

Issue 8 Summer 2012



*A Journal for International Student Ministry in the UK*

# Mapping the Ministry in the UK

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**friends**  
INTERNATIONAL

*transforming students  
transforming nations*



## a word from the editor

My husband and I have developed the habit of taking two kinds of map with us when we holiday in a new place: a roadmap of the region (my preference), and a 1:25 000 scale Ordnance Survey map of the area (his preference). I am sure the two formats are as much a reflection of our personalities as our approaches to navigation! However, we have found that the combination of the two – big picture perspective, as well as scaled detail of local geographical features – usually gives us a fairly comprehensive means of knowing where we are going and how we can appreciate the local landscape while there.

The same two perspectives have shaped this edition of Insight. Nigel Mansfield's article on his survey of international student ministry provides the kind of 'big picture' which a roadmap provides. When Nigel first presented his findings to Friends International, many of us were daunted by the sheer volume of statistics his work involved. However the results have proved to be useful and almost prescient in providing insights into the breadth and extent of staff contact with international students arriving in the UK. Read alongside Dave Pepper's overview and comments, we hope you will find plenty of food for thought for developing your own engagement with students in your location, as well as gaining a bird's-eye view of the range of nationalities and stages of faith we encounter in the UK today.

Rebekah D'Souza's article on using film to understand the worldview of our international friends, on the other hand, is more akin to an ordnance survey map. It gives us a means by which we can begin to understand the contours and unique features of the beliefs, principles and ideologies of the individual students we befriend. Movie nights are a common feature of many students' social life, and the ideas and resources suggested by Rebekah will help give those occasions an added dimension for deepening cross-cultural friendships.

Whether you prefer the broad brush or the detailed picture, the bird's-eye view or the ground-level perspective, this ministry requires elements of each, and everything in between! May the Holy Spirit give us clear sight and wisdom as we seek both to develop strategic thinking and to deepen our love and understanding of those whom He has brought into our midst.

In Christ,  
Lynette



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# Making More of Movie Night

## Films as a tool for understanding worldviews

by Rebekah D'Souza

### Why use films?

One thing that international students in the UK have in common is that even though they come from different cultures, with different expectations and different worldviews, and they are here to further their education, they all look forward to experiencing the British way of doing things. Their perspective of Western culture is shaped and influenced by the media - by Western books, music, newspapers and specifically films. A close friend of mine once said, "All the English I can speak, I've learnt from Hollywood films." This friend grew up in India, and while English was a subject taught at school it wasn't spoken at home. Aware that she would need to be proficient in spoken English to get a good job, she turned to the most obvious solution - films. Whether she realised it or not, watching films also shaped the way she viewed the world. It shaped her expectations, her hopes, her judgements and her beliefs. It shaped her worldview.

A couple of years ago, I came from India to study in the UK. Since then I've lost count of the number of times I've been asked, by well meaning British professors and friends, what I thought of *Slumdog Millionaire* (2008). The idea that movies represent the entire culture of a particular country, though widely accepted, is not wholly correct. A film cannot showcase *all* facets of any culture, however films can provide a glimpse of how a particular culture works; and this makes them a great resource for understanding the mind-set and the background of international students.

Films can become the common asset between us. They can help us understand foreign cultures, and help international students understand our culture. You only need to mention a film to start a conversation; so if we can learn to identify different worldviews and issues in movies, we can then bring these into a discussion with international students. Thus beginning a dialogue through which we can, hopefully, present a Biblical worldview on pressing issues in the world today.

### How do we discern?

We are all guilty of viewing films only as a source of entertainment, and that is why we approach them casually. A night out at the cinema does not mean we have to disengage our minds. Films can be so much more; they are a veritable treasure trove of subtle and not-so-subtle messages. They can be used as a platform from which we can dive into various discussions based on differing worldviews, providing many entry points for the gospel.

However we do need to be careful while engaging with movies. According to Nicholas Wolterstorff, "Works of art are not simply the oozeings of subconscious impulses; they are the result of beliefs and goals on the part of the artist."<sup>1</sup> If that is true, when we watch a movie we are being exposed to the ideas, beliefs and worldviews of the filmmakers. If we're not careful, we could easily accept a message from a film without really thinking about it. Chuck Edwards explains how films can reinforce worldviews in our subconscious, "If you take in a message without analysing it, it gets tucked away until a later time when you hear another similar message. Each time this message is reinforced, it becomes a little stronger, and we become more open to it. Then, if we are confronted with a persuasive presentation of that view, we are susceptible to accepting it as the truth."<sup>2</sup> A balance needs to be maintained; we need to be open to understanding the message of the artist without necessarily accepting it, but we also need to respect the artist's work by not subverting or twisting it to make it say what we want.

Learning to identify issues in movies is not difficult, it just takes practice. Films introduce and reinforce ideas. The trick to identifying issues just might be in watching a movie with the intent to engage with it, rather than an attempt to 'switch off' from the pressures of life. That does not mean we don't watch movies just to relax, but if we train

1. Wolterstorff, Nicholas (1980). *Art in Action: Towards a Christian Aesthetic*, USA: W. M. B. Eerdmans Publishing Co.

ourselves to think critically, we'd enjoy a film even more.

### Seeking understanding

We can use the following questions as a framework to determine and understand the underlying messages in a movie.

1. What beliefs/ideas are being portrayed by the characters/filmmakers?
2. What are the obvious attitudes displayed towards questions of identity, reality, and purpose?
3. What actions/decisions do the characters/filmmakers take, based on their worldview?

If we can train ourselves to pick out important issues in the movies we watch, we can then encourage our international student friends to question their own beliefs and worldviews by discussing a popular film. Nick Pollard in his book *Evangelism Made Slightly Less Difficult* explains how we can identify worldviews and subject them to a thorough scrutiny. He calls it 'positive deconstruction' and defines it as a process that 'recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed. The aim is to awaken a heart response that says, "I am not so sure that what I believe is right after all. I want to find out more about Jesus."<sup>3</sup>

Let us look at an example. *Kung Fu Panda*, a 2008 DreamWorks Animation production, was well received by audiences all over the world. In China it was a box office hit, raking in \$16 million within the first two weeks.<sup>4</sup> Chinese critics were doubtful of a Hollywood movie based on Chinese martial arts, but they were impressed by the attention to the smallest details in the depiction of Chinese culture

in the film.

### [Warning: The description below contains plot spoilers for the movie *Kung Fu Panda*]

*Kung Fu Panda* is the story of a flabby, fat, and lazy panda called Po, who fantasizes about learning kung fu. However Po, who has been brought up by a duck, is expected to work at and eventually take on the family noodle restaurant. A bizarre turn of events leads to Po being selected as the Dragon Warrior who will save the valley and its inhabitants from the wrath of the dreaded snow leopard Tai Lung, an escaped convict. However, the town's kung fu trainer Master Shifu, a red panda, is not convinced that he is suited for the task; and the Furious Five (a snake, a crane, a tigress, a mantis and a monkey), the kung fu warriors who have been trained in the art since birth, feel cheated at the honour being bestowed

on this newcomer. Po, on the other hand, can't believe his luck and, despite the obvious odds, he is determined to stick out the harsh and gruelling regime. At the start of his training though, he is dismally pathetic, and the Furious Five decide to try and stop Tai Lung on their own. While they are away Master Shifu realises that Po is indeed the chosen one, and he does his best to believe in him and prepare him. Just when Po

has completed his training (using unorthodox methods involving steamed dumplings and food fights), the Furious Five return, injured and defeated, with a warning from Tai Lung of the approaching destruction. Po is overwhelmed by self doubt and realising what he is up against he decides to scam while he can. Master Shifu, however, convinces him to stay, promising him the secret of the Dragon Scroll that will, supposedly, give the reader unlimited power, and make him the true Dragon Warrior. Imagine their horror when they find that the Dragon Scroll is empty – and that it has been left so purposely.



2. <http://www.worldviewweekend.com/worldview-times/article.php?articleid=2524>

3. Pollard, Nick (1997). *Evangelism Made Slightly Less Difficult*, UK: Inter-Varsity Press.

4. [http://www.usatoday.com/life/movies/news/2008-07-03-kungfupanda\\_N.htm](http://www.usatoday.com/life/movies/news/2008-07-03-kungfupanda_N.htm)



So what happens next? As the plot unfolds, the true message of the movie becomes glaringly obvious – it is the lie Hollywood has been selling for a long time – he only has to believe in himself to achieve his dreams.<sup>5</sup> This lie has been swallowed whole and unquestioningly by modern society. But is that really true? What does this movie say about reality? Do I make my own reality by just believing in myself? Or is there a reality out there that exists despite what I believe? A bit more research in the art of kung fu shows that it teaches one to rely completely on one's self, on one's inner strength. Does salvation really lie within? What about the Bible's claim that salvation only comes through Christ?

This movie could be a great outreach resource to be used with your Chinese friends. We can analyse worldviews in the film following Pollard's suggestions:

1. Affirm the truth – the movie promotes the moral values of honouring your parents and teachers.
2. Discover and challenge the falsehood – is self-reliance always good? Can we save ourselves? Po despised himself so much that the brutal treatment he received from Master Shifu was preferable to just being himself. He wanted to change who he was so that he could like himself. What does that say about the world expecting us to change and conform to its standards?
3. Present the Biblical worldview - If we could save ourselves why did Jesus have to come to this earth? Just like Po needed to trust Master Shifu implicitly before he could be trained, Jesus asks us to follow Him, but in contrast, His gospel offers us salvation freely, we don't have to conform to the world's standard of success or be trained before we can be saved.

Why not think of some movies that you could watch together as a group and invite some international friends round for a film night followed by a discussion? Movies may or may not give you a direct opportunity to share the gospel, but they definitely can give you an entryway for a dialogue that might eventually lead to the sharing of the Bible's good news.

#### RECOMMENDED RESOURCES:

1. There are various Christian websites that provide resources that could help you analyse movies critically:  
[www.damaris.org](http://www.damaris.org)  
[www.bethinking.org](http://www.bethinking.org)  
[www.veritas.org](http://www.veritas.org)  
[www.summit.org](http://www.summit.org)
2. There are also several books on the subject of films and worldviews, of which *Focus: The Art of Soul and Cinema* by Tony Watkins (Damaris Publishing, 2007) is engaging, thoughtful and easy to read.

5. *Salvation lies within*, Becca Cockram <http://www.damaris.org/content/content.php?type=5&id=754>

# Mapping International Student Ministry

## An Analysis of the Friends International Countries Survey 2010

by Nigel Mansfield

When working with international students in the Glasgow area, the author often found himself asking students the usual question: *Where do you come from?*

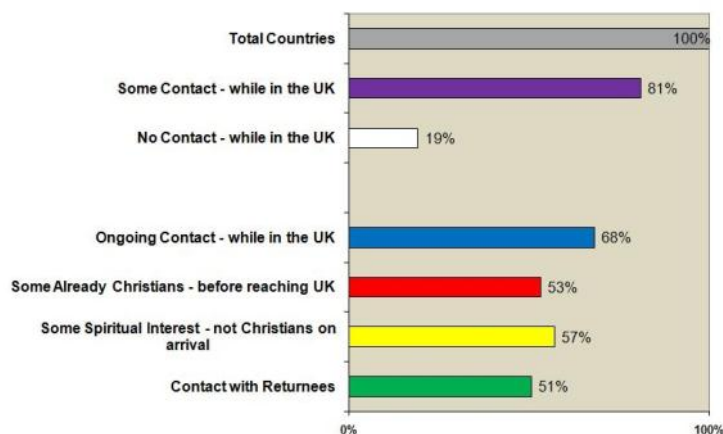
In any one year there were students from more than 50 countries. As well as appreciating social contact, there were those who showed interest in Christianity due to God's continuing work in their lives - drawn in by the wide variety of events, trips, weekends away, cafés and hospitality in homes. The wide spread of countries aroused curiosity on the full total that might be in contact with Friends International throughout the UK. When staff met Christian students, where did they come from? Which particular countries were showing interest in Christianity? Was it mainly China or Asia, or was it far wider? To what extent did students keep in touch on their return home?

This article sets out the results of a survey which necessarily involves reporting numbers, countries and percentages, which can be hard reading for some. However these figures do give empirical data on the full breadth of countries receiving international student friendship through Friends International across the UK. The hope is that it will inform our strategy, allowing us to be more effective in our ministry.

### Introduction

In the survey conducted in 2010 with 60 Friends International staff<sup>1</sup> working in 32 UK towns and cities, staff were asked what contact they had had with international students while in the UK, over the previous 3 years, from the world's countries. The questionnaire addressed five basic headings: Some Contact with Students, Ongoing Contact, Christian Students Encountered, Spiritual Interest in

**Figure 1** Staff Contact with the World's Countries



**From the world's 188 countries staff had:**  
*Some Contact with 152 countries (81% of the world)*  
*Ongoing Contact with 128 countries (68%)*  
*Met Christians Already from 100 countries (53%)*  
*Saw Spiritual Interest from 107 countries (57%)*  
*Contacted Returnees in 95 countries (51%)*

Christianity seen amongst Non-Christian Students, and Contact with Returnees. The numbers of staff in contact with a country were recorded, but *not* the number of students from that country.

For many years, the 10/40 window countries have been seen as some of the most unevangelised and unreached parts of the world. Bounded by latitudes 10 and 40 degrees north, this window has included 56 countries in Asia, Europe, Middle East and Africa. Within this window, it was found that 84% of staff had Some Contact, 73% had Ongoing Contact, 55% met Christians Already, 59% saw Spiritual Interest and 55% had Returnee Contact. It can be seen that there was actually slightly more staff contact with the 10/40 window countries than there was with the world as a whole.

1. The survey recorded the informed views of 60 respondents across 32 university towns and cities who were in direct contact with international students, the vast majority being in the UK for educational purposes, mostly for Higher Education but also as language students in a few centres. (Reported in Opportunity Magazine, Jan-Mar 2011, p.3).



## Comparisons With 2003 Survey

In a less detailed survey<sup>2</sup> conducted in 2003, also looking back 3 years, staff were found to have Some Contact with 85% of the world's countries. The surveys are compared below in **Table A**.

Close examination of Some Contact in both surveys, as shown on the opposite page in **Table 1**, reveals that the top 10 ranked countries were the same (100%), the top 25 had four out of five (80%) the same, and the top 50 had a similar pattern (84%). Some of the main changes since 2003 are shown in **Table B** below.

### No Contact

In the 2010 survey, there were 36 countries (19% of the world's countries), where there was No Contact, amounting to 2% only of world population<sup>3</sup>. The same population figure was recorded in the 2003 survey. With both surveys combined, covering a six year period, there were

just 12 countries (7% of the world) where there was No Contact, amounting to only 1% of world population, half of these countries being very small.

Furthermore, in both surveys, the majority of No Contact countries were found *not* to have English as a first or second language. Instead they spoke French, Spanish or Portuguese with a few speaking Dutch, Italian or some Slavic languages. Of the dozen countries in 2010 where English was spoken, ten of these countries had populations less than 0.75 million.

### Spiritual Interest

In the 2003 survey, staff were asked to indicate up to three of the Most Spiritually responsive countries. Due to the question being asked differently in 2010, it was not really possible to compare more than the top 5 countries. In 2003, these were China, Japan, South Korea, Taiwan and Malaysia. In 2010 Asia had much the same countries except Malaysia was replaced by Iran.

**Table A**

Some Contact (2003) compared with Some Contact (2010). <b>Top 10 countries</b>		
	<b>2003 - Some Contact</b>	<b>2010 - Some Contact</b>
<b>Asia</b>	China, Japan, South Korea, India, Taiwan, Singapore, Thailand	China, India, Japan, Taiwan, South Korea, Thailand, Singapore
<b>Europe</b>	France, Germany	France, Germany
<b>Middle East</b>	None	None
<b>Americas</b>	USA	USA
<b>Africa</b>	None	None

**Table B**

Some Contact (2010) compared with Some Contact (2003). <b>Top 50 countries</b>		
	<b>UP from 2003</b>	<b>DOWN from 2003</b>
<b>Asia</b>	Vietnam, Myanmar, Nepal	Australia, Bangladesh, Sri Lanka
<b>Europe</b>	Poland, Finland, Cyprus, Austria, Norway, Romania	Greece, Hungary, Belgium, Ireland, Sweden
<b>Middle East</b>	Iran, Saudi Arabia, Oman	None
<b>Americas</b>	Colombia, Canada	Brazil
<b>Africa</b>	Nigeria, Kenya	South Africa, Zimbabwe, Egypt, Sudan

2. In the 2003 survey, (Reported in Friends International, Annual Review 2002-03 p.4) staff were also asked about their 'Further Contact' with students. However there was insufficient match with the 2010 Ongoing Contact results to allow much light to be shed. Christian Already and Returnee issues were not included then, and the findings on Spiritual Interest mentioned 13 countries only, the top 5 being mentioned above.

3. World Population 2010 figures were taken from Jason Mandryk. Operation World. Biblica.2010.

**Table 1** Top Countries in Ranked Order  
(Top 50 only shown in each column)

	2003		2010		
	Some Contact		Some Contact	Ongoing Contact	Returnee Contact
<b>ASIA</b>					
China	1		1	1	1
India	7		2	11	11
Japan	2		4	3	3
Taiwan	7		5	2	4
South Korea	3		6	7	2
Thailand	10		6	12	11
Singapore	7		10	4	5
Malaysia	13		10	4	7
Pakistan	17		21	21	24
Vietnam			22	21	19
Indonesia	21		25	21	24
Myanmar			40		
Nepal			40		
Philippines	41		45	36	47
Australia	17			36	22
Bangladesh	31				
Sri Lanka	37			27	24
New Zealand					35
Brunei					
<b>EUROPE</b>					
France	4		6	9	11
Germany	4		9	4	5
Spain	10		13	21	24
Poland	46		15	16	24
Russia	21		16		
Italy	10		16	16	11
Switzerland	21		24	21	8
Netherlands	27		26	27	24
Czech Republ	16		29	45	17
Finland	41		29	27	19
Greece	14		29		
Austria	46		32		
Cyprus			32		
Norway	41		32	36	35
Romania	46		32	27	47
Hungary	17		42	27	35
Denmark	27		45	45	47
Lithuania			45	27	
Belgium	21		45	36	35
Ireland	27				
Sweden	41				
Slovakia				33	35
Portugal				45	
Latvia					
<b>MIDDLE EAST</b>					
Iran	21		13	8	8
Saudi Arabia			16	16	
Turkey	21		16	33	24
Oman			32		35
Jordan				33	35
Iraq				36	
Syria				50	
UAE					
Lebanon					
<b>AMERICAS</b>					
USA	6		3	14	11
Mexico	27		22	15	8
Brazil	15		26	12	16
Columbia			26	33	35
Canada	41		32	21	17
Chile					24
Peru				36	24
Guatemala					35
Argentina	37				
<b>AFRICA</b>					
Nigeria	17		10	9	24
Kenya	31		20	19	19
Ghana	35		32	45	24
Uganda	31		32	20	19
South Africa	31		42		
Libya	46		42	36	47
Malawi	46		49	36	
Zimbabwe	37		49		
Egypt	35				
Sudan	37				
Zambia				45	
Botswana					35
Cameroon					35
Sierra Leone					35
Madagascar					
Congo					
Ethiopia					
Tanzania					

From now on we consider the 2010 survey alone. Here we examine the rankings<sup>4</sup> of the top 50 countries for Ongoing Contact and Returnee Contact, referring to **Table 1**.

Ongoing Contact for the top 10 countries was not that different from Some Contact. Asia<sup>5</sup> was the same, less India and Thailand. Middle East had Iran. Europe and Africa were unchanged, and Americas<sup>6</sup> had no mention. The main changes are shown in **Table C** on the next page.

Returnees for the top 10 countries gave a slightly different list: Asia had China, South Korea, Japan, Taiwan, Malaysia and Singapore. Europe had Germany and Switzerland. Middle East had Iran. Americas had Mexico, while Africa had none. The main changes are also shown overleaf in **Table D**.

We move on to look at the results for Christian Already and Spiritual Interest, which are examined in a different way. While it is certainly useful to record staff contact with a country under the initial basic headings, which were ranked in **Table 1**, here it was seen as more useful (for 'Christian Already' and Spiritual Interest') to establish a proportion of staff contact in relation to 'Some Contact' for a country. The terminology used here was 'propensity' which is necessarily described below.

### Propensity Explained

Propensity for Christian Already = 'Christian Already Contact' / 'Some Contact' x 100%.

Propensity for Spiritual Interest = 'Spiritual Interest Contact' / 'Some Contact' x 100%.

The advantage of propensity is that comparison can be made to a common base for both high and low number staff contact countries. For example, the survey recorded Germany as 'Some Contact = 30 staff' and 'Spiritual Interest = 15 staff'. Therefore Propensity for Spiritual Interest = 15 / 30 = 50%. For Pakistan 'Some Contact = 22 staff' and 'Spiritual Interest = 11 staff'. Again Propensity = 11 / 22 = 50%. Both countries showed a similar propensity of 50 %.

4. Where rankings are shown ONE (1) means 1<sup>st</sup> the highest level of contact. Where percentages are shown 100 % means the highest level of contact .

5. 'Asia' included Australasia.

6. 'the Americas' included North, Central and South America as well as the Caribbean.

**Table C**

Ongoing Contact (2010) compared to Some Contact (2010). <b>Top 50 countries</b>		
	Ongoing contact - UP	Ongoing contact - DOWN
<b>Asia</b>	Philippines, Australia, Sri Lanka	India, Myanmar, Nepal
<b>Europe</b>	Hungary, Lithuania, Belgium	Spain, Russia, Czech Rep, Greece, Austria, Cyprus
<b>Middle East</b>	Iran, Jordan, Iraq	Turkey, Oman
<b>Americas</b>	Brazil, Canada, Peru	USA
<b>Africa</b>	Uganda, Malawi	Ghana

**Table D**

Returnee Contact (2010) compared to Some Contact (2010). <b>Top 50 countries</b>		
	Returnee contact - UP	Returnee contact - DOWN
<b>Asia</b>	Australia, Sri Lanka, New Zealand	India, Myanmar, Nepal
<b>Europe</b>	Finland, Slovakia	Spain, Russia, Czech Rep, Greece, Austria, Cyprus
<b>Middle East</b>	Jordan	Saudi Arabia
<b>Americas</b>	Mexico, Canada, Chile, Peru, Guatemala	USA, Colombia
<b>Africa</b>	Uganda, Botswana, Sierra, Leone, Cameroon	Nigeria

Examples of what is meant by 'propensity' for a particular country (see **Tables 2 and 3** on pages 11 & 13) are:

*'Propensity for Christian Already' - Zambia 75 % means:*

'Based on their contact in the UK with students from Zambia, 75 % of staff had contact with Zambian students, already Christians before reaching the UK'.

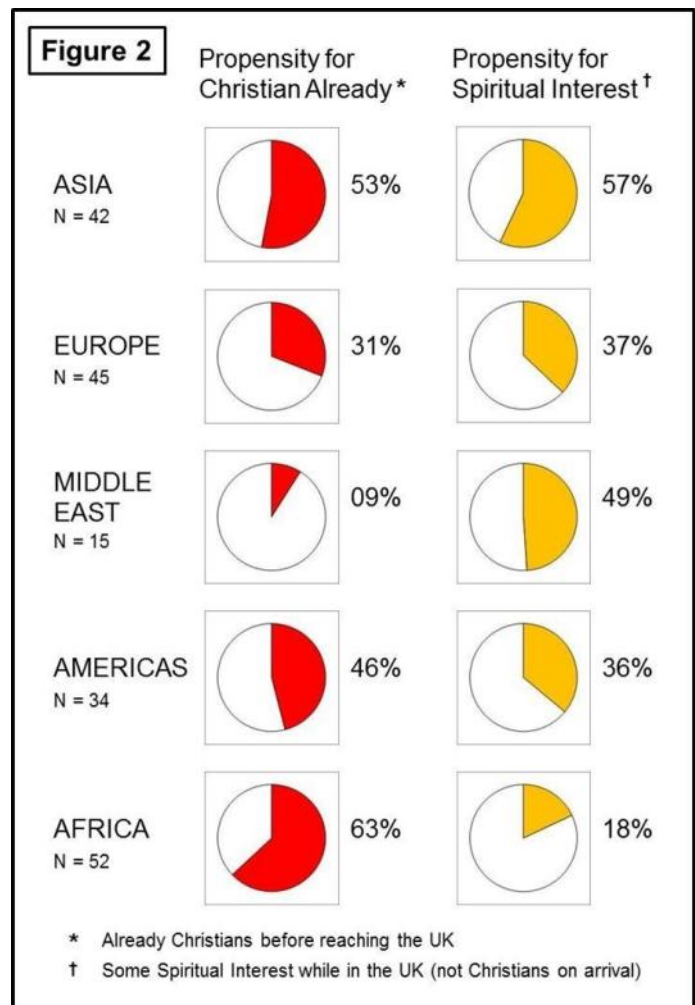
*'Propensity for Spiritual Interest' - Hungary 62 % means:*

'Based on their contact in the UK with students from Hungary, 62 % of staff had contact with Hungarian students, who showed Some Spiritual Interest in Christianity while in the UK (not Christians on arrival)'.

### Continental Comparisons: All Countries

Under Propensity for Christian Already, Africa (63 %) was higher than other continents, while the Middle East (9 %) was very much less. This is not surprising given that the Middle East is largely Muslim. (see **Figure 2**)<sup>7</sup>

Under Propensity for Spiritual Interest, Africa (18 %) lagged behind other continents. This time,



7. Where N is shown in Figures and Tables, N = the number of countries

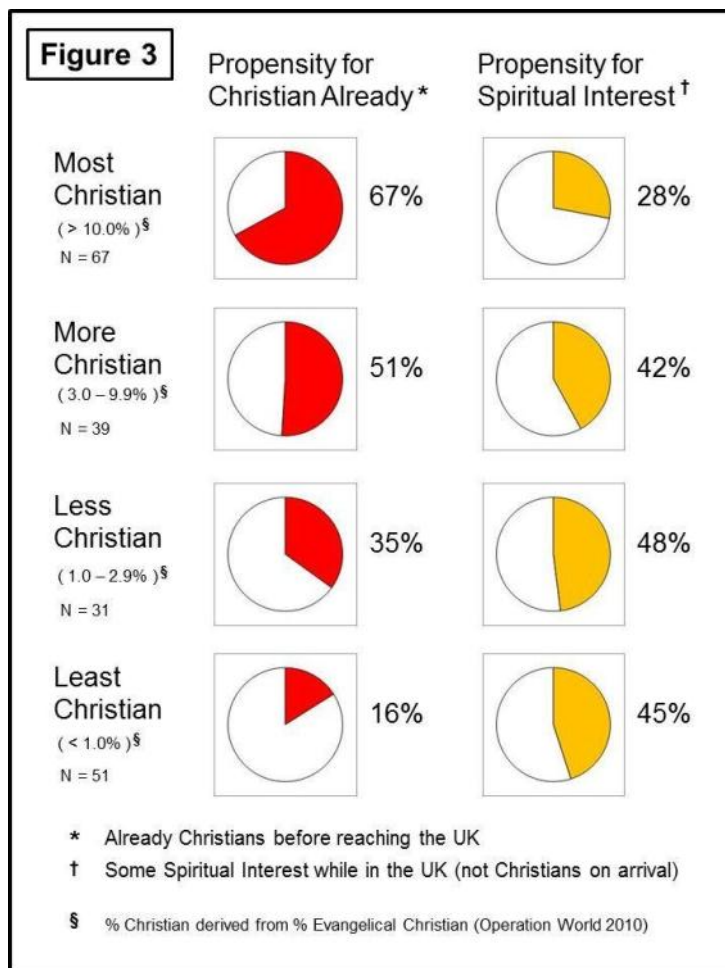
however the Middle East (49 %) as well as Asia (57 %) were ahead. While the figure for Asia was partly to be expected, it was remarkable that the Middle East figure was so high for Spiritual Interest.

### Evangelical Christian Comparisons: All Countries

Propensities were also calculated for four groups of Christian [Evangelical Christian<sup>8</sup> using tables in Operation World (2010)]. Here, these were assigned, by the author, as Most Christian (> 10% evangelical Christian), More Christian (3% to 9.9%), Less Christian (1% to 2.9%) and Least Christian (< 1%). (see Figure 3)

As Propensity for Christian Already increased, so did the Christian percentage. There was a steady progression running from 67% for Most Christian down to 16% for Least Christian. In the Most Christian group there were actually six countries with a Propensity for Christian Already as high as 100% (namely South Korea, Nigeria, Uganda, Philippines, Malawi and Australia). In Table 2 (on page 11) these percentages are listed for the top 50 countries, where it can be seen which countries were sending Christian students.

Notably there was more Propensity for Spiritual Interest among the Least Christian countries (45%) than there was among the Most Christian countries (29%). In the Least and Less Christian countries (45% and 48%), it was encouraging to see that Spiritual Interest was so evident. In the same table (Table 2), it can be seen that there were as many as eight countries in the Least Christian group with a Propensity for Spiritual Interest greater than 50% (Iran - 96%, Japan - 91%, Jordan - 73%, Oman - 60%, Thailand - 52%, Czech Republic - 50%, Pakistan - 50%, Iraq - 50%). The table also usefully flags up countries where Spiritual Interest was most evident.



### Students who have Returned Home

As regards to students who have returned home, or returnees, staff had contact with those returning to 27 of the Least Christian countries (in Asia - 8 countries, Europe - 6, Middle East - 9, Africa - 4). In the Most Christian countries too, students were not disregarded and contact was being maintained with a further 27 countries (in Asia - 4 countries, Europe - 1, Americas - 11, Africa - 11).

Of the 36 countries where there was No Contact at all, 16 were in the Most Christian group, with the Pacific, Africa and the Americas predominating. As few as 9 countries only were in the Least Christian group, split between Africa and Europe.

8. Operation World (2010) gives tables for 'Christian' and 'Evangelical Christian'. Some 'Christian' countries are listed as approaching 100% (e.g. Norway 91%). The category of 'Evangelical Christian', which included several Christian mega blocs, was chosen as a more realistic measure for this survey's analysis. The groups were split at round numbers of 1%, 3% and 10% allowing a reasonable number of countries in each group.



Table 2

## Top 50 Countries

**Propensity for Christian Already %**  
Already Christian before reaching the UK

**Propensity for Spiritual Interest %**  
Some Spiritual Interest while in the UK  
(not Christians on arrival)

**Most Christian**  
( > 10 % )<sup>ξ</sup>

Uganda	100
Nigeria	100
Malawi	100
South Korea	100
Australia	100
Philippines	100
Kenya	91
Ethiopia	83
Zambia	75
Zimbabwe	73
Brazil	67
Ghana	67
United States	57
Madagascar	56
Congo	50
South Africa	46
Chile	43
Tanzania	43

( N = 18 )

South Korea	90
Guatemala	83
Brazil	56
Peru	55
Zambia	50
Finland	50
Madagascar	33

( N = 7 )

**Important to note**'Propensity for Christian Already' for example

Zambia 75 % means:

'Based on their contact in the UK with students from Zambia, 75 % of staff had contact with Zambian students, already Christians before reaching the UK'.

'Propensity for Spiritual Interest' for example

Hungary 62 % means:

'Based on their contact in the UK with students from Hungary, 62 % of staff had contact with Hungarian students, not Christians on arrival in the UK, who showed Some Spiritual Interest - in Christianity'.

**More Christian**  
( 3.0 - 9.9% )<sup>ξ</sup>

Singapore	90
Malaysia	83
China (inc Hong Kong)	71
Cameroon	67
Canada	67
Portugal	67
Mexico	57
Brunei	57
Switzerland	55
Netherlands	50
Indonesia	47
Denmark	42
Romania	40
Egypt	40
Norway	27

( N = 15 )

China (inc Hong Kong)	100
Malaysia	72
Canada	53
Colombia	44
Portugal	44
Mexico	43
Denmark	42
Latvia	40
Sweden	40
Netherlands	39
Romania	33
Singapore	31
Norway	27
Switzerland	25

( N = 14 )

**Less Christian**  
( 1.0 - 2.9% )<sup>ξ</sup>

Germany	70
Sri Lanka	70
Taiwan	61
India	54
France	52
Slovakia	44
Hungary	31
Spain	30
Nepal	29
Belgium	25

( N = 10 )

Taiwan	94
Hungary	62
Sri Lanka	60
Italy (incl San Marino)	58
France	58
India	54
Vietnam	52
Germany	50
United Arab Emirates	44
Slovakia	44
Lithuania	42
Spain	41
Belgium	25
Nepal	21

( N = 14 )

**Least Christian**  
( < 1.0% )<sup>ξ</sup>

Poland	56
Lebanon	50
Czech Republic	31
Iraq	30
Syria	27
Cyprus	27
Japan	26

( N = 7 )

Iran	96
Japan	91
Jordan	73
Oman	60
Thailand	52
Czech Republic	50
Pakistan	50
Iraq	50
Syria	45
Poland	40
Libya	38
Saudi Arabia	38
Turkey	33
Cyprus	27
Greece	25

( N = 15 )

Total N = 50

Top 50 Countries relate to each particular column.

## The Unevangelised: All countries

In similar fashion, propensities have again been calculated for four groups of Unevangelised<sup>9</sup> using tables in Operation World (2010). Here, these were assigned, by the author, as Most Evangelised (< 2% unevangelised), More Evangelised (2% to 24.9%), Less Evangelised (25% to 49.9%) and Least Evangelised (> 50% unevangelised). (see Figure 4)

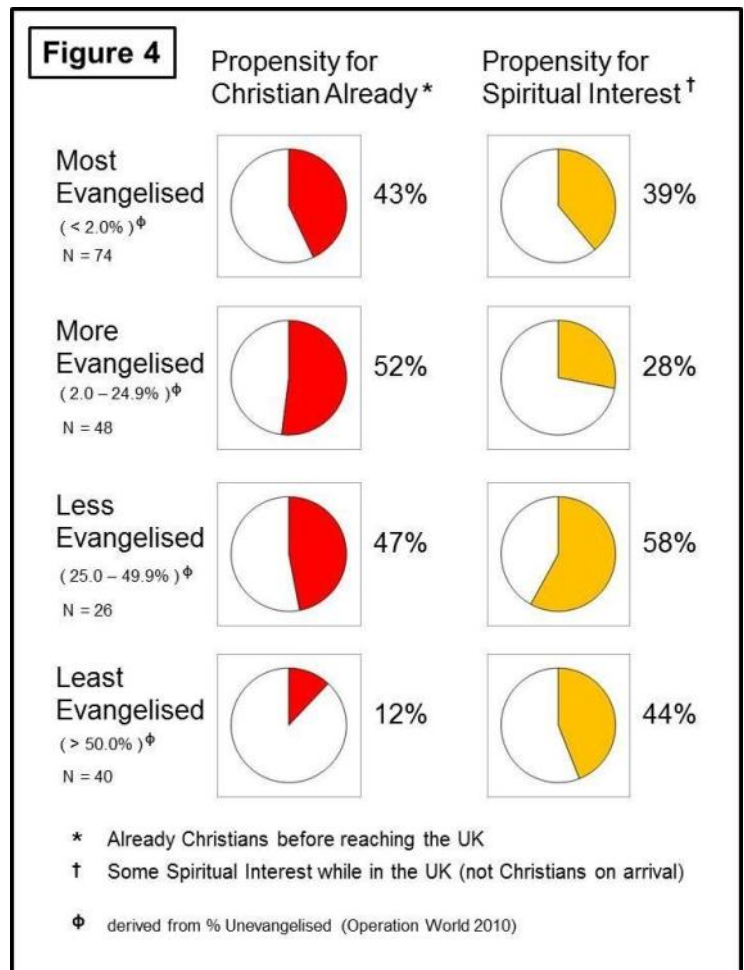
As anticipated, it can be seen that there was a fall in 'Propensity for Christian Already' as the unevangelised percentage increased, witnessed by there being more Christians Already in the Most and More Evangelised countries (43% and 52%) than there were in the Less and Least Evangelised countries (47% and 12%).

There was also a similar trend emerging for less Spiritual Interest among the Most Evangelised countries (39%) and the More Evangelised countries (28%) than there was among the Less Evangelised countries (58%) and the Least Evangelised countries (44%). In the latter two groups, it was encouraging to see that Spiritual Interest was holding at such a healthy level.

At an individual country level, remarkably in the Least Evangelised group, there were five countries with a Propensity for Spiritual Interest greater than 50% (Iran - 96%, Jordan - 73%, Oman - 60%, Iraq - 50%, and Pakistan - 50%). **Table 3** (page 13) very usefully provides a further view on those unevangelised countries showing the most Spiritual Interest.

## Returnees

Again it is helpful to see how staff maintained contact with returnees. They did this with 19 of the Least Evangelised countries of the world (Asia - 8 countries, Middle East - 7, Africa - 4). Of these 19, all except Israel are predominantly Muslim areas.



In the Most Evangelised category there were 48 countries where staff continued contact with returnees (Asia - 3 countries, Europe - 25, Americas - 14, Africa - 6). Particularly notable were the high number of countries in Europe and the Americas.

Where there was No Contact, 20 of the countries were in the Most Evangelised group, these being in the Americas, Africa and the Pacific. As few as nine countries, mostly in Africa, were in the Least Evangelised group.

9. In this analysis, all values for 'Unevangelised' were taken from the Unevangelised tables in Operation World (2010). The groups were split at round numbers of 2%, 25% and 50% allowing a reasonable number of countries in each group. Patrick Johnstone in *The future of the global church. Biblica. 2011 p.165* includes a wider number of countries in the term 'Least Evangelised'. One group covers '<2% evangelical Christian and <5% Christian' and numbers 37 countries and dependencies, which is almost the same group of countries as that described here as 'Least Evangelised' (that is >50% unevangelised, numbering 40 countries).



Table 3

## Top 50 Countries

**Propensity for Christian Already %**  
Already Christian before reaching the UK

**Propensity for Spiritual Interest %**  
Some Spiritual Interest while in the UK  
(not Christians on arrival)

**Most Evangelised**

( < 2.0%  
unevangelised) <sup>o</sup>

South Korea	100
Uganda	100
Zimbabwe	73
Portugal	67
Brazil	67
United States	57
Mexico	57
Poland	56
Congo	50
Slovakia	44
Chile	43
Romania	40
Czech Republic	31
Hungary	31
Spain	30

( N = 15 )

South Korea	90
Guatemala	83
Hungary	62
Italy (incl San Marino)	58
Brazil	56
Peru	55
Finland	50
Czech Republic	50
Colombia	44
Portugal	44
Slovakia	44
Mexico	43
Lithuania	42
Spain	41
Latvia	40
Poland	40
Romania	33

( N = 17 )

**More Evangelised**

( 2.0 - 24.9% )  
unevangelised) <sup>o</sup>

Nigeria	100
Philippines	100
Malawi	100
Australia	100
Kenya	91
Ethiopia	83
Zambia	75
Germany	70
Cameroon	67
Ghana	67
Canada	67
Madagascar	56
Switzerland	55
France	52
Lebanon	50
Netherlands	50
South Africa	46
Tanzania	43
Denmark	42
Cyprus	27
Norway	27
Belgium	25

( N = 22 )

France	58
Canada	53
Germany	50
Zambia	50
Denmark	42
Sweden	40
Netherlands	39
Madagascar	33
Cyprus	27
Norway	27
Switzerland	25
Greece	25
Belgium	25

( N = 13 )

**Important to note**

'Propensity for Christian Already' for example

Zambia 75 % means:

'Based on their contact in the UK with students from Zambia, 75 % of staff had contact with Zambian students, already Christians before reaching the UK'.

'Propensity for Spiritual Interest' for example

Hungary 62 % means:

'Based on their contact in the UK with students from Hungary, 62 % of staff had contact with Hungarian students, not Christians on arrival in the UK, who showed Some Spiritual Interest - in Christianity'.

**Less Evangelised**

( 25 - 49.9%  
unevangelised) <sup>o</sup>

Singapore	90
Malaysia	83
China (inc Hong Kong)	71
Sri Lanka	70
Taiwan	61
India	54
Indonesia	47
Egypt	40
Syria	27
Japan	26

( N = 10 )

China (inc Hong Kong)	100
Taiwan	94
Japan	91
Malaysia	72
Sri Lanka	60
India	54
Vietnam	52
Thailand	52
Syria	45
United Arab Emirates	44
Singapore	31

( N = 11 )

**Least Evangelised**

( > 50%  
unevangelised) <sup>o</sup>

Brunei	57
Iraq	30
Nepal	29

( N = 3 )

Iran	96
Jordan	73
Oman	60
Iraq	50
Pakistan	50
Libya	38
Saudi Arabia	38
Turkey	33
Nepal	21

( N = 9 )

Total N = 50

Top 50 Countries relate to each particular column.

## Conclusions

- a) While there are changes from year to year and countries do move up and down the table, a comparison of the 2003 and 2010 surveys suggests that the situation over time is more constant than might first appear. In the author's view, the overall picture of the 2010 survey results, and the trends that emerge, are likely to remain valid for some time.
- b) It is remarkable that Friends International had Some Contact with students from as many as 152 countries (81% of the world) in the period 2007-2010, all continents being represented.
- c) Furthermore, the 36 countries not in contact with staff amounted to just 2% of world population, these countries being mostly those without English as a first or second language.
- d) Staff contact with students from countries in the 10/40 window was well represented on all measures.
- e) The tables presented here provide a useful insight into, and even a numerical measure of, those countries from which Christian students are likely to appear. While this confirms that many Christian students come from the most Christian countries, Christian students also emerge from areas where Christians are in a minority. With this information, British churches and Christian hosts can be better informed as they look out for and go on encouraging Christian international students during their time in the UK.
- f) Spiritual Interest in Christianity is also given a numerical measure here and this can be seen across a range of countries. The tables also provide a useful insight on those unevangelised countries showing the most Spiritual Interest. Such information would be of particular interest to those who meet or work with international students.
- g) For those involved in training, this may provide a possibly different focus for seminars on international student work or for publications of literature.
- h) It can be deduced that Friends International, with their wide church networks, have had a considerable impact on students from a variety of countries, who could well have influence as future leaders on governments, their industries and Christian churches in the years ahead.
- a) Returnee countries are also listed in the tables, giving an idea where staff have been maintaining contact. It is of some concern that half the returnee contacts are with the Most Evangelised countries, however it is also good to see that a quarter are with the Least Evangelised countries. There are noticeable gaps for future consideration.
- b) This research has provided a database which can be built upon in future years, perhaps with a survey again in 2017, looking back three years.
- c) The empirical work carried out here, at a time when Friends International was celebrating its first 25 years, underlines the wide experience gained in international student ministry.
- d) This further demonstrates to any interested onlooker that, with less than 100 staff working in some 35 cities, Friends International is 'good value' - or as Sir Fred Catherwood, former Vice President of the European Parliament, said: 'The most cost effective missionary work by a factor of 10'.

**Acknowledgements:** To Gloria Cheung (Friends International Communications Manager, 2008-10) for efficient questionnaire formatting, survey data collection and entry into Excel; to my sons, Jeremy Mansfield and Benjamin Mansfield, for patient preparation of figures and tables.



# The Challenge of International Student Ministry: A Response to the Mansfield Surveys

by Dave Pepper

One of the things I noticed whilst leading a ministry that was focused on evangelism and discipleship amongst young people, was a shift in emphasis in youth worker training. Trainee youth workers were encouraged to engage in both theological and practical reflection after almost every activity, often through the discipline of journalling. Few of the trainees I mentored enjoyed the practice, but almost all of them could see the benefit of it for their growth, development, understanding and effectiveness.

For those of us engaged in international student ministry there are few forums for similar theological and practical reflection, not many books written specifically about the multicultural challenge of our work and we are lacking an abundance of research that can inform our task. And, unlike the majority of cross-cultural mission situations, the focus of our task can change significantly year on year as the local international student scene transforms around us.

Perhaps one of the most important lessons from Nigel Mansfield's surveys is that reflection and analysis have a place in the development of our ministry, whether through the sort of work Nigel has done, more local reflection and analysis, or more academic theological reflection and research.

## Complexity and Scale

The first thing that the survey confirms is the complexity of our task and the scale of our opportunity. Staff reported contact with students from 152 different countries. This underlines the importance of Friends International staff being able to offer training to volunteers and churches as they partner us in the challenge of reaching students with the gospel.

However, it also highlights the fact that whilst many of our staff have extensive experience of ministry in certain cultures, we would benefit from extending and growing existing partnerships with people or organizations able to offer advice and training on reaching people from other specific cultures, as well as forging new ones. If we, as staff, only focus on the

cultures we are best equipped to reach, then we will seriously limit the effectiveness of our ministry in any locality.

Given the complexity we see, could we, in some contexts where we partner with a number of churches, encourage and equip each of these churches to adopt a different focus? This might result, for example, in one church developing expertise in working with students from Muslim countries, whilst another develops a passion and skills for reaching Thai students. How could we better draw on the expertise and experience of ethnic churches to assist us in discipleship? Are there other creative ways that we could address the problem of complexity so we avoid focusing on just a few cultures?

## The Urgency of Returnee Issues

The second thing that is clear is the scale of our returnee challenge, evident in the fact that during 2010, staff had contact with people who had returned to 95 different countries. In the last four years Friends International has focused an increasing amount of energy on the issue of how we best prepare, support and follow up students who are returning home after a period of study in the UK. Our particular concern has been students who have either come to Christ whilst they are here or those who have shown very clear spiritual interest. From the outset, the specific brief given to the Head of Returnee ministry was a focus on students returning to South East Asia, yet it is clear that some returnee issues are generic to all cultures and backgrounds, particularly the challenges facing newly converted returnees.

The results of this survey compel us to do some further thinking and possibly further research, as it is clear that many of our returnee contacts are going back to other parts of the world. We need to determine what sort of returnee support is appropriate and possible in different places, and shape our response accordingly. It would seem sensible to do this in partnership with churches and organizations local to the individual returnees where such exist.

## A focus on India

Thirdly, it is evident from table 1 that further investigation regarding students from India is required. We know they are attending UK universities in increasing numbers. However, table 1 indicates that whilst a significant number of staff report initial contact with Indian students, far fewer have ongoing or returnee contact. Reaching Indian students - understanding their living, working, studying and social life patterns - is not something that we as an organisation have focused on up to this point, unless this has happened locally. It might prove valuable for us to invest some effort into understanding Indian students' experience, worldview and background, so that we might more effectively reach them with the good news of Jesus. Perhaps someone has done some further thinking on this already! If so it would be good to know.

## Conclusion

A survey such as this raises more questions than answers. However, the information it provides helps us to ask the 'right questions' and to come up with answers which can effectively shape our practice. Perhaps one of the principles that we could apply locally is to annually invest time in researching how our 'target group' has changed, and based on what we learn, ensure our volunteer training best fits the reality facing our partners.

I recently had a meeting with two people who were asking, "How do we effectively reach international students in London with the good news of Jesus?" We concluded that it is impossible to begin to plan until we know the nature of the task. Between those present at our meeting, we could all state that there are around 100,000 international students in the capital and list a few of the churches that were doing well in engaging these students - mostly through an attractional model. But that was pretty much where our knowledge stopped. We need to do more research to ensure we make wise investments of Kingdom resources and also, so that we know what we are talking about when we seek to build effective partnerships. So a big thank you is owed to Nigel for all the work that he put into producing this survey. It is certainly helping us to shape the right questions when it comes to international student ministry.



## Book Review

### The Seed and the Soil: Engaging with the word of God

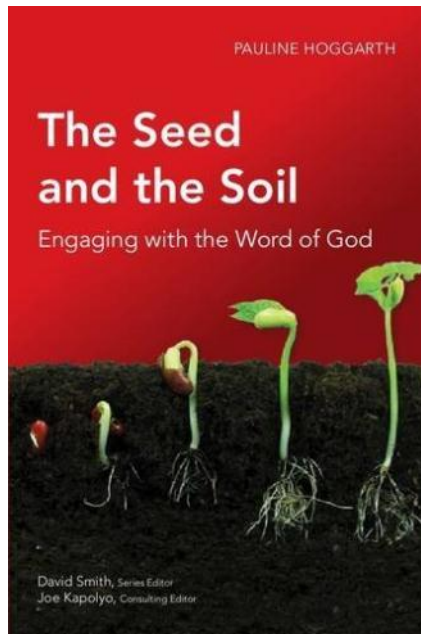
By Pauline Hoggarth  
Global Christian Library, Langham Creative Projects, 2011  
176 pp.

*"The Bible either helps or hinders, either liberates or oppresses. It is not neutral." — Carlos Mestres*

In Friends International we are committed to the Bible as "our source of teaching and framework and authority for ministry". We love encouraging students to read God's Word for themselves. We delight in seeing the Holy Spirit showing them who God is. We pray that they will discover who they are before Him as they read and study its pages. Pauline Hoggarth's book is a refreshing and intensely practical contribution in equipping us for this awesome task. Her international experience with Scripture Union makes it especially pertinent for us.

Reflecting on this statement by Mestres, Dr Hoggarth begins by telling stories of people whose lives have been transformed through reading the Bible. Her cross-cultural, trans-generational understanding of intuition and imagination as well as analysis and proposition in relating to God's Word give plenty of food for thought.

Some of the topics Dr Hoggarth tackles include the ways in which different texts speak to different cultures in different ways; how communal and oral Bible reading contrast with individualistic quiet times; approaches to biblical interpretation through history; and how we should understand and apply the various types of Biblical literature. Thorny questions are also addressed: How might our own worldview sometimes blind us to prejudice and repression of others? How might we relate to the "offensive" passages, including those on the topics of war, the role of women and homosexuality?



Dr Hoggarth also considers the range of potential readers of the Bible. As we engage with students of other faiths including Muslims, for example, it is worth asking how they might experience the Bible and consider how we should respond to their scriptures. In reading the Bible with children and young people we need to go beyond stalling simply at entertainment and education. A key question in this is how Jesus, as we see Him in the gospels, is our guide in interpreting Scripture.

The nine chapters are full of moving stories from across the world that help to address these important questions. Dr Hoggarth has many perceptive comments from years of encouraging people to engage with the Bible in very different cultural contexts. In a book of only 140 pages, she has provided very thoughtful and clear insights which will benefit those seeking to encourage people from all nations to meet the Lord Jesus as they engage with God's Word. Websites and further resources are also included.

This book is part of the Global Christian Library, which "provides inter-cultural exposition and application of the Christian faith, within the framework of the Lausanne Covenant, by authors from the international evangelical community". It is certainly the most inspiring and useful book I have read that deals with how to teach and understand the Bible in a cross-cultural context.

**Reviewed by Fiona Barnard-Smith, Friends International Staff Worker in St Andrews, Scotland.**

## the contributors



**Rebekah D'Souza** grew up in India. She came to the UK to pursue a Master's in English Literature. Currently she is working as a Research Intern with the educational charity Damaris in Southampton.

**Nigel Mansfield** worked as a Civil Engineer on construction projects in the UK and overseas for 13 years. In the 80s and 90s he lectured on Construction Management at Strathclyde University where he obtained a PhD in Marketing (International Business). He and his wife Jan worked with Friends International, serving as Staff Associates for 11 years in the Glasgow area until 2010.



**Dave Pepper** is currently the National Director of Friends International. He was previously the director of CYM (Christian Youth Ministry) in Suffolk, and before that worked long term with IFES in Belgium and on mission in South Sudan. He is married to Linda and they have two sons.

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Summer 2012





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Registered Charity Number: 1094095.

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