.

The Story of Anotoc and Nearby Villages, Continued

More than five years have passed since I described the group dynamics involved in a people movement to Christ that occurred in a Muslim village called “Anotoc.” I would like to begin this article by sharing what I experienced in the areas near Anotoc, where movements in which new believers retain their old religious identity have continued.

Two group baptisms occurred in the years 2004 and 2005,³ following the first baptism in 2003. The first baptism was performed at the inbetweeners’ initiative, but in 2004 the baptism was partly initiated by insiders, and in 2005 it was fully initiated by insiders. Also, local leaders performed other, unreported, baptisms in their own areas. The movement had begun to flow down to the lowland areas from the mountainous Anotoc village where it began.

In one of these villages was an Islamic witchdoctor who had been working with some villagers in Anotoc village as he was also working as a farmer beside his role as a shaman. This man, named Naya, came from a lowland town at some distance from Anotoc. He participated in the baptism of 2004 and simply

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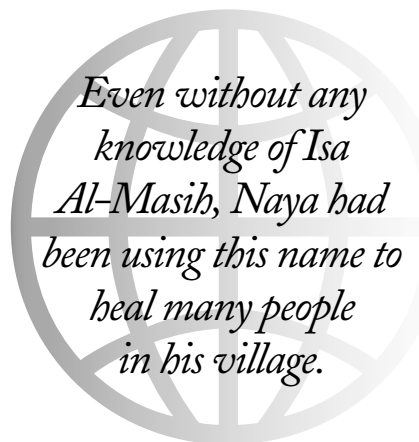
from having seen what happened in Anotoc, he began, on his own, to perform baptisms in and around his own village. At first his fellow villagers considered him a betrayer who had become a Christian. They persecuted him and even ordered him to leave the village. However, he continued to insist that he had never betrayed them and had not converted from Islam to Christianity, but just accepted Isa Al-Masih (“Jesus the Messiah” in Arabic) as his Lord and Savior. He boldly said that they should also believe in Isa as “Ruh Allah (the Spirit of God).” People got angry at what he told them and regarded it as proof that he had become a Christian. But as a result of this harsh situation, all his family members and other relatives came to the Lord.

Interestingly, as a witchdoctor, Naya had been using a spell he inherited from his father that included the name of Isa Al-Masih. One of his father’s last words to him was that he should believe in that name as the strongest power giver. Even without any knowledge of Isa Al-Masih, Naya had been using this name to heal many people in his village. As a believer he seemed to be doing similar work using the same name, but now with faith and a clear knowledge of who Isa was. As time went on, people in his village came to accept him as a strange Muslim, and gave him the name “Tukang Injil (The Gospel Technician)” as he was so skilled in using Bible passages to help people who faced difficulties.

In 2005, Naya baptized 11 of his family members at one time and he held other baptisms when he had new believers. Usually his wife baptized the women. A religious leader (ustad), named Zain, was in one baptized group, and began helping Naya. With Zain’s help, there were 70 people in the next baptism. They continued insisting that people do as Isa Al-Masih commanded in the Injil, even though they were investigated by the police and the religion department,

who were concerned that they were promoting Christianity.

A leadership training program was launched at an inbetweeners’ home at the initiative of some inbetweeners and expatriate workers. While the training was happening, many of Naya’s neighbors came and listened to what we read and shared. The meeting began with the Islamic prayer ritual called “Sholat” and was followed by the reading of Bible chapters. The insider leaders freely shared whatever they had learned with others.



Some of the neighbors who observed the meeting joined in a meal and asked many questions. One of the main questions was about the meaning of “siratal mustaqim (the Straight Way).” Muslims perform a prayer ritual five times a day and memorize the “Show me the Straight Way”⁴ verses from Al-Fatihah (the first chapter of Al Qur’an). These are verses for which there are various interpretations, but in our training, Isa Al-Masih was introduced as the only one among the 25 well-known prophets who introduced Himself as “The Way.” Many people were amazed to know this and committed themselves to The Way, including one woman who later married the inbetweeners’ nephew. The people met together and shared the Gospel with great excitement. Very positive group dynamics were at work among families and neighbors.

We—the inbetweeners and expatriate workers—were excited to see the movement develop. We also saw similar movements starting among the Bangunda people. To help, we decided to prepare a video showing IB worship and fellowship so people in different areas would know how to have fellowship as followers of Isa Al-Masih. And from this, we hoped those groups would be networked to form a bigger community.

However, serious turmoil was about to hit one of the insider ministry areas, a place where we expected to see a movement similar to that occurring in Anotoc. Some local leaders disagreed with the approach adopted by an inbetweeners leader, an expatriate worker and some local Christians who had been involved in an NGO-type ministry helping Bangunda refugees. Not long after the videos were made, the NGO-background workers approached their ministry place with an inbetweeners leader and saw a crowd and TV reporters waiting for them, who asked about their religious identities. When it was the inbetweeners’ turn, they asked him to repeat the Islamic confession of faith, “Shahada,” since he introduced himself as a Muslim. He recited the exact same phrases of the Islamic confession of faith, made a short pause, and then added, “Isa Al Kalimatullah (Isa the Word of God)” and “Isa Ruh’lah (Isa the Spirit of God).” When he made this confession the people mobbed him, screaming accusations of blasphemy. Even though some people came close to him to attack with chairs and sickles, he was mysteriously protected as their arms were unable to move. As the situation worsened, policemen arrested the believers and took them to the station.

The expatriate worker was deported and the inbetweeners was put in jail for three years. Because he was a key leader influencing many IBs, because he worked with expatriate workers in the area around Anotoc in providing training, and because of the tense situ-

ation, the expatriate workers decided it was best to leave the area, which must have been a big shock to them. After this occurred, I could not be directly involved in ministry around Anotoc for at least a year, but I heard from time to time that Naya and Zain still ministered in their areas with great passion, despite the confrontation and arrest.

The year of hibernation ended when some inbetweeners and expatriate workers decided to restart insider leadership training, but in another town. Beginning in November 2006, three-month training sessions were held on a regular basis and there was great joy among the 20 to 30 insider leaders who gathered for the meeting. They were encouraged to take the initiative in Bible reading and free discussion. I was so encouraged to know that even while expatriate workers were absent, the gospel continued to penetrate into Bangunda societies and that many new IBs met at the leaders' homes. I found there were even some third-generation leaders as a result of the Gospel's outflowing. At the third leadership meeting some participants proposed a special gathering of wives so that they could also grow spiritually and encourage one another as followers of Isa. (In the Bangunda community, wives must not be seen at gatherings for men.) We saw this proposal as evidence of a behavioral change on the part of the leaders; they were making decisions. With such encouraging progress we began to expect that an even bigger, and even community-transforming movement, could become a reality very soon.

Also at this time, an inbetweeners named Manggo was elected chief administrative leader in his village. But supporters of a rival candidate accused Manggo of trying to Christianize the Bangunda people. They brought forth several villagers who had participated in the leadership training meetings. (We recognized later what had happened. After the third training meeting, in January 2007, when they

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arrived at the bus terminal in their village after the meeting, they discovered that Naya's neighbor, a supporter of the rival candidate, had been at the meeting as a spy.) More than 15 leaders were arrested and taken to the religious authorities and to the police station. Copies of the Injil they had were confiscated as proof that they were involved in Christianization efforts.

The village leader candidates, including Manggo, in addition to Naya and other insider leaders, stood before the authorities in court. When they were interrogated, they continued to insist that they were not involved in a Christianization effort. After a long debate and interrogation, they all were released, and Manggo's new role as the village leader was made official. In court, Naya and his relatives' strong social position in the community enabled them to calm the commotion caused by supporters of Manggo's rival.

At a recent meeting, Naya expressed his unchanging desire to see an even greater movement. He said that there were about a thousand IBs in areas near his village who wanted to gather as followers of Isa. He is now leading his own fellowship of about 20 people every Friday and Sunday at his home.

Some Principles and Basic Tools

Our Foundation: We established the incarnation of Jesus as the foundation on which to base all our thinking and ministry approaches in the Bangunda context. Incarnational ministry is commonly related to missionaries' living standard in the field, but we applied it to every aspect of our field lives, including the way we communicate, how we build relationships, eating, dressing, teaching, learning, understanding and interacting emotionally with others, etc.

Mobilizing: Training to mobilize 11th hour workers was necessary,⁵ but the

traditional method of Christian evangelism often resulted in the extraction of new believers from their families and communities, which is ineffective and jeopardizes the stability of contextual ministry. We designed a training program to mobilize local long-term workers. These sessions ran intensively either for one month or for three months. The three-month session included field practice with the help of contextualized expatriate workers.

In most cases, those having a strong affinity with mainline Christian structures did not fit in well for long-term work in an insider context, but new converts and MBBs more successfully adapted and were accepted by insiders as being their kind of people. Those who settled down successfully to live with local people are called "inbetweeners." Inbetweeners are playing crucial roles in connecting insider followers of Isa with outsiders, such as contextualized expatriate workers.

Family Dynamics: As I described in my previous article,⁶ family dynamics are very important. Even though male insiders were often responsible for pushing the movements forward, we encouraged inbetweeners and insider leaders to take advantage of family gatherings by interacting with other families to which the Gospel might spread.

Leadership Training: We held insider leadership training sessions on a regular basis. These sessions included a couple of expatriate workers, several inbetweeners and IBs. We encouraged prospective leaders to take what they learned at the gatherings and apply it in their own creative ways. These sessions gave them role-models of insider leaders and examples of fellowship among followers of Isa. We paid great attention to encouraging initiative. Insiders were encouraged

to read Bible verses, meditate on what they read, talk about what they learned from the Holy Spirit, share how they would apply it and ask questions of others at the meetings. There was no fixed format, but normally the leaders led sholat before they sat together to read and meditate on the Word of God. Then, after eating together, they shared an informal time of fellowship. We encouraged them to follow Paul's example in the last verse of Acts: "Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ (28:31)."

Some IBs were sent to a CBB (Christian Background Believers) training event where the Kingdom paradigm was promoted rather than the Christendom paradigm. The reactions of the trainees depended on the speakers. When the trainers spoke in Christian terms, the insider trainees looked unhappy while the CBBs reacted with joy. However, the insider trainees responded positively to trainers who used Muslim terminology. One time, after a training session, an IB came to me quietly and whispered, "Now I realize that Isa in whom I believe is exactly the same Lord Jesus in whom these Christians believe." We held this joint training session once as a test to discover whether we could invite both CBBs and IBs if the training was held with a Kingdom perspective. We thought it good to invite them both to show our unity as members of the Body of Jesus. We wanted to testify that the Kingdom of God is beyond the typical tradition of religions in conflict. However, the trainers decided not to do it again as it confused the IBs. Instead, we encouraged them to go through a self-theologizing process within their own context.

The Expatriate Network: In order to foster insider movements, even the expatriate workers' network was crucial. Many of those who are involved in Muslim ministry don't share a similar vision but seem to take their ways from the old concept of Christendom. We

created a special training program for expatriate workers so that they would understand the remaining task and the ministry philosophies needed for it. It was similar to what we did for local indigenous people. But after years of training expatriate workers, especially Koreans, it seems we are starting to see a similar vision develop to look at insider movements from a Kingdom perspective. The expatriate workers formed a network and decided to hold regular conferences and training on how to recruit local workers. They are now involved in a cooperative partnership.



Self-Supporting: We encouraged inbetweeners to maintain a self-supporting lifestyle. Some settled down successfully within insider communities and became self-supporting, though from time to time some outside help was necessary. Expatriate workers played an important role in helping inbetweeners settle in areas near IB villages so that the Gospel could bridge to these new communities.

The Present state of Kingdom Development

It appeared that a great insider movement was about to be kindled before the NGO setback in the later part of 2005. Even though the movement seemed to be in hibernation after that happened, the movement kept being pushed forward by insider villagers such as Naya and Zain. When expatriate workers couldn't directly join activities with the IBs, these men, on their

own initiative and by their own efforts, kept the Kingdom advancing.

So, some inbetweeners continued successful ministries, but their role as a driving force seemed to be reduced due to security concerns regarding expatriate workers involvement in the ministry teams.

The inbetweeners who had been put into jail was eventually released and continues to travel around and share the Gospel with the same passion as before. The village leader, Manggo, practices his leadership as an administrative authority in his village, and other inbetweeners continue to play roles as catalysts fostering insider movements. Meanwhile, expatriate workers are moving cautiously to see even greater advances in the Kingdom, but without jeopardizing the insiders' initiative and the viability of their projects.

We are not sure what will take place among the Bangunda people in near future. However, as a pro-insider-movement worker, I sense that something is about to occur; something preceding a volcanic eruption seems to be building up underground.

Inherent Group Dynamics in the Movements

I introduced the cluster model in my previous article. A family unit is the smallest feasible cluster that can cause reorientations in surrounding clusters. Those surrounding clusters can be neighboring families, relatives or any group of people living in a similar context.

In the Anotoc case, almost all of those who joined the group baptisms in 2003, 2004 and 2005 were neighboring family units or extended families (or clans) in the village, relatives living in different areas, and people working in similar professions.

Naya, from a village some distance from Anotoc, shared the same job with some of those living in Anotoc. He was baptized in 2004 in Anotoc and in 2005 he baptized his own family

members and relatives at the same spot. All those baptisms were performed in contextually relevant ways, not as Christian events but as a necessary step for insider followers of Isa to take, and the baptisms were done in a manner similar to the Bangunda tradition of bathing in a river when they need to repent of shameful deeds. In the third group baptism in Anotoc, an ustad (Islamic teacher) named Zain was baptized with Naya's help, and since then Naya and Zain have gone throughout their villages to share the Good News about the Kingdom of God and Isa Al-Masih, and as a result they have baptized about 70 people.

Every gathering resulted in further momentum. When people gathered there was an openness so that the Gospel could flow freely throughout the group. Usually an inbetweenner from the contextualized ministry team gave a message, starting with chanted Qur'anic verses, then telling stories of key prophets and ending with the unique story of Isa Al-Masih. At the end they asked for repentance and called for baptism for those who accepted Isa Al-Masih as their Lord and Savior. In the group, those who had already been baptized encouraged those who were hesitant and confused. After the baptism, they usually performed the prayer ritual sholat as a group and shared the Word of God.

In doing so, they created a huge space for the Gospel message to flow freely. This is the inherent character of group dynamics: when the dynamics are good the Gospel can flow without any obstacles and people are much more open to hear the Good News. In the book of Acts, as we studied in the previous article, there are many cases of group dynamics at work. People often question whether all those who participate in group baptism can be regarded as really saved. Who knows except the Holy Spirit? The matter of salvation is totally the job of the Holy Spirit. But when this kind of group dynamics is at work, the Holy Spirit seems to work for the group

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so that each individual can react to the work of the Spirit in a spontaneous and cooperative way. And this, in turn, gives us many more opportunities to make people disciples for Isa Al-Masih.

Jesus gave us the Great Commission, as is written in Matthew 28:19-20: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." The key verbs are "go" and "make." We have been sent. In other words, we are to go to all nations in obedience to that key verb, "go." And when we get to the field, we should obey the next key verb, and "make" disciples among the nations. But here, interestingly, Jesus also mentions "baptizing" and "teaching." I see these things as necessary verbs in making people be disciples of Jesus. With good group dynamics, even though we don't know yet whether all of the people in a group situation are really saved, the fact is that great opportunities become available for "making disciples" by encouraging new believers to obey the teaching of baptism. This is what we attempted to do in the Bangunda field, including the areas around Anotoc.

Hindrances and Areas of Concern

There are hindrances and some areas of concern that we need to overcome in order to promote insider movements on a wider scale. Among them are the socio-religious hierarchy within the culture, team dynamics between insiders and inbetweenners, disharmony among expatriate workers, and discipling IBs.

Socio-religious Hierarchy

In the Bangunda context, there are different kinds of authorities influenc-

ing different clusters within a community. We find that clusters often vary in their natures, depending on the authority to which they give their allegiance. Among these authorities are the dukun (witchdoctor), kyai (Islamic top leader), and regional governmental administrative authorities.

Villagers facing the struggles of daily living tend to visit the dukun to solve their problems. The dukun has many formulas based upon pre-Islamic beliefs. Even though the kyai, as an Islamic religious leader, usually deals with Islamic teachings, in the folk Islam context, as in Bangunda, the dukun's role is often encroached upon by the kyai. In this situation, tensions can arise between leaders, and each may try to test the other's power. This kind of power encounter often happens even among kyais in a village or between them and kyais in a neighboring region. If such a leadership power clash happens, even the local governmental leader cannot handle the problem. Among the Bangunda people this socio-religious hierarchy needs to be understood when we attempt to focus on a specific cluster.

In the case of the NGO team setback, there was competition between different kyais during the planned governmental leader election in the district. While one kyai showed great hospitality to the team and allowed the team to do their NGO work publicly, a competing kyai was against the work. He directed the conspiracy against the movement and succeeded in halting it.

In Manggo's case, some kyais in his village actually came to suggest that he be a candidate in the village leader election. He was greatly supported by local religious leaders. However, there was another cluster around a hajj who was also a village leader candidate. This hajj was in competition with the

kyais who supported Manggo. When Manggo was elected to be the village leader, the cluster following the hajj accused him of being a Christianizer.

Socio-religious hierarchy can exist in any human society. However, when those hierarchically-formed clusters collide, the movement can be halted. This is a big hindrance when a chain reaction is about to happen throughout local clusters. This is particularly true especially when political leadership is intermingled with religious leadership, as happens in Muslim communities.

Team Dynamics between Insiders and Inbetweeners

Inbetweeners are usually trained team members cooperating with expatriate workers. Inbetweeners and expatriate workers have occasional team meetings to sharpen their vision, discuss new issues, struggles and other concerns they might be facing. For long-term work, they agree to cooperate by sharing not only vision but also resources, including manpower, finances, and ministry methodologies and tools.

Problems often arise when new IBs start to appear and the inbetweeners' role should be transferred to the insiders. Inbetweeners are not just workers cooperating with expatriate workers according to a contract they agreed to for a certain period of time. Rather, both serve as servants of God who are called at the 11th hour into God's vineyard. There are many IBs who have never had any relationship with Christian workers or believers within their societies until they meet inbetweeners. Inbetweeners also model what new life is like in Isa. In the initial stage of the movement, we desire to see teamwork between inbetweeners and potential IB leaders, so for this purpose we set up a regular gathering for training through which they can come to share the same vision and develop into a team.

I worked with two teams, both of whose members consisted of a couple of inbetweeners and several IB leaders. In Anotoc, where the movement

broke up with what happened to the NGO team in 2005, most of the leaders seemed to lose momentum in spreading the Gospel. In observing relations between inbetweeners and Anotoc leaders, I sensed something wrong. The leaders didn't have the same authority as the inbetweeners, as coworkers should, but tended to wait for the inbetweeners to make decisions. This can be understood as a sort of dependency or ill-advised directive leadership. In this situation, the team wasn't working. However, in another case, Naya and Zain really enjoyed

because of this they have high expectations for an even bigger movement.

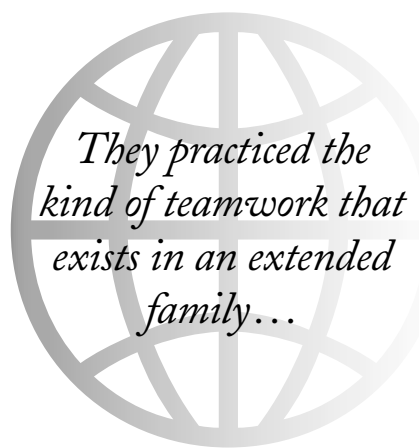
Disharmony among Expatriate Workers

Disharmony among expatriate workers appears to be a huge issue in the post-modern mission era. According to what I have observed during the last 15 years, the primary concern is the "mission paradigm." Mission paradigm is a systematic but unconscious frame of mind through which every missional effort is made and by which the legitimacy of every effort is judged. Two macro-paradigms are the *Christendom* perspective and the new *Kingdom* perspective. The former maintains a definite Christian identity, and the terms and traditions that have been well-known and understood in worldwide Christianity, while the latter tends to find equivalent terms and forms that can convey the same meanings and be readily understood within the non-Christian world. Those contradictory paradigms seem to result in different mission practices on the field.⁷

Some key areas of conflict are shown in the table below.

When a team consists of members holding such contradictory paradigms, it can experience serious disharmony.

Here is an example. There was a radio broadcasting project in the Bangunda language that involved three different groups: staff mem-



working with an inbetweeners couple, a couple who wanted to be learners as well as team members. They were not directive, but patient, even though they didn't really understand what was going on among the insiders. In doing so they practiced the kind of teamwork that exists in an extended family, and

Table 1: Key areas of conflict in mission paradigms.

Issue Area	Christendom Perspective	Kingdom Perspective
Missional Goal	Planting/Transplanting Churches	Implanting/Sowing the Gospel
Methodology & Identity	Extracting to make Christians in Christendom	Staying within their contexts as followers of Jesus
Working Epistemology	Christian positivism with cultural absolutism	Pragmatism with culturally relativistic appropriateness
Religion & Culture	Two separable entities / There is Christian culture of the Christian Religion	Inseparable complexity / There is Biblically appropriate culture in the Kingdom of God
Church	Should be planted, mostly in the form of individuals gathering in an artificial place or structure.	Pre-existing networks shared by groups of people become churches.
Mission Practice	Christianization	Contextualization

bers at the radio studio, national field workers, and expatriate workers. They agreed to contextualize the program. They all seemed to be in agreement in using Muslim-friendly terms. So, they agreed to use *Isa Al-Masih* instead of *Yesus Kristus*, the term commonly used in Christian circles. One day the name *Isa Al-Masih* was changed to *Yesus Kristus* without any consultation. The radio station's chief of staff decided to change the name because he thought the name *Isa Al-Masih* had been used long enough for Muslims to finally know *Yesus Kristus*, who gives salvation when they become Christians.

One of the typical conflicts caused by the two paradigms involves the question of where to put the priority in our mission practice. Should it be unity and fellowship among workers from different backgrounds as a manifestation of the body of Jesus, or should it be agreement on the same goal as team members? In the NGO case, the team's members had different identities; there were national Christians, an inbetweeners of Muslim identity, and a Western expatriate. The inbetweeners recognized himself as an insider and understood that the others were not. When asked to confess Shahada, he did so without hesitation, but because of the special intervention of the Spirit, he confessed who *Isa* was, too. When he went to court, some Christians were willing to help him, but he wanted to make clear his position as an insider who believed in *Isa*, so, since the question of Christianization had surfaced, he refused any assistance from Christians. Unfortunately, many insiders he knew well didn't want to become involved in the court process as they were afraid of being connected to any Christianization effort.

On the other hand, if a similar case happened in the area of Anotoc in which there were no apparent Christians on the team and the inbe-

When a team consists of members from different macro-paradigms, great attention needs to be paid to the danger of disharmony in teamwork.

tweeners were of Muslim identity, the IBs may have shown the initiative to defend themselves. The NGO team practiced networking and cooperation among the various parts of the body of Jesus, even though some had an apparent Christian identity. But the latter team consisted of all Muslim-identity followers of *Isa*. In the NGO team there was harmony among team members from different spectrums of Christianity, but they seemed uncertain about their goal; members seemed to have just decided to join a good Christian work. However, the Anotoc team did do well in encouraging strong initiative among insider members.

When a team consists of members from different macro-paradigms, great attention needs to be paid to the danger of disharmony in teamwork, which can surface among members at any time. There may be other critical issues relating to this subject, but they go beyond the scope of this article. It would be good for field practitioners and mission leaders to sit down and discuss this issue to achieve some agreement on principles to apply to the remaining missions task.⁸

The Issue of Training

Jesus commissioned us to the great task of making disciples for him (not ourselves) among all the nations. In discipleship training, leadership issues seem to take central position. In order to foster an insider movement we should bear in mind the importance of insiders taking the initiative in training rather than deferring to inbetweeners or expatriates.

Normally we tend to practice a prescribed way of leading the training, and what the expatriate or inbetweeners leaders often bring is formulated content from their own

cultural backgrounds. In this case, this formulated material cannot be used in the insiders' contexts because it is too foreign to understand, and those leaders who are trained using these materials cannot successfully use the same materials in the training they lead, so the movement can come to a halt.

There are many well-prepared packages that we often use to mobilize national workers. These may be good enough for training to mobilize national workers and to encourage them to be inbetweeners, but problems usually occur when we start to have new IBs who need discipleship or leadership training. When the inbetweeners are trained using a well-formulated program and have never experienced un-prescribed situations, their leading abilities as coordinators decline remarkably. Thus, great care needs to be taken when we think about leadership or discipleship training for IBs.

In running training sessions to recruit national workers I have found that some nationals could settle down to become inbetweeners and long-term team members. Then, when insider believers appeared, we could set up training activities for them. And this, in turn, reminded us of the importance of good group dynamics within our own expatriate and national team. With good dynamics on our team, we as a group could then invite a prospective leader group for a group-to-group meeting. In doing so, insider leaders could learn different leadership roles.

At the first meeting, each inbetweeners or expatriate worker took different roles in turn, each leading the group through sholat, chanting, reading, praying, sharing, etc. At the second meeting, we encouraged the insider leaders to set up their own roles,

which they did, and they continued from there. We didn't encourage any one leader to be dominant and we practiced the inductive way of interacting: leading, thinking, talking and studying the Bible. In order to keep a movement going, we need as many insider leaders as possible to learn good group dynamics.

Conclusion

I once worked with an international organization whose members were mostly Westerners. I enjoyed the fellowship among people of various nationalities. Enjoying the fellowship was a confirmation of our union in the body of Jesus, and the activities which I was involved in were somewhat of a continuation of the Christian experience I had had in my home country, but at the same time a foggy skepticism arose in my mind about whether this was the best way to approach the Bangunda people. It was but a matter of time before I realized that I could do nothing for the Bangunda people as long as I remained a Christian worker within Christendom.

This people-group ministry focus drove me through a paradigm shift in understanding what must be done among unreached peoples. I was beginning to understand the ideas of "People Movements to Christ within a Muslim Context" and "Insider Movements." When I started to observe group dynamics among the Bangunda people, I was convinced that God was at work in a special way that was different from the traditional way and that many field workers focusing on people groups seemed to struggle with mission paradigm issues.

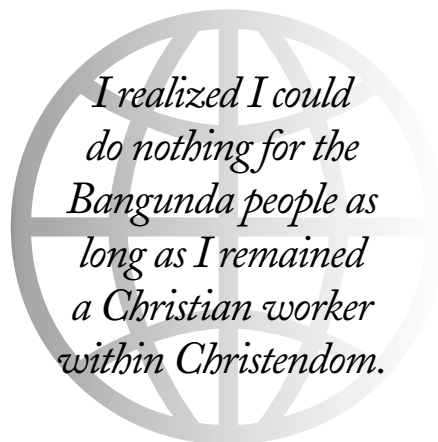
The case of the Bangunda people may give us some understanding into the kind of group dynamics that result in the free flow of the Gospel through clusters. The greatest advantage of the insider approach is the huge space that can be created to make disciples for Jesus. In

our home countries, churches invite non-believers into existing structures so that they can have the opportunity to hear the Good News. Similarly, insider movements create even more opportunities so even more people can hear the Good News. **IJFM**

(Asia Frontier Mission Initiative) has been holding an annual Asia Mission Leaders Forum (AMLF) and Asia Society for Frontier Mission (ASFM) in an Asian country. The upcoming event will be held on 27-30 Oct 2010. (You may contact John Kim at yahya_kim@hanmail.net or insidersm@gmail.com for more information.)

Endnotes

¹ Inbetweeners are those who have settled in an insider's society, originally as outsiders but striving to become like insiders. In the early stage of settling in, they may come from different ethnic and religious backgrounds and thus be regarded as outsiders, but in the end, they are accepted



by the insiders' community as being almost like them.

² Kim, John, "Muslim Villagers Coming to Faith in Christ: A Case Study and Model of Group Dynamics," in Greenlee, David, *From the Straight Path to the Narrow Way*, Authentic, 2005, 239-253.

³ Here insiders are local indigenous people living within their own cultural contexts since birth.

⁴ The whole passage is as follows: *Show us the straight way; The Way of those on whom thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.*

⁵ Naja, Ben: *Releasing the Workers of the Eleventh Hour: The Global South and the Task Remaining*. William Carey Library, 2007.

⁶ Kim, John, "Muslim Villagers Coming to Faith in Christ: A Case Study and Model of Group Dynamics," in Greenlee, David, *From the Straight Path to the Narrow Way*, Authentic, 2005, 239-253.

⁷ For an example, see IJFM 26:1 & 2, 2009, "Fruitful Practices: What Does The Research Suggest? Paradigms and Praxis" by Leith Gray and Andrea Gray.

⁸ As one of the ways to tackle with this critical issue especially among mission practitioners and leaders in Asia, AFMI