

# Impact Assessment Report

ANTBA | CABTAL | OneBook

**OneBook**

*God's Story. Their Language. Our Passion.*

## Transforming Nations



**Results of a study,  
surveying nearly  
5,500 people in  
Burkina Faso  
and Cameroon.**

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## Foreword

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In the past five years Canadians have invested over \$100 million in the Bible translation movement through several organizations, yet it has rarely been asked, "Are we actually transforming communities for Christ?"

This project started with hard questions. My associate, Martin Engeler, responsible for 26 integrated Bible translation projects in Burkina Faso, Guinea-Bissau and Cameroon asked me,

"What will happen with the New Testaments, once completed; will they be sitting on a shelf as display items or maybe rest in their original shipping boxes in a backroom? Or will they look well-worn and thumbed through after a few years, a testimony to their valued use?"

Meanwhile I was asking,

"Does having a written Bible in a newly written mother tongue actually transform a previously unreached people group? Will the local church grow? Will people be discipled and grow mature in their faith? Will activities and beliefs change? How can we measure the impact? How can we do it better – more efficiently and effectively?"

For over 25 years, Martin Engeler and I have been engaged in different aspects of the work of God, seeking to transform the lives of the poor and broken. Again and again the process has involved people coming face to face with Jesus Christ through God's story – the Bible. Martin started in the Bible translation movement in Africa with Wycliffe, while I led ministries for youth, in micro-credit, international development and non-profit leadership.

Today we are part of the OneBook team – 17 Canadians partnered with over 1,000 nationals in nationally led and staffed organizations, actively working on 64 integrated Bible translation and literacy projects in 11 countries. We have completed 17 translation projects and are committed to starting 162 more in the next 15 years. OneBook is committed to Impact Assessment, measuring program results against objectives, improving program performance, and sharing learnings.

With the support of a group of visionary donors, we interviewed more than 5,500 people in 20 language groups in Burkina Faso and Cameroon. We had a plethora of material to work with. We chose not to write an academic document, but a development tool for practitioners. This report is broken into 2 main sections:

1. The Results - We started with 5 hypotheses that we set out to prove or disprove. We compared the results of our findings with these hypotheses, made observations, came to new learnings and made a series of recommendations on improving and enhancing

projects, organizational effectiveness, and ultimately, community transformational impact. There are some surprises.

2. The Appendices – More than 50 pages of appendices detailing our findings and background information, and broken down into more than 60 graphs and illustrations. There are many interesting details.

We are so thankful for the sacrificial work of two African co-workers:

- Konfe-Tiendrebeogo Béatrice, the National Coordinator for Literacy at ANTBA and former socio-linguistic surveyor for SIL in Burkina Faso, Mali and Côte d'Ivoire
- Ngum Kimbung Julious, of CABTAL who is pursuing his doctorate in population studies at the University of the Western Cape, South Africa.

They were integral in the planning, organising, implementation and analysis of the results. Their analysis, insights, and practical applications of the results were brilliant.

Our hope is that this analysis will provide implementers around the world with best practice (or better practice) learnings, that will, in turn, lead to more efficient and effective programs that transform nations for Christ, ultimately impacting millions of people.

Wayne Johnson - President & CEO, OneBook

Martin Engeler - Africa Program Manager, OneBook

“...First I want to congratulate OneBook, its research sponsors and the participating field entities for undertaking this monumental study. I have worked in the Wycliffe and SIL context for nearly 45 years and to my knowledge it’s the first of its kind in terms of its scope, particularly in regard to the totality of transformational factors in a given language group.

Most of what we have done as a family of organizations over the years is to do minor impact surveys that have tended to be more anecdotal in nature than factual, often lacking good supporting data.

When I read the conclusions and recommendations in this research, I have confidence in what is being shared because of the supporting data. This research can well serve as a model for others in terms of the methodology employed, particularly as it relates to the size of the sampling, the content of the questionnaires and the analysis of the data.

While it could be argued that this research is limited, because it only relates to Bible translation projects in two African countries, one also needs to recognize that the model has captured the essence of the kind of results that we want to see in the Bible translation movement worldwide among minority peoples. There exists within the model plenty of room for adaptation to specific contexts without losing the desired results.”

Dave Ohlson  
Translation Consultant –Cameroon  
Former Area Director, SIL International & Global Alliance  
Former President - Wycliffe Canada

“...I whole heartedly agree with your recommendations. I think most of what was recommended was already done amongst the Sissala people in Burkina Faso. I still believe that the high success rate in the use of the scriptures and the church growth had to do with the ownership by the local people.

It is vital that local people should have an input on all levels of our work including the language development period. My initial language assistants were the later translators. Today they are leaders of the local church and two became translation consultants in Burkina Faso.

It is important that Wycliffe home offices should know about this report. Supporters need to learn, understand and be informed that it takes time to bring a project to completion, but the work does not end there... If we hastily produce a translation and have had no impact on the local community then the translation might have been memorably fast produced, but the outcome in terms of use and spiritual impact might be nil.”

Dr. Regina Blass  
Senior Research Fellow  
Africa International University, Nairobi, Kenya  
International Linguistics Consultant – SIL International  
Initial Project Leader – Sissala, Burkina Faso

“...I commend OneBook for taking the initiative to carry out this important project. Apart from the studies made by Wayne Dye in the 80’s, and more recently by Vince Griffis (doctoral research), limited effort had been devoted to appraising the impact of translated Scriptures. We had had a number of qualitative impacts, but quantitative data on the impact of language development and Bible translation were needed.

This is indeed hard work. The recommendations arrived at make sense to me. The emphasis on church participation and local ownership, as well as the crucial role of functional literacy are not negotiable if we want to achieve holistic transformation.”

Dr. Michel Kenmogne  
Associate Director for Francophone Africa Area  
Wycliffe Global Alliance  
Former Director CABTAL

“...I am so grateful for this assessment. As a consultant serving in one of the projects under study, I agree with the tendencies echoed in this report about that project. I think the work has been wide both in scope and depth.

I very much appreciate the fact that your recommendations cohere with an overall Missio Dei orientation that aims at seeing missions at the very heart of Bible translation and the transformative power of translated Scriptures at work in the community and in the church. Bible translation must be done with the church and the community, for the church and the community as a missional activity. I find this echo in your assessment instrument and in your report and recommendations and I think this is the way we should go.

Other variables that might not be immediately evident in an impact assessment like this might be the qualitative transformation of some people serving in the project or having been administered to by the project. This can include seminar trainings for church leaders and translators.

One of the translators in one of the projects under study has had a very significant growth in his spiritual life with a dramatic turn around that has earned him a nickname among his peers and community. There is a ripple effect of his growth in his family too.

But, like it was well pointed out in this report, the reverse can be true for translators who are not correctly motivated and do not have a good reputation in the community and their churches. This tends to also have a ripple effect in the work they do. Unfortunately, sometimes the projects do not often find in the rural areas where the most of the projects take place the human resources with the right motivations and reputations and thus settle for average translators who are available.”

Paul K. KIMBI  
Translation Consultant, serving at CABTAL

## **March 2014 Impact Assessment conference participant quotes:**

In March 2014 twenty-seven African and Asian born leaders in the Bible translation movement met together for a week-long Impact Conference in Bamenda, Cameroon. In addition to analyzing the results presented in this study, they developed means to implement their learnings into their projects in their countries. They committed themselves to going beyond just Bible translation to enhance and increase true community transformation.

“Seeing the results of this Impact Assessment project is an eye opener to the work we are doing in Cameroon. It is like a farmer who is plowing his farm and decides to look back in order to evaluate progress and better plan for effectiveness.”

“As a Bible translator and consultant, I have always believed that our work and products were having a great impact. This impact assessment has come to confirm some of my hunches. But it has also raised some warnings. Without community and church ownership, we will have people-less Bibles. I hope that translation organizations, NGO's and other church ministries will heed these lessons”.

“Concrete measurements of the Bible translation impact and implementation have been a process regularly ignored in the past”.

“The findings of this Impact Assessment report should open the eyes of administrators and implementers as to whether we are going in the right direction. Our priority must be ensuring that the community is impacted for transformation. We cannot take the church and community for granted even with the best RBM plan!”

“This Impact Assessment should have come years earlier! Repeatedly I asked, "Why were we not doing this important aspect of program planning? Why were we not taught this?" Impact Assessment is very practical. I am sure we will soon see the results as we go to implement Impact Assessment processes in all our Kenyan projects.”

“God is moving and doing His work in a new dimension. It will be good for all Bible organizations to follow God in the move to measure impact, review programs and implement appropriate new strategies. It is true stewardship.”

"T.A.P. in the Philippines will implement Impact Assessment processes in all projects as a standard procedure/policy starting next month."

"As a Canadian who is involved in supporting Bible translation and literacy around the world, it is helpful to know what is truly making a difference in communities. It was very exciting to be here at this conference! God really is doing a new thing. In 5 or 10 years when the National Bible translation implementers are the main voice in the Bible Translation movement, I'll be able to say, "I was in Bamenda!"

"Impact assessment is very critical. We need to know if the methods we are using to help communities are actually working. Are we seeing the changes and outcomes desired? Are we going to see a sustained impact as a result of our work?

"Through the impact assessment we did for Cameroon and Burkina Faso, we have been able to see where we are doing well and where we need to improve. We have been able to see where we are making a difference and improving the lives of people. As a result we are making changes and being more intentional. I will strongly recommend impact assessment to all organizations in the Wycliffe Global Alliance."

## List of Acronyms

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AIMM	Africa Inter-Mennonite Mission
ANTBA	Association Nationale pour la Traduction de la Bible et l'Alphabétisation, Burkina Faso
ABBF	Alliance Biblique au Burkina Faso
CABTAL	Cameroon Association for Bible Translation and Literacy
FCBH	Faith Comes By Hearing (records and uses audio Bibles to build up the church)
FLP	Functional Literacy Program
ICC	Interdenominational Church Committee
MT	Mother Tongue
MTE	Mother-Tongue Education program in public or private schools
MTL	Mother-tongue literacy
MTLP	Mother-tongue literacy Program
NT	New Testament
SIL	SIL International (a faith-based non-profit organization serving language communities worldwide through research, translation, training and materials development)
SIL BF	SIL Burkina Faso
SSROI	Spiritual and Social Return on Investment
WASH	Water, Sanitation and Health



## Hypotheses

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In a research project like this, there were a series of hypotheses that we set out to prove or disprove. Our findings have caused us to rethink our hypotheses, both written and unwritten, to explore how we can improve and enhance organizational effectiveness, and ultimately, community transformational impact.

Hypothesis 1	The most effective projects in transforming people groups are led and implemented by nationals.
Hypothesis 2	The most effective projects in transforming people groups have strong literacy programs to ensure mother-tongue literacy of a substantial part of the population.
Hypothesis 3	Effective literacy programs bring positive community transformation in the areas of social, economic and spiritual realms.
Hypothesis 4	Good access to, and use of the mother-tongue Scriptures, will foster church growth.
Hypothesis 5	Nationals led the most transformational (effective) and fastest (efficient) programs in transforming communities.

Throughout the study, we talk about the goal of transformational impact. For the basis of this study, and in practice, we consider successful and comprehensive transformation of People Groups to address the spiritual, physical, social and economic needs of the People Group.

We believe the primary tool for initiating positive and lasting change within a language group is access to the Word of God in the mother tongue. This is the foundation for transformation upon which mobilization and church engagement efforts, literacy and audio programs and other related initiatives build.

The indicators of transformation may vary from language group to language group, depending on the context and needs of the community. Indicators of transformation include, but are not limited to, church growth, increased literacy rates, greater knowledge about health issues and ability to prevent or respond to symptoms, improved educational opportunities and outcomes, recognition of language by government and educational authorities and improved financial abilities.

## Executive Summary

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This study, requested by OneBook<sup>1</sup>, a Canadian Wycliffe Global Alliance member organization, was undertaken by a small team of Africans and Canadians to measure the impacts of translated Scriptures, literacy, and Scripture engagement programs on marginalized minority language communities, and to discern whether the following hypotheses are true and to discern which program practices yielded the most positive impacts.

Just measuring impact is not enough. Ultimately we also sought to learn how to improve and enhance our project implementation to ensure maximum transformational impact on existing and all future projects.

In this pilot project, nine language communities in Burkina Faso and nine (eleven)<sup>2</sup> in Cameroon were selected, each of which had either a concluded or an ongoing Bible translation and literacy project.

To reduce bias, we did not include the most marginal projects and tried to select a balanced mixture of successful and less successful projects to gain a good representation of all the projects in these two countries. The investigation was overseen by ANTBA<sup>3</sup> and CABTAL<sup>4</sup> staff, with the help of hired enumerators and the assistance of a OneBook staff member.

A total of roughly 5500 responses were obtained from three different surveys during the second half of 2012. This report provides information on how the projects are faring according to the established priority of transformational impact and effectiveness.

The main findings were that the mother tongue is alive and well in most of the communities and a very large proportion of the population prefers the Scriptures presented in their mother tongue.

Initiating this study we had 5 core hypotheses. The questions developed by the project team were designed to prove or disprove these. The process resulted in both some surprises and confirmation, which led us to a consensus of areas where we as the translation movement can improve and enhance our ultimate transformational impact.

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<sup>1</sup> OneBook is a Canadian Wycliffe Global Alliance member dedicated to support national Bible translation organisations.

<sup>2</sup> Nine projects in full depth and two additional projects, where we just interviewed church leaders and the former project leaders.

<sup>3</sup> ANTBA, Association Nationale pour la Traduction de la Bible et l'Alphabétisation, Burkina Faso

<sup>4</sup> CABTAL, Cameroon Association for Bible translation and Literacy

## **Hypothesis 1 - The most effective projects in transforming people groups are led and implemented by nationals.**

In fact what we found was more complex than that. There are additional factors that we were aware of that contribute to the effectiveness of a project, but we had not realized their full significance until the results were analyzed.

- A. We found examples of projects led by both nationals and ex-pat missionaries that were highly transformational. We also found projects led by both nationals and ex-pat missionaries that were not as transformational as they could be.
- B. We discovered that the single most important factor that influenced transformational effectiveness was not leadership, but community ownership.
- C. Community ownership that was led by the pastors across denominations (Catholic, Protestant and Pentecostal) was vital. Where there was low community ownership, transformational impact was greatly reduced.
- D. As a result of Bible translation and literacy programs, the use of mother tongue increased in churches. The transformational impact was influenced by the language of the preaching – whether in mother tongue or in a trade or majority language.
- E. The most successful projects were those where the local church leadership chose the translators, were engaged in training literacy teachers, and where the churches promoted mother tongue use in readings and preaching.

## **Hypothesis 2 - The most effective projects in transforming people groups had strong literacy programs to ensure mother-tongue literacy of a substantial part of the population.**

- A. Higher levels of literacy were evident among all communities investigated where Bible translation projects have been underway.
- B. We discovered that the amount of literacy material developed was not the most important factor in regard to the transformational impact of a literacy program. In fact, the project with one of the lowest transformational impacts had more literacy material produced than any of the others.
- C. Impact was much greater if the literacy classes and the literacy material produced covered functional subjects, like health, better agricultural techniques, math, etc.
- D. Though nearly all of the surveyed projects had some functional literacy components, some of the teaching on important health subjects, such as preventable diseases, was incomplete.
- E. More importantly, literacy programs that had been initiated in the local churches, which then spread to the community at large and ended up in the public school system, had the highest impact. Ownership of the programs, and promotion and engagement by the local community was a key factor.
- F. The role of pastors in promotion of literacy was of very high importance
- G. The investigated projects were all in areas of high poverty. Literacy impacting poverty alleviation through increased revenue generation is an area that must be further

investigated. Program development needs to take into account the prevailing socio-economic environment.

- H. Literacy testing in the surveyed projects was not done in a consistent manner so the notion of being functionally literate might not mean the same for all the surveyed communities.

**Hypothesis 3 - Effective literacy programs bring positive community transformation in the areas of social, economic and spiritual realms.**

- A. Especially for people with lower education levels, literacy classes were the one, or one of the main sources of health teachings.
- B. People, who received health teaching in the mother tongue in their literacy class, had generally a higher level of knowledge and applied practice than those who had not attended mother-tongue literacy classes.
- C. Of mother-tongue literacy class attendees and graduates that responded to open questions about positive impacts from it,
  - a. 76% gave examples of economic benefits to them,
  - b. 61% gave examples of personal and family health benefits,
  - c. 53% gave examples of benefits for their children's education,
  - d. 79.8% gave examples of spiritual benefits.

**Hypothesis 4 - Good access to and use of the mother-tongue Scriptures will foster qualitative and quantitative church growth.**

- A. Nearly 90% of the 483 surveyed church leaders agreed that there were positive impacts in their church as a result of the Bible translation and literacy project.
- B. Nine out of ten church leaders agreed that there was an increase in tithing in churches due to a greater understanding of and relationship with God.
- C. Community members' ownership of the published mother-tongue Scriptures showed an increase of 50% in locations which reported very easy access compared to locations with a poor access. The ability to read and write the mother tongue increased drastically the ownership of mother-tongue Scriptures in any format (print, audio and video) by 300%.
- D. Church size grew more rapidly where mother-tongue Scripture reading and preaching was in the mother tongue.

**Hypothesis 5 - Nationals led the most transformational (effective) and fastest (efficient) programs in transforming communities.**

- A. Of the 20 language groups studied the six fastest projects (time from linguistic analysis to dedication of the completed New Testament) were all led and/or implemented by nationals. In a couple of these cases the project was started by an ex-pat who then handed the project over to a national organization. On average they were completed in half the time of the average ex-pat led projects. They were also significantly less expensive.

- B. We found that projects that had experienced a high turnover of project leadership generally achieved less impacts or were slower to achieve impacts.
- C. We discovered that transformational impact of programs increases over time. As nationally led projects were typically shorter in time-span, efficiency was even more important.
- D. There were examples of similar transformational impact for short (in time) nationally led projects and longer ex-pat led projects.
- E. If the community did not “own” the project transformational impact was negatively affected.

The report concludes that translation of the Scriptures is not enough, but by working hand-in-hand with functional, transitional, and basic literacy, lasting impacts are achieved.

Recommendations of the report include the need for a concerted effort at engaging the community and churches, that all projects should include functional literacy elements, and that the number and types of mother tongue publications must be thoughtfully considered, including the development of a distribution strategy.

## **Next steps**

This study has been the start of something bigger. The Board, leadership team and visionary funders at OneBook hoped that this would create a desire for increased measurement of impact and a commitment to program improvement. Starting in July 2013, as Canadian and African leaders started to share the preliminary results of this project there was a demand for more information and requests for how similar studies and assessments could be implemented. There was an immediate recognition by leaders in the Bible translation movement that “we can do it better”.

A group of nationally led Bible translation organizations brought together their CEO's and Program Directors for the first Impact Conference in Cameroon in March 2014. Their goal was to implement these learnings and set best practices. Leadership for the conference came from the leaders of OneBook's partners in Cameroon, Kenya and India. In addition to the four African indigenous organizations (from Cameroon, Kenya, Burkina Faso, Guinea Bissau), the conference included three key Asian organizations (from India, Indonesia, the Philippines).

Our prayer is that measurement, evaluation and program improvement become standards in our movement.

## Recommendations, or what can we do better?

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In light of the gathered data and analysis, (view research process, background and detailed findings in the Appendices), we would like to propose the following recommendations. We hope that our conclusions and recommendations will stimulate you to review the strategies and details of the projects you are familiar with, and to consider whether some of our findings might apply to them as well.

- 1) Translation projects should begin with mobilization to get community buy-in that will ensure community ownership and sustainability, even if that means a delay in the start of actual translation.
- 2) In order for a community to own a project, they need to have a financial stake in it. This can be through cash or in-kind contributions, like the building of a project office, or supporting the literacy teachers financially.
- 3) The local stakeholders should play a major part in the program planning sessions. This will ensure that a project's output corresponds with felt needs and consequently is seen as serving the community and church.
- 4) Designated mother-tongue literacy classes and Scripture engagement workshops need to be organized for clergy and church leaders so that they can become proficient at reading and writing the mother tongue.
- 5) A baseline study among community members and clergy should be conducted at the beginning and end of each project to set benchmarks and indicators for the monitoring and evaluation of achieved impacts. Secondly, after a period of approximately five years, church leaders should be interviewed to gauge how well the project is functioning and how successful church engagement activities have been. Measurement and evaluation should be an integral part of the project and provision made for it in the budget (the standard practice in the NGO world is 5%-10% of the project budget).
- 6) Though audio and audio-visual translations certainly enhance and complement written Scriptures, they are not a long-term substitute for literacy and functional literacy. The latter should accompany every translation project, but could potentially be provided by other agencies. Any functional literature and literacy programs developed should take into account the needs of the community as informed by the baseline studies. Standards for a minimum number of mother tongue publications to be produced over the life of the project should also be set.
- 7) Literacy program development must take into account the prevailing socio-economic environment, as well as the needs and opportunities within the community. While maintaining the need for standards across the board, community situations should be seriously considered during program planning and development. This should be done in a way that ensures the coverage of the whole geographical area of a community. In each community we need to develop a larger body of literature, both Christian and on other subjects that are of genuine interest to the church and the general population. Though a large library does not guarantee greater numbers of mother tongue students, it can certainly be an incentive if it contains information responding to a demand within the community.

- 8) It is recommended that organizations implement national standards for literacy testing.
- 9) It is also recommended that comprehensive translation quality standards be sought. These should focus not only on the technical quality but also on due care for the translators witness in the community, the team dynamics with the community, and their relationships with the Church.
- 10) Church participation in the translation procedure must be expansive enough to effectively involve local churches in the discussion of dialect choice, translation style and choice of Biblical key-terms. Securing their participation will foster ownership of the translation and prepare better conditions for future scripture use.

## Appendices:

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## Appendix 1 - Purpose and Goals of Research

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Burkina Faso and Cameroon, like many countries in the Global South, are multi-lingual, with up to 350 spoken languages. This is a mixed blessing, as the linguistic richness also presents a huge barrier, not only to the spread of the Gospel, but also to schooling and development within these people groups. In an attempt to turn things around and provide fresh hope in spite of these challenges, many agencies have been faithfully translating the Bible into many of these languages since the onset of missionary work. So far, 67 languages within these two countries have received either a New Testament or a full Bible, while translation work is in progress in more than 90 additional languages. OneBook currently funds translation work in a total of 20 languages in these two countries.

However, translating Scripture is not an end in itself. God wants to see hearts and lives changed—people turning to Him and discovering new purpose and hope. The national organizations and the funders hope to see this desire fulfilled as a result of the work they do. In some language groups, it is obvious that Bible translation and literacy projects have impacted communities in very positive ways. Lives have been changed and transformed, churches have grown, and many people have learned to read and write. In other communities, insignificant changes occurred despite a completed Bible translation and literacy project.

So, what are the determinants of a “successful” Bible translation project?

It is our hypothesis that fostering community participation, engaging local churches and running programs that further community development through relevant literacy strategies are key to success. While it might be that doing each of these should be enough to improve projects, we wondered what kind of processes and actions connect best to the social environments of the project communities.

The objective of this assessment was threefold.

1. To measure the impact Bible translation and literacy have on individual lives, the church and the community as a whole.
2. To determine what elements result in different levels of impact.
3. To explore how the identified factors intersect with other subjectivities to shape outcome.

The overarching goal is to use this information to identify best practices so we might increase spiritual and social return on investment (SSROI). It is hoped that the findings will help inform present and future decisions, direct focus, and guide planning not only for OneBook’s national partners (13 in total), but also in the worldwide Bible translation movement of the Wycliffe Global Alliance and other agencies.

## Background Information

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The area of investigation has been commented on by Dye (2009)<sup>5</sup>, among others, who states that eight conditions influence Scripture Engagement. They are:

1. Appropriate Language, Dialect and Orthography
2. Appropriate Translation
3. Accessible Forms of Scripture
4. Background Knowledge of the Hearer
5. Availability
6. Spiritual Hunger of Community Members
7. Freedom to Commit to Christian Faith
8. Partnership between Translators and Other Stakeholders

Our investigation focused mainly on the conditions of appropriate translation, accessibility, availability and partnerships. We also touched briefly on the influence of religious freedom on church growth and ownership of Scripture materials. We were curious to see if our investigation showed the same conditions to influence the achieved impacts of our surveyed projects.

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<sup>5</sup> "Language matters, The Eight Conditions of Scripture Engagement – Social and cultural factors necessary for vernacular Bible translation to achieve maximum effect." *International Journal of Frontier Missiology* (Summer 2009): 89.

## Communities investigated

The assessment was planned for 18 language projects; nine in Burkina Faso and nine in Cameroon. Two were later added in Cameroon, making a total of 20. This was to ensure that the data collected responded to the criteria set for project selection. However, only the Christian leaders' questionnaires were administered in these communities. The table below gives a summary of the project information.

Table 1 - Summary of background information on the different projects surveyed

People Group	Population	Managing Entity	Project start	Community exposure since project start /NT duration	Translation Status	Published so far	Number sold/ distributed	FCBH listening groups /Jesus film	Religious affiliation	% attended	Owning <sup>1</sup> MT	Owning <sup>1</sup> other MT
Burkina Faso (BF)		Expatriate /national leadership										
<b>Buamu BF</b>	190,000	SIL BF, expatriate, since 2009 national (SIL)	1991	21 yrs /21 yrs	NT 2012	5 Scripture, 33 literacy and 15 audio publications	27,350		Trad-22% Chri-74% Islam-4%	23%	33%	25%
<b>Dagara BF</b>	395,000	SIL BF, expatriate, since 2009 national (ANTBA)	1997	15 yrs /19 yrs	NT 80% Expected Completion 2016	3 Scripture, 4 literacy and 2 audio publications	1,200		Trad-16% Chri-82% Islam-2%	47%	29%	42%
<b>Lyélé BF</b>	140,000	SIL BF, expatriate & national Since 2008 ABBF (national)	1986	26 yrs /15 yrs	NT 2002, OT started in 2008	4 Scripture several literacy and audio public.	13,500	FCBH since 2009 / Yes	Trad-9% Chri-79% Islam-12%	52%	37%	52%
<b>Nuni BF</b>	75,000	SIL BF, expatriate	1982	30 yrs /18 yrs	NT 2000, OT started in 2005	4 Scripture 5 literacy and 10 audio publications	3,000	FCBH since 2008 / Yes	Trad-0% Chri-23% Islam-77%	53%	16%	35%
<b>Puguli BF</b>	15,000	SIL BF, Expatriate, since 2008 national (ANTBA)	1996	16 yrs /21 yrs	60% Expected Completion 2017	2 Scripture, 5 literacy and 10 audio publications	1,720		Trad-37% Chri-58% Islam-5%	26%	36%	24%
<b>Sicité BF</b>	35,000	AIMM, since 1994 national (ANTBA)	1985	27 yrs /32 yrs	80% Expected Completion 2017	3 Scripture, 5 literacy publications	6,500		Trad-23% Chri-28% Islam-49%	41%	8%	37%
<b>Sissala BF</b>	15,000	SIL BF, expatriate	1982	30 yrs /17 yrs	NT 1999	2 Scripture, 7 literacy and 3 audio publications	10,500	FCBH since 2008	Trad-17% Chri-58% Islam-25%	72%	51%	63%
<b>Toussian BF</b>	20,000	SIL BF, Expatriate, since 2011 national (ANTBA)	1980	32 yrs /37 yrs	80%	11 Scripture, 33 literacy and 1audio publications	3,800	/ Yes	Trad-8% Chri-41% Islam-51%	7%	5%	15%
<b>Turka BF</b>	38,000	SIL BF, expatriate	1995	17 yrs /26 yrs	40%	3 Scripture, 15 literacy and 60 audio publications	1,000		Trad-24% Chri-39% Islam-37%	24%	42%	11%

People Group Cameroon		Population	Managing Entity Expatriate /national leadership	Project start	Community exposure since project start /NT duration	Translation Status	Published so far	Number sold/ distributed	FCBH listening groups / Jesus film	Religious affiliation	% attended MT Literacy	Owning <sup>1</sup> MT Scriptures	Owning <sup>1</sup> other MT publications
Aghem CMR	60,000	SIL Cam expatriate, since 2006 national (CABTAL)	1999	13 yrs /17 yrs	60% Expected Completion 2016	5 Scripture, 10 literacy and 1 audio publication	2,160		Trad-8% Chri-89% Islam-3%	34%	19%	31%	
Awing CMR	22,000	CABTAL national	2006	6 yrs /13 yrs	40% Expected Completion 2019	3 Scripture, 6 literacy publications	800		Trad-14% Chri-86% Islam-0%	23%	14%	31%	
Babungo CMR - no community survey done	30,000	SIL Cam, expatriate	1974	38 yrs /20 yrs	NT 1994	6 Scripture, 2 literacy and 1 audio publication	940	FCBH since late 2012					
Bum CMR	22,000	CABTAL national	2004	8 yrs /12 yrs	75% Expected Completion 2016	3 Scripture, several literacy publications	470		Trad-6% Chri-90% Islam-4%	36%	25%	39%	
Lamnso CMR	125,000	SIL Cam expatriate, since 2002 national (CABTAL)	1973 2002	39 yrs /27 yrs	NT-1990, OT-2013	8 Scripture, 18 literacy and 19 audio publications	9,700	/ Yes	Trad-1% Chri-93% Islam-6%	26%	41%	39%	
Mofu-Gudur CMR	60,000	SIL Cam expatriate, since 2010 national (CABTAL)	1980	32 yrs /28 yrs	NT-2008 OT-20%	7 Scripture, 30 literacy and 10 audio publications	14,700	FCBH since 2009 / Yes	Trad-9% Chri-84% Islam-7%	60%	65%	51%	
Ngomba CMR	78,000	SIL Cam expatriate, since 2006 national (CABTAL)	1996	16 yrs /20 yrs	40% Expected Completion 2016	4 Scripture, 9 literacy and 1 audio publications	879	/ Yes	Trad-24% Chri-76% Islam-0%	27%	30%	32%	
Nomaande CMR - no community survey done	8,000	SIL Cam expatriate, since 1995 national (CABTAL)	1981	31 yrs /29 yrs	NT-2010	8 Scripture, 3 literacy and 2 audio publications	1,600						
Oku CMR	40,000	SIL Cam expatriate, since 2001 national (CABTAL)	1985	27 yrs /28 yrs	NT-2013	3 Scripture, 40 literacy and 4 audio publications	4,925		Trad-12% Chri-84% Islam-4%	40%	38%	41%	
Tchouvok CMR	10,000	SIL Cam-Phonology, since 2007 national (CABTAL)	2003	9 yrs /16 yrs	20% Expected Completion 2019	1 Scripture, 10 literacy publications	370		Trad-16% Chri-65% Islam-19%	55%	32%	65%	
Tunen CMR	48,000	CABTAL national	2004	8 yrs /13 yrs	40% Expected Completion 2017	3 Scripture, 4 literacy and 2 audio publications	1,620		Trad-2% Chri-96% Islam-2%	25%	22%	20%	
<b>Total 18</b>													

<sup>1</sup> Owning Publications: Typically owned by the household rather than strictly by the individual



Figure 1 - Map of Bible translation locations surveyed in Burkina Faso



Figure 2 - Map of Bible translation locations surveyed in Cameroon

## Research Tools and Methodology

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The study was conducted in 18 communities; nine in Burkina Faso and nine<sup>6</sup> in Cameroon. The criteria for choosing the 18 language communities to be investigated were:

- Projects must have been completed or be at least four to five years into the actual production stage, so that project literacy and Scripture use impacts could be observed.
- The projects represent a diverse mix of project types. For this reason the projects included some projects done in the style of traditional SIL projects, some with mixed SIL and national leadership, and some newer projects started by ANTBA or CABTAL.
- The projects must cover communities from different geographic and cultural regions.

It should be noted that two supplementary projects in Cameroon were added to the assessment upon realizing that the previously selected projects did not fully satisfy the above criteria.

To reduce bias, we did not include all projects in each country or the most marginal projects. We tried to select a balanced mixture of successful and less successful projects to gain a good representation of all the projects in these two countries.

A sample of more than 5,000 was drawn from these communities using simple random sampling, resulting in valid responses from 482 Christian leaders and 4,971 community members. We counted each village or area in a community and divided the 250-300 samples to be taken across the number of villages. The enumerators were also trained to make sure to get samples equally from both genders and from the different age groups.

Information on translation, publication, literacy, language use, and Scripture engagement was collected using a structured questionnaire administered at two levels: Christian/church leaders and community members. The decision to design a separate questionnaire for Christian leaders was made because of their fairly intimate knowledge of the translation projects, and provided an opportunity to receive feedback on project staff and working styles, which should be useful in subsequent planning. However, there was also an internal questionnaire designed to collect information on the project background, progress, components, and strategies, to be completed by the project teams in each of the communities. There was no age limit as to the people interviewed. However, children too young to answer on their own were not interviewed.

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<sup>6</sup> Later two additional projects were researched in Cameroon

The designed questionnaires were tested in the different communities, and errors identified and corrected. The study included quantitative and qualitative questions, with the latter being useful in better understanding quantitative results and improving the validity of the study as a whole. Inclusion of qualitative questions allowed study participants to express why they think and act the way they do, and also to describe the economic and social factors that influence their decisions.

The survey execution or field phase consisted of the identification and training of enumerators to administer the questionnaires. This was done with the help of the project field staff. Besides the selection criteria of a minimum secondary education and prior experience in survey and data collection, enumerators were also expected to have no direct affiliation with the projects. A total of 36 enumerators and 18 supervisors were selected. These enumerators were then trained in a series of three-day regional seminars, during which they were trained in survey techniques. Though questionnaires were in English or French, depending on the location of the project, the enumerators were trained to ask all questions in their mother tongue. This was done to ensure that participants could understand and respond to the questions, regardless of their level of schooling.

During the data collection phase of the survey, which lasted three weeks per language group, enumerators were supervised by current or former project staff. The data collected was entered into Excel, cleaned, and later analyzed using the Statistical Package for Social Sciences (SPSS). Analysis of the data for each language group surveyed was completed on a question by question basis for both Christian leaders and community members.

# Findings

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## Introduction

This section of the report presents the findings of the analysis of the impact assessment survey data by country and language group. This is presented in six subsections. The first section consists of the socio-demographic characteristics of the sample. Sections two through five present results on the environment, language use, literacy, mother tongue publications and Scripture engagement, while the last part of the report presents findings on project impacts at individual, church and community levels. Reporting at the national level can mask important inequalities and variations for particular projects or communities. Therefore, findings are reported at both national and project level wherever data is available.

## Section A: Socio-demographic Characteristics of the Sample

This section describes the sample in terms of size, composition and distribution. It provides a context for exploring many issues influencing project implementation and outcome, and is equally important for planning purposes. Overall, a total of 5,453 people were interviewed in both and Burkina Faso and Cameroon. 4,971 of these were community members and 482 were Christian/church leaders. Surveyed community members in Burkina Faso made up 52.1% (2,591) of all the overall language community and 47.9% (2,380) in Cameroon. In both countries, there was some insignificant variation in sample size at the level of the projects.

Table 2 – Frequency of people interviewed in Community and among Christian leaders

Community members				Christian leaders		
Country	Valid Surveys	Percentage		Country	Valid Surveys	Percentage
<b>Burkina Faso</b>	2,591	52.1		<b>Burkina Faso</b>	85	17.6
<b>Cameroon</b>	2,380	47.9		<b>Cameroon</b>	397	82.4
<b>Total</b>	4,971	100		<b>Total</b>	482	100

## Geographical Locations

The number of Christian leaders interviewed in Cameroon was more than twice the number in Burkina Faso. 82.2% (397) of the 482 Christian leaders interviewed were from Cameroon and only 17.8% (86) from Burkina. This difference is attributed to the availability of the

leaders. Given the strict deadlines, the enumerators were limited in the number of people they could interview. Unlike the community survey where there was little difference among the projects in terms of numbers, here the difference was significant. It ranged from seven at the lowest (Buamu and Turka) to 77 at the highest (Lamnso).

Chart 1 and Chart 2 below confirm that the projects studied are implemented in strictly rural areas, though some parts of the communities display urban characteristics.

- The majority of the respondents--Christian leaders and community members alike--view their communities as rural
- 12 of the communities scored 100% or close to 100% for rural location
- Only approximately 11% of both community members and Christian leaders reported their communities as urban

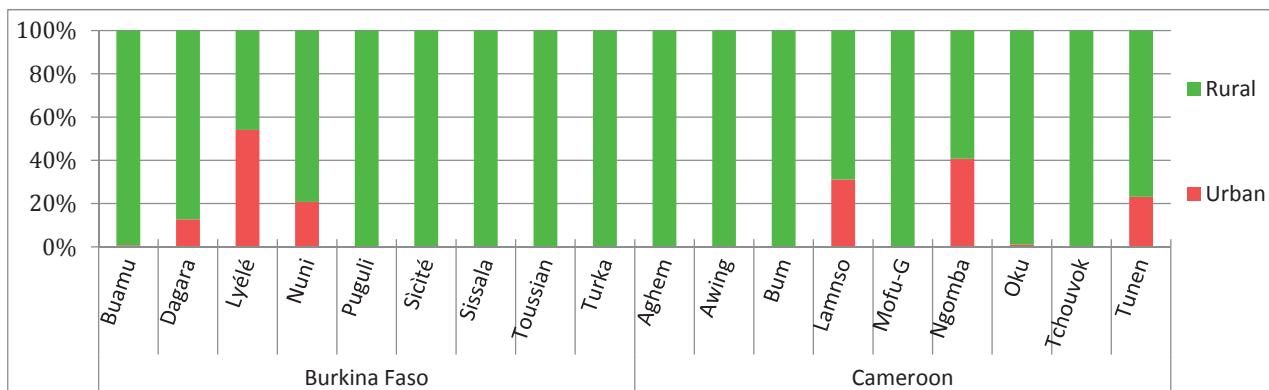


Chart 1 - Frequency of project Location for community members, by country and language group

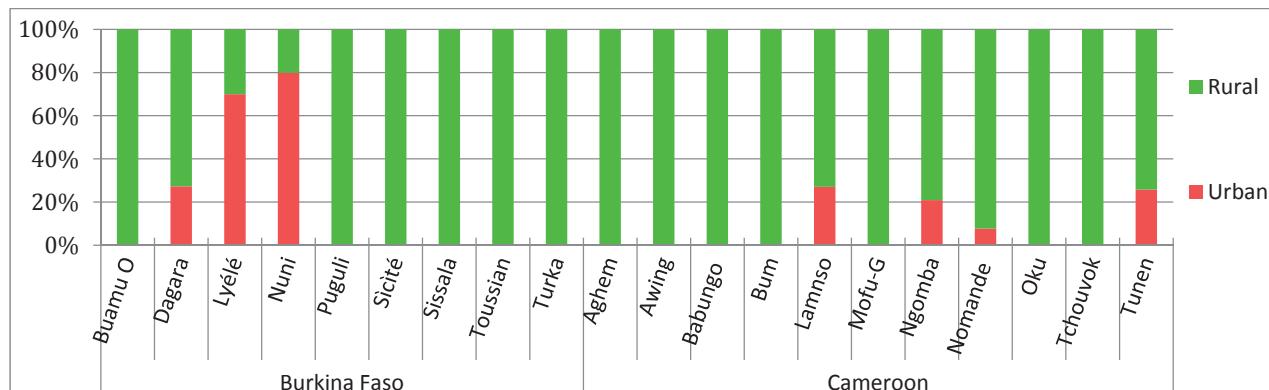


Chart 2 - Frequency of project Location for Christian leaders, by country and language group

## Gender of Respondents

We found significant differences in the gender composition of Christian leaders (Chart 3).

- Low proportion of female Christian leaders (9.1%)

- Christian leadership (pastors, priests, lay preachers etc) continues to be a male-dominated role

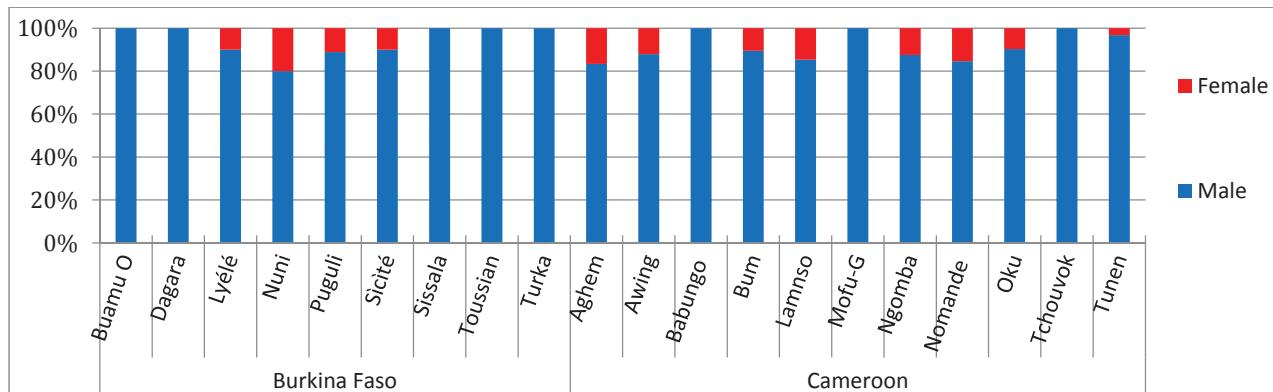


Chart 3 - Frequency for the gender of Christian leaders, by country and language group

Gender among the surveyed community members was much more equally spread out (Chart 4).

- Overall proportion of males was 51.2% compared to 48.8% females
- In Burkina Faso, the female portion (52.1%) was slightly higher

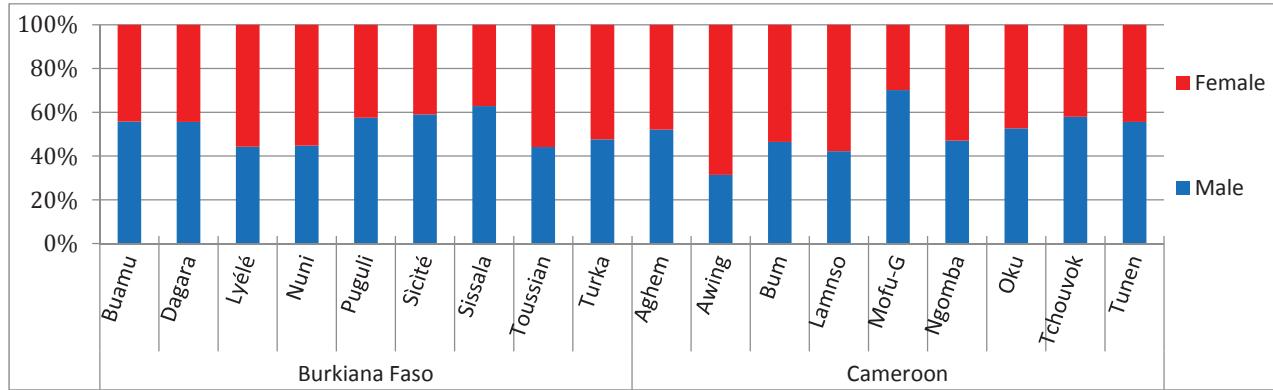


Chart 4 - Frequency for the gender of community members, by country and language group

## Age of Respondents

Chart 5 shows the distribution of age among community members interviewed.

- The majority of respondents were young people, and younger adults
  - 24 years and below (22.3%)
  - 25-44 years of age (43.9%)
  - 45-56 years (24.7%),
  - 60+years (9%)
- Language groups of both countries showed similar trends

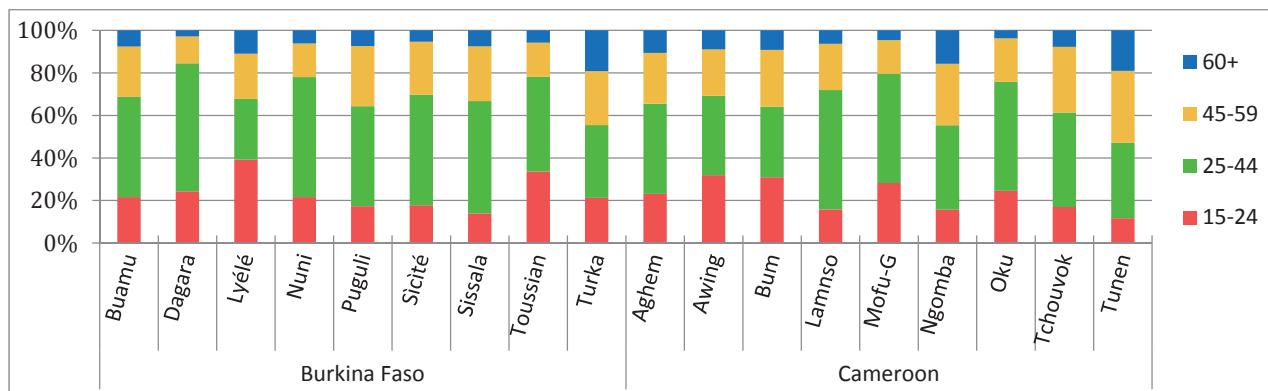


Chart 5 - Frequency for the age of community members, by country and language group

In Chart 6 we see the distribution of age among Christian leaders interviewed.

- The proportions for the 25-44 year old and the 45-56 year old categories were similar to those observed in community members
- Unlike the community members, the 60+ category had a much higher proportion than the youngest respondents (age 24 and below)
- Age 24 and below only made up 2.8% of the Christian leaders
  - This small representation is consistent with the time and training needed to gain the experience necessary to lead

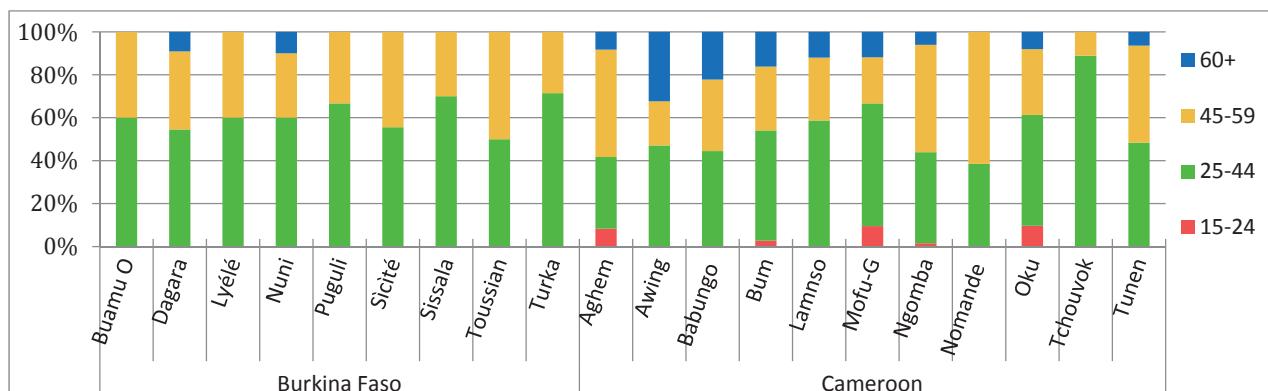


Chart 6 - Frequency for the age of Christian leaders, by country and language group

## Level of Education

Results of the analysis of participants' level of education showed that:

- 50.9% of rural Burkinabe across all communities surveyed have never benefited from schooling
- Responses in Cameroon showed a greater spread in the education levels
- The proportion of respondents in each category of education decreased as the level of education increased

- 42.8% of respondents in Cameroon and 50.2% in Burkina Faso had obtained only primary level
- Relatively few interviewed reported having any university education (3.7% - Cameroon and 0.6% - Burkina Faso), reflecting the trend of rural exodus for higher education and greater work opportunities
- Note: No one reported having a high school education in Burkina Faso because, as in most francophone countries, there is no distinction made between the first and second cycle of secondary school

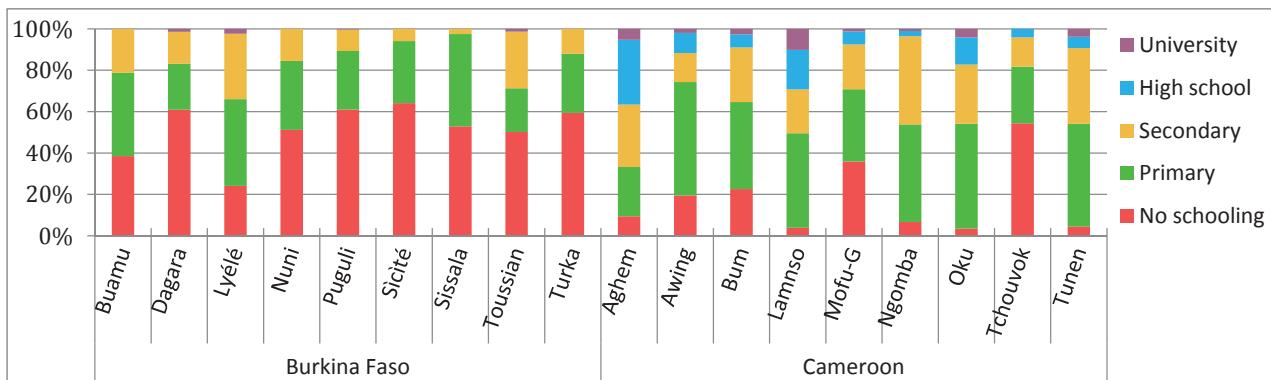


Chart 7 - Frequency for highest level of education of community members, by country and language group

A study of the Church leaders' education levels revealed the following (Chart 8):

- The majority had no formal training in theology
- 42.8% of the leaders had attended either a Bible school or seminary
- Most of the respondents reported very low levels of education
  - 25% have primary education level
  - 27% have secondary education level
  - 4.8% have high school education level (reflects Cameroon numbers only)
- The majority of Christian leaders appear to be lay preachers with basic levels of education
- Generally, Cameroonian church leaders reported better levels of training and education than their Burkina Faso counterparts
- These numbers highlight the need for capacity building at the church level
- Note: the category of "no education" was not included in the Christian leader questionnaire due to the need for some basic reading and writing ability in the role

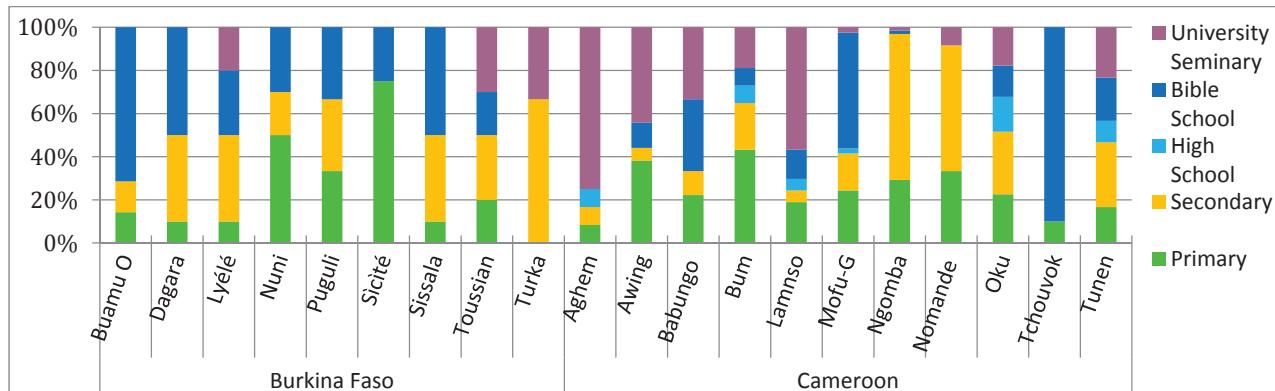


Chart 8 - Frequency for highest level of education of church leaders, by country and language group

Community members were asked to state their religious affiliation (Chart 9) to serve as a base against which other responses would be judged.

- Overall:
  - 69.5% of the respondents identified themselves as Christian
  - 17.1% of the respondents identified themselves as Muslim
  - 13.4% of the respondents said they observed traditional religion
- Cameroon respondents:
  - 85.8% Christian
  - >10 % Muslim
  - >10 % traditional religion
- Burkina Faso respondents:
  - 54.4% Christian
  - 28.4% Muslim
  - 17.2% traditional religion

Note: While this data does suggest that Cameroon, as a country, is predominantly Christian, in comparison to Burkina Faso, this survey is far from being conclusive. Results could be influenced by the sampling or by a deliberate distortion on the part of the respondents in an effort to please the survey organizers.

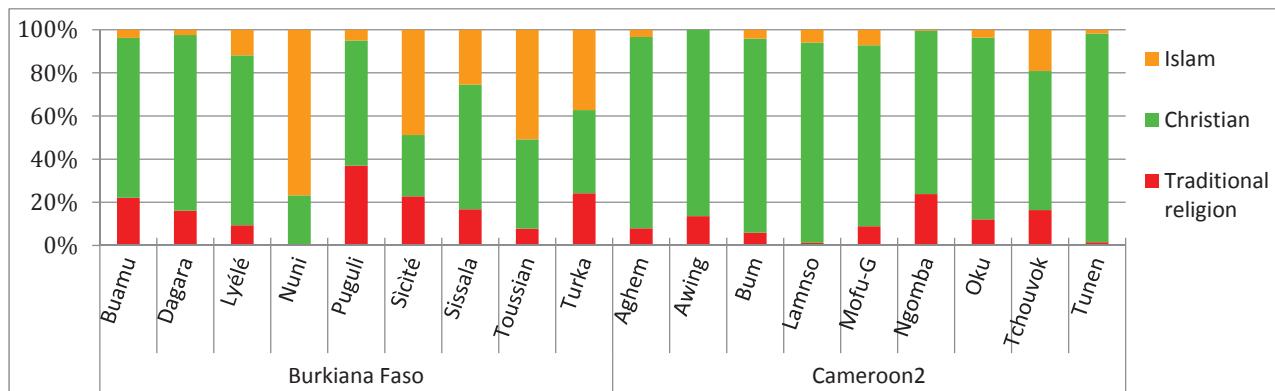


Chart 9 - Frequency for religious affiliation of community members, by country and language group.

## Section B: Prevailing Environment, Awareness and Involvement of the Community

The hope of each implementing organization (ANTBA, CABTAL and SIL) is to see community ownership of the project. The church is a crucial element in this, as they are expected to support the work, make use of the produced materials, and also give direction to the project at the community level. To assess project impact, multiple questions were asked to determine the prevailing environment within the investigated communities. People were asked if they were aware of the Bible translation project in their community. This question was only contained in the community questionnaire. Results show a generally high level of awareness overall. However, awareness was significantly higher in Cameroon than in Burkina Faso, where fewer than half of the respondents were aware of the Bible translation project in their community.

Unlike Cameroon, where only one project had a proportion below 60% for project awareness, only Sissala in Burkina Faso had a proportion above 60%. This could be attributed to a model of project implementation where the community is mobilized before the translation work is started. For example, in the case of CABTAL, this is done through a two-year community mobilization phase that leads to the formation of two structures: the Interdenominational Church Committee (ICC) that pre-selects key project staff, sets their salaries, gives supervision to the team, and organizes church-based literacy classes; and the Language Committee (LC), which gives input and leadership to the project in the area of language and community literacy.

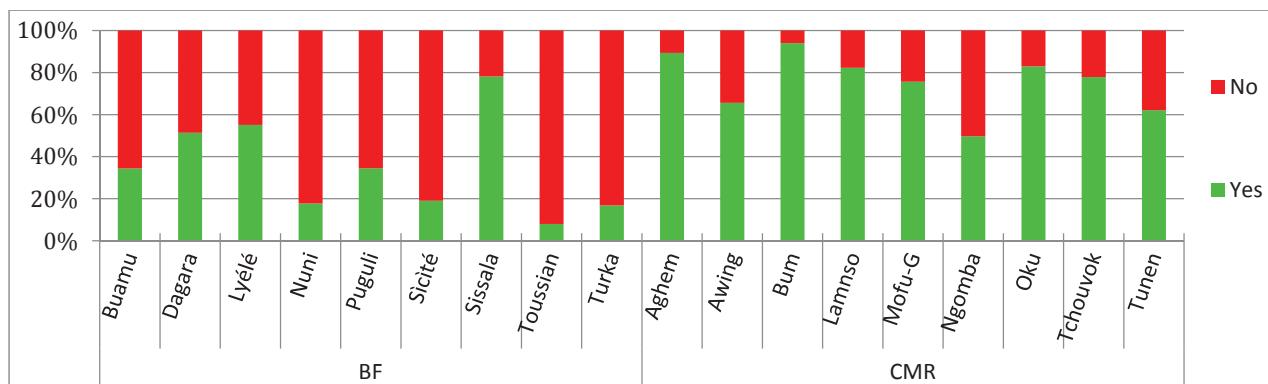


Chart 10 - Frequency of community knowledge of the translation project, by country and language group

### Community Involvement

While community members were asked about their awareness or knowledge of the project, Christian leaders were asked about their level of involvement—past and present (Chart 11).

- 72.6% of those interviewed had been involved in the project in some way
- 100% of the Christian leaders from the Puguli and Tchouvok projects reported some involvement

- Only 30% of the Oku Christian leaders reported involvement (lowest of all communities), despite the project being among one of the longest-running projects at 27 years

Christian leaders were also asked to rate their relationship with project staff, the quality of the translators, acceptance of translation style and key-terms. For each of these an explanation was given. Some of the negative ratings pointed to doubtful quality of translators. For example, in Oku, a reported disagreement had resulted in a team member being accused of sinful behaviour.

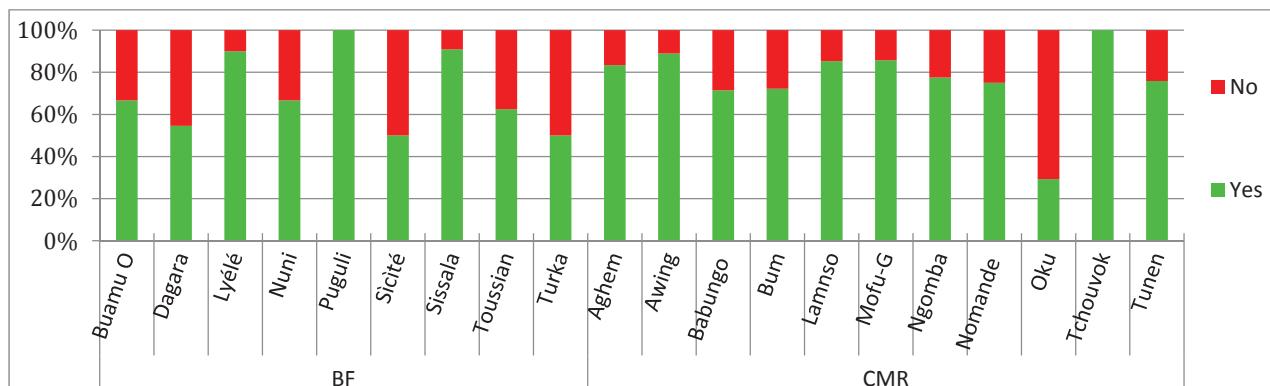


Chart 11 - Frequency of Christian leaders' past/present involvement in project, by country and language group

Considering that relationships are very important to success, and that Christian leaders are an essential part of the project, they were asked to rate their past or present relationship with the project team. (Chart 12)

- Overall, responses indicated generally excellent relationships between Christian leaders and the project teams
- There was significant variation across different communities
- A small proportion of respondents indicated that their relationship with the project staff was not excellent, with explanations such as not knowing the project or staff members and citing a lack of teamwork

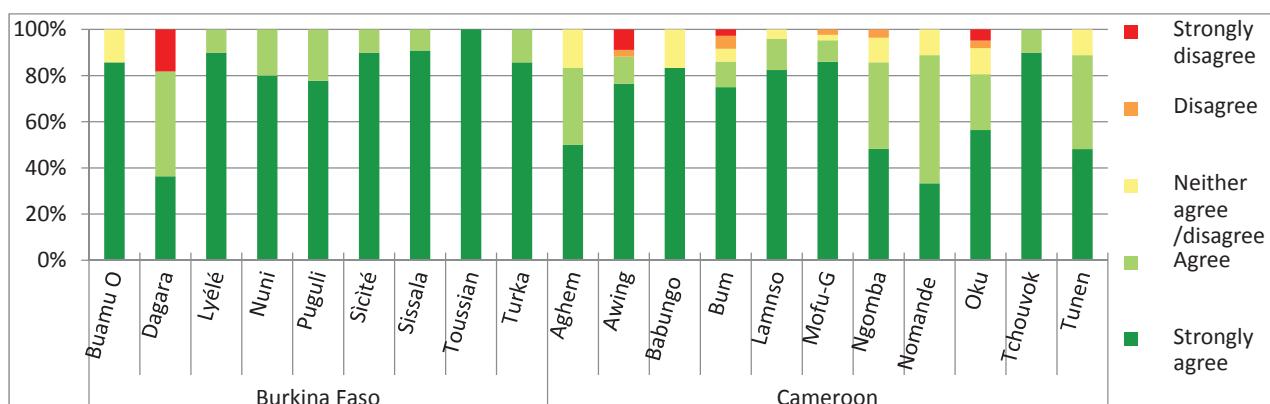


Chart 12 - Frequency of excellent relationship with project team, by country and language group

## Church Leaders Acceptance

As seen in Chart 13, when asked if the churches accepted the chosen translators, there was a general strong agreement among the Christian leaders.

- About 90% of the leaders surveyed (70.6% strongly agree and 18% agree) said the churches accepted the chosen translators
- There were higher proportions of agreement in Burkina Faso than in Cameroon
- With the exception of Tunen and Aghem, more than half of the Christian leaders in all the communities showed a strong agreement
- In the Lyélé, Sissala, and Toussian communities of Burkina Faso, 100% of respondents answered 'strongly agree'. Justification for their agreement was given as the translators were Christian, some of them were from their churches/denomination, and they were chosen by them.
- In Aghem and Tunen, with the lowest level of acceptance, comments ranged from churches not supporting the project, (and therefore the translation has not been accepted), to doubts about the quality, origin or dialect of the translators.

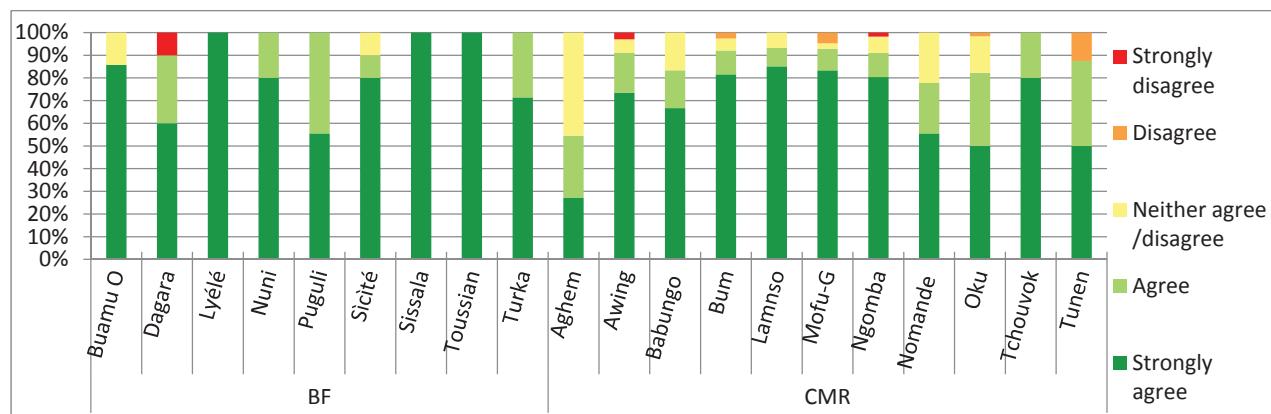


Chart 13 - Frequency of church leaders' acceptance of translators, by country and language group

As in the case of the acceptance of translators, Christian leaders were generally in agreement with the churches' acceptance of the translation style (Chart 14).

- Overall, more than three-quarters of the Christian leaders interviewed agreed
  - This was as high as 86.8%
  - The highest proportions were reported in Burkina Faso

Two languages had notably lower levels of acceptance by the churches of the translation style; Aghem and Tunen.

In Aghem, only a little over half of the leaders selected "agree" or "strongly agree". Explanations for this lack of agreement highlight the fact that the team does not provide

enough information regarding translation style, nor meet with pastors to explain. This was especially true for the three smaller denominations in the area, who do not currently participate in the Interdenominational Church Committee (ICC).

Tunen also had a higher percentage of disagreement. Several respondents mentioned lack of quality, wrong dialect, and bad translation. These responses even came from leaders whose church participates in the ICC. This is surely a matter of investigation for the operating Bible agency. This also presents a question for further research; how to best explain and communicate the method and chosen style of translation with church leaders?

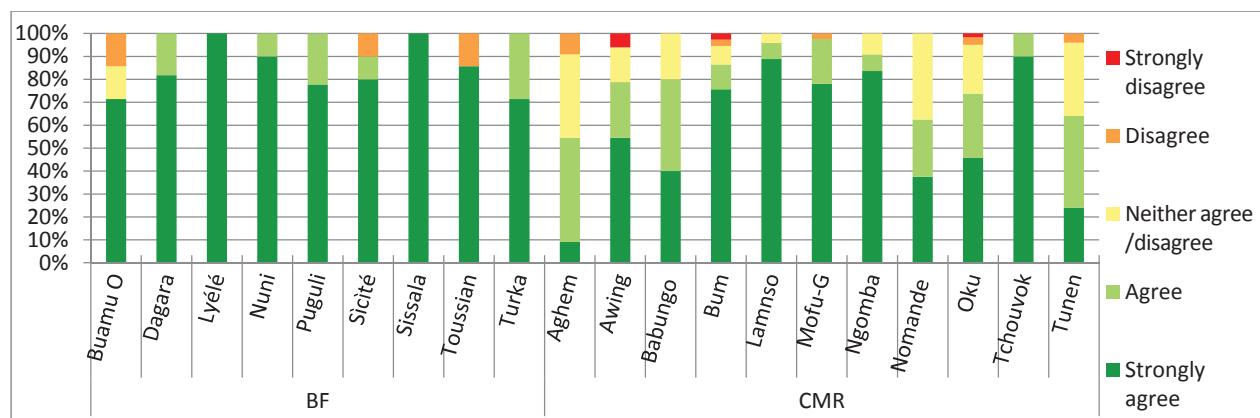


Chart 14 - Frequency of church leaders' acceptance of translation style, by country and language group

Another important matter is the Biblical key terms used in translation. When asked if key Biblical terms were accepted by the churches:

- Over 84% (67.1% strongly agree and 17.3% agree) of the leaders agreed
- Similar to the case of the translation style, the proportion of agreement was higher in Burkina Faso than in Cameroon
- Significant variations could be seen between individual projects
- In Burkina Faso, Puguli had the lowest proportion for strongly agreeing at 55.6%
- In Cameroon, Aghem and Tunen were as low as 27.3% and 4.5% respectively
  - Further explanations for these responses included reasons ranging from dialectical or doctrinal differences to unhappiness with the choice of certain terms

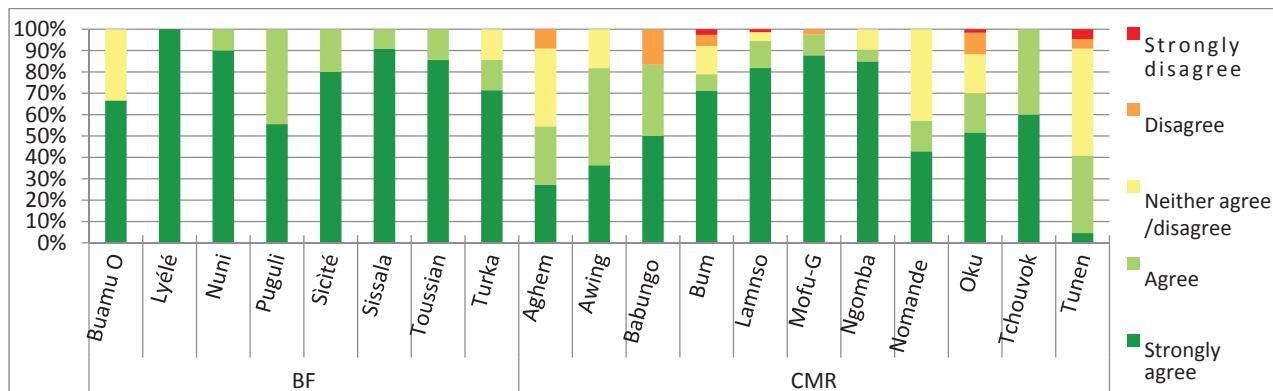


Chart 15 - Frequency of church acceptance of biblical key terms, by country and language group

## Community Interest

Bearing in mind that the Church is a major stakeholder in every Bible translation project, Christian leaders were further asked to rate the community's interest in the Bible translation projects. (Chart 16)

- While there was variation in responses, most leaders did agree, that their community's interest was high
- Church leaders credited training, seminars, literacy classes, radio broadcasts and the *JESUS* film with engaging the community
- In Burkina Faso all pastors in eight of the nine projects either strongly or somewhat agreed that the community was interested in the project
- Most of the projects in Cameroon also demonstrated a high level of "strongly agree" responses
- Aghem had the lowest percentage of "strongly agree" responses, with less than 10%
  - Possible factors include the lack of pastors native to the Aghem community and further hindrances such as a lack of sensitization for the project, language attitudes of the more influential pastors and priests, and an inadequate effort to involve all of the churches and denominations

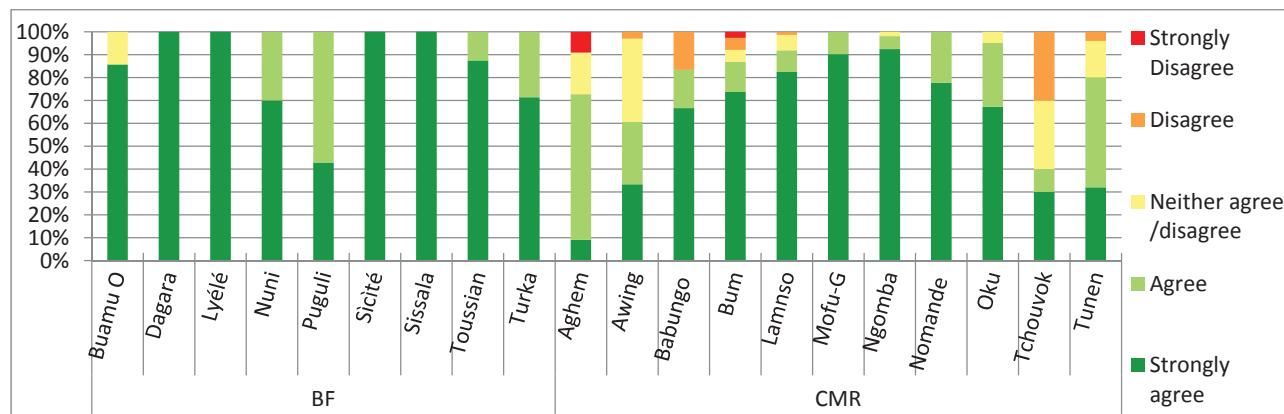


Chart 16 - Frequency of community's interest in the project, by country and language group

## Religious Freedom

Literature tells us that the prevailing spiritual environment has an influence on the level of impact achieved. Respondents were asked if they experienced religious freedom in their community.

- Results show a generally very high level of religious freedom in most communities
- Tchouvok is the exception; less than half the respondents strongly agreed to the existence of religious freedom in the community
- All the other communities had proportions above 50% for this category
- Within the communities of Awing (32.3%) and Oku (6.5%), there are respondents that strongly disagreed that religious freedom exists in their communities
- In Burkina Faso communities, high proportions of respondents strongly agreed that they experienced religious freedom, in particular 100% of respondents in Dagara, Sissala and Toussian strongly agreed that there is religious freedom

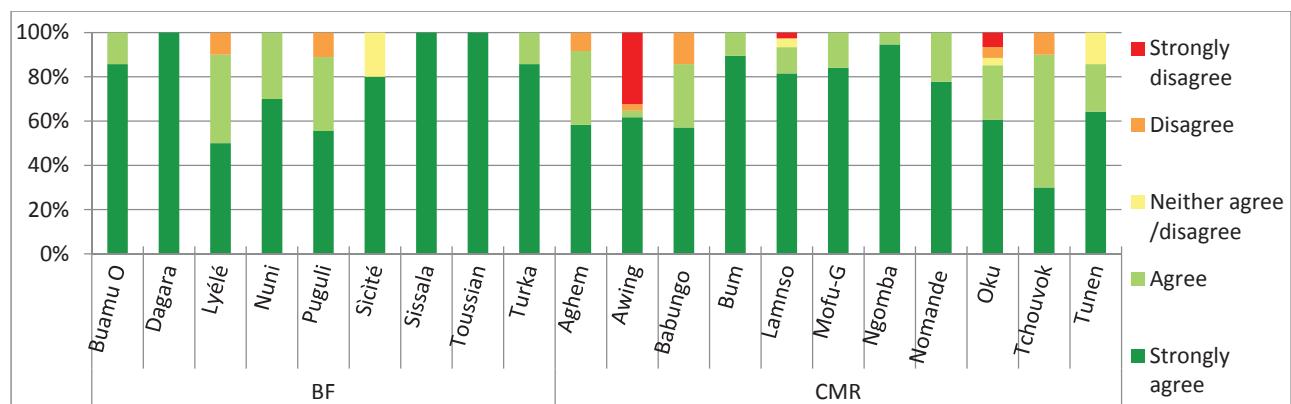


Chart 17 - Frequency of religious freedom, by country and language group

## Section C: Language use in different settings in the community

Language use is known to change under different circumstances, especially in communities with multilingual populations. Therefore it was important to determine the different languages used, the degree of use, and the different settings in which these languages are used. To do this, Christian leaders were asked if they were native to the community, since this is a determining factor for preaching in the mother tongue.

### Christian Leaders Background and Native Language Ability

- The majority of the leaders interviewed were native speakers (68%)
  - 72% for Cameroon and 65 %, for Burkina Faso
  - Significant variation was observed from project to project

- Most of the leaders interviewed throughout the different communities were native speakers, with the exception of Buamu, where all the leaders are non-natives, and Aghem and Nomaande where more than 50% of the leadership are non-native

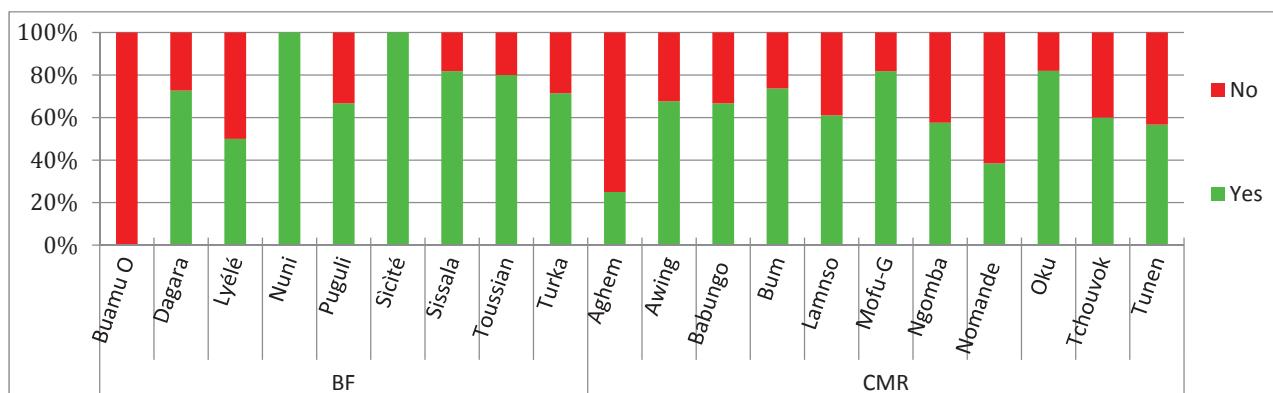


Chart 18 - Frequency of Christian leaders being a native, by country and language group

Though there is a high probability that native church leaders will use the native language in their ministry, it is not a certainty. Therefore, it was important to determine if the leaders spoke the native language, especially in areas where there was a high proportion of non-native leaders. Those who said they spoke the local language were asked to state their level of proficiency.

- 61.5% said they speak the local language very well (these were native speakers)
- 9.8% reported speaking the language well, 8.6% fair, 9.0% poor, and 11.1% very poor
- Christian leaders in both countries reported a relatively high level of proficiency in the local language
- 79% speak the native languages very well in Cameroon and 80% in Burkina Faso
- Sicité leaders scored 100% since all of them were native speakers

Assuming that those who spoke the language only fairly well were non-natives, it is possible to conclude that non-native Christian leaders are realizing the importance of the mother tongue to their ministry, and are learning the local language of the communities in which they serve. It is possible to speculate that the presence of the Bible translation project in the community has helped these leaders to come to this realization.

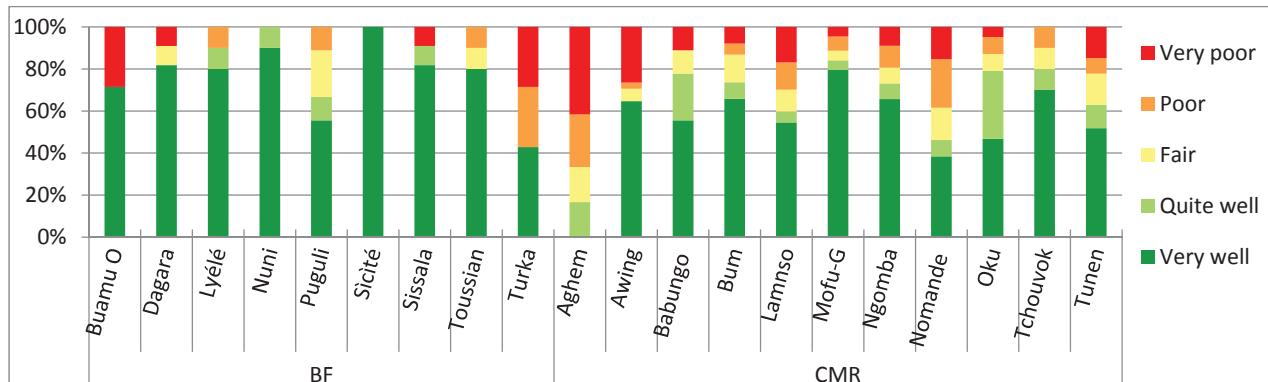


Chart 19 - Frequency of native language proficiency by Christian leaders, by country and language group

## Christian Leaders Language Use in Ministry

When asked if they preached in the local language:

- 64.2% of the Christian leaders interviewed answered with a yes
- A greater number answered yes in Burkina Faso (76.5%) than in Cameroon (61.5%)
- Among the language groups, some like Nuni (100%), and Sissala and Lyélé (above 90%) had particularly high proportions for preaching in the mother tongue
- The lowest were Aghem (8.3%) and Turka (14.3%)
- It is worth noting that the Toussian community reviews indicated mother tongue preaching occurs just 20% of the time, in contrast to the Christian leaders' response that they preach in mother tongue 80% of the time
- Controlling for location, it was noted that most of the projects with very low proportions of native language preaching also had a high proportion of respondents who classified the community as an urban location
  - In urban locations with a metropolitan population, there is a high tendency to preach in languages other than the mother tongue
  - Christian leaders in these communities report very low levels of proficiency in the mother tongue
  - In Aghem, for example, no existing leader spoke the mother tongue very well

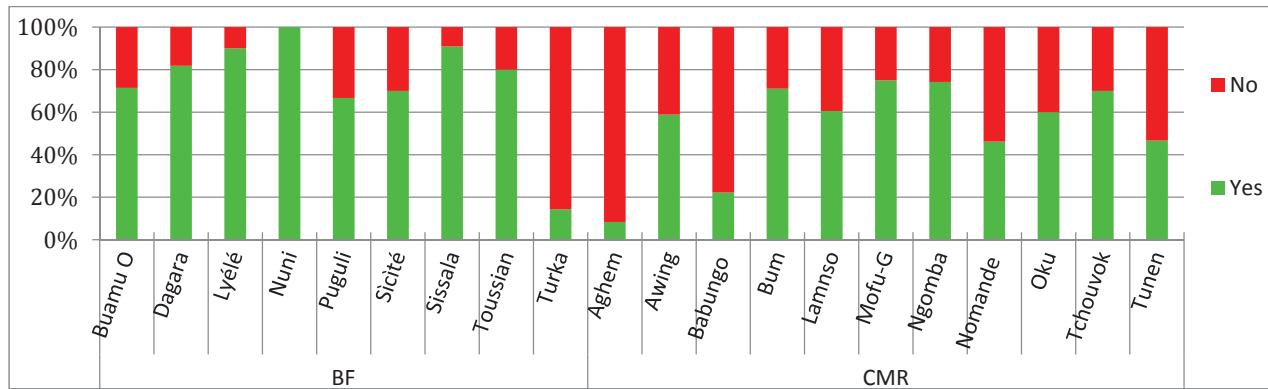


Chart 20 - Frequency of native language preaching, by country and language group (according to Christian leaders)

When those who said they did not preach in the mother tongue were asked to state the languages they used, English, French, Fulfulde and Pidgin were named as most-used in Cameroon, while French, Moore and Jula were the most-used in Burkina Faso. However, this varied by region and language group. In Cameroon, Fulfulde and French were common in the northern parts of the country, while French dominated in the Francophone South. In the Anglophone part of the country, the alternative languages used for preaching were English and Pidgin. In Burkina Faso, French and Moore were most commonly used in the central and southern regions, while French and Jula dominated in the northern regions.

Asked if there is normally an interpretation when preaching is done in languages other than the native language:

- 80.4% overall said yes, interpretation was used
- In Burkina Faso, this was as high as 90.2%, while Cameroon fell below the overall average with 78.2%
- In seven of the nine language groups in Burkina Faso (Buamu, Dagara, Lyéié, Puguli, Sissala, Awing and Tchouuvok), all the pastors said there is always an interpretation if preaching is in a language other than the native language

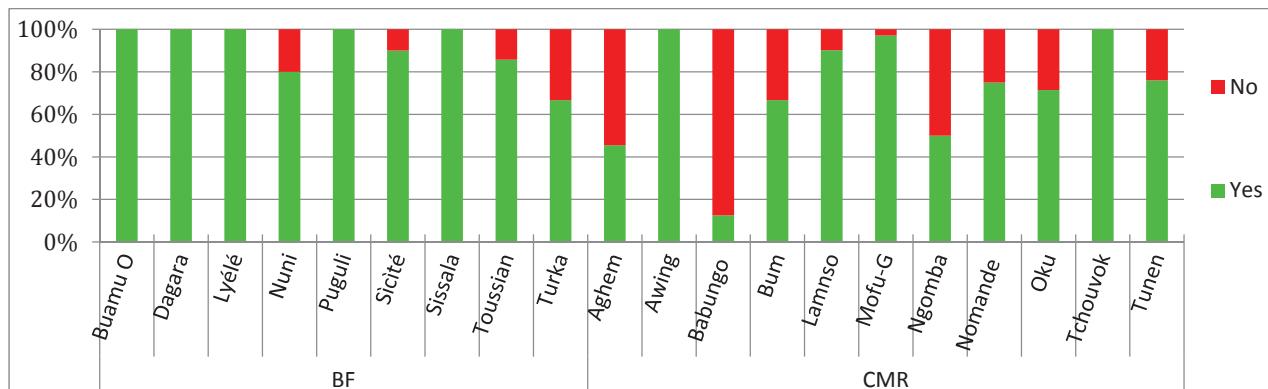


Chart 21 - Frequency of preaching interpretation into the native language, by country and language group (according to Christian leaders)

## Language Use in the Community

While community members were not required to say if they were native speakers or not, they were asked to state the different languages used at specified settings—home, church, market and meetings.

- The languages were English, French, mother tongue and trade language
- Trade languages varied according to country and language groups
- Generally, the results show that the most commonly used language in the four settings was the mother tongue, although significant variations were present

When asked the most used language at home

- The majority of the respondents (87.9%) reported that they spoke the mother tongue
- Other languages accounted for only about 12%
- The proportion of mother tongue use at home was higher in Burkina Faso than in Cameroon
- In Cameroon, the Lamnso project reported the highest proportion of a single language used, where the mother tongue is used at home 97.6% of the time
- In Burkina Faso, it was reported that the mother tongue is used at all times (100%) in the home in Sicuté and Sissala
- Apart from the mother tongue, only the trade language was reported as being used in Burkina Faso homes
- In Cameroon, a mix of languages is used in the home, generally English, French, and a trade language (Pidgin or Fulfulde)
  - The choice of the alternative home language depended on region and language group
  - The proportion of use was minimal, with the exception of Tunen where French was used 38.8% of the time

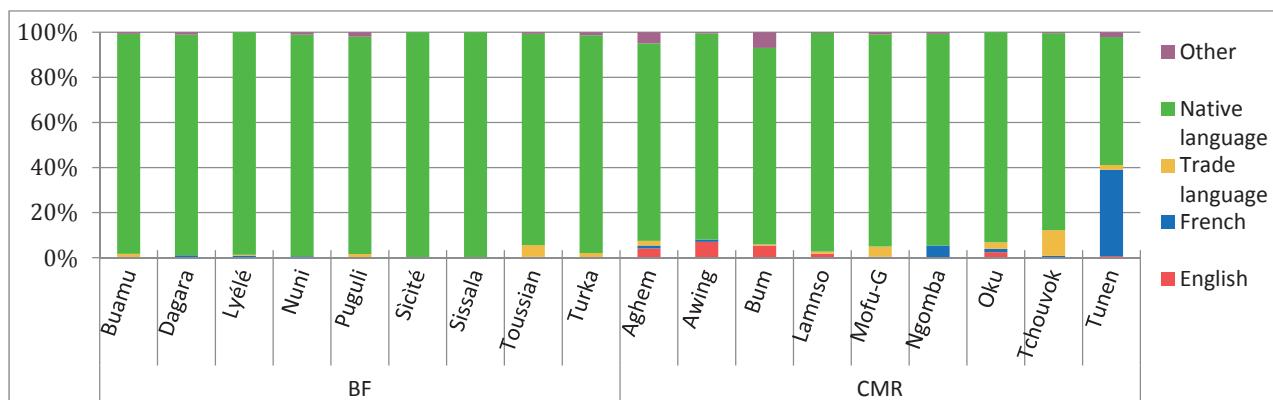


Chart 22 - Frequency of the most used language at home, by country and language group

Although the languages used were the same as those reported for home, there was a significant difference in the proportions of those languages when applied to the marketplace context in both Cameroon and Burkina Faso. A remarkably high use of trade language (37.3%) in the market was reported, although the native language remained dominant (47.1%). As in the case of language use at home, official languages were rarely used. This was more pronounced in Burkina Faso than in Cameroon. Tunen and Ngomba were the only communities with a considerable use of an official language (French) in the market setting. This is explained by the fact that these two communities use only their native language and French. Unlike other communities, there is no common trade language, so, they are obliged to use either the native language or French with non-natives.

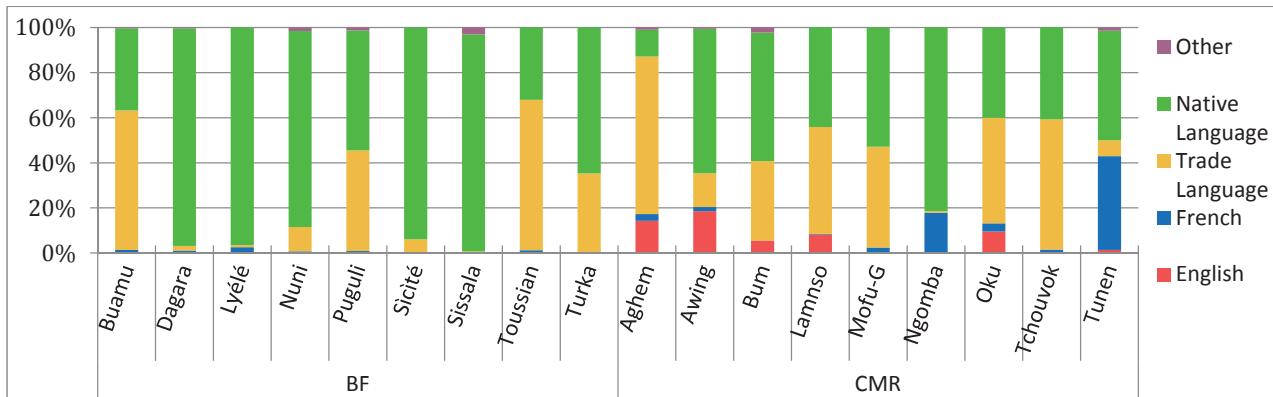


Chart 23 - Frequency of most-used language in the market, by country and language group

Language use in church (see Chart 24):

- In 12 of 18 of the language communities, the native language was the language most-used in church, with a total proportion of 59.7%
- In the church context, use of the trade language was reduced in favour of the official languages
- Use of English was as high as 20.8% and French 38.7%
- Language groups in Burkina Faso had higher proportions of both native language and trade language use in the church compared to Cameroon, while the use of official languages (French and English) was higher in Cameroonian churches
- The use of official languages in church was more prevalent in communities that also reported urban characteristics, suggesting that urban churches prefer to use official languages to cater to non-natives
  - It is likely that in these instances the messages are being interpreted into the native language

Despite these overarching trends, it is important to note some significant exceptions, for example in Buamu, Lamnso, Mofu-Gudur and Tchouuvok, where the native language use had

been reduced to 50% or even 40% in the markets, mother tongue use in the church remained exceptionally high, reaching near 100% in Buamu, 70% in Lamnso, over 90% in Mofu-Gudur and nearly 80% in Tchouvok. Another notable exception occurred in Lyélé, where despite the fact that half the community members surveyed reside in urban areas, the reported mother tongue use in church was exceptionally high (93%). From what we know, we think that we can attribute these exception to a large extend both to the communities pride in their language and to the language policies of the involved denominations.

This suggests that certain projects have become an integral part of the ministry of the church, responding to the needs of the congregation and contributing to a significant use of the mother tongue. For example, the Mofu-Gudur project translated the protestant catechism and the Catholic lectionaries in response to a felt need of the respective churches.

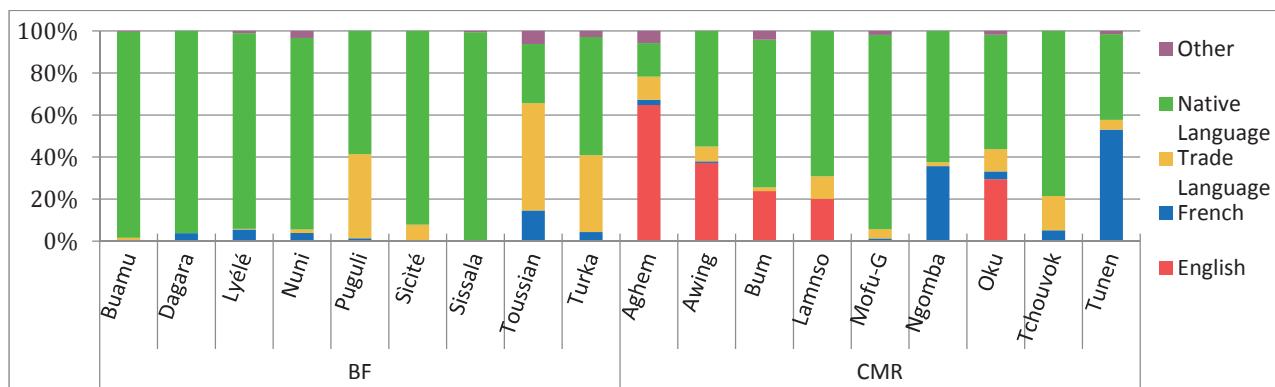


Chart 24 - Frequency of church language, by country and language group

Use of the native language continued to dominate in the meeting setting, the frequency of its use in this context even higher than in the market and church settings. The use of the native language in the meeting setting was 11% higher in Burkina Faso than in Cameroon. Although use of official languages was significant, proportions remained lower than in the church context. This was more apparent in Cameroon than Burkina Faso. Continuing the trend previously seen in the home, market and church settings, Tunen was the language group with the highest use of French in the meeting setting. Tchouvok was an exception with high use of the trade language (Fulfulde). It is suspected that the traditional authority of Muslim chiefs in this community has influenced the use of this particular language.

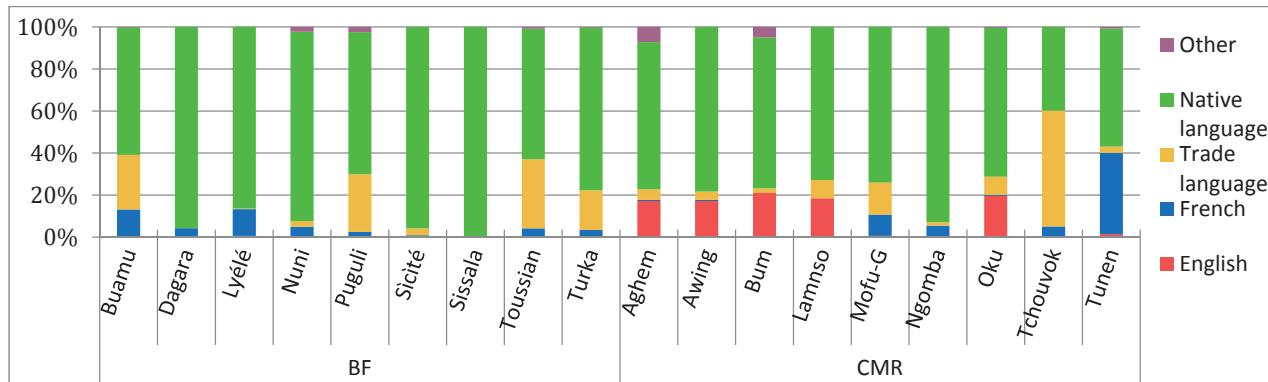


Chart 25 - Frequency of the most-used meeting language, by country and language group

### Language Preference for Presentation of God's Word

When asked "Does it make a difference to you if God's Word is presented in your mother tongue?", an overwhelming majority of survey respondents answered "yes". In total, over 65% strongly agreed and another 25% agreed. Exceptions to this trend occurred in two communities: Turka and Aghem where over 20% disagreed.

A significant factor underpinning this result is the existing lack of community interest observed in the Bible translation projects in these two communities. Respondents from all language groups were invited to provide written explanations of their answers to this question, and the following quotes offer further context for the many positive responses:

- "It is just as my traditional food that I always have interest for"
- "My language is my identity"
- "Because there are some words in English that even if you go to the dictionary you will not understand the meaning"
- "Mother tongue wording are always direct and clear"

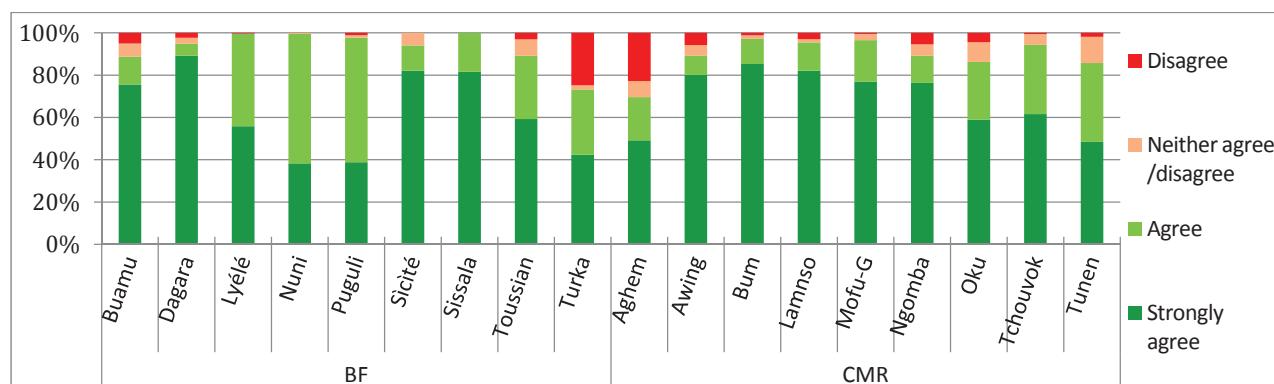


Chart 26 - Frequency of difference to you if God's Word is presented in your mother tongue

The survey data revealed that the marked preference for the Word of God in the native language is not heavily dependent on education levels. In fact, education levels had a

relatively minor impact (around 5%) on the overall preference for the Bible in the mother tongue. This seems to suggest that even those who possess the ability to read the Bible in the official languages generally prefer to experience the scriptures in their native language.

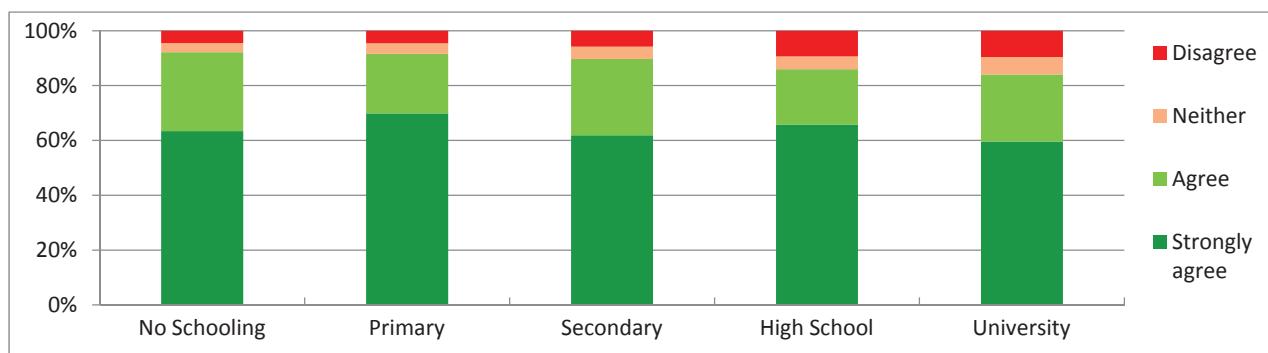


Chart 27 - Frequency of difference to you if God's Word is presented in your mother tongue and education levels

## Section D: Mother-tongue literacy (MTL)

To determine mother-tongue literacy levels in the different language communities, respondents were asked if there had been a literacy class in their community. This was to determine their level of awareness of the mother-tongue literacy program in their language community.

- Awareness levels of mother-tongue literacy programs were generally high throughout most of the language communities in both Burkina Faso and Cameroon, although awareness was slightly higher in Burkina Faso
- However, the two communities with the lowest overall rates of awareness/or presence of mother-tongue literacy classes were also in Burkina Faso:
  - Turka with 11.3% and Toussian with 35.2%, both despite the presence of projects that have been active for more than 25 years
  - Pastors in these communities cited a need for more sensitization tours, better availability of classes, and a need for more Scripture and functional publications in order to attract more people to the literacy classes

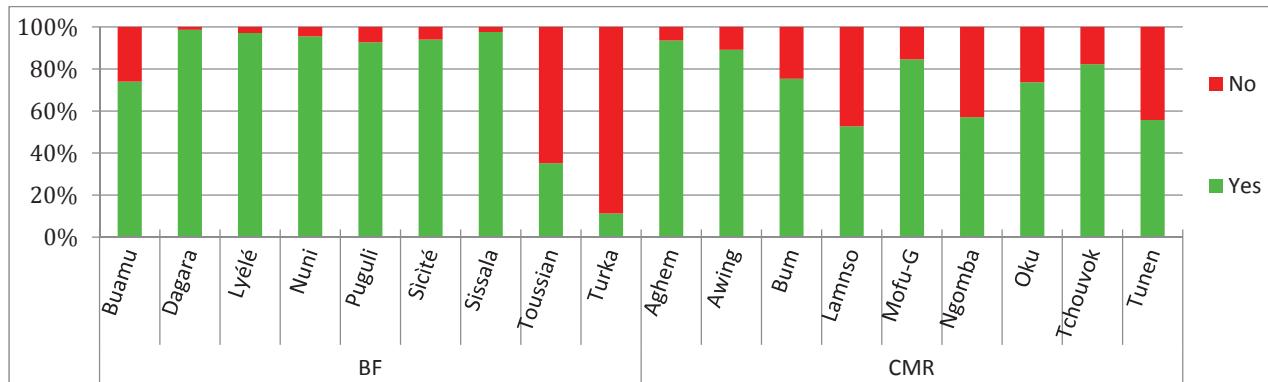


Chart 28 - Frequency of knowledge of literacy class in the community, by country and language group

### Mother Tongue Language Literacy Class Attendance

As a follow-up, respondents were further asked if they had attended a mother-tongue literacy class.

- Overall, 37% had attended mother-tongue literacy classes
- While no significant difference existed between the two countries, Burkina Faso did report a slightly higher proportion (38.3%) of MTL class attendance than Cameroon (35.4%)
- This difference can be attributed to the higher degree of government-led literacy efforts and a higher proportion of active Bible translation agencies and other stakeholders in Burkina Faso
- Paradoxically, Burkina Faso's Toussian and Turka projects reported some of the lowest rates of attendance, with 6.6% and just over 10% respectively, despite having had active literacy initiatives for over 30 and 17 years respectively
- There was significant variation in MTL class attendance among the 18 language groups surveyed
- Of interest was the slightly stronger overall male attendance rate (56%), versus female (46%)
- In both Cameroon and Burkina Faso, the projects with the highest literacy attendance rates seem to occur in communities where the local churches have taken on the responsibility for literacy efforts and view it as their responsibility to encourage church members to attend
  - For example, this was and is the case in Lyélé, Nuni, Sissala, Mofu-Gudur and Tchouvok

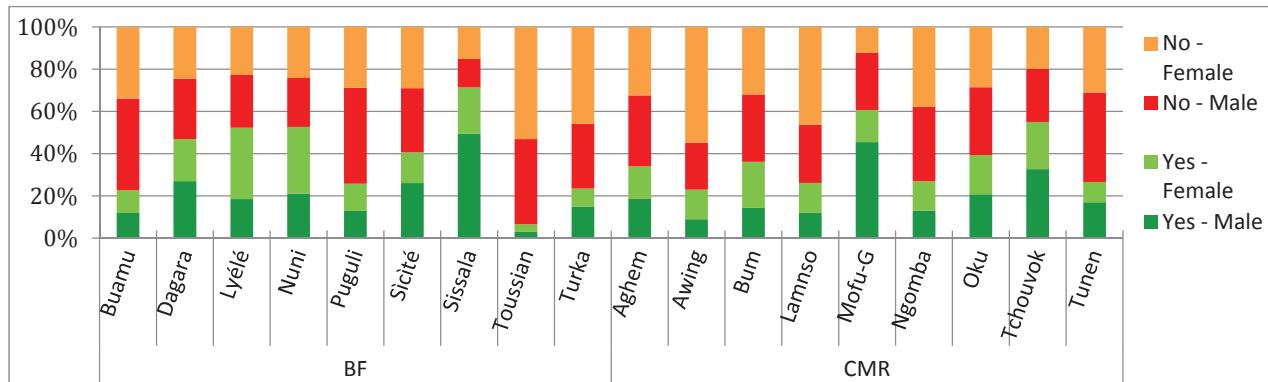


Chart 29 - Frequency of Literacy class attendance, by country and language group

### Factors in strong Mother-tongue literacy Attendance

Although their communities are in different countries and culturally quite different, the former leaders of the completed Sissala and Mofu-Gudur projects attribute their success in reaching such high mother-tongue literacy rates to a similar set of factors.

In Sissala

- The project leader reports that the community had always been very proud of their language and had never embraced the trade language Hausa nor French
- Few children went to school at the time the project began and many Sissala became literate in Sissala before they learned to read and write French
- The main people involved in the literacy program were pastors or church people and they used the printed Gospel booklets during the literacy classes, so the translated Scriptures were introduced and read naturally
- The expatriate SIL translator left responsibility for the translation to the Sissala pastors relatively early on in the project and encouraged them to take on major responsibility for the project

In Mofu-Gudur

- The project had a very discouraging and slow start due to a lack of interest in the use of the MT Scriptures
- The turn-around for the project coincided with the arrival of a gifted and dedicated pastor who became President of the Translation Committee, and a three-year absence of the SIL translators
- During that time, the translation committee began to take ownership for the project and its promotion, and the mother-tongue literacy activities became an extension of the church's work

## In other projects

- Early ownership of the project coupled with church involvement in literacy activities have been reported with high MTL attendance rates
- Examples include Tchouvak and Lyélé
- In Lyélé it was reported that the expatriate project leaders did not start the project until the churches had demonstrated their full support and ownership for this venture by paying the salaries of the national translators

Achieved level of schooling does not seem to correlate to a person's attendance at a mother-tongue literacy class.

- Across all projects, the highest level of participation in mother-tongue literacy classes (44%) was reported by those with a primary school level of education
- However, in Cameroon, the segment demonstrating the highest attendance rate (44.9%) had completed Secondary School, followed by those with a High School education, and then those with primary education
- Respondents with no formal schooling were least likely to attend MTL classes in either country (only 30%)
- There was a large discrepancy between the two countries for those with a University education
  - In Burkina Faso the percentage was zero and in Cameroon 33.3%
  - Many of the language groups with a high proportion of university graduates, such as Lamnso, also offered mother-tongue education in their schools and we can deduce that it is likely that these University graduates did not attend the adult MTL classes because they had already learned to read and write their language in school

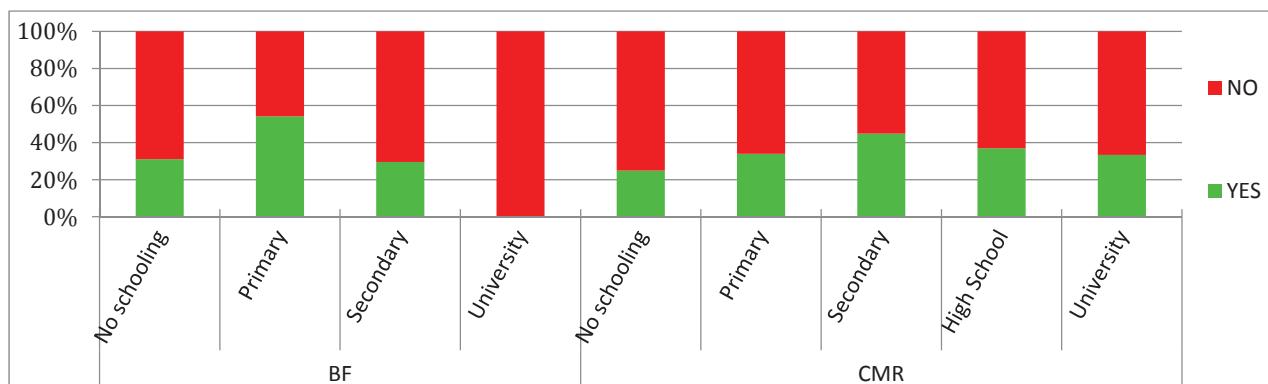


Chart 30 - Frequency of native language literacy class attendance and achieved level of schooling

While strong church-ownership of the Bible translation and literacy programs is very positive, these language communities are larger than the Christian segment. Generally,

projects in Burkina Faso reported a higher ratio of non-Christian attendance at their mother-tongue literacy classes than those in Cameroon (Chart 31). In general, projects have proven more successful at engaging Muslims to come to literacy classes than engaging traditionalists. Nuni in particular has been successful in engaging Muslims in literacy classes.

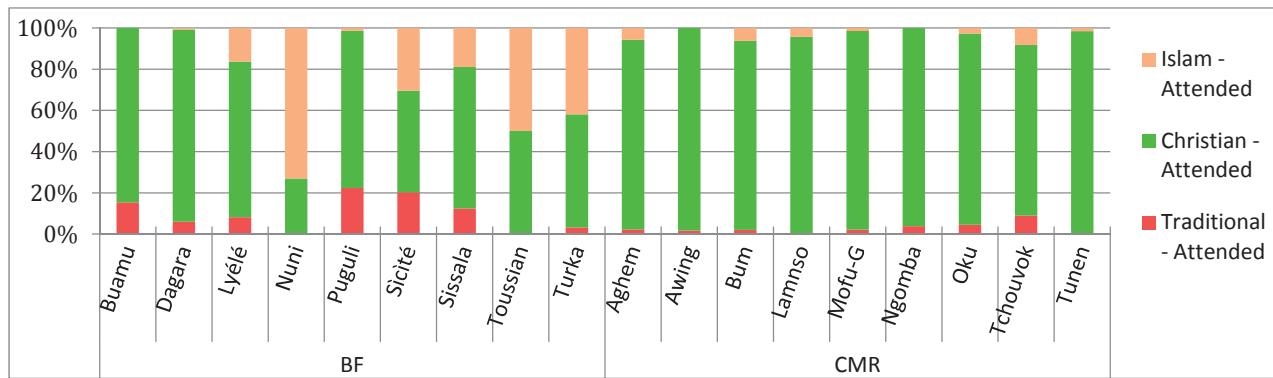


Chart 31 - Frequency of native language Literacy class attendance and religious affiliation

### Native Language Reading and Writing Ability

To determine the respondents reading and writing abilities in the mother tongue, respondents were asked if they could read and/or write their mother tongue.

- Some language groups reported high reading and writing proportions, but generally less than half (41.3%) of the respondents could read
- In Burkina Faso, only 39.7% were able to read their mother tongue
- In Cameroon, the number was slightly higher at 42.9%
- Turka stood out as the group with the lowest proportion of mother tongue readers (less than 10%)
- When controlled for class attendance, 16.6% in Burkina Faso, and 21.1% in Cameroon, of those who had not attended MT literacy classes, said they were able to read

The question then arises, how did the others learn to read their mother tongue? The first and most likely possibility is that these respondents learned to read their mother tongue on their own, especially if they were already literate in another language.

This could be particularly true for communities where the New Testament or portions of it in the mother tongue have been available for a while and is strongly embraced by the churches. It is therefore likely that many people who had schooling were able to transition over time to mother tongue reading and writing on their own. A second suggestion could be that in locations where the mother tongue was either taught as a subject in school, or where mother-tongue education system (MTE) existed in some schools, the respondents did not label these classes as literacy classes. For example, such programs have been run for some years in Aghem, Lamnso, Mofu-Gudur and Tunen. However, it is also likely that a certain percentage

of respondents overrated their abilities regarding mother-tongue reading and writing, especially in some communities where the projects had only been active for a few years.

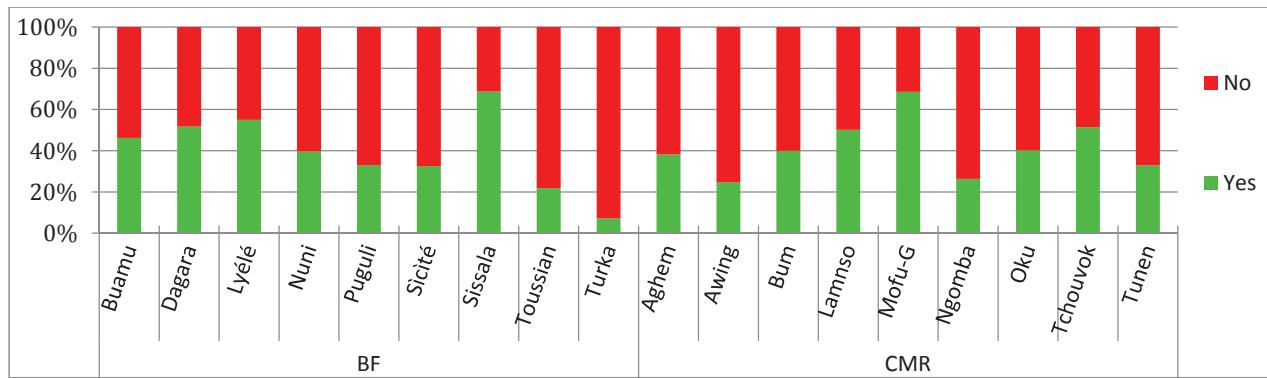


Chart 32 - Frequency of community members MT reading, by country and language group

Proportions of community members who reported they were able to write the mother tongue were substantially lower than those who had declared that they were able to read (Chart 33). This may be due to the fact that writing demands knowledge of the rules of language and is therefore more difficult to learn by simply looking at texts.

- Unlike for reading, where Cameroon had higher proportions, Burkina Faso had relatively higher proportions for writing of the mother tongue, which is in line with the higher number of literacy class attendees in that country
- While 33% of the respondents were able to write in Burkina Faso, only 24.6% were able to write in Cameroon
- As in the case with reading, Toussian and Turka had the lowest percentages of MT writers (less than 10%)
- When controlled for class attendance, 7.8% in Burkina Faso and 6.1% in Cameroon of those who had not attended mother-tongue literacy classes, said they were able to write the MT
  - This again reveals a potential case of misreporting, explained by the same reason already advanced for the section on mother-tongue reading ability

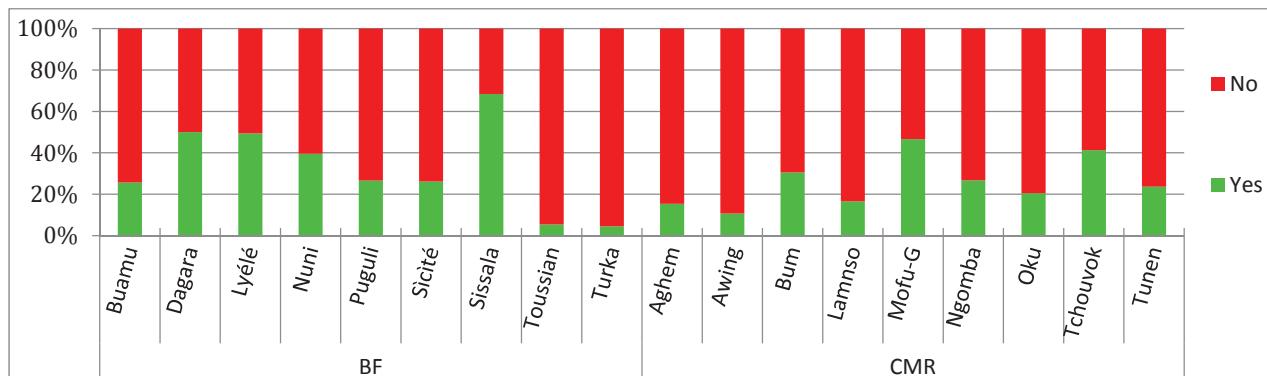


Chart 33 - Frequency of community members MT writing, by country and language group

## Correlation between Availability of Native Literacy Classes and the Native Language Use in Church

We then wanted to know whether there is a correlation between literacy activities and the use of mother-tongue Scriptures in the local churches.

- Our results from the community surveys indicated a strong relationship between the use of the native language in the local church and the availability of native language literacy classes in a village
- The native language was the primarily spoken language in church in 80.9% of cases compared to 19.1% where no native classes existed and the results were even more pronounced for communities with a strong literacy program
- The country values from Burkina Faso showed an increase from 12.9% to 87.1% and in Cameroon they rose from 28.8% to 71.2%

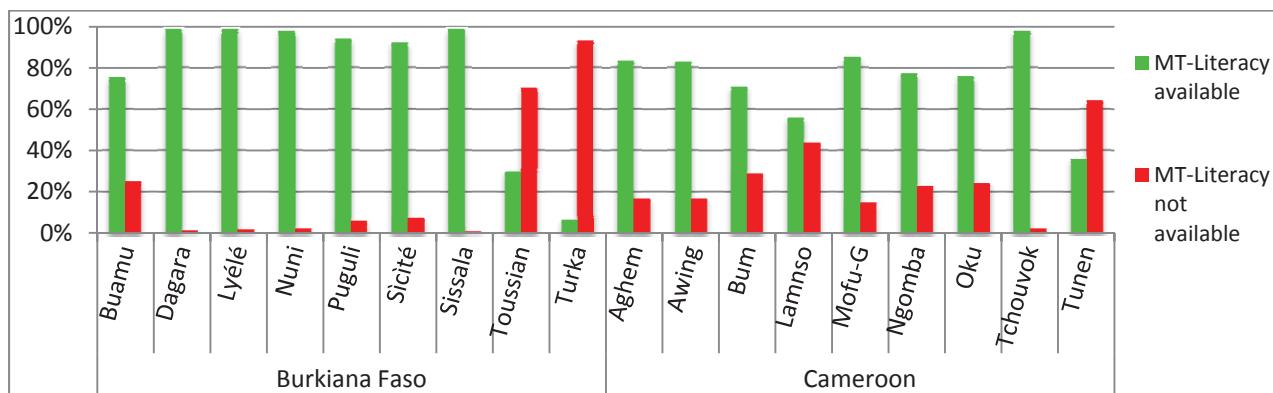


Chart 34 - Frequency of the native language primarily spoken in church and availability of native literacy classes

We also wanted to know if the local availability of a native literacy class would affect the primary language used for the Scripture readings in the local church (see Chart 35).

Our results from the community surveys indicated a fairly strong relationship between the local availability of native language literacy classes and the use of Scripture readings in the native language in church.

- The native language was “always” or “most times” used in church Scripture readings in 83.3% of cases with MT literacy classes, compared to 16.7% where no MT literacy classes existed,
  - These results were even higher for the communities that had strong literacy programs for many years
- Toussian and Turka projects again showed the lowest percentages (c.f. Chart 34)
- Sicité has no church that “always” or “most times” uses the native language Scriptures

- Country values for Burkina Faso were 92.9% compared to 7.1% and in Cameroon 72.9% compared to 27.1% in villages with MT classes compared to villages where no literacy class existed

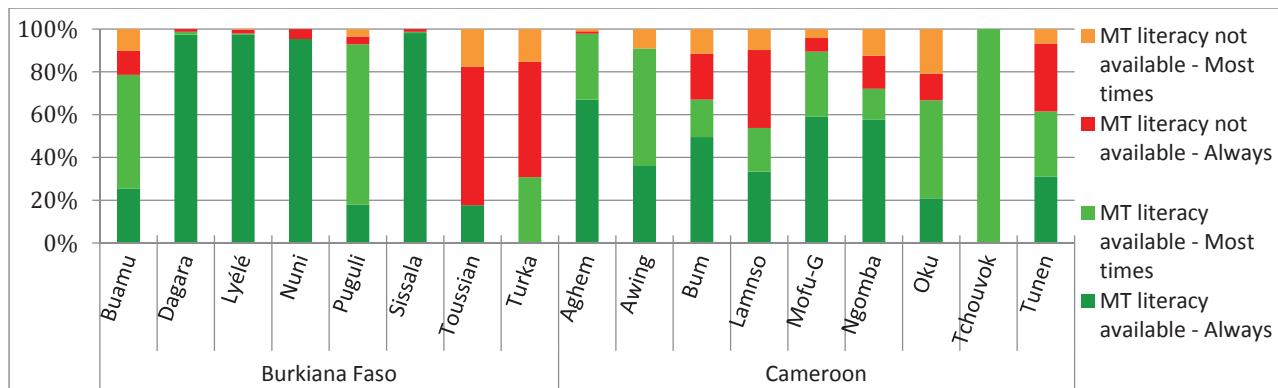


Chart 35 - Frequency of availability of native literacy classes and the native language primarily used for Scripture readings

There was also a correlation between the availability of native language literacy classes in a village and the primary use of the native language in preaching in the local church.

- In villages with native language literacy classes, the native language was also the primary language used in preaching in 80.3% of the cases, compared to 19.6%, where no such classes existed
- The values for Burkina Faso were 88.5% compared to 12.5% and a bit less in Cameroon with 72.7% compared to 27.3%

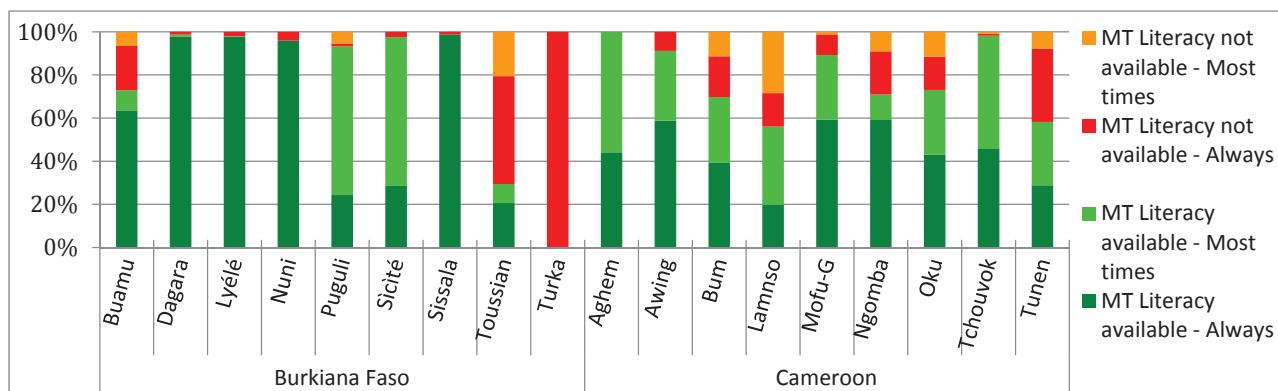


Chart 36 - Frequency of availability of native literacy classes and the native language primarily used for preaching

In conclusion, we can say that there are strong correlations between the availability of mother-tongue literacy classes and the use of the mother tongue in church. While the first influences the second, there is also the fact, that church leaders, convinced of the importance

of the mother tongue in their ministry, encourage or sponsor native language literacy classes in their churches as demonstrated in the Mofu-Gudur example (Factors in strong mother-tongue literacy class attendance on page 45).

## Section E: Ownership of Mother Tongue Publications by Community Members and Christian Leaders

A variety of literature is produced in all the Bible translation projects to be used both for teaching and for the general use of community members. Materials range from the complete New Testament and Bible portions to mother-tongue literacy materials and story books.

### Access to Published Mother Tongue Materials

To determine the degree to which the community is using the material produced, respondents were first asked if they knew where to obtain the different publications.

- About half of the community members answered “yes” to this question
- However, there was a significant difference at the country level
  - In Cameroon, 59.6% said yes
  - In Burkina Faso only 37.7% indicated they knew how to access the publications
  - In four projects in Burkina Faso, fewer than 20% of respondents answered “yes” to this question - shockingly low percentages considering that these projects are all active and have been operating for 17 to 32 years

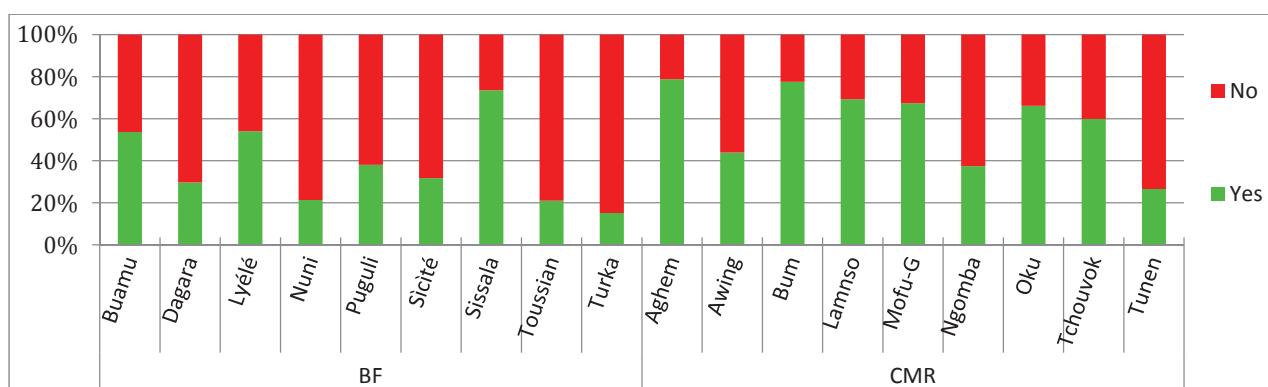


Chart 37 - Frequency of community's knowledge of where to get publications, by country and language group

The respondents were further asked to state the ease with which they were able to obtain these publications.

- For both countries and most language groups, more than half said they could easily access publications
- In Burkina Faso, this was as high as 86.8% (very easy 28.3% & easy 58.5%)
- Cameroon was lower with 74% (very easy 38.6% & easy 35.4%)
- In general, language groups, where high proportions of respondents had indicated that they know where to get publications, also had high proportions of respondents indicate that they found it easy or very easy to obtain publications

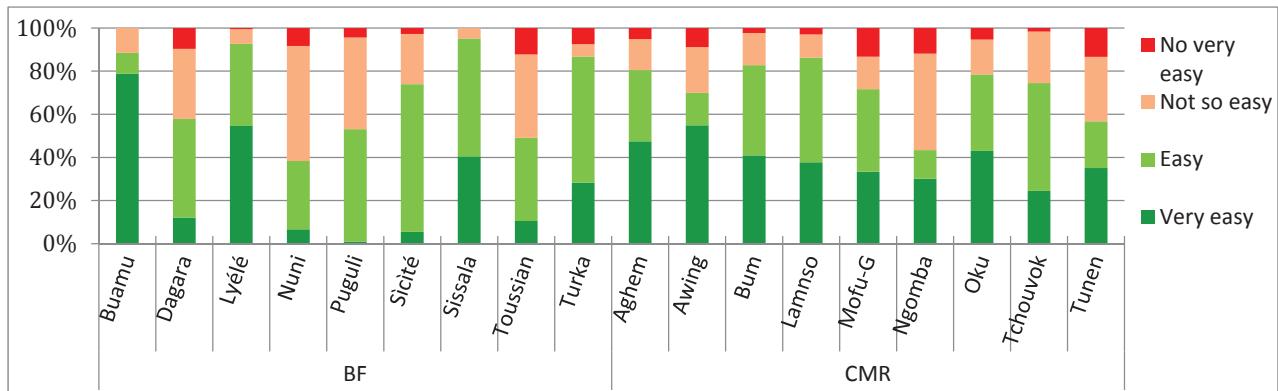


Chart 38 - Frequency of community's ease of getting publications, by country and language group

Likewise the accessibility of the mother tongue publications influenced the ownership or lack thereof of MT Scriptures. “Very easy” access to the published MT Scriptures increased ownership by approximately 50% to 57.4% over a location with a “not very easy” access 37.8% (the ratio stayed about the same when selectively counting only Christians or counting all religions).

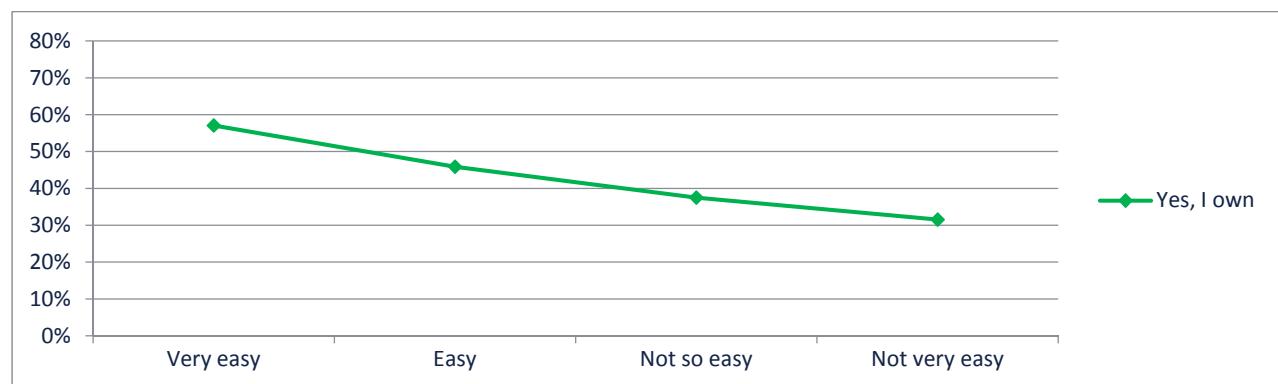


Chart 39 - Frequency of community's Access to MT publications and ownership of MT Scriptures

## Christian Leader's Ownership of Native Language Publications

Christian leaders were asked if they owned any publications in the mother tongue.

- Reported ownership was very high (72.5%)
- Leaders in Burkina Faso reported a higher rate of ownership than those in Cameroon

- In seven of the language groups in Burkina Faso, 100% of the Christian leaders owned mother tongue publications, and the ownership rate in the remaining two language groups was still 90%
- Although lower than in Burkina Faso, the ownership rates for mother tongue literature among the Christian leaders of the Cameroon language groups were still quite high
- Tchouvok and Mofu-Gudur reported the highest levels in Cameroon with over 90% of the Christian leaders owning publications in the mother tongue

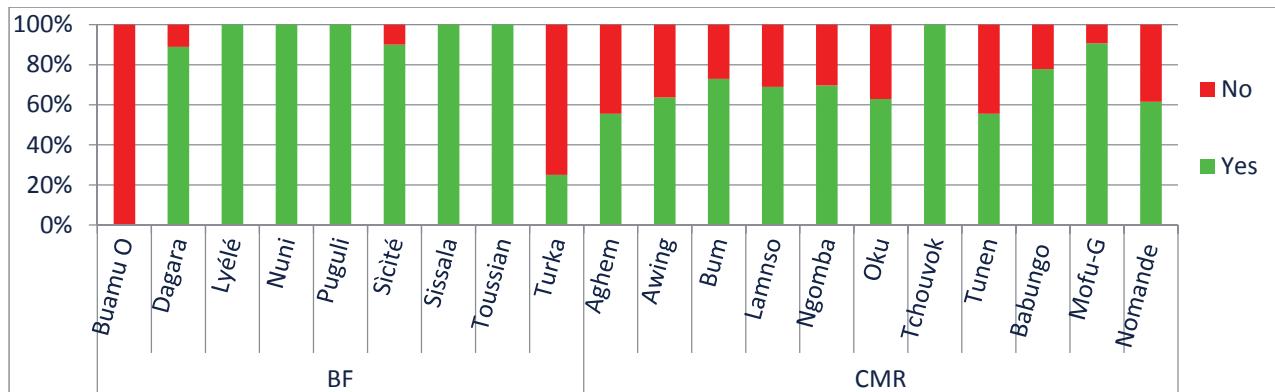


Chart 40 - Frequency of Christian leaders' ownership of publication, by country and language

## Community Members Ownership of Native Language Publications

Members of the community were asked whether or not they owned Scriptures in the mother tongue.

- 30.6% of all the respondents including Animists and Muslims (29.6% in Burkina Faso and 30.9% in Cameroon) owned Scriptures (any format) in the mother tongue
- The average overall ownership of scriptures in the Christian segment was naturally somewhat higher with 39.2%, (43.7% in Burkina Faso and 36% in Cameroon)
  - It was noted that significant portions of the people in most language groups do not own any Scriptures.
- At the country level, ownership rates were similar in Cameroon and Burkina Faso, however, significant variation existed between language groups
- The highest rates of mother-tongue Scripture ownership were in Sissala (50.6%), Turka (42.4%), Lamnso (40.8%), Mofu-Gudur (64.6%) and Oku (37.7%), all of which are older projects and have either a NT, or many portions of it, already translated
- It appears that the duration of the project has a significant impact on Scripture ownership
  - Older projects have more translated Scriptures available and many have spent the time to distribute them

Overall 36.7% of community members also said they owned mother tongue publications other than the Scriptures.

- While there were marked differences between the projects, the overall ownership rate was very similar for Burkina Faso (35.3%) and Cameroon (38.3%)
- Tchouvok, a project that was only started in 2007, reported the highest level of ownership at 65%

(Note that the graphs include members of all faiths.)

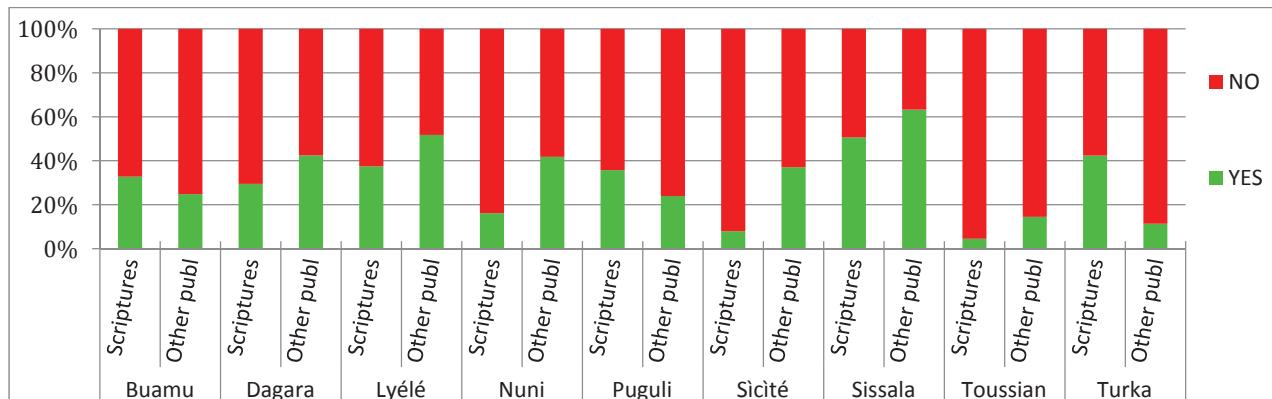


Chart 41 - Frequency of community Scripture and other publication ownership in the mother tongue by language group in Burkina Faso

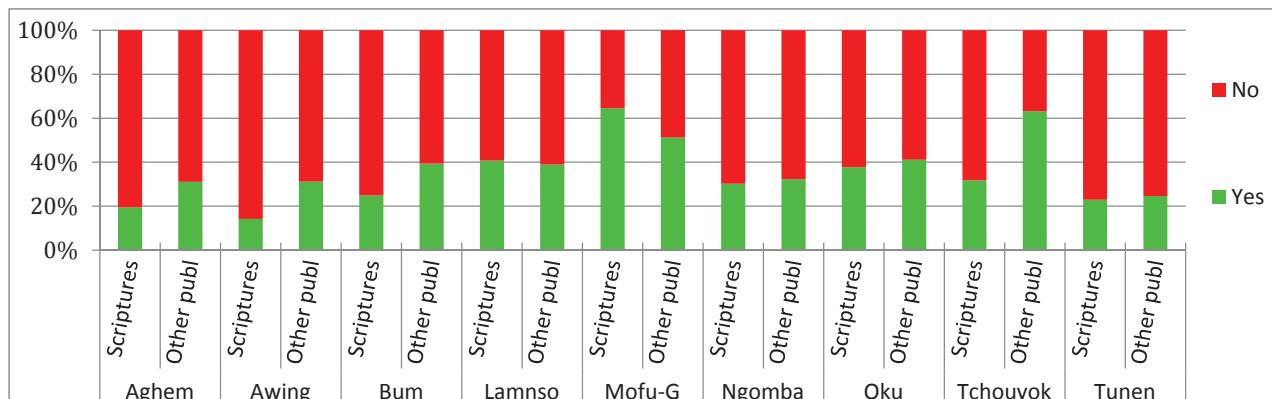


Chart 42 - Frequency of community Scripture and other publication ownership in the mother tongue by language group in Cameroon

Paul Kimbi, one of CABTAL's translation consultants, stated recently and very rightly the following: "African cultures have been, and are still to some degree, oral cultures. Thus, translations have to target the best format for it to yield the greatest dividends for a given community at the same time that literacy is being encouraged. Thus, the need for Scriptures in oral formats such as *Faith Comes by Hearing* (audio format of the New Testament), audio versions of the Gospel of Luke, and the *JESUS* Film etc. For ongoing projects, the audio format might not be the preferred medium at the moment, as the target may be to complete the translation first." In light of this, we also surveyed the availability and ownership rate of

audio and audio-visual Scriptures in the communities, realising that not all of the projects were at a stage where the translation was finalised enough to be published in such a way.

Our results showed that projects with a completed and published New Testament in the mother tongue had a great increase in Scripture ownership both in print and audio. Ownership in printed copies surpassed copies in audio form in Burkina Faso by a rate of 1.8 to 1 and in Cameroon 5.9 to 1. That Turka stands out is for a reason, since the team has put a major emphasis on audio publishing, due to low community interest in mother-tongue literacy.

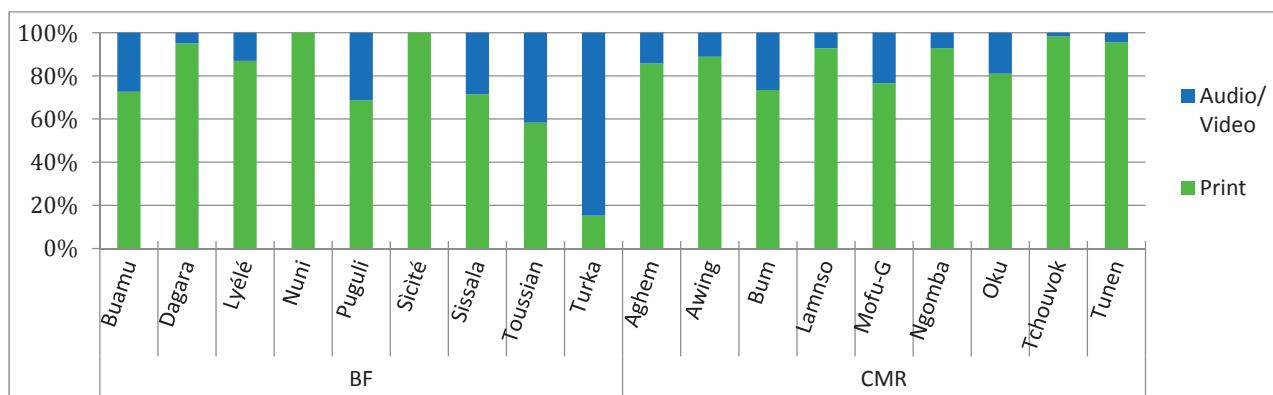


Chart 43 - Frequency of community MT Scripture ownership divided by print and audio/audio-visual form by country and language group

We further investigated what percentage of community members listen to the Scriptures in audio and audio-visual form. Additionally we wanted to know if interaction with the mother-tongue Scriptures in non-print form might share a relationship with the education level of the owner. Of the four options (radio, listening groups, personal digital player and others, like cassettes, CDs and DVDs), people could tick as many as were applicable for their use when listening to Scripture. Radio and others had the highest percentages. This may indicate that personal MP3 players are still not that common in rural areas. Also, we know that listening groups are predominantly organised once the whole New Testament has been finalised and recorded, hence only four projects in Burkina Faso and two in Cameroon fall into that category. Interestingly, our findings seemed to indicate that higher education levels show an increase in making use of audio Scriptures. Considering, that audio Scriptures are often produced with the intent of reaching the illiterate, this might be something that will need further investigation.

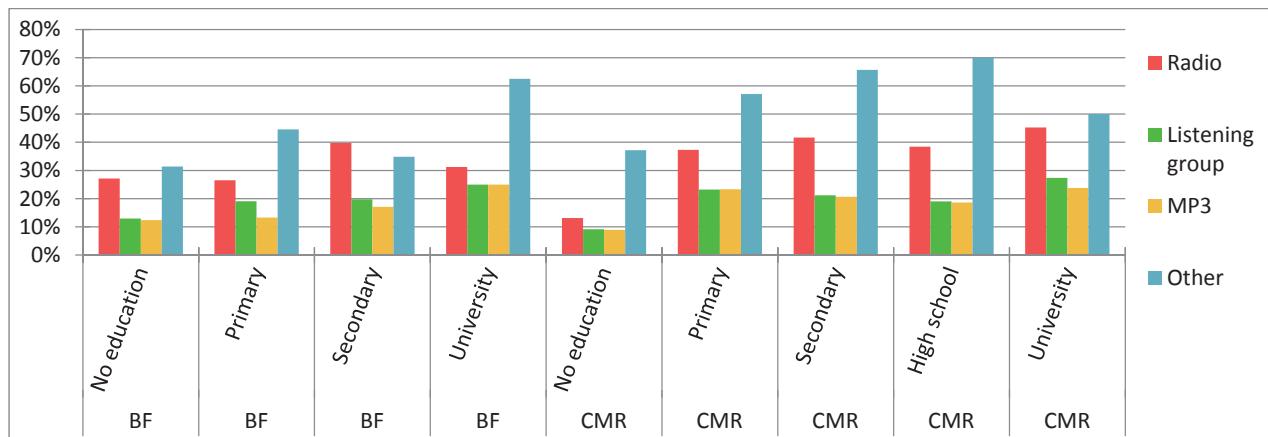


Chart 44 - Frequency of community listening to MT Scripture by country and audio device

We also measured the correlation between availability of literacy classes in a community and Scripture ownership. Our data showed that

- Availability of literacy classes in their village overall increased Scripture ownership from 24.2% to 31.5% in Burkina Faso and from 15.4% to 37.5% in Cameroon
- These are significant amounts, especially as they also include non-Christians responses and the actual numbers more than triple

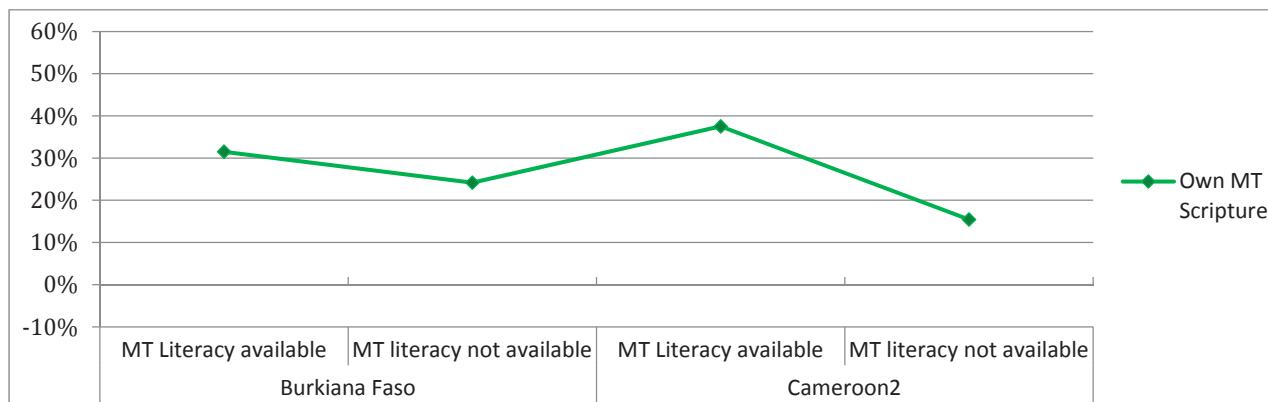


Chart 45 - Frequency of community Scripture ownership and availability of literacy class, by country

We then investigated further, if the ability to read and write in the mother tongue had an impact on mother-tongue Scripture ownership in any format, including audio and video. Our data showed a drastic increase in mother-tongue Scripture ownership.

- Mother-tongue Scripture ownership rose overall from 30.6% to 69.4%
- In Burkina Faso the values were even slightly higher as ownership rose from 29.5% to 70.5%, while in Cameroon they rose from 31.9% to 68.2%

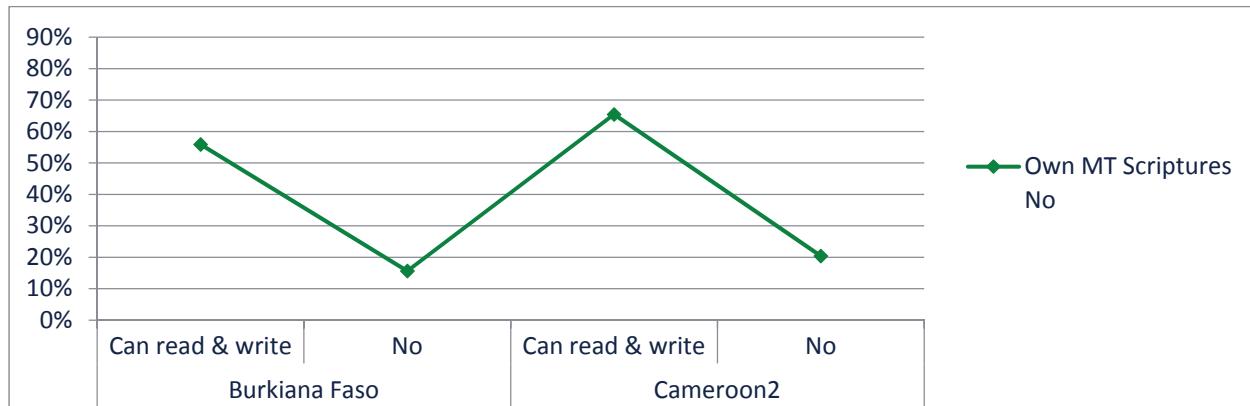


Chart 46 - Frequency of community MT Scripture ownership in any format and ability to read and write in the MT, by country

## Section F: Impacts of Bible Translation and Literacy in Church and Community

This section presents a summary of the impacts of Bible translation and literacy in the church and the community regarding language use, church growth, spiritual growth, tithing, and socio-economics. It also presents some trends in the use of mother tongue in areas such as preaching, Scripture reading, hymns, and in the choir.

### Positive Impacts in the Church

Christian leaders were asked if they had seen or experienced positive impacts in the church as a result of the Bible translation project.

- More than three-quarters of the respondents agreed that the project had had some positive impact in the church
- With the exception of those from Aghem and Awing, more than half of the leaders interviewed strongly agreed that their project had contributed positively to the life of the church
- The stage of a project is a significant factor in whether or not a project has influenced a community
  - For example, the responses from longer running projects that have completed a translated New Testament or have many Scripture publications, indicated they the project was more effective than the responses from projects that have just begun to publish such as Aghem, Awing, Tchouvok, and Tunen

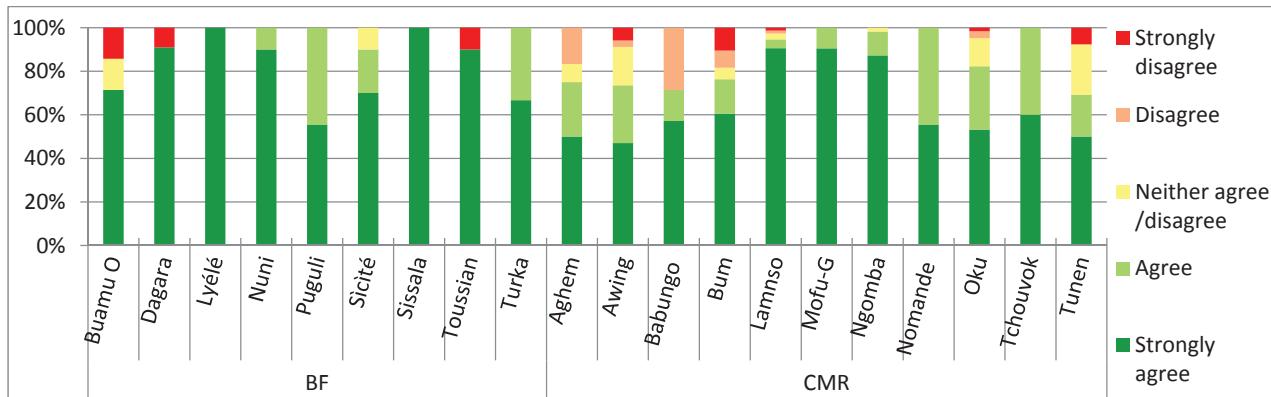


Chart 47 - Frequency of reported positive impacts in the church reported by church leaders, by country and language group

The church leaders from all language groups were invited to provide written explanations of their answers to this question, and the quotes below offer a sample of positive changes they see in their communities:

- “The project has helped the believers to understand the importance of tithes”
- “Because people read the translated portions themselves they understand better and apply the Word of God”
- “Young people that couldn't read are now literate and have become teachers”
- “The number of believers has grown, they give tithes and participate in literacy classes”
- “Before the translation project, old mothers were unable to understand the Scriptures well, but now they do and are growing spiritually”
- “The number of worshipers have grown because of the love for MT scriptures”
- “Christians receive the word clearly, change of behaviour, have the fear of God”
- “Thanks to the translation the number of Christians is growing and there is a stronger engagement”
- “Many have now Bibles and participate in the Bible studies out of love”

## Impacts regarding Native Language Use in Church

The community survey results indicate there has been a general shift over the past five years towards using the native language when preaching sermons in church.

- This is particularly evident in Cameroon, where those who classified the frequency of native language preaching as “always” or “most times” increased from 43.1% to 56%

- In Burkina Faso, while the frequency of mother tongue preaching remained relatively stable, those who had responded “always” or “most times” dropped slightly from 72% to 70.8%.
- Overall, it seems the native language is used much more frequently in Burkinabe churches than in Cameroonian churches (Chart 48)
  - In the Dagara and Sissala language groups, preaching was performed in the mother tongue 95% of the time
- In Cameroon, most of the projects fell far below average (50%), with the exception of Ngomba at 57.3% (Chart 49)
  - The projects that reported an increased use of mother tongue preaching were within communities being served by newer projects, just beginning to publish Scripture portions, or that had published the New Testament (Mofu-Gudur) in the last five years

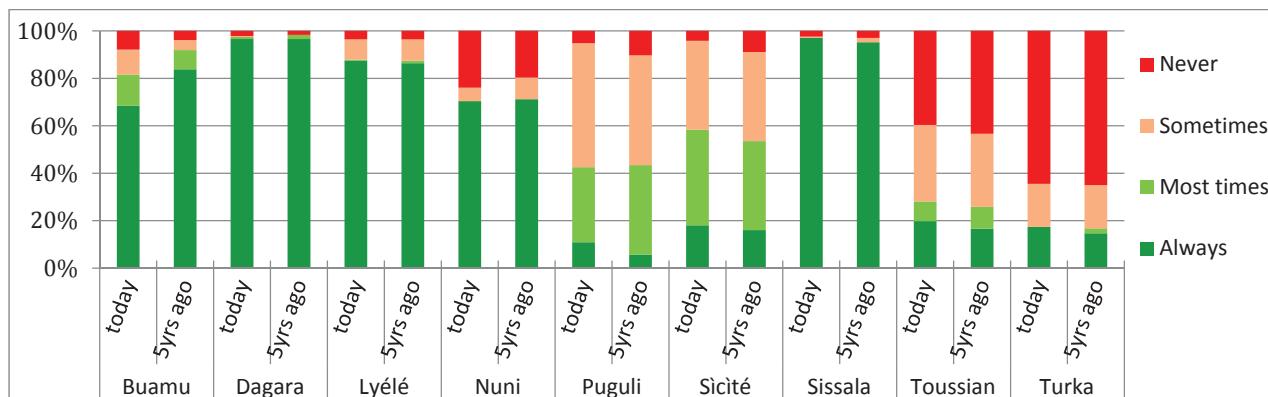


Chart 48 - Frequency of use of native language in preaching today compared to five years ago, in Burkina Faso

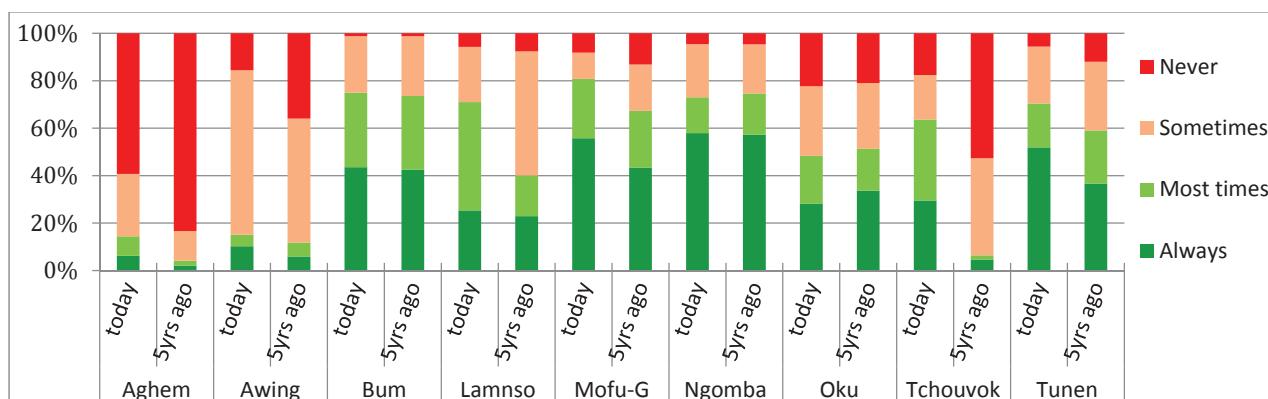


Chart 49 - Frequency of use of native language in preaching today compared to five years ago, in Cameroon

The survey results show that mother-tongue Scripture reading has also increased over the last five years in both Burkina Faso and Cameroon. This increase, while at a significantly higher rate in Cameroon, is at a lower rate than native language preaching.

- In most of the language groups fewer than 50% of the respondents indicated mother-tongue Scripture is being used “most times” or “always”
- In Dagara, Lyélé, Nuni, Sissala, Lamnso, Mofu-Gudur, and Ngomba more than 60% of the respondents reported frequent use
- In contrast, many of the respondents in Awing, Sicuté, and Turk language groups consistently reported never reading the Scripture in the mother tongue
- Tchouvok, a new project, reported the greatest increase in reading native language scriptures in church over the past five years, although mainly in the “sometimes” category
- Survey results indicate that those language groups with a completed New Testament are consistently reading Scriptures in the mother tongue
- The communities with more than 25% of respondents reporting occasional use (as measured by a response of “sometimes”) are language groups where translation work is still ongoing and the churches are engaged in the project
  - People are reading the Scriptures in the mother tongue whenever they are available for use, but translated Scriptures are not yet available on a regular basis
  - Further analysis revealed that these are often projects where the translators make a special effort to translate the Old and New Testament lectionary readings for the liturgical churches and/or print checked drafts regularly, distributing them among the local churches
  - Examples include Aghem, Ngomba, Tchouvok and Tunen

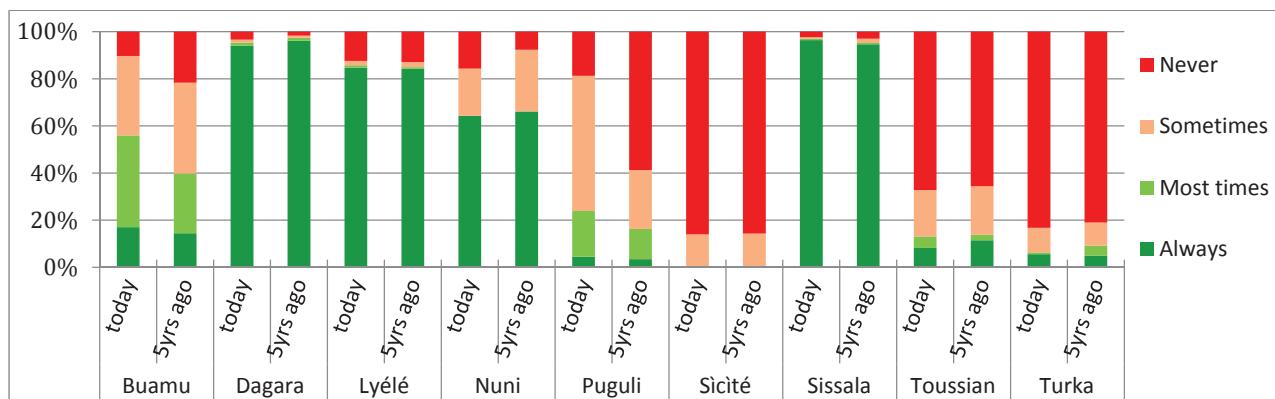


Chart 50 - Frequency of use of native language in Scripture-reading today compared to five years ago, in Burkina Faso

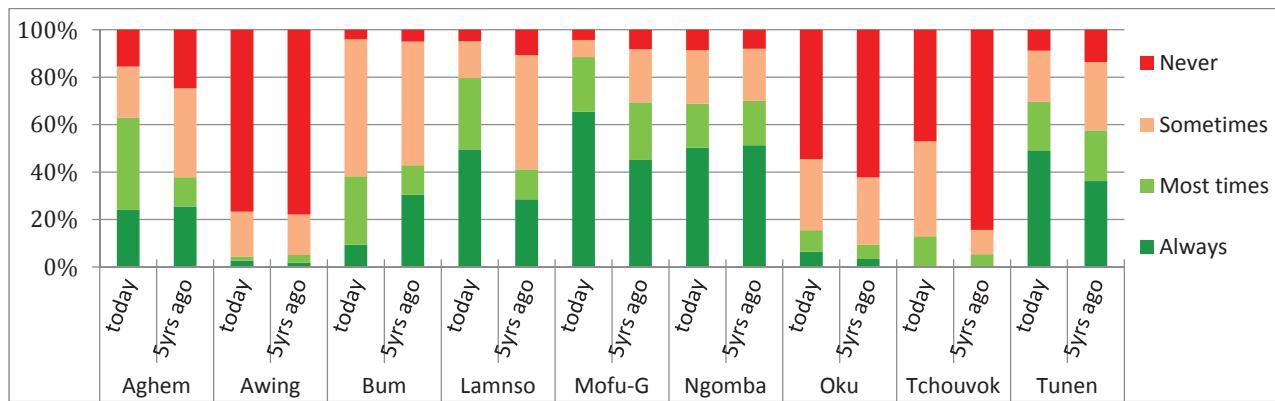


Chart 51 - Frequency of use of native language in Scripture-reading today compared to five years ago, in Cameroon

With few exceptions, the data for use of hymns repeated the trend observed for preaching and Scripture reading.

- There has been a slow increase in the use of hymns in the mother tongue in the church over the past five years
- The frequency of use for native language hymns in Burkinabe churches (Chart 52) has remained relatively stable over the last five years, rising from 73.7% to 74.9% of respondents indicating regular use (as measured by a response of “most times or always”); a relatively high proportion of respondents indicated consistent use of the native language in hymns (measured by a response of “always”).
- Cameroon displayed the opposite phenomenon (Chart 53), where there was a significant increase in overall use of mother-tongue hymns in church, rising from 38.9% to 46.8% of respondents indicating regular mother-tongue hymn use (as measured by a response of “most times or always”), but relatively low levels of mother tongue hymns in churches overall
- Unlike preaching and Scripture reading, the use of mother tongue hymns did not align with the project duration
  - Some long-running projects, such as Oku, reported very low proportions, and even in higher frequency projects, those who used mother tongue hymns, only did so occasionally
  - This reveals a potential area for growth: projects may be concentrating such intense effort on the translation of the Scriptures that other aspects of the project, like scripture engagement, may be neglected despite these aspects being crucial to the propagation of the gospel, and the transformation and empowerment of the community

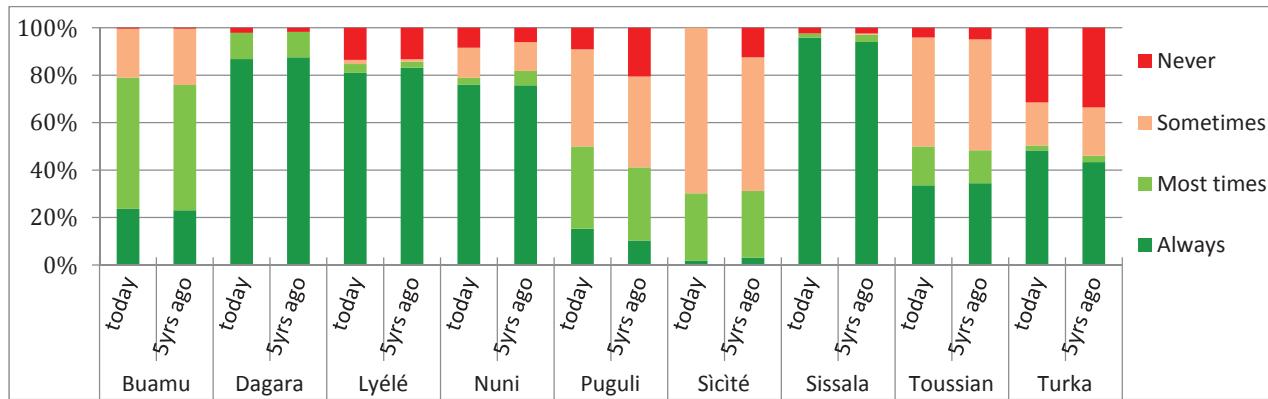


Chart 52 - Frequency of use of native language in hymns today compared to five years ago, in Burkina Faso

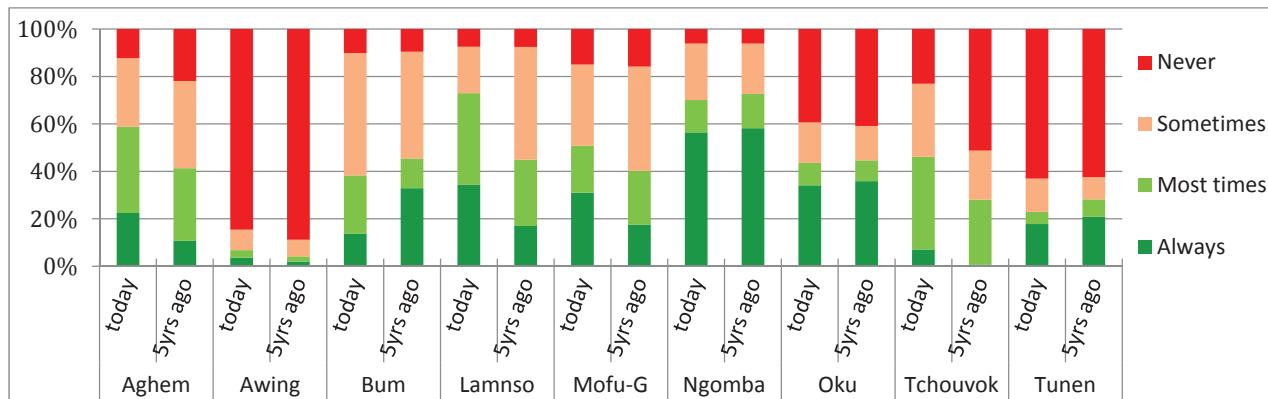


Chart 53 - Frequency of use of native language in hymns today compared to five years ago, in Cameroon

There was also a noticeable increase in the levels of use of the native language by the choirs.

- The difference between the two countries with respect to mother tongue use in choirs, was fairly small, unlike what was seen regarding the use of the mother tongue in preaching, Scripture reading and hymns, where Burkina Faso had comparatively higher levels of use than Cameroon
- In Burkinabe church choirs, the frequency of use for mother tongue hymns barely changed, slightly sinking from 66.9% to 66.5% of respondents indicating regular use (as measured by a response of “most times or always”)
- In Cameroon, respondents indicating regular use rose from 56.7% to 66.2%
- The same language groups that reported frequent mother tongue preaching and use of mother-tongue Scriptures also reported relatively frequent use of mother tongue in the choirs
- Overall, more communities reported very high levels of occasional use (as measured by a response of “most of the time” and “sometimes”)
- Over 72% of respondents from the Turka language group indicated they never or seldom used the mother tongue in their choirs; this represents the lowest usage among all language groups surveyed

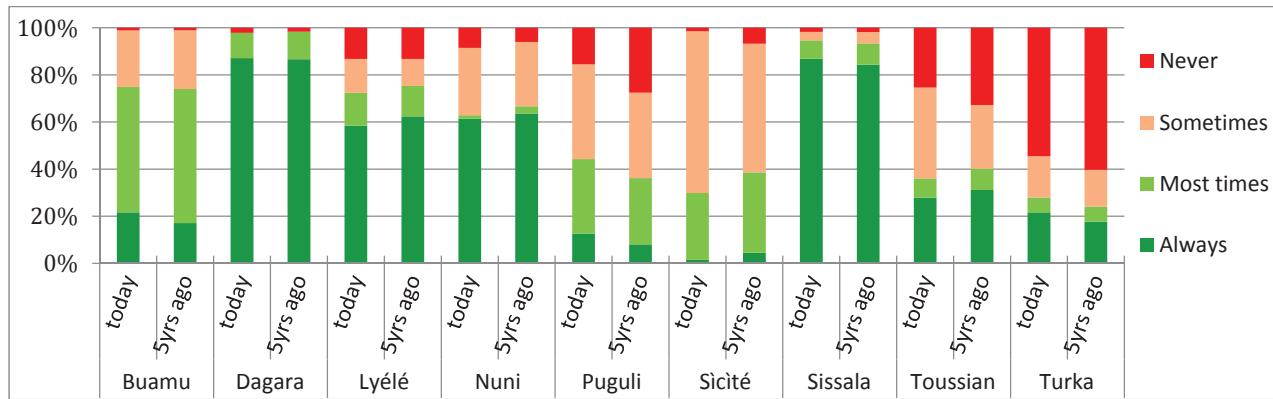


Chart 54 - Frequency of use of native language in choirs today compared to five years ago, in Burkina Faso

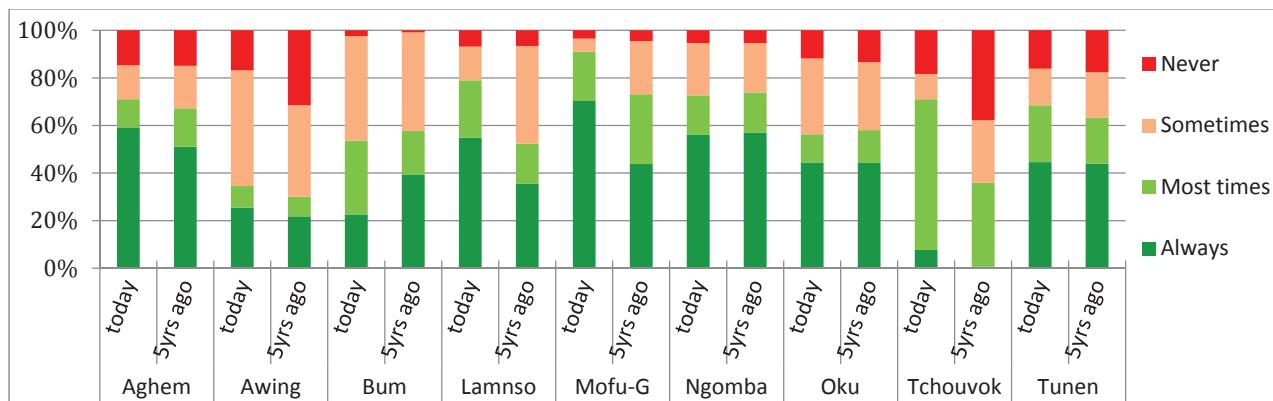


Chart 55 - Frequency of use of native language in choirs today compared to five years ago, in Cameroon

## Impacts regarding Church Growth

Nearly all the Christian community members surveyed agreed that they have witnessed some degree of growth in their churches over the last five years.

- 10.8% of Christians interviewed reported that their churches had at least doubled in size during the time period, 50.3% said they had seen the churches grow “a lot”, and 33.5% said their churches had grown “somewhat”
- In Burkina Faso, 9.1% reported that their churches had at least doubled in size during the time period, while 57.9% said they had seen the churches grow “a lot”, and 28.6% said their churches had grown “somewhat”
- In Cameroon, 11.9% said their church had doubled in size, 45.1% reported a strong growth and 36.9% reported some growth
- A very low proportion of the respondents stated that the church had remained the same: 6.5% for Cameroon and 4.3% for Burkina Faso

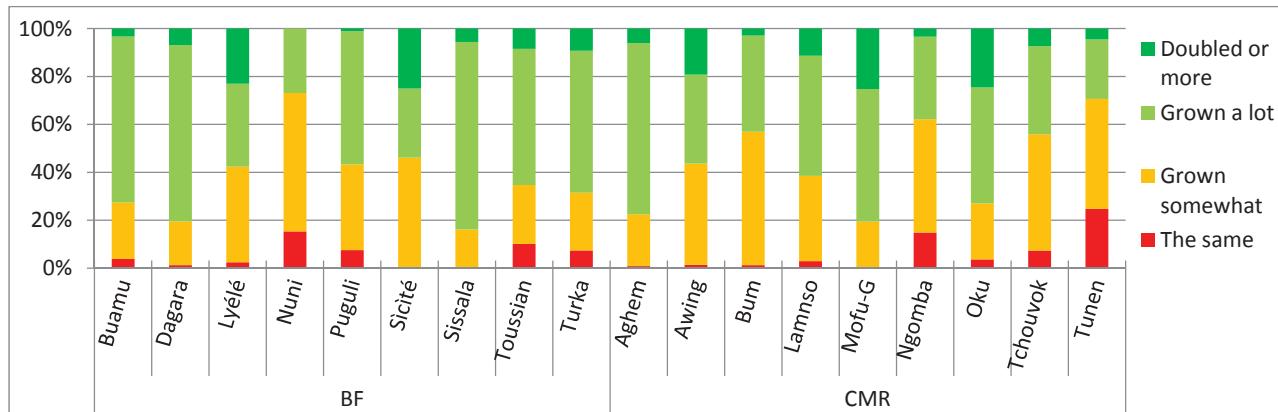


Chart 56 - Frequency of church size compared to five years ago, by country and language group – community

Survey results seemed to show slight correlation between preaching in the native language and church growth. Analysis of the data shows that of all the churches that “never” preached in the mother tongue, 9.7%, stayed the same size and just 10.4% doubled in size, whereas of the churches that always or most times preached in the MT, 4% stayed the same and 11.3% doubled in size.

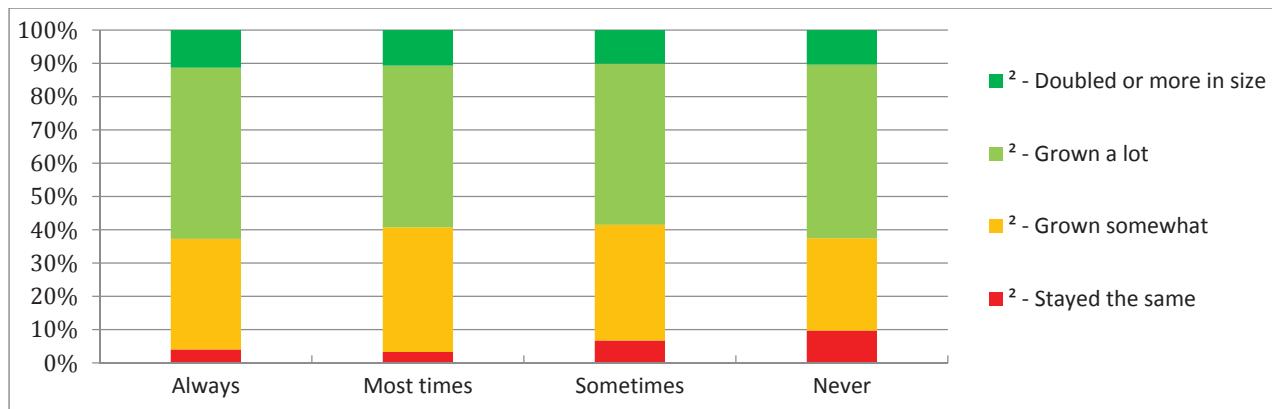


Chart 57 - Frequency of relationship between preaching in the native language and church growth

Likewise, the responses from Christians<sup>2</sup> showed some correlation between Scripture readings in the native language and church growth. Our results showed that:

- In cases, where the Scriptures were always read in the native language, 66.7% of the churches “doubled or more in size” or had “grown a lot”.
- Of churches that never did the Scripture readings in the native language, only 56.7% of churches had “grown a lot” or “doubled or more in size”.
- Also, churches that always did Scripture readings in the native language were less likely to stay the same (4.3%) versus churches that never did (8%)

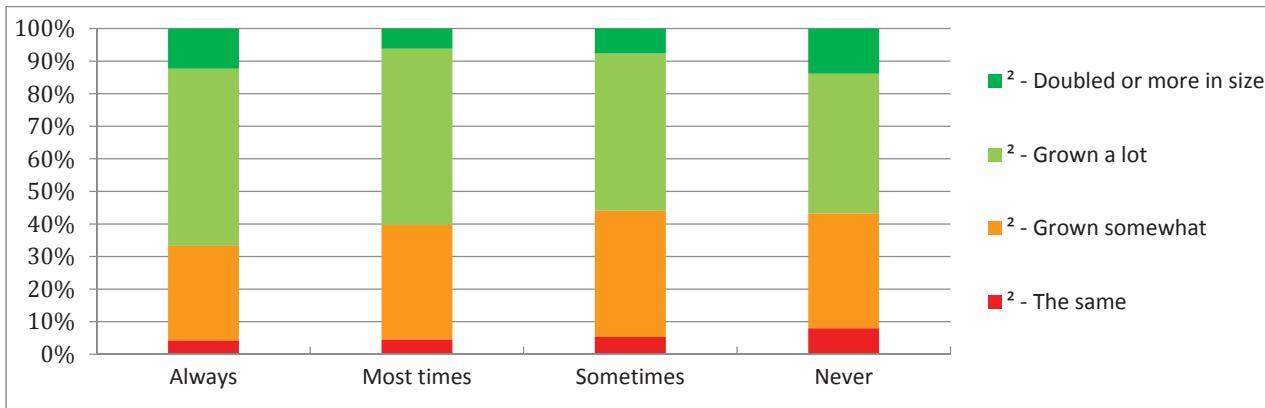


Chart 58 - Frequency of relationship between Scripture reading in the native language and church growth

In examining the three lowest-performing projects (see Table 5), it is worth noting that the few churches that embraced the reading of the Scriptures in the native language showed a stronger growth than average.

- In the Sicté project, which ranked second last in project performance, of the churches that at least “sometimes” read the Scriptures in the MT, 50% “doubled or more in size” compared to 5.9% that “never” read them
- In Toussian, the worst performing project, 22.2% of the churches that “always” read the Scriptures “doubled or more in size”, compared to 6.4% that never read the Scriptures.
- In Turka, 33.3% of churches “doubled or more in size” that “always” read the MT Scriptures compared to 6.9% that never did. (2 as reported by Christians)

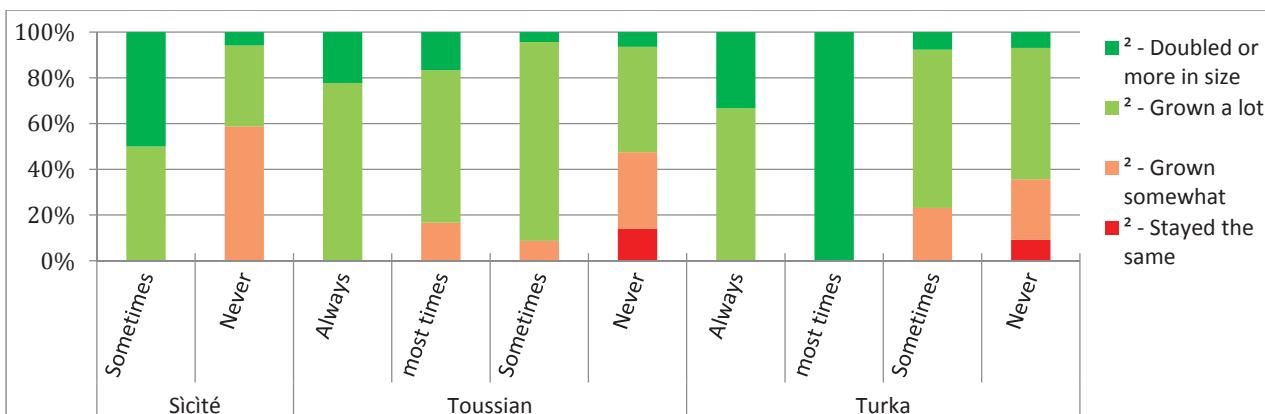


Chart 60 - Details of relationship between Scripture reading in the native language and church growth

Christian leaders were asked additional follow-up questions to determine church growth over a period of 10 years regarding the number of churches per denomination in the community, the number of worshippers, and the number of people baptized in individual churches. It was thought this information would help determine whether Bible translation projects had influenced church growth. However, due to a lack of available written records, responses relied heavily on estimates rather than actual figures and the information

collected was far from accurate. Regardless, the data collected does give an indication of the general situation.

- There appears to be a general growth over all three areas investigated, although numbers were higher in the categories of number of worshippers and persons baptized
- The average number of persons baptized per year rose from 11.81 ten years ago to 17.97 today, and the number of worshippers grew from 100.4 to 169.04
- The average number of churches per denomination showed little to no growth (17.94 to 17.23) over ten years
  - The seeming lack of growth in the number of churches is a combined effect of the methodology used and the poor quality of the data obtained
  - While other variables were measured at the level of individual churches, this was measured at the level of the denomination
  - This not only conceals the growth, but also impacts the quality of the data, as a pastor or leader would be more knowledgeable about his own congregation than the whole denomination

Table 3 - Summary Table of Descriptive statistics for church growth over the years

Statistics	Number of Churches			Number of Worshipers			Number Baptized per year		
	Today	5 years ago	10 years ago	Today	5 years ago	10 years ago	Today	5 years ago	10 years ago
<b>Number</b>	200	135	100	250000	235000	65000	2500	3000	1000
<b>Average</b>	17.23	20.30	17.94	169.04	129.81	100.14	17.97	14.34	11.81

### Impacts Regarding Increase in Tithing

In an effort to determine the impact of the project in the life of the church, the leaders were asked if tithing had increased over the years as a result of the translation project. The Christian leaders interviewed believed that tithing had increased in the last five years. In Burkina Faso, Christian leaders in 5 of the 9 language communities investigated, said there had been an increase in tithing. However, a complex mix of factors determines tithing, making it difficult to isolate the degree to which the Bible translation influenced this change. The church leaders were invited to provide further explanations of their answers to this question, and the following quotes offer examples of their perspective on the influence of the project on tithing:

- “The project has helped the believers to understand the importance of tithes”
- “The number of believers has grown, they give tithes and participate in literacy classes”
- “... tithing has actually increased”

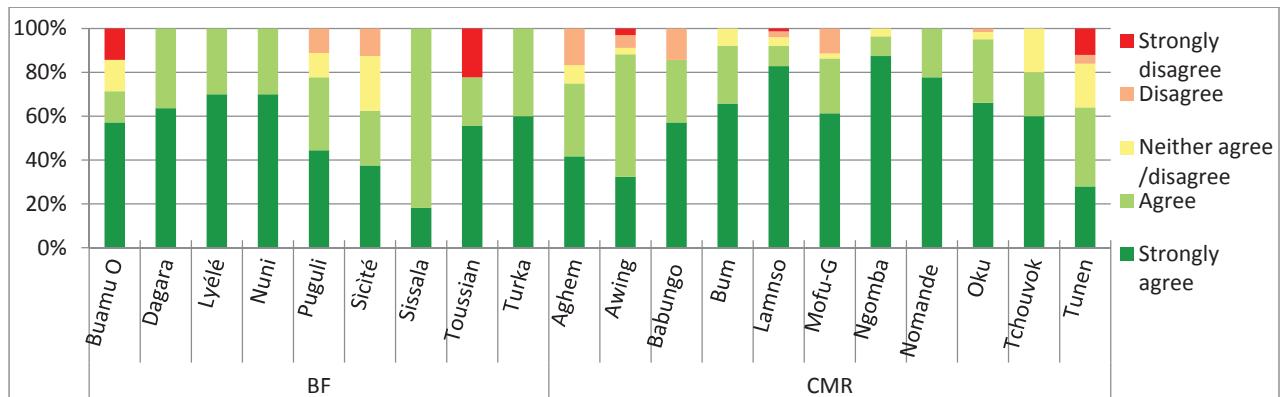


Chart 61 - Frequency of church increase in tithing, by country and language group

## Other social impacts

In addition to translating the Bible, the projects investigated also teach people how to read and write their mother tongue and strive to improve the lives of the community members in terms of economics to bring about lasting socio-economic transformation. This is accomplished through functional literacy programs (FLP) that equip community members with specific life skills. To date, some of the key areas addressed in these programs are water sanitation, public health, HIV/AIDS, and agriculture. The survey included questions to evaluate the impact of these programs in the lives of individual community members.

## Health Knowledge

Respondents were first asked to state the medium through which they learned best about common diseases such as malaria, diarrhea, cholera and HIV/AIDS.

- The highest proportion of respondents had learned best from health institutions, radio, school and literacy classes—in that order
- A small proportion indicated that they had learned from a diverse combination of these channels
- In Burkina Faso, the highest proportion had learned best from the radio (33.4%) followed closely by those who had learned from the health institutions (33%)
- In Cameroon, the highest proportion of people had learned from health institutions (39.1%), followed by those who had learned in school (29.3%)

- Overall, mother-tongue literacy classes was the least mentioned with only 14.8% in Burkina Faso and 12.2% in Cameroon identifying MTL as the best means
  - Respondents who learned best from the MTL classes generally lived in communities where education levels are low, such as Dagara, Lyélé and Sissala where most people have either no-schooling or only completed primary level

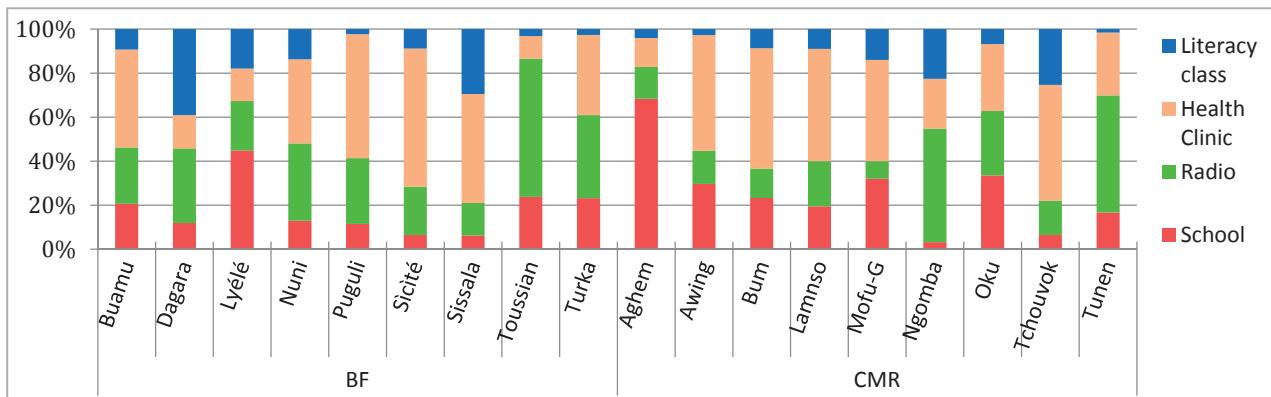


Chart 62 - Frequency of where to learn best about common illnesses like malaria, diarrhea, cholera and HIV/AIDS, by country and language group

### Application of received information

To determine whether the knowledge being taught is actually being understood and applied, respondents were asked to state what they now do to prevent malaria as a result of the teaching about common illnesses. (Chart 63)

- The largest proportion of respondents said they now clear bushes around their homes, followed by the use of mosquito nets
- Few respondents mentioned removal of stagnant water, and even fewer said they take medication to prevent malaria
  - This shows that the average rural resident is unaware of malaria prophylaxis medication, or that treatment remains out of reach, making the knowledge and practice of the other physical preventive measures even more crucial
- For several communities surveyed, the method of malaria prevention they chose was influenced by climate, physical environment, and the availability of mosquito nets distributed free of charge by NGOs and national health institutes
- Also there seemed to be some correlation with more urban areas or areas with better levels of schooling and prevention measures practiced

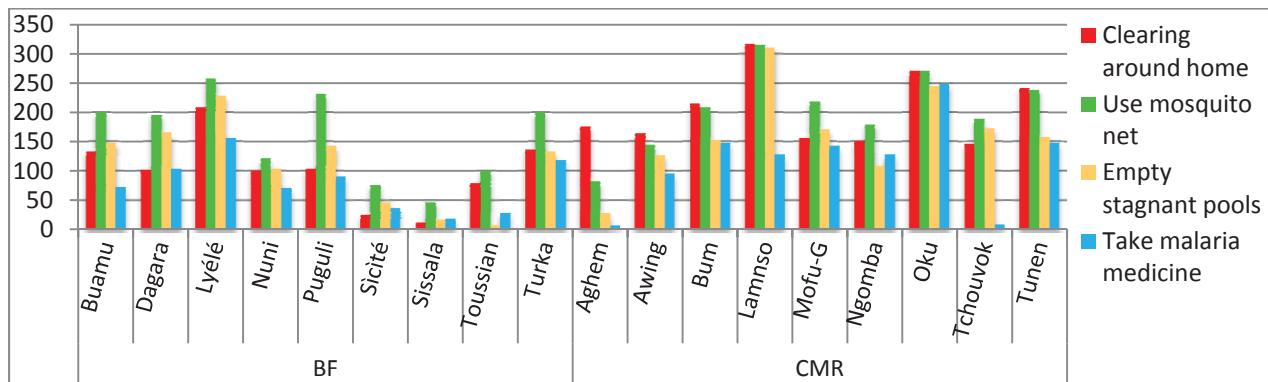


Chart 63: - Frequency of malaria prevention measures by country and language group

- In Cameroon 67.3% of respondents had a more thorough knowledge and application of the preventive measures of malaria, compared to respondents in Burkina Faso at 52.2%
- In Burkina Faso, 63.8% of MT literacy graduates apply at least three out of five malaria preventive measures compared to 40% of non-MT literacy attendees
- In Cameroon, 72.4% of all MT literacy attendees apply at least three out of five preventive measures, compared to 62.2% among the non-attendees
- Literacy attendees from Buamu, Lyélé, Nuni, Sicité and Toussian in Burkina Faso and Bum and Lamnso in Cameroon had substantially better knowledge and application than those that had not attended classes
- Where the percentage is near equal or negative, this could be an indication, that the MT literacy classes in those communities have not taught about malaria prevention or that the teaching is incomplete

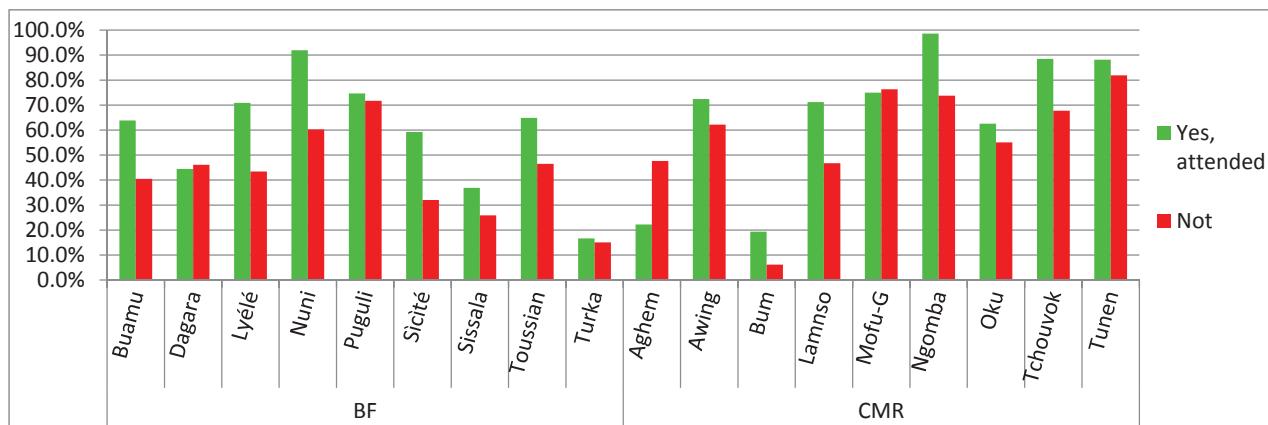


Chart 64 - Frequency of applied malaria prevention practices, by MT literacy attendance, country and language group

Respondents were further asked to identify the methods they use now to prevent water-related diseases, like diarrhea and cholera. (Charts 65 and 66)

- The most popular responses were, “wash hands with soap” and “have a latrine”

- Other common responses included “have a clean environment” and “use only water from a clean well or tap”
- The least mentioned responses were “use sun purified water” and “boiling of water before consumption”
  - Where fuel for cooking is expensive and scarce it is not surprising that only a few boil water
  - That the use of sun-purified water is only mentioned in about 10% of the cases suggests that this measure is not well known nor taught in most of the communities
- A significant proportion of respondents reported using multiple combinations of these methods
- Proportions of respondents using each method of prevention varied strongly between Cameroon and Burkina Faso, as well as from community to community
- The application of preventive measures is low Burkina Faso, based on responses, which suggests that much more teaching on this subject is needed
- In Burkina Faso, 22.4% of all mother-tongue literacy class attendees apply at least four out of six preventive measures, compared to 13% among the non-attendees
- In Cameroon, 49% of all MTL class attendees apply at least four out of six preventive measures, compared to 48.6% among the non-attendees
- Our results seem to reflect the level and quality of teaching received
- These results correlate with the earlier statement regarding health teachings in other areas, that the best teaching was most often not received in the mother-tongue literacy classes, but through other means
- However, graduates of Dagara, Sissala, Aghem and Awing literacy classes showed greater knowledge than those that had not attended classes, supporting the claim that literacy students do receive consistent teaching on these health subjects

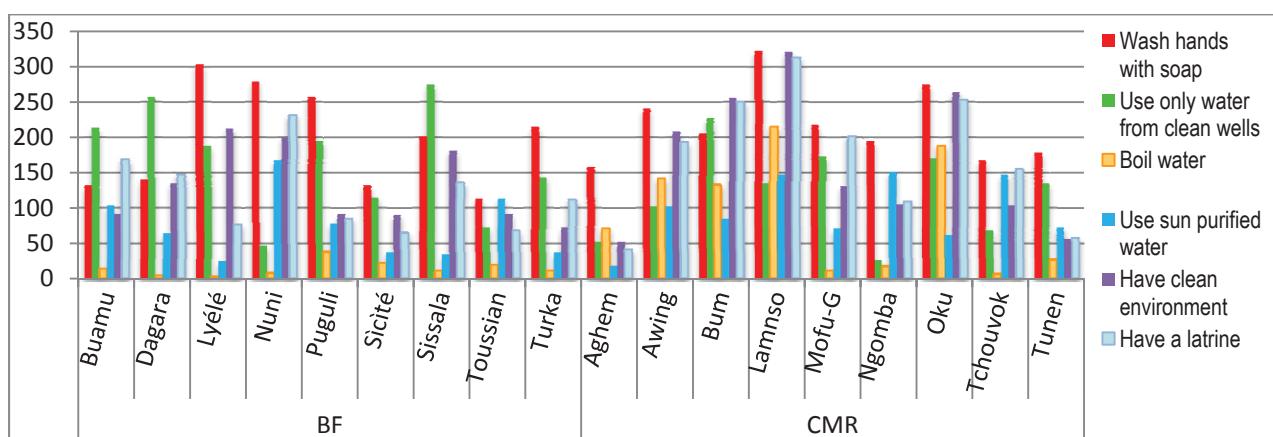


Chart 65: - Frequency of diarrhea prevention measures by country and language group

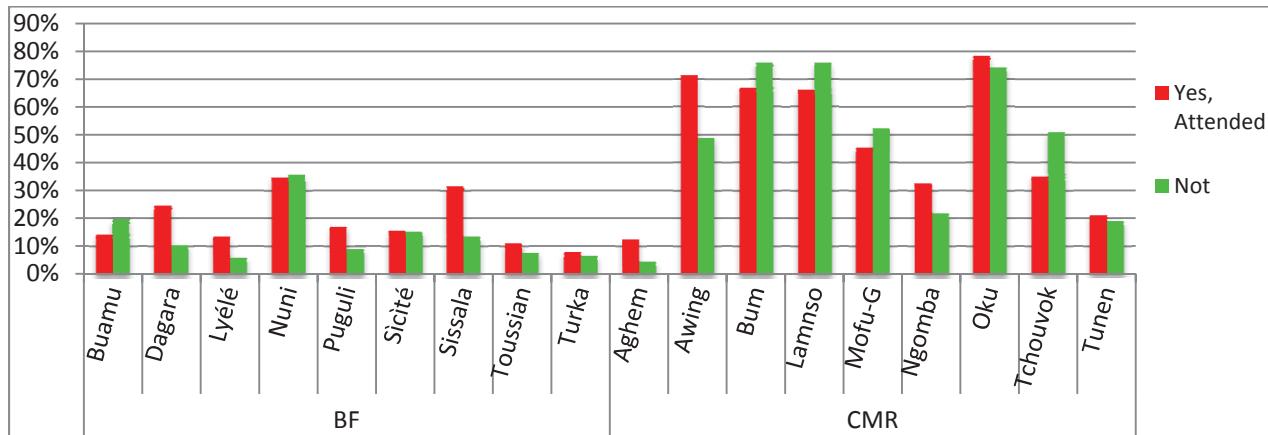


Chart 66 - Frequency of practicing diarrhea and other water-borne diseases prevention, by MT literacy attendance, country and language group

HIV/AIDS is one of the primary causes of death in both Burkina Faso and Cameroon, reaching epidemic proportions in many African countries. To determine whether AIDS/HIV prevention is being consistently included in the mother-tongue literacy class curriculums, respondents who had attended MTL classes were asked if they had received this teaching.

- The majority of respondents said HIV/AIDS was taught in the MTL class
- In Burkina Faso, 83% of respondents had learned about HIV/AIDS prevention in their MTL class, while the same was true for just 77% of Cameroonian respondents
- Survey results revealed a disparity in the quality or consistency of teaching about AIDS/HIV among the different communities, as the Buamu, Aghem, Awing, and Sicité communities reported that just over 50% of their MTL classes had included instruction on HIV/AIDS prevention

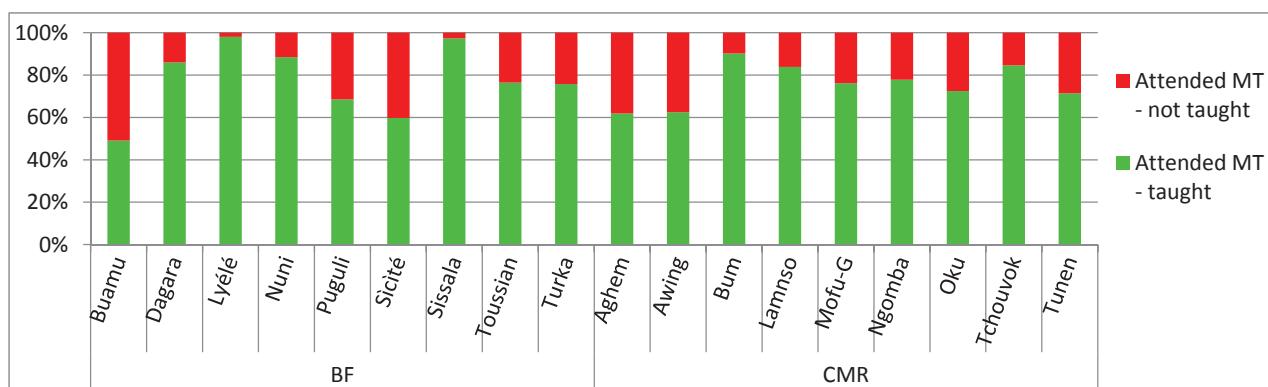


Chart 67 - Frequency of taught prevention of HIV/AIDS in MT literacy, by country and language group

When further asked about HIV/AIDS prevention practices

- The highest proportion of the respondents said they never share blades, needles, or syringes

- Additional responses, ordered by popularity, were: abstaining from sex outside of marriage; always using condoms, getting tested if you become pregnant and talking to my partner about past sexual life
- The prevention methods most mentioned were those that did not arouse suspicions of an unrestrained sexual life
- In most of the communities surveyed, relatively few respondents talked with their partners about their past sexual life or went for an HIV/AIDS test
- These results might reveal fairly significant taboos and stigma associated with HIV/AIDS infection in these communities or that people are receiving incomplete and/or inconsistent information

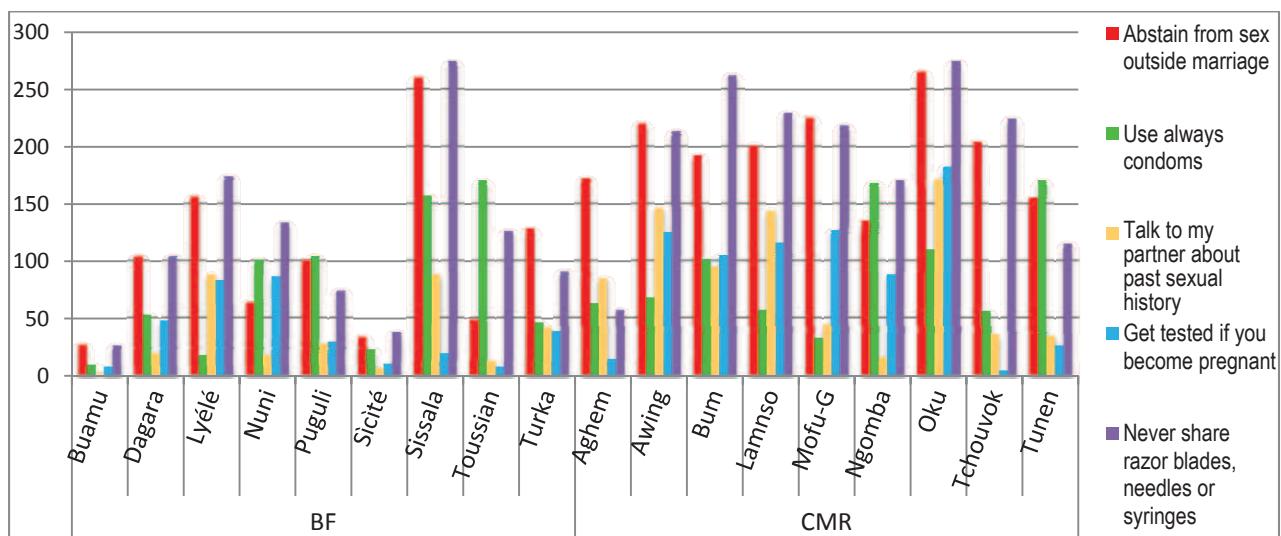


Chart 68 - Frequency of applying AIDS/HIV prevention practices by country and language group

Further analysis revealed:

- Disparity exists between projects when considering the number of respondents who named at least three out of five preventive measures that they now practice and had attended mother-tongue literacy classes, versus those that had not attended classes
- In a number of Cameroonian communities there has been good dissemination of knowledge, by various means
- The data from Burkina Faso respondents, many of whom have a lower education level than in Cameroonian communities, shows the importance of communication in a language that is well understood
- 52.1% of Burkina Faso MT literacy class attendees apply at least three out of five preventive measures, compared to 7.8% among the non-attendees
- 51.7% of Cameroonian MT literacy class attendees apply at least three out of five preventive measures, compared to 43.6% among the non-attendees

- Dagara, Lyélé, Nuni, Sicté Sissala, Aghem, Lamnso and Tchouvok graduates showed the greatest increase in applied learning compared to other members of their communities
- In Toussian the sample was too low to give an accurate reading

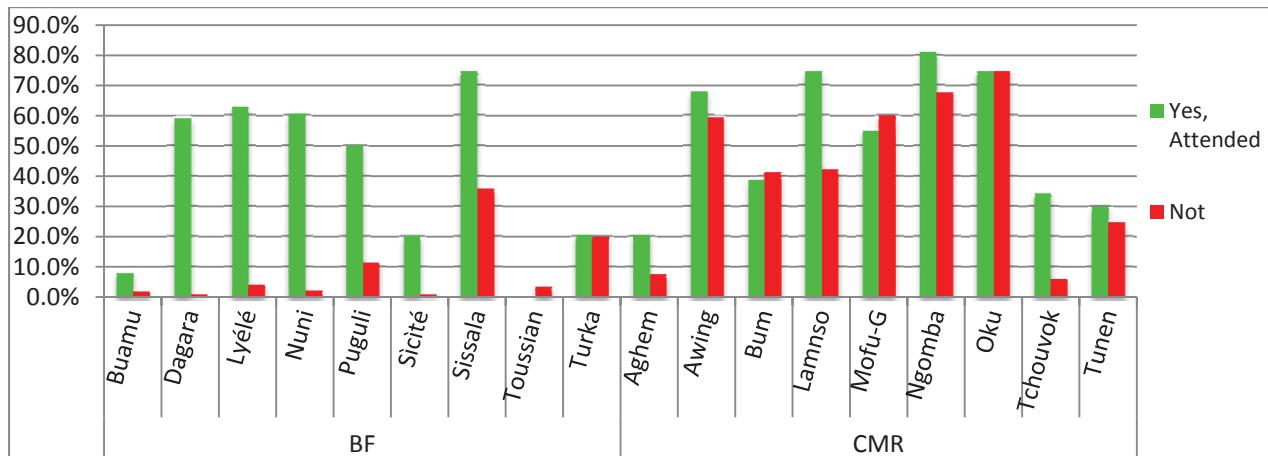


Chart 69 - Frequency of practicing AIDS/HIV prevention, by MT literacy attendance, country and language group

## Other Reported Qualitative Impacts

Community members that had attended native literacy classes were asked to describe how the classes had impacted their lives in each of the areas of: personal benefits, economic impact, personal and family health, children's education, and spiritual benefits.

- ❖ 8.6% of respondents felt the new knowledge gained at MTL classes mainly provided personal benefits. The most commonly mentioned personal benefit was "Changed behaviors", followed by "Leading family better" and "Reading and writing opened my eyes".
- ❖ A relatively large proportion (75.2%) of respondents reported an **economic impact on their lives**. The areas of "Better management of business and farm" was followed by "Counting, calculation when selling products", then "Knowing how to save", and "I can write myself notes to not forget" were mentioned most.
- ❖ 57.9% of current and former MT literacy students reported that their **personal and family health** had benefitted from the classes. The issues most mentioned were "Respect for food, water and body hygiene, and cleanliness around the home", followed by "Knowing how to prevent Malaria, AIDS/HIV and Cholera", "Communicate well at health clinic and understand treatment" and "Improved family health and/or medicine chest at home".
- ❖ A fairly large number of respondents (53.5%) reported that their **children's education** had benefitted from their attendance at literacy class. The particular benefits most selected were "Taught me the value of education/send all my children

to school" then, "Help with/check my children's homework", "MTE literacy helped my children succeed", and "I teach my children about health issues".

- ❖ The largest proportion of respondents (80.3%) reported **spiritual benefits** from the literacy class attendance. The individual benefits most mentioned were, "My faith/spiritual life has grown", followed by, "I now read the Bible/ and grow spiritually", then "I understand the Bible better/and put it into practice", "I pray now, pray with others, pray in MT" and "I learned much about God".

Although the survey did not specifically collect data on the topic, local capacity-building and empowerment also occurred as a result of the Bible translation and literacy projects.

Numerous local staff (anywhere between 10-30 people) in each of the 20 projects received both formal and informal training and mentoring. This training encompassed various skill sets: linguistics, exegesis, translation principles, grammar and discourse, literacy, adult teaching techniques, computers, and project management.

In addition, many of the staff members attended degree or advanced degree courses in some of these subject areas. Many now serve in leadership roles in ANTBA or CABTAL, or as specialists and consultants for new projects. Others currently serve within their own churches and local communities as valuable resources in their field of expertise.

## What did we learn & areas for further studies

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This section presents conclusions drawn from the survey results, followed by recommendations and suggestions for further study. This study focused on assessing the impacts of Bible translation when accompanied by literacy. An examination of the general environment was also undertaken to identify determining factors and ascertain the likelihood of success given certain cultural, demographic and socioeconomic characteristics.

### **Mother tongue use in formal settings**

It is evident from the survey responses that great disparity exists in the level of impact the different projects have on their communities. There are generally high levels of use of the mother tongue in informal settings such as in the home and the marketplace. However, this does not automatically translate to formal settings, including the church. This could be due to the misconception that anything formal or official, and any form of learning, must be done in either English or French. Many communities and churches in Africa have a very hierarchical structure, and as a result some pastors and priests or school teachers are not comfortable introducing something new without the explicit approval of their superior; superiors are often located far away in a large town and are not necessarily familiar with the local realities.

Low levels of mother-tongue literacy and a meagre selection of published Scriptures in the mother tongue further aggravate this. Though the local languages were the predominant and most-used languages in every community, all the communities were found to be multilingual. Language-use therefore varies with setting and audience.

### **Casual versus Integrated Literacy Programs**

Bible translation projects have resulted in increased literacy levels among all the communities investigated. However, the results for each project are not consistently at levels that would indicate success. For example, one of the longest running projects reported literacy rates of just over 6%. Literacy rates were slightly higher for men and people below 45 years of age.

In many projects, community members showed very high interest in literacy and project activities, but their participation and attendance remained minimal. In general, the elderly and those with higher education have been less interested in MTL initiatives. It is possible that poor eyesight might be a factor, preventing the elderly from learning.

Poverty is another known factor that hinders participation in Bible translation and literacy projects and activities. The greater majority of the populations in these communities are peasant farmers whose daily work to survive competes with project activities for their time. Since mother-tongue literacy activities do not themselves directly generate income, the least

fortunate prefer to devote their time to earning their livelihood. This raises the question of how a Bible translation and literacy project should approach literacy and Scripture use activities in order to provide effective practical benefits to the community that they hope to reach.

The survey results have revealed that literacy programs are not developed consistently in every community, especially in Cameroon, where they seem to lack well-defined goals for what material will be covered in each class and how they will consistently test achievement. Program development in these communities does not always seem to take into account the prevailing socio-economic environment, or the needs and opportunities in the community.

### **Mother Tongue Use in the Church**

As a result of Bible translation and literacy projects, use of the mother tongue has increased in Churches. The native language is most often used in preaching and singing, and less often for Scripture reading. This is due to a lack of mother tongue Bibles and, in some cases, the inability of church leaders to read and write the native language.

A very large majority (90%) of the community strongly values the presentation of the Word of God in the mother tongue, irrespective of their education, sex or age. In most of the communities, the majority of the Christian leaders are natives. Even some of the non-natives are learning to speak the language of the community. However, that does not automatically translate into their preaching in the native language.

Christian leaders who preach in the mother tongue are predominantly natives. Sermons, when presented in a language other than the mother tongue, are generally interpreted. However, we know from experience that these interpreters often do not know the appropriate biblical key-terms nor received any training in them.

### **Community Mobilisation and Engagement**

Throughout the different language communities surveyed, there was considerable awareness of the Bible translation and literacy projects. Awareness is higher among the projects that have benefitted from a concerted mobilization strategy. Survey results revealed that when project activities are centralized, remote parts of a language community might be less aware of the project activities or feel neglected. Church involvement is relatively high, and generally most denominations are represented, although there are a few exceptions.

The most successful projects expected the local churches to take on leadership responsibilities such as selecting project staff, fundraising, and planning. As a result, the outputs from these projects were closely aligned with the needs of the church, and the church took ownership of the project. They were willing to go the extra mile, even if it meant

a slightly longer project duration, for example, responding to the needs of the churches in regard to production (i.e. weekly Scripture readings, liturgical materials, catechisms, hymnbooks, etc.). Churches with the highest use of mother-tongue Scriptures were highly involved in the project activities and contributed both financially and in kind.

### **Project Staff**

Several projects showed that a number of the church leaders either did not agree with the appointment of particular translators or did not trust the abilities of the translation team to produce a quality translation. Some also expressed reservations regarding chosen dialect, key terms or translation style.

This begs the question of whether or not these particular projects put enough effort into seeking and engaging project volunteers, and whether they provided sufficient explanation and involvement opportunities to the church leaders when making those choices. The need for a good Christian testimony, motivation, good character and behaviour on the part of the project staff was highlighted. In short – projects must seek out ministry workers rather than simply employees.

### **Church Growth**

Survey results have shown Church growth in many areas including giving, church-planting, number of worshippers, and number of people baptized. The survey data seems to indicate a correlation between MT Scripture reading and preaching and church growth. However, it is difficult to isolate the contribution of the Bible translation project in each area.

It was revealing to observe that in the three projects that seemed to have the lowest impacts overall, due to low church and community buy-in, the few churches that had embraced the projects experienced much stronger growth than the others. See Chart 60.

### **Social Impacts**

Our data indicated a direct relationship between present holistic aspects of a program (scope of literacy and Scripture impact programs), and social impact in the community. Projects that had community-wide literacy and/or mother tongue teaching or education programs in schools, achieved generally higher rates regarding improved economics, health, educational success and spiritual growth.

This was seen especially in the areas of HIV/AIDS prevention. Additionally these same projects demonstrated higher rates of ownership of mother-tongue Scriptures by community members, native language use in the church for Scripture readings, and tithing. However, we observed that the amount and quality of teaching about vital health subjects varied greatly, and this area needs more attention. But still a very significant number of mother-tongue

literacy graduates reported positive personal, economic, health, educational and spiritual impacts in their lives and those of their families.

## **Sustainability**

- All but three projects surveyed reached a reasonable level of mother-tongue literacy (25%) This suggest mother-tongue literacy will remain long term
- Some projects reached greater than 25% mother-tongue literacy
- These were smaller communities, with greater access of literacy classes for the whole population
- Some of these communities were able to introduce mother-tongue literacy into the public education system, ensuring an even greater chance of sustainability
- In Lamnso and Mofu-Gudur, through a formal mother-tongue education program in the first three years of schooling-
- In Sissala, Aghem, Bum, Ngomba, Oku, Tchouvok, and Tunen, through mother tongue language classes and clubs
- Mother tongue publications were available in most of the communities
- Longer running projects tended to have a greater number of publications
- Some newer projects have a comparably high number of publications
- Most publications are either Scripture-related or literacy books that deal with health related issues
- Some projects have greater variety, including relevant books exploring better agricultural methods, income generating activities, and human rights issues
- Many of the communities lack a distribution strategy, even though they have some mother tongue publications available
- A high number of people indicated they did not know where to get publications, evidence of the need for a solid distribution strategy

## **Social and Spiritual Return On Investment (SSROI)**

The project results provided insight into potential social and spiritual return on investment offered by the Bible translation and literacy projects.

- There was no observed automatic correlation between the nationality of the project leaders and the success of the project
- Some of the best and worst-performing projects were led by foreigners
- The project leaders (native or expatriate) that were most successful took a more "hands-off" approach to facilitation, encouraging local church leadership and the community to be fully engaged with the project, and to take on much of the responsibility

- Projects led by nationals generally reached the same levels of impact at a faster pace than those run by expatriates
- Projects that did not start until the church community was on board were completed faster, despite the initial time spent on community mobilisation

Chart 70 ranks the 20 projects studied from fastest to slowest, based solely on the time elapsed from start of language research, development and community engagement to the publishing of the New Testament. It is of interest to note that the first six ranked projects had a concerted community mobilization phase before the translation began. (Note: <sup>1</sup>For the projects in progress we used an estimated completion date. <sup>2</sup>Ngomba community mobilisation started only 10 years after original project start, when CABTAL restarted the project.)

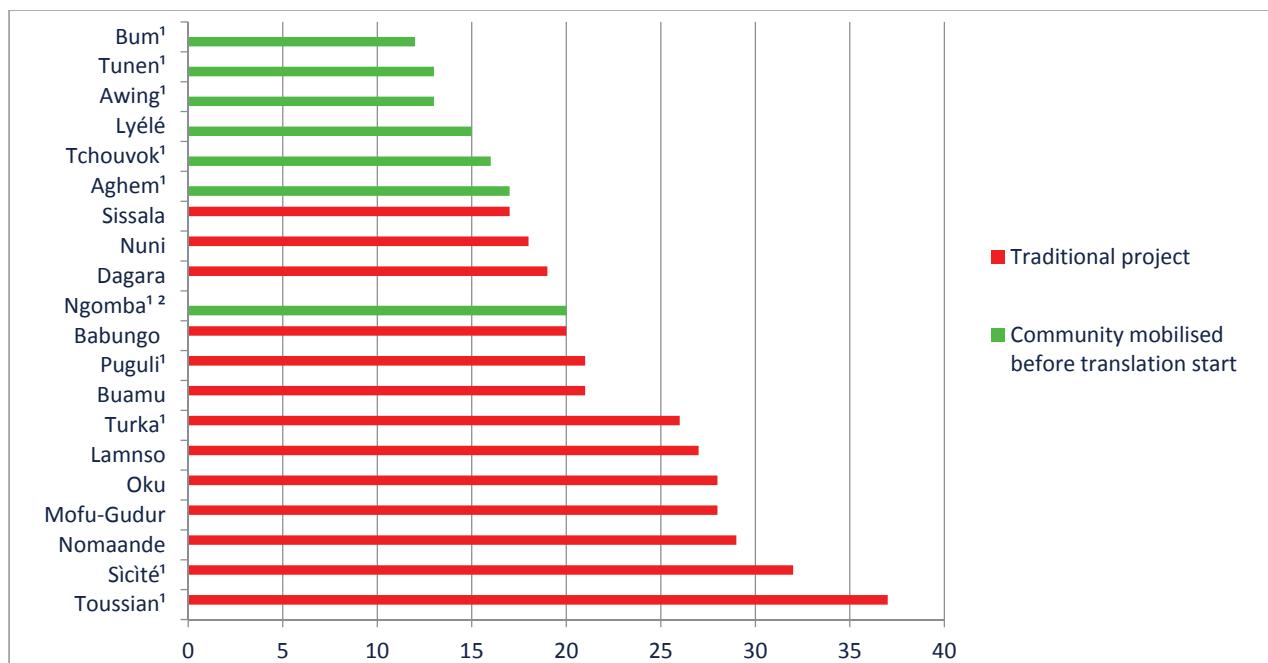


Chart 70 – Estimated<sup>1</sup> and actual durations in years for the translation of the NT

However, since our goal is not to secure the quickest translation of the New Testament, but instead to ensure spiritual transformation of an entire community, it is necessary to relate this ranking to other data, such as how many people own mother-tongue Scriptures or attend literacy classes, and how many churches use the translated Scriptures. It is necessary to take all of the data gathered into consideration to have the full picture. Therefore five key factors, distinctive of the five highest (Table 4) and the five lowest (Table 5) performing projects, have been identified.

Table 4 – Five highest performing projects

Rank	Mobilised	Project	Community exposure to project (yrs.)	Native language use in Scripture reading (all)	Christians owning MT Scriptures	Attended MT Literacy	Increase in tithing (all)	NT translation duration	Average rating
1	No	Sissala	30	97.6%	78.0%	72.0%	100.0%	80%	85.5%
2	YES	Lyélé	26	87.5%	46.0%	52.0%	100.0%	88%	74.7%
3	No	Nuni	30	84.3%	53.0%	53.0%	100.0%	76%	73.3%
4	No	Mofu-Gudur	32	95.7%	75.0%	60.0%	97.6%	36%	72.9%
5	No	Dagara	15	96.6%	36.0%	47.0%	100.0%	72%	70.3%
6*	Yes	Bum	8	95.9%	26.0%	36.0%	86.5%	100%	68.9%
7*	Yes	Tchouvok	9	52.9%	42.0%	52.0%	100.0%	84%	66.2%

\*Based strictly upon the numbers, Mofu-Gudur and Dagara should come before Bum and Tchouvok. But we need to note, that Bum and Tchouvok achieved very close performance percentages in significantly less time of production and interaction compared to Mofu-Gudur (4x longer) and Dagara (2x longer), so they should receive equal ranking.

### Key Factors in High Performing Projects

- Community mobilization happened before translation start. (Lyélé, Bum, Tchouvok)
- The Project leaders facilitated and included the translation committees or the Interdenominational Church Committees (ICC) in the decision-making.
- The local churches were not only engaged or asked for input, but they actually took responsibility for the selection of project staff, made the decisions for salary levels, and directly influenced program plans. (Sissala, Lyélé, Bum, Tchouvok, Mofu-Gudur)
- All of the churches catering to the native population are involved in the projects. (Sissala, Lyélé, Bum, Tchouvok)
- Scripture engagement activities and designated MT literacy workshops engaged local pastors and garnered their support. (Sissala, Bum, Tchouvok, Mofu-Gudur)
- They had only one or no changes in project leadership during the life of the project.
- The affected communities generally have a high regard for their language and culture.
- The project was sensitive to the felt needs in the community and tailored translated texts and literacy materials to meet these needs.
- The projects had extensive literacy programs, most 20+ years (Sissala 25yrs, Lyélé 20yrs, Nuni 29yrs, Mofu-Gudur 25yrs)
- A high percentage of the literacy classes are church-run. (Lyélé, Sissala, Bum, Tchouvok, Mofu-Gudur)
- Many of the communities offered mother tongue teaching or classes in public and/or private schools. (Sissala, Bum, Tchouvok, Mofu-Gudur)

Table 5 – Five lowest performing projects

Rank	Mobilised	Project	Community exposure to project (yrs.)	Native language use in Scripture reading (all)	Christians owning MT Scriptures	Attended MT Literacy	Increase in titling (all)	NT translation duration	Average
13*	Yes	Aghem	13	84.5%	22.0%	34.0%	54.5%	84%	55.8%
14*	Yes	Awing	6	23.3%	16.0%	24.0%	78.8%	96%	47.6%
15	No	Oku	27	45.5%	41.0%	39.0%	73.8%	38%	47.6%
16	No	Turka	17	16.8%	37.0%	23.0%	100.0%	56%	46.6%
17	No	Sicité	27	14.0%	17.0%	41.0%	90.0%	20%	36.4%
18	No	Toussian	32	37.8%	8.0%	7.0%	85.7%	0%	27.7%

\* According to the numbers, Awing should come after Aghem. However, considering that Awing took half the number of years as Aghem to achieve a close to average performance percentage, it could be argued that Awing should receive at least equal ranking.

### Key Factors in Low Performing Projects

- Project was most likely started by an expatriate team. (Toussian, Turka, Oku, Aghem)
- Initially, the church was neither asked to take direct ownership of the project nor to give direction on how the project was to be run or who should be the translators/project leaders.
- There have been multiple changes in the project leadership over time, resulting in the need to rebuild disrupted relationships with the local church leaders. (Toussian-4, Oku -4 , Turka-3, Aghem-2, Sicité -1)
- Local Church leaders have a policy to use primarily the trade or national language as church language and/or they are missionary pastors, who don't speak the native language and they were never fully challenged on this policy nor have they been taught the benefits of the use of the mother tongue in Christian ministry. (Toussian, Sicité, Turka, Aghem, Oku)
- The project team, or part of it, saw their work as a means to earn a living rather than as a ministry. (Sicité, Oku, Aghem)
- The project team is seen by the church and the community as the one who leads the implementation of the project's activities. (Toussian, Sicité, Turka, Aghem, Oku)

## Tools for implementing your own impact assessment:

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Appendix 1: Purpose and Goals of Research

Appendix 2: Encouraging quotes from the Impact Survey

Appendix 3: Internal Survey Questionnaire Form

Appendix 4: Christian Leaders Survey Questionnaire Form

Appendix 5: Literacy and language Use Survey (community survey) Questionnaire

Form Appendix 6: Church abbreviations/Lista de abreviaciones d'eglises

Appendix 7: Survey Enumerator Training Manual

Appendix 8: Example of a Work Contract for enumerators

Appendix 9: PMF Impact assessment

Appendix 10: Lessons learned during implementation of the actual surveys

### Bibliography:

Excel spreadsheet with all of the interviews done with 22 current and former project leaders, 483 Christian leaders and 4971 community members and analysis is available upon request.

(For a copy, please contact Martin Engeler: mengeler@onebook.ca)

Dye, Wayne. "Language matters, The Eight Conditions of Scripture Engagement – Social and cultural factors necessary for vernacular Bible translation to achieve maximum effect."

*International Journal of Frontier Missiology* (Summer 2009): 89.

**Positive Impacts as seen by Church Leaders****Christian Growth**

- So proud to be able to read and meditate in my language – Mofu-Gudur
- Christians now practise their faith. Those who have the chance to listen now are so committed – Lamnso
- Christians receive the word clearly, change of behaviour, have the fear of God – Lamnso
- Christians come wilfully, happily, prove changes in the aspect of giving and behaviour – Lamnso
- People have grown in their faith because of the reading of the Lamnso New Testament
- Getting the gospel in our language had strongly caused the Christians to change – Lamnso
- Christians give higher attention to the Scripture readings, when they are in the local language – Tunen
- Some believers converted to Jesus after reading the portions of the Bible in Puguli
- My wife attended Bible school with me and I couldn't convince her on certain questions but now reading in MT has brought a change – Nuni
- Because people read the translated portions themselves they understand better and apply the Word of God – Dagara

**Impact on the Church**

- Many now have Bibles and participate in the Bible studies out of love – Mofu-Gudur
- Thanks to the translation the number of Christians is growing and there is a stronger engagement – Mofu-Gudur
- People or Christians now come to church because they easily get the word of God directly from their MT – Bum
- When I struggle to read translated portions of the bible I see how people are happy about the project – Oku
- The number of worshipers have grown because of the love for MT scriptures – Oku
- Scripture understanding have made Christians to become very active – Lamnso
- Our church has been growing ever since the project started – Oku
- New converts are free to propagate the gospel, tithing has actually increased – Oku
- People sing meaningful and more critical. They understand better. Spiritual situation has grown – Lamnso
- The translation had made the word of God to enter deep into people's hearts than the time of English – Lamnso
- Since the beginning of the translation, they were words that people could not know what it meant in Lamnso but now they are aware

- The scripture now is read in Lamnso and people who are not in the church by that time feel as if they never heard the gospel
- The number of believers has grown, they give tithes and participate in literacy classes – Tchouvok
- I can explain clearly and make people understand the Word of God and it motivates believers everywhere
- The project has helped the believers to understand the importance of tithes – Puguli
- The project has helped the believers to understand many things and give freedom to church leaders - Puguli

## Youth

- Literacy has helped many young people and the availability of the portions help people understand - Dagara
- Young people that couldn't read are now literate and have become teachers - Dagara

## Older members of our community

- God's word is now accessible to all (the old, the children and the adults) – Mofu-Gudur
- The number of the old increase in the church - Oku
- When I preach in Lamnso from the translated new testament, old mothers will always comment positively about what they have heard – Lamnso
- Before the translation project, old mothers were unable to understand the scripture well, but now they do and are growing spiritually – Lamnso

## Positive Impacts as seen by Community members

### I attended the MT literacy classes because:

- I want to know the Bible in my own language – Awing
- I really wish to know because I never went to school – Awing

### The impact of Literacy classes on self:

#### Self esteem

- It is just as my traditional food that I always have interest for
- Because there are some words in English that even if you go to the dictionary you will not understand the meaning
- My language is my identity
- Mother tongue wording are always direct and clear
- I can read and write my language - that's a great thing for me -
- Now I can read and write any document in my language

- I got to know how important the language is. It help me to know more about myself and the language

## **Spiritual understanding**

- I understand certain things about God
- It helps me in that when a thing is said in church, I will understand
- Now I can read the Scriptures in church
- I can translate the gospel message in Lamnso
- I know that God is the one who made me
- I can now master some of the Scripture portions in my language
- I understand some things I never understood
- I was blind but now can see / my eyes are opened (this or similar quote came up 15 times)
- I can read and compose biblical songs
- I can read some portions of the Bible, isn't it wonderful?

## **Community development**

- It made me to feel as an Aghem
- I lead/manage my family better (this or similar quote came up 24 times)
- I know things I didn't know
- I saw the importance of writing /conserving my language
- I can read what is written and my father who can't read can then hear it also when I read it
- I can write somebody a letter in my language or can read a letter received
- I used to mispronounce words but I have very much improved
- Being a literate is the best thing to me
- I can read all written pieces in my language, it is better than being blind
- I'm set free because I can write in my language
- My conception of things has changed (this or similar quote came up 5 times)
- Now I read well even in French (this or similar quote came up 5 times)
- I can read road sign and signals (this or similar quote came up 4 times)
- Whole enlightenment in life, I can read, write and I am satisfied
- I've been able to get involved in politics thanks to the fact that I can write and read now
- It changed my behaviour in a good way (this or similar quote came up 57 times)
- When my harvest is in I make calculations on how much food to eat to avoid starving

## Internal Survey Questionnaire - Appendix 3



OneBook Canada is undertaking a research project to determine the impacts a Bible translation and literacy project has in a community. The hope is that we can identify the key elements that make a particular project more successful compared to others and therefore improve the effectiveness of new projects. To this end we kindly request that you answer the questions in this short survey. Your response is of the utmost importance to us.

### Context:

#	Country:		Language group:		Name:		
1	Number of villages		Number of “quartiers” where a village unit is very large?				
2	Project start date?						
3	NT dedicated what year?			If not dedicated yet, what approx. percentage is completed?			
a	20%		40%	60%	80%	<input type="radio"/>	95-100%
4	How many team changes were there over the projects life?						
	None	One	Two	Three	Four or more		
5	Leadership of project						
	Expatriate lead		Nationally lead		Mixed leadership over time		
6	Name the denominations active in the language area (Tick all that apply)						
	ACM	Adventist	Apostolic	Ass. of God	C.B.C.		CIE-MIA
	CIMIDI	CMFI	C.O.C.	E.B.	E.E.P.		E.P.
	E.P.C	EEC	EELC	EEMBF	EMEC		Full Gospel
	L.C.I.	MEEC	MEdSalut	P.C.C	Pentecostal		R.C.
	R.C.C.G.	T.A.C.	UEBC	UEEC	YIC		Other
7	Which denominations were actively involved in project design, plans and translation? (tick all)						
	ACM	Adventist	Apostolic	Ass. of God	C.B.C.		CIE-MIA
	CIMIDI	CMFI	C.O.C.	E.B.	E.E.P.		E.P.
	E.P.C	EEC	EELC	EEMBF	EMEC		Full Gospel
	L.C.I.	MEEC	MEdSalut	P.C.C	Pentecostal		R.C.
	R.C.C.G.	T.A.C.	UEBC	UEEC	YIC		Other

### Translation

8	Which Biblical Books / Scripture Portions were translated (Tick all that apply)						
	Full NT	Mathew	Mark	Luke	John		Acts
	Romans	I & II Corr	Galatians	Ephesians	Philippians		Colossians
	Paul's minor letters	Hebrews	James	I & II Peter	John's Epistles		Revelation
	Genesis	Exodus	Ruth	Jonah	David story		Other
9	Which Biblical Books/Scripture portions were published (Tick all that apply)						
	Full NT	Mathew	Mark	Luke	John		Acts
	Romans	I & II Corr	Galatians	Ephesians	Philippians		Colossians
	Paul's minor letters	Hebrews	James	I & II Peter	John's Epistles		Revelation
	Genesis	Exodus	Ruth	Jonah	David story		Other

### Scripture Engagement

10	If NT available, how many were copies sold approximately?					
11	How many Biblical Books/Scripture portions were sold? Give approx number:					
12	How many Biblical Books/Scripture portions were given away? Give approx number:					
13	How many different audio materials were produced; give number of recordings:					
a	Give approximate number of copies sold:				Give approximate number of copies given away:	
14	Was the Jesus film dubbed into the language?					
a	Yes		No			
b	Estimate number of viewings done:					
c	Estimate number of CD/DVD's sold:					
15	Was there/is there a FCBH program active?					
a	Yes		No			
b	How many listening groups:		How many participants in total:			
16	Are there/where there any Christian Radio programs in the target language					
a	Yes		No			
b	How many did the project produce:					

## Literacy

17	What types of literacy book were produced; give						
a	Numbers <b>sold</b>	Pre-primer:		Basic primers:		Transitional primer:	
b	Numbers <b>given away</b>	Pre-primer:		Basic primers:		Transitional primer:	
18	How many different Post literacy materials were produced; give number of books:						
a	Give approximate number of copies sold:		Give approximate number of copies given away:				
19	For how many years did your project run MT literacy classes? Give number of years:						
a	Give approximate number of classes per year:		Give approximate number of students graduated:				
16	Where there any other target language literacy classes run by other agencies? # Years:						
	Give approximate number of classes per year:		Give approximate number of students graduated:				
18	Where there any literacy classes in other languages run in the community? # Years:						
a	Give approximate number of classes per year:		Give approximate number of students graduated:				

19	How would you rate the interest of the community in the project						
	Excellent	Above average	Average	Below average	Poor		
a							
b	Explain:						
17	If you were starting again, what would you do now differently, having gained all this experience?						

Thank you for taking the time and helping future Bible translation projects to reach further.

## Christian Leaders Survey Questionnaire - Appendix 4



OneBook Canada is undertaking a research project to determine the impacts a Bible translation and literacy project has in a community. The hope is that we can identify the key elements that make a particular project more successful compared to others and therefore improve the effectiveness of new projects. To this end we kindly request that you answer the questions in this short survey. It should not take longer than 15-30 minutes of your time. Your response is of the utmost importance to us. Please do not enter the name or contact details on the questionnaire. It remains anonymous.

### Context:

#	Country:	Language group:	Surveyor:			
<b>1</b>	Location					
	<input type="radio"/> Urban	<input type="radio"/> Rural				
<b>2</b>	Gender					
	<input type="radio"/> Male	<input type="radio"/> Female				
<b>3</b>	Age					
	<input type="radio"/> 15-25	<input type="radio"/> 25-45	<input type="radio"/> 45-60	<input type="radio"/> 60 and above		
<b>4</b>	Highest level of education					
	<input type="radio"/> Primary	<input type="radio"/> Secondary	<input type="radio"/> High School	<input type="radio"/> Bible School	<input type="radio"/> Seminary/University	
<b>6</b>	Christian Affiliation (denomination)					
<b>6</b>	Name the denominations active in the language area (Tick all that apply)					
	<input type="radio"/> ACM	<input type="radio"/> Adventist	<input type="radio"/> Apostolic	<input type="radio"/> Ass. of God	<input type="radio"/> C.B.C.	<input type="radio"/> CIE-MIA
	<input type="radio"/> CIMIDI	<input type="radio"/> CMFI	<input type="radio"/> C.O.C.	<input type="radio"/> E.B.	<input type="radio"/> E.E.P.	<input type="radio"/> E.P.
	<input type="radio"/> E.P.C	<input type="radio"/> EEC	<input type="radio"/> EELC	<input type="radio"/> EEMBF	<input type="radio"/> EMEC	<input type="radio"/> Full Gospel
	<input type="radio"/> L.C.I.	<input type="radio"/> MEEC	<input type="radio"/> MEdSalut	<input type="radio"/> P.C.C	<input type="radio"/> Pentecostal	<input type="radio"/> R.C.
	<input type="radio"/> R.C.C.G.	<input type="radio"/> T.A.C.	<input type="radio"/> UEBC	<input type="radio"/> UEEC	<input type="radio"/> YIC	<input type="radio"/> Other
<b>7</b>	Which denominations were actively involved in project design, plans and translation? (tick all)					
	<input type="radio"/> ACM	<input type="radio"/> Adventist	<input type="radio"/> Apostolic	<input type="radio"/> Ass. of God	<input type="radio"/> C.B.C.	<input type="radio"/> CIE-MIA
	<input type="radio"/> CIMIDI	<input type="radio"/> CMFI	<input type="radio"/> C.O.C.	<input type="radio"/> E.B.	<input type="radio"/> E.E.P.	<input type="radio"/> E.P.
	<input type="radio"/> E.P.C	<input type="radio"/> EEC	<input type="radio"/> EELC	<input type="radio"/> EEMBF	<input type="radio"/> EMEC	<input type="radio"/> Full Gospel
	<input type="radio"/> L.C.I.	<input type="radio"/> MEEC	<input type="radio"/> MEdSalut	<input type="radio"/> P.C.C	<input type="radio"/> Pentecostal	<input type="radio"/> R.C.
	<input type="radio"/> R.C.C.G.	<input type="radio"/> T.A.C.	<input type="radio"/> UEBC	<input type="radio"/> UEEC	<input type="radio"/> YIC	<input type="radio"/> Other
<b>8</b>	Are you a native from this area?					
	<input type="radio"/> Yes	<input type="radio"/> No				
<b>9</b>	Do you speak the native language					
	Very well	Quite well	Fair	Poor	Very poor	
<b>a</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
<b>8</b>	Do you own any publication in the language of the community?					
	<input type="radio"/> Yes	<input type="radio"/> No				
<b>a</b>	If yes, which ones?					
<b>9</b>	Do you preach normally in the language of the community					
	<input type="radio"/> Yes	<input type="radio"/> No				

<b>a</b>	If no, in what language do you preach:				
<b>10</b>	If not the local language, do you have someone that translates your sermons				
<input type="radio"/> Yes	<input type="radio"/> No				

## Church and Scriptures

	Church situation	Today	5 years ago	10 years ago
<b>11</b>	Number of your churches of your denomination in language area			
<b>12</b>	Number of worshippers in your church			
<b>13</b>	Number of people getting baptised per year in your church			

		Strongly agree	Somewhat Agree	Neither agree/disagree	Somewhat disagree	Strongly disagree
<b>14</b>	Is there religious freedom in the community for new believers to publicly commit?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>15</b>	Has the tithing in your church - compared to time before project, increased?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>16</b>	Are there any positive impacts in your church as a result of the Bible translation project	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>a</b>	Can you explain:					
<b>17</b>	Were you/are you currently involved in some way in the translation project?					
	<input type="radio"/> Yes	<input type="radio"/> No				

		Strongly agree	Somewhat Agree	Neither agree/disagree	Somewhat disagree	Strongly disagree
<b>18</b>	My relationship with the project staff is/was excellent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>a</b>	Explain:					
<b>19</b>	All the churches accept the translators	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>a</b>	Explain:					
<b>20</b>	All the churches accept the translation style?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>a</b>	Explain:					
<b>21</b>	All the churches accept the chosen biblical key-terms	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>a</b>	Explain:					
<b>22</b>	The community's interest in the project is very high	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>a</b>	Explain:					

<b>23</b>	What did the project staff particularly well in engaging the community?
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<b>24</b>	What would you have done differently, if you were the project leader(s)?
<b>25</b>	Do you have any other comment?

Thank you very much for your help.



## Literacy and language Use - Survey - Appendix 5



OneBook Canada is undertaking a research project in Cameroon and Burkina Faso to determine the impacts a Bible translation and literacy project has in a community. The hope is that we can identify the key elements that make a particular project more successful compared to others and therefore improve the effectiveness of new projects. To this end we kindly request that you answer the questions in this short survey. It should not take longer than 15 minutes of your time. Your response is of the utmost importance to us. Please do not enter the name or contact details on the questionnaire. We will treat your responses with confidentiality and they will remain anonymous.

### Context:

#	Country:	Language group:	Surveyor:		
1	Location?				
	<input type="radio"/> Urban	<input type="radio"/> Rural			
2	Gender				
	<input type="radio"/> Male	<input type="radio"/> Female			
3	Age?				
	<input type="radio"/> 15-25	<input type="radio"/> 25-45	<input type="radio"/> 45-60	<input type="radio"/> 60 and above	
4	Highest level of education?				
	<input type="radio"/> No education	<input type="radio"/> Primary	<input type="radio"/> Secondary	<input type="radio"/> High School	<input type="radio"/> University
5	Religious affiliation?				
	<input type="radio"/> Traditional religion	<input type="radio"/> Christian	<input type="radio"/> Islam		
6	If Christian, which denomination?				

### Language Use

7	What language do you use primarily at					
a	Home	<input type="radio"/> English	<input type="radio"/> French	<input type="radio"/> Trade language	<input type="radio"/> Native language	<input type="radio"/> Other
b	Market	<input type="radio"/> English	<input type="radio"/> French	<input type="radio"/> Trade language	<input type="radio"/> Native language	<input type="radio"/> Other
c	Church	<input type="radio"/> English	<input type="radio"/> French	<input type="radio"/> Trade language	<input type="radio"/> Native language	<input type="radio"/> Other
d	Meetings	<input type="radio"/> English	<input type="radio"/> French	<input type="radio"/> Trade language	<input type="radio"/> Native language	<input type="radio"/> Other
8	Can you read and write your language?					
a	Read	<input type="radio"/> Yes	<input type="radio"/> No			
b	Write	<input type="radio"/> Yes	<input type="radio"/> No			
9	Do you know where you could get publications in your language?					
	<input type="radio"/> Yes	<input type="radio"/> No				
10	If yes, how easily can you get them?					
	<input type="radio"/> Very easy	<input type="radio"/> Easy	<input type="radio"/> Not so easy	<input type="radio"/> Not very easy		
11	Do you know about the Bible translation project?					
	<input type="radio"/> Yes	<input type="radio"/> No				
12	Do you own any Scriptures in your language?					
	<input type="radio"/> Yes	<input type="radio"/> No				
13	If yes, which					
In print	<input type="radio"/>	Complete Bible	<input type="radio"/> NT	<input type="radio"/> Bible Portions	If yes, how many portions:	
Audio/Video	<input type="radio"/>	Complete Bible	<input type="radio"/> NT	<input type="radio"/> Bible Portions	If yes, how many portions:	
14	Do you own any other publications in your language					
	<input type="radio"/> Yes	<input type="radio"/> No	If yes, how many portions:			

<b>15</b>	Use of the native language in your church <b>today</b>				
		Always	Most times	Sometimes	Never
<b>a</b>	<b>Preaching</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>b</b>	<b>Scripture reading</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>c</b>	<b>Hymns</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>d</b>	<b>Choirs</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>16</b>	Use of the native language in your church <b>five years ago</b>				
		Always	Most times	Sometimes	Never
<b>a</b>	<b>Preaching</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>b</b>	<b>Scripture reading</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>c</b>	<b>Hymns</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>d</b>	<b>Choirs</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>17</b>	If preaching is done in another than the native language, is there normally a translation?				
		Always	Most times	Sometimes	Never
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<b>18</b>	Compared to five years ago, is your church about							
	<input type="radio"/>	The same	<input type="radio"/>	Has grown somewhat	<input type="radio"/>	Grown a lot	<input type="radio"/>	Doubled or more in size

<b>19</b>	Do you listen to Bible portions in your language? (tick all that apply)							
	<input type="radio"/>	Radio	<input type="radio"/>	Listening group	<input type="radio"/>	Personal audio player	<input type="radio"/>	Other

<b>20</b>	Does it make a difference to you if God's word is presented in your mother tongue?							
<b>a</b>	<input type="radio"/>	Strongly agree	<input type="radio"/>	Agree	<input type="radio"/>	Neither agree or disagree	<input type="radio"/>	Disagree
<b>b</b>	Give reasons why:							

### Literacy

<b>21</b>	Have there been literacy classes in the native language in your village?				
<b>a</b>	<input type="radio"/>	Yes	<input type="radio"/>	No	
<b>b</b>	If so, for how many years?				
<b>22</b>	Have you attended native language literacy classes?				
<b>a</b>	<input type="radio"/>	Yes	<input type="radio"/>	No	
<b>b</b>	Give reasons why:				
<b>23</b>	If yes, how did the classes impact				
<b>a</b>	You personally:				
<b>b</b>	Economically:				
<b>c</b>	Personal and family health:				
<b>d</b>	Children's education:				
<b>e</b>	Spiritual life:				

<b>24</b>	Where did you learn best about common illnesses like Malaria, Diarrhoea, cholera and HIV/AIDS?							
	<input type="radio"/>	School	<input type="radio"/>	Radio	<input type="radio"/>	Health clinic	<input type="radio"/>	Literacy class
<b>25</b>	What do you do now to prevent malaria as a result what you have learnt (Tick all that apply)							

	<input type="radio"/> Clearing around home	<input type="radio"/> Use mosquito nets	<input type="radio"/> Empty stagnant pools	<input type="radio"/> Take malaria medicine
<b>26</b>	What do you do to prevent Diarrhoea or other waterborne diseases as a result what you have learnt? (Tick all that apply)			
	<input type="radio"/> Wash hands with soap	<input type="radio"/> Use only water from clean wells	<input type="radio"/> Boil water	<input type="radio"/> Use sun purified water
	<input type="radio"/> Have clean environment			
	<input type="radio"/> Have a latrine			
<b>27</b>	Were you taught about HIV/AIDS in the literacy classes?			
	<input type="radio"/> Yes	<input type="radio"/> No		
<b>28</b>	What do you do now to prevent HIV/AIDS as a result of what you have learnt? (Tick all that apply)			
	<input type="radio"/> Abstain from sex outside marriage	<input type="radio"/> Use always condoms	<input type="radio"/> Talk to my partner about past sexual history	<input type="radio"/> Get tested if you become pregnant
	<input type="radio"/> Never share razor blades, needles or syringes			



**Liste des abréviations d'églises/*Church abbreviations*  
(français et *anglais*)**

ACM or EAC: Eglise de l'Alliance Chrétienne / *Christian Missionary Alliance*

A.E.P. : Assemblée Evangélique de Pentecôte (BF)

AOG: Assemblées de Dieu / *Assemblies of God*

CBC : Cameroon Baptist Convention

CIE- MIA : Centre International d'Evangélisation – Mission Intérieure Africaine

CIMIDI: Centre International de Mission de Délivrance et d'Intercession

CMFI: *Christian Missionary Fellowship International*

COC : Eglise du Christ / *Church of Christ*

EB : Eglise Baptiste au Burkina Faso

EEC : Eglise évangélique du Cameroun / *Evangelical Church of Cameroon*

EELC : Eglise Evangélique Luthérienne au Cameroun

EEMBF: Eglise évangélique Mennonite du Burkina Faso

EEP : Eglise Evangélique Patmos / *Church of Patmos*

EMEC : Eglise messianique et évangélique du Cameroun / Messianic Evangelical Church of Cameroon

EP : Eglise Presbytérienne (Burkina Faso)

EPC: Eglise Presbyterienne Camerounaise

Full Gospel : Eglise du Plein Evangile / *Full Gospel Mission*

LCI: Chapelle de la Maison de lumière Internationale / *Light house Chappell International*

MEdSalut : Mission Evangélique du Salut

MEEC : Mission de l'Eglise Evangélique Camerounaise / *Mission of Evangelical Church in Cameroon*

PCC : Presbyterian Church of Cameroon

Pentecostal : Eglise de Pentecôte

RC : Eglise Catholique / *Catholic Church*

RCCG: *Redeemed Christian Church of God*

TAC : Communion Anglicane Traditionnelle / *Traditional Anglican Communion*

UEBC : Union des Eglises Baptistes du Cameroun

UEEC : Union des Eglises Evangéliques au Cameroun

YIC : *Yaoundé International Church*

## **Introduction to the survey**

“Stronger Together - 2012” is funded by OneBook, a faith based and Wycliffe Global Alliance member organization. OneBook was created with the goal of helping nationals - educated people within these language groups - reach their own people with the good news of Jesus Christ in their “heart languages” by financially and organisationally assisting them to translate the Bible. CABTAL and ANTBA are selected as the national organisations to implement the survey in Cameroon and Burkina Faso respectively. In the Wycliffe Global Alliance there is yet very little assessment of achieved impacts. The main objective of the survey is to assess the impact of 18 national-led Bible translation projects when accompanied by literacy and scripture engagement activities against old methodologies leading to transformational change in 250 Canadian funded people groups, while influencing a worldwide movement.

## **Module 1 Introduction**

Regardless of how well designed the data collection instruments are, the quality of data collected through surveys depends ultimately on the data collection skills of the enumerators. Because it emphasizes learning, its success depends critically on the quality of the data collected and, therefore, *on the competence, professionalism, and commitment* of the enumerators who will collect those data. Thorough training ensures that;

1. *Enumerators fully understand the objectives of the Impact Assessment Project.* To be effective, Enumerators cannot view the data collection exercise as “just a job.” They must become stakeholders in the process as they are invaluable to its success.
2. *Enumerators are intimately familiar with the data collection instruments.* If enumerators do not all interpret questions and responses in the same way, and in the way intended by those who designed the data collection instruments, they will each collect different data. Inconsistent data will not meet the project needs and will fail to accomplish its learning objectives.
3. *Enumerators are effective interviewers and can administer the interviews easily, accurately, consistently, and naturally.* Extensive practice will ensure that interviewers develop the skills and comfort with the instruments to be effective.

## **Session 1: Introduction and Ice breaker**

1. Welcome all the enumerators; introduce yourself and other people involved in the workshop.
2. Distribute blank notebooks, pens and pencils to be used throughout the training.
3. Distribute the [\*\*Enumerator Reference Materials\*\*](#). Explain that the [\*\*Enumerator Reference Materials\*\*](#) contain the data collection instruments. Ask enumerators to bring the [\*\*Enumerator Reference Materials\*\*](#) to each session.

4. Ask enumerators:

- To state their name and relation to clan as appropriate,
- To share something unique about themselves, and

5. Summarize the answers; point out the commonalities among the enumerators .

### **Session Wrap-Up:**

1. Remind enumerators to call each other by their preferred names.
2. Acknowledge the talent and skills that the enumerators bring with them to the training and emphasize that the training will enable them to build on those strengths and gain new skills.

### **Sessions 2 Expectations & Ground Rules**

#### **Learning Objectives:**

By the end of the session, participants will be able to:

1. Explain the objectives of the Impact assessment project and the enumerator training,
2. Compare their expectations with the objectives of the enumerator training, and
3. State the ground rules for the training.

#### **Suggested Ground Rules**

1. *Time*: What are the expectations regarding time (such as starting and ending on time)?

2. *Roles*: What is expected of the enumerators? What is expected of the trainer(s)?

3. *Respect for others*: How is respect shown in this culture and context? How can disrespect be avoided?

- Respect others' right to talk and avoid side conversations while others are talking.

4. *Participation*: Who is expected to participate? How can the trainer(s) provide equal opportunities for everyone to participate?

• Self-monitor. If someone is talking too much or dominates the group, remind him or her that some people may require more time and that sometimes it may take a few minutes to process thoughts before

speaking.

• Listen with an open mind. Do not judge others on what they say through comments or body language.

• Engage in dialogue. It is okay to disagree with what someone says but always do so in a non-confrontational and non-judgmental manner. Begin with "I understand and respect your point, but I happen to disagree because of ..." .

5. *Confidentiality*: Some of the subjects in the sessions will involve stories or case studies of farmers. Neither the trainers nor the enumerators should ever mention the subjects of these stories or case studies by name. What is discussed in the training should not be repeated outside the group.

## Session 3 Training Activities and Agenda

### Session Wrap-Up:

1. Congratulate enumerators on being part of a Enumerator Team and stress that you hope that the training will be interesting and participatory. Remind them that they bring specialized knowledge and experience to the training and that you look forward to hearing more from each individual.
2. Remind everyone to call participants by their preferred name.
3. Remind enumerators to follow the ground rules throughout the training.
4. Reiterate that, as Enumerators collecting information, they play an important role in the project.

### Module 2: Project Objectives, Impact Assessment Objectives and Key Components, and the Role and Contribution of the Enumerator

This module provides enumerators with an understanding of the objectives and purpose of the project, and the role of the enumerator as well as what is expected of them.

#### Session 1 The Role and Contribution of Enumerators

##### A. The Main Duties of the Enumerator are to:

- Understand the objectives of the project
- Collect and record data as accurately as possible,
- Represent <the organization, here CABTAL> in a professional and courteous manner at all times,
- Understand and follow the Terms of Reference for enumerators,
- Complete data collection instruments as instructed,
- Hand in assignments on time and complete, and
- Report all problems to the supervisor.

##### B. Importance of the Enumerator to the Success of the project benefits the key stakeholders in the following ways: (or use other example)

- Monitoring and Evaluation (M&E) is critical to support the learning objective of P4P. Project managers will rely on accurate and detailed M&E data to understand how and why Pay for Performance is, and is not, working and the best way to use WFP influence to benefit smallholder farmers.
- P4P project managers and implementing partners need reliable M&E information to improve project management. By monitoring progress against defined targets, a project manager can assess what is, and is not, working and determine what changes need be made.
- Local government and Ministries rely on information from the M&E system to help them make strategic and evidence-based decisions about policy, legislation, and programme support.
- The food and agricultural industry, including farmers, benefits from high quality, reliable, and relevant information because it permits them to use empirical evidence to make

decisions that affect their lives. The feedback and information they provide to the project also affects program design and activities.

### **C How Enumerators are Expected to Undertake Their Duties:**

- Respect interviewees,
- Accurately record and report information, (never tick multiple answers in questions that demand a choice, tick the answer that most reflect the interviewees preference).
- Submit reports and documents on time,
- Communicate with the supervisors if there are issues or concerns, and
- Ensure to maintain their health and safety.

### **Session Wrap-Up:**

1. Summarize the main duties of enumerators.
2. Summarize the importance of enumerators to the data collection process and to the objectives of the survey.
3. Summarize the expectations of enumerators as they perform their duties.

## **Module 3: Good Enumerator Habits and Effective Data Collection Techniques**

This module provides enumerators the knowledge and skills they need to collect high quality and accurate data.

### **Session 1 Good Enumerator Habits and Effective Data Collection Techniques**

In this session enumerators begin to master the knowledge and techniques they need to be effective enumerators.

#### **Good Enumerator Habits**

1. Prepare for the interview. Be intimately familiar with the data collection technique or instrument. Review any background materials in advance to prepare for the interview.
2. Be on time to all data collection sessions.
3. Be respectful and courteous to respondents.
4. Communicate with your supervisor.
5. Turn in assignments that are accurate, complete, and on time.

#### **Effective Data Collection Techniques for the Structured Interview**

The key skills needed by the enumerator to conduct a structured interview include:

- Ensuring that both personal biases and biased selection of people to be interviewed do not affect the data collection process (cultural, social, economic, ethic, religious, and/or gender), and

- Being a good listener and recording what is being said.

**Tips for enumerators to consider when conducting structured interviews include:**

1. *Introduction:* The enumerator begins the interview by introducing himself or herself and the impact assessment study. The introduction begins the process of building a positive rapport with the respondent. The introductory statement is presented in the beginning of the data collection instrument. The enumerator should:

- Conduct the interview in a semi-private area where the respondent will be comfortable answering questions;
- Identify himself/herself, the purpose of the survey, the use of the information, and the interview process;
- Tell the respondent that he/she has a right to anonymity and confidentiality, a right to choose not to participate in the data collection process, and a right to refuse to answer any particular question; and
- Ask the respondent if he/she has any questions before beginning the interview.

2. *Building rapport:* Rapport is the feeling of being comfortable with someone and trusting them. The enumerator should work to put the respondent at ease by: (1) being an active listener and (2) watching and responding in kind to the respondent's body language and physiology, including facial expressions, gestures, and the quality and type of movements.

*3. Asking the questions:*

- Follow the data collection protocol exactly: even slight variations in wording may affect responses.
- Ask all questions.
- Ask questions exactly as worded.
- Never assume or anticipate responses.
- Be patient and let the respondent finish.
- Ask all questions in a positive manner.

4. *Listening to and encourage the respondent to talk.* This means:

- Giving space for long answers, making encouraging noises.
- Not answering back when a respondent is provocative, but accepting what they say.
- Not making verbal judgments about what people tell you.
- Recording answers even if you think they are incorrect.
- Responding to questions (if asked) at the end of the interview.
- Continuing to listen even if you don't understand (ask for clarification during a break in the conversation using wording such as "could you please tell me more about...").
- Probing that indicates engagement with what the respondent is saying and encourages the respondent to explain their answer in more detail.
- Downplaying status differences verbally as well as through body language.
- Using body language that does not appear judgmental or exposes any negative feelings (for example, don't cross your arms).
- Using body language that signals interest (focus on the interviewee, maintain eye contact if culturally appropriate, nod, smile, sit upright, stay alert, and engage).

- Although the enumerators should encourage the respondent to talk, there needs to be a careful balance with moving the interview along in a timely manner.

5. *Recording the answers:* Ask and record answers to all questions. Use insightful probing when necessary to identify the appropriate pre-coded responses or, in the case of open-ended questions, write the exact wording used by the respondent.

6. *Prompting:* Follow the data collection protocol for each question such as suggesting possible answers.

7. *Ending the interview by:*

- Thanking the respondent for his or her time.
- Asking if the respondent has any questions.
- Addressing any questions raised.

8. *Review:* Upon leaving the respondent, locate a place where you can review the questionnaire to ensure that you have not missed anything. If you missed a question or are uncertain of a response, return and complete or correct the instrument immediately. If this is not possible, tell your supervisor immediately.

## **Module 4: Review of Data Collection Instruments**

This module provides enumerators the in-depth understanding of the data collection instruments required to collect high quality and accurate data.

### **Session 1: Review and of the Data Collection Instruments**

By the end of this session, enumerators will be able to demonstrate a comprehensive and accurate understanding of each question in the data collection instruments.

#### **Data Collection Instrument Review**

1. Review the data collection instrument with the entire group of enumerators and supervisors. Work through the questionnaire one question at a time. Enumerators need to thoroughly understand each question, its nuances, and responses before moving to the next step. The review process should rely on the data collection manual for the instrument which contains detailed descriptions of each question and response and suggestions for probing.

2. Once the first question is fully understood, move on to the next question.

#### **Session Wrap-Up:**

1. Summarize the key points of the data collection instrument.

## **Session 2 Workshop Setting: Practice Using Data Collection Instrument**

This module provides an opportunity for enumerators to enhance their knowledge of the data collection instruments and to practice the interviewing skills learned in session 1. The exercise will also likely reveal remaining misunderstandings of questions that will have to be corrected.

## **Practice Using Data Collection Instruments in a Workshop Setting**

In this session, the enumerators practice using the data collection instruments (i.e. a survey form) in a workshop setting.

### **Learning Objectives:**

By the end of this session, enumerators will be able to demonstrate the full range of skills required to collect data using the data collection instruments. This will include a thorough understanding of the questions and responses; familiarity with the questionnaire, its skip patterns, and flow; ability to probe; and knowledge of how to record answers accurately.

### **Using the Data Collection instrument**

A. Data collection instrument being used in data collection process

1. Pass out the data collection devices to enumerators.
2. Review its care and maintenance.
3. Have enumerators practice using the device.

B. Data collection devices not being used in data collection process

1. You need to explain the following conventions when enumerators are recording data using paper:

- Pens need to be used to record final response.
- When a mistake occurs the enumerator must put his/her initials next to the change.
- When required to write responses out, USE CAPITAL LETTERS
- When writing the number 7, put a line through the middle of the 7 as shown here . This is to avoid the number (seven) being confused with the number 1 by the data entry clerk.
- The supervisor must also initial the change.
- The national standard alphanumeric must be used to record data. If enumerator is unsure then he/she must spell the number recorded and report the issue to the supervisor.

### **The Introduction**

In this activity, enumerators will learn about and practice introducing the data collection instruments to respondents. The introduction section of the questionnaires is located at the beginning of the questionnaire. It introduces the enumerator to respondents, describes the project, explains the purpose of the interview, and asks for the respondent's cooperation and consent.

1. Review the important elements of the introduction with the enumerators.
2. Describe the, perhaps culturally specific, ways in which enumerators represent themselves to respondents.
3. Select enumerators to role play the introduction in front of the other enumerators.
4. Have the group critique the role play and revise and repeat until enumerators are comfortable with an introduction.

5. Record the agreed upon introduction.

### **Observation and Feedback**

1. Ask members from the pre-selected groups to pair together (one interviewer and one respondent).
2. The designated interviewer in each pair should begin interviewing the designated respondent (time required depends on instrument).
3. The observer should fill in the paper copy of the questionnaire during the interview. At the end of the interview the data recorded on the PDA should be compared to those on the paper copy for errors.
4. At the conclusion of the interview, the interviewer and respondent should discuss the experience and write down what worked well and what needs to be improved.
5. The pairs should reverse roles and repeat steps 2, 3 and 4 above (time required depends on instrument).
6. When all pairs have conducted two interviews, gather the enumerators back into the large group. Ask each pair to review their experiences with the interview emphasize the need to offer constructive critiques of interviewer performance and to identify remaining problems or difficulties with the instrument. Create a master list of issues and write down suggestions for improvements using concrete examples.
7. Repeat this entire process (Steps 1- 5) several times with new pairs of enumerators and respondents.
8. This process is repeated for each data collection instrument.

### **Session Wrap-Up:**

Wrap-up the session by reviewing lessons from the session concerning what enumerators are doing well and areas where they need to improve. Provide concrete, manageable, suggestions for improvement before moving on to the next module where the enumerators will pilot test the instruments in a field setting.

### **Module 5: Field Setting: Practice Using Data Collection Instruments**

This module provides enumerators with the knowledge and skills they need to administer the data collection instruments in a field setting. It is also the final opportunity for enumerators to practice and to provide feedback on their performance and the performance of the instrument(s).

### **Session 1: Practice Using Data Collection Instruments in a Field Setting**

In this session, enumerators practice using the data collection instruments in a field setting.

#### **Learning Objectives:**

By the end of this session, enumerators will be able to demonstrate the complete set of skills required to collect data using the P4P M&E data collection instruments.

## **Debriefing**

1. Gather the enumerators together and discuss the field experience.
2. Conduct the debriefing as soon after the field experience as possible while lessons learned are still fresh in the minds of the enumerators.
3. Discuss what worked and what did not.
4. Adjust the instrument to address common problems as necessary. Do not make adjustments based on isolated problems. Adjustments should address only problems with understanding, translation/interpretation, or country-specific adaptations.

## **Session Wrap-Up:**

The session wrap-up includes a short debriefing, with enumerators, at the end of each day about their initial impressions using the data collection instruments. Trainers should also collect the data collection instruments at the end of each day.

## **Module 7: Enumerator Terms of Reference**

The Enumerator Terms of Reference and Data Collection Assignments module provides enumerators the information they need to begin data collection in the field.

### **Session 1: Final Instructions to Enumerators (1 hour)**

This session explains to enumerators the final changes to the data collection instruments, their terms of reference, and data collection assignments and schedules.

### **Review Changes to the Finalized Data Collection Instruments**

1. Review the finalized version of the data collection instruments with the entire group of enumerators and supervisors. Move through the questionnaire one section at a time and discuss the changes that were made. You should also highlight when no changes were made.
2. Once the group agrees that they understand a change, move on to the next one.

### **Terms of Reference (60 minutes)**

1. Review the Terms of Reference in the **Enumerator Reference Materials**.
2. Ask if there are questions about the objectives of the Terms of Reference.
3. Hand out individual enumerator assignments.
4. Review the assignments, supervisor contact information, start date, and travel logistics.
5. Emphasize the importance of punctuality. An enumerator who shows up late for travel to the field delays everyone and sets back the entire process. Supervisors need to set an example. Enumerators will not respect punctuality if they show up on time and consistently wait for supervisors or support staff who are late.
6. Ask if there are questions about the objectives of the individual enumerator assignments.
7. Ask enumerators to insert their assignment into the **Enumerator Reference Materials**.

## **Session Wrap-Up:**

1. Summarize the key elements of changes to the data collection instruments, the Terms of Reference, and the data collection schedule.

## **Content Information for Session**

1. Terms of Reference in the **Enumerator Reference Materials**
2. Hand out of individual enumerator assignments

## **Annex 1: Enumerator Reference Materials**

The Training Team needs to prepare sets of materials to give to enumerators during training. These include:

1. Packet of the Data Collection Instruments (survey forms),
2. The Terms of Reference for the Enumerator,
3. The Schedule for Enumerator Data Collection,
4. Supervisor Contact Information

**CONTRAT DE TRAVAIL****N° ...../2012/ANTBA**

Entre les soussignés :

Association Nationale pour la Traduction de la Bible et l'Alphabétisation (ANTBA), 01 BP. 6126 Ouagadougou 01, Tel. (+226) 50366442 ou 50366115/ E-mail : [antba@sil.org](mailto:antba@sil.org)) dont le siège social est à Ouagadougou, province du Kadiogo, représentée par le Directeur Général de l'ANTBA, ci-après dénommée "employeur" d'une part,

Et

M.....

Né (e) le ..... à .....

Fils / Fille de : ..... et de .....

Sexe :

Langue Maternelle :

Situation de famille :

Fonction :

CNIB :

Domicilié à

Ci-après dénommé "employé",

d'autre part ;

De commun accord il a été convenu et arrêté ce qui suit :

**Article 1 : OBJET DU CONTRAT**

- 1.1 Le présent contrat est un engagement dont le but est de permettre à l'employeur d'exercer sa mission à savoir l'évaluation de l'Impact des Projets de Traduction sur les populations.
- 1.2 L'employeur engage M..... en qualité d'enquêteur/trice.

**Article 2: NATURE DU CONTRAT**

Le présent contrat est conclu pour une durée déterminée de deux (02) semaines pour compter du .....et prendra fin le ..... **2012.**

## **Article 3 : ENGAGEMENTS DE L'ENQUETEUR**

- 3.1 L'enquêteur/trice exercera sa fonction en tant qu'agent contractuel. En cette qualité, il/elle devra assumer les tâches qui lui seront assignées dont les descriptions sont en annexe, sous la responsabilité de la **Coordonnatrice du projet d'Evaluation d'Impact**.
- 3.2 L'enquêteur/trice s'engage à remplir correctement les tâches qui lui sont confiées et à obéir aux ordres qui lui seront données par la hiérarchie dans l'accomplissement de ses tâches.  
Il/elle s'oblige à exercer ses fonctions en observant une stricte impartialité à l'endroit de toute personne.
- 3.3 Il/elle s'engage également à se soumettre aux obligations du secret professionnel, de discrétion et de réserve pendant toute la durée de son contrat.

## **Article 4 : REMUNERATION**

En contre partie de ses services, l'enquêteur/trice percevra la somme de sept mille (7000) Francs CFA par jour comme honoraires et cinq cents (500) Francs CFA par jour pour son déplacement pendant 15 jours soit cent douze mille cinq cents (122 500) Francs CFA au total.

## **Article 5 : LE LIEU DE TRAVAIL**

Le lieu de travail de l'enquêteur est la zone linguistique du programme de traduction concernée par l'évaluation.

## **Article 6 : RESILIATION**

Le présent contrat peut prendre fin à l'initiative de chacune des parties. Sauf cas de faute lourde ou de force majeure, la partie qui prend l'initiative de la rupture doit prévenir l'autre par une lettre de préavis au moins trois (3) jours avant.

## **Article 7 : REGLEMENT ET LITIGES**

Les litiges nés de l'exécution du présent contrat de travail seront soumis à un règlement à l'amiable. En cas d'échec, ils seront déférés devant les autorités compétentes.

## **Article 8 : ELECTION DE DOMICILE**

Pour l'exécution de ce contrat, les parties élisent domicile à **Ouagadougou**.

## **Article 9 : LOI APPLICABLE**

Le présent contrat est régi par le code de travail en vigueur au Burkina Faso, la convention collective interprofessionnelle du 09 juillet 1974 et les textes régissant l'ANTBA (Statuts et règlement intérieur, manuel de procédures).

## **Article 10 : FORMALITES**

Le présent contrat est établi en deux exemplaires originaux, un pour chacune des parties.

## **Article 11 : DISPOSITIONS PARTICULIERES**

L'enquêteur est lié au protocole d'accord signé entre l'ANTBA et le Partenaire Technique et Financier (PTF) qui est OneBook.

Fait à Ouagadougou, le

**L'ENQUETEUR**

**POUR L'EMPLOYEUR**

*(Signature précédée de la mention "lu et approuvé")*

M.....  
OUEDRAOGO

**Pasteur Boureima**

## Appendix 9 - PMF Impact Assessment

<b>Title</b>	Assessing Bible Translation Impact in Africa – 2012-2014			<b>No.</b>		<b>Team Leaders</b>	CAD-Martin Engeler, BF-Beatrice Konfe , CAM-Julius Ngum		
<b>Country/Region/Institution</b>	ANTBA-Burkina Faso & CABTAL-Cameroon		<b>Budget</b>	US\$110,000		<b>Duration</b>	June 18, 2012 – June 1, 2014		
<b>Expected Results<sup>1</sup></b>	<b>Indicators<sup>2</sup></b>	<b>Baseline Data</b>	<b>Targets<sup>3</sup></b>	<b>Data Sources</b>		<b>Data Collection Methods</b>	<b>Frequency</b>	<b>Responsibility</b>	
<b>Ultimate Outcome</b> <i>(Long term)</i> To design, implement and assess the impact of 18 national-led Bible translation projects when accompanied by literacy and scripture engagement activities against old methodologies, leading to transformational change in 250 Canadian funded people groups, while influencing a worldwide movement.	Data collected and analysed allows the assessment of which methods and activities strongly contribute or hinder sought impacts by MT Bible translation projects		June 1, 2013						
<b>Intermediate Outcomes</b> <i>(Medium term)</i> 1110 Survey questions, parameters and format designed		Year of Project start , plus current 2012				Project start and 2012 data, then every three? years till end of project			
1200 Data analyzed, conclusions drawn as to what elements contribute or hinder positive impacts									
1300 Assessment report produced and disseminated to Global Alliance partners, SIL and funder									
<b>Immediate Outcomes</b> <i>(Short term)</i> 1110 Survey questions, parameters and format designed 1.2 Survey questions and form designed	The survey answers the following questions: A) Does the translation of scripture into the mother tongue of indigenous people and its distribution / dissemination impacts spiritual growth B) To what extend do literacy activities increase the use of mother tongue								

	scriptures in indigenous communities C) Which literacy and scripture engagement activities have the most positive short and long term impact at the community level by age and gender						
1120 Survey completed			Oct. 30 survey completed,				
1210 Data from survey available in electronic form 1220 Data analyzed, conclusions drawn			November 2012 / Jan 18 First analysed data available	Final survey data available in electronic form March 26, 2013. Data analyzed May 26			
1310 Assessment report produced and disseminated			March 31 Report Draft available, April 30 - revised	First draft report ready June 4. July 17, 2013 first presentation to Wycliffe Global Alliance Leadership. Revised Draft report ready July 31, 2013 for partners comment and corrections.			
1320 Wycliffe Alliance Partners in a minimum of 10 countries are ready to implement their own Impact Assessment programs			May 1, 2013 Small Impact assessment project write-up ready; June 1-Final report sent to Funder	March 20, 2014 Ongoing Impact assessment proposal and guide package delivered			
<b>Outputs</b>							
1111 Project parameters like language projects and years for			June 15, Projects selected and				

baseline finalised			baseline for historic data				
1112 Survey questions and form designed	Draft Survey template ready in French and English		June 23, Project design finalised				
1113 Test survey done and corrections implemented and survey finalised	Filled in survey reports available from 15 people in each country		July 15 test surveys done				
1114 Sampling type, size and surveying method selected	Finalised Survey questions and forms available and needed numbers for each people group		July 31 Survey form, sampling and method finalised				
1115 Survey forms translated and printed	Printed survey forms for each language available		Aug. 10				
1121 Survey workers selected			Aug 5 survey workers selected				
1122 Survey workers trained	2-5 surveyors for each community trained		Aug 31, & trained				
1123 Survey executed			Sept-Oct 2012				
1124 Survey monitoring and oversight is happening	Surveyors work & submitted forms are checked and feedback given		Sept-Oct 2012				
1125 Survey data regularly collected	Completed forms are collected monthly		Sept-Oct 2012				
1211 Survey data entered into Excel	Collected data is entered as soon forms received		Nov 30 Survey data entered in Excel	March 2013 last data is being entered in Cameroon			
1212 Electronic raw survey data transmitted to OneBook's PM	Raw Data in Excel format is received by OneBook		Nov 30 Data sent to OneBook	July 9, 2013 last electronic files received by OneBook from Cameroon			
1221 Needed survey answers finalised	Country coordinators and OneBook PM have reviewed data and		Early Dec 2012				
1222 Statistician selected and has	Either OneBook PM if		Dec. 15	March 18, 2013 S			

received survey data and needed outcomes	time available or student volunteer		survey data and needed outcomes given to statistician	statistician receives last BF data			
1223 Analysed survey data available	A presentation of the main results is given to OneBook partners during their meeting in Yaoundé		March 15, 2013 First draft analysed data available	March 14-21 Partner Meetings in Cameroon with leaders from ten OneBook partner organisations			
1311 Conclusions drawn and report written	Full assessment report draft available		March 31 Report available	Sept. 1, 2013 probable			
1312 Report presented to OneBook partners, Wycliffe Global Alliance and SIL Int'l.	Final Assessment Report submitted		April 15, 2013				
1321 Small Impact Assessment project write-ups done for each of OneBook Operating Partners (OP)	Project write-ups with attached budgets available		May 15, 2013				
1322 OneBook OPs ready to implement their own small scale Impact Assessments			Aug 2013				
1323 Final report to Funder (Stronger Together Foundation)	Final report and documentation submitted		June 1, 2013				
<b>Activities</b>							
1111 project selection needs to be done and year(s) for baseline set.	Jul.9, 2012: Both CAN and BF projects selected		<b>June 30, 2012</b>				Julious
11121 Survey questions for the three categories need to be written and their survey forms designed			<b>August 15, 2012</b>				Julious, Beatrice, Martin with input from entities
11123 Write questions for Internal survey about project history and data			<b>June 22, 2012</b>				Martin, Beatrice and Julious
11123 Do the Internal survey about project history and data			<b>August 10, 2012</b>				Julious and Beatrice
1113 One test survey in each country will be done, one in French and one in English, given to 3-5 people			<b>August 23, 2012</b>				Beatrice and Julious

1114 Do the demographic analyse - resources: <a href="http://www.INST.bf/fr">www.INST.bf/fr</a> and <a href="http://www.statistics-cameroun.org/">http://www.statistics-cameroun.org/</a> or project staff and select sample sizes for each village or selection. Identify community leaders and their residences for qualitative survey.			<b>Sept. 15, 2012</b>				Beatrice and Julious (also providing calculations regarding size, distribution) together with local project leaders
1115 Translate survey form into French and test it.			<b>August 30, 2012</b>				Beatrice and Julious
1116 Calculate actual Survey budget (training, transport, accommodation, food, compensation)			<b>Draft June 21, final July 20</b>				Martin, Julious and Beatrice
1121 Project leaders help in the selection of the surveyors.			<b>Latest one month before training</b>				Local Project leaders, Beatrice and Julious monitor recruitment
1122 Surveyors are being trained			<b>Week before survey starts</b>				Beatrice and Julious; Julious will finalise training content – Martin to review
1123 Survey executed			<b>Oct-Nov. 25 (depending region and project)</b>				Surveyors, local project leaders
1124 Monitoring and completed survey collection is happening daily by the local project coordinators			<b>When survey happens</b>				Local Project leaders & Beatrice and Julious
1125 At end of survey completed survey forms are being sent immediately to the head office.			<b>Latest Nov. 25</b>				Local Project leaders
12111 Statistician creates Excel data template			<b>Oct. 1, 2012</b>				Julious
12112 Survey data from forms are typed into the Excel sheet			<b>Dec. 1- Jan 10</b>				Julious and Beatrice

1212 Electronic raw data sent to statistician and OneBook			Jan. 10, 2013				Beatrice and Julius
1221 Finalize what our focus (what kind of answers & details) needs to be in the reports			July 15, 2012				Draft by Martin & Wayne, with input from ANTBA and CABTAL
1222 Julius Ngum was selected as statistician			June 20, 2012				
1311 Draft conclusions sent to OneBook and presented to OneBook partner meeting in Yaoundé.			Jan 16, 2013				Draft by Julius with input from Beatrice and martin
1312 Present report to OneBook partners, Wycliffe Global Alliance and SIL International			April 30, 2013	July 17, 2013 to Wycliffe Global Alliance Leadership; Sept 2013 to Wycliffe Funders in Turkey; Nov 2013 to SIL International			Julius? draft with review and comments by Beatrice and Martin
1321 Write up an evaluation tool from the lessons learned from the assessment survey, including the inputs needed.			May 1, 2013				Draft by Beatrice, review by Julius and Martin
1322 OneBook's operating partner are budgeting and planning to implement their own evaluation tool.			June 30, 2013	Project duration extended to June 1, 2014			Operating partners
1323 Produce Final Survey report project and sent it to funders			June 1, 2013				Draft by Martin, review by Beatrice and Julius

1. *from Logic Model*

2. *Gender and Environment where possible*

3. *including time range (where possible)*

You can access [terms and definitions](#) to help you fill out this document.

## **Impact Assessment Report of a survey conducted in October 2012 in Burkina Faso and Cameroon**

### **Lessons Learned and Recommendations**

#### **A. Lessons learned**

- Increase the time of training of the surveyors; 2 days were not sufficient for them to understand what was required from them.
- A better planning of the activities is necessary to avoid "things of the last minute".
- The survey coordinator should take more time in the field to observe the surveyors at work. It would help to correct some mistakes or misunderstandings of the questions on the spot and preventing the need for redoing surveys that have errors.
- Language Program Coordinators or their representatives should follow up the work of the surveyors daily to avoid the repetition of the survey or uncompleted work.
- Make sure one has understood things very well before entering the data.
- Harmonize the names of denominations before entering the data (i.e. EAC or CMA).
- Make sure all funds are available before starting the work.
- Some of the questions in the Christian Leaders Survey form asked did not produce definitive and valuable results; in particular #11 "Number of churches of your denomination in language area", since most leaders did not know the right figure. Better to pose this question in a separate session to the regional Supervisor or Bishop.

## **B. Recommendations/suggestions**

- Have all the survey tools (questionnaires, data entry and analysis files) ready and make them known to the survey coordinators before starting the work.
- Include the additional follow-up question of “How often to participate in activities and of your church – 1-2 a year, monthly, weekly, 2-5 times/week?” , if the interviewee has indicate that he is of Christian religion. This would give us a more differentiated view of the active versus the nominal Christians.
- Include the additional follow-up question regarding study of the Bible: “How many times a month do you read the Bible – 1-2 year, once a week, 2-3 times a week, daily?”
- Include the following additional question in the section #14-17 in the Christian leaders survey form. “What kind of changes have you seen among your Christians that were exposed to the Scriptures in their native language?” This would give us an additional indicator for impact.
- Include another follow-up question at the end of the Internal Survey: Q.18: “Can you highlight some of the challenges your team faced over the years and how you tried to overcome them?”
- Have 4 days at least for the training of the surveyors.
- Put a greater emphasis during the surveyor training on the importance that all answer fields are filled out; except if the interviewee is explicitly refusing to answer a particular question.
- Take into account the context and the official language of the country (by translating the data entry and analysis tools into French for francophone countries like Burkina Faso).
- Communicate with the people implied in the survey frequently.
- Visits from the General Coordinator during the survey would be a great encouragement to all those that are implied in the work.
- Transfer survey funds on time to avoid the postponing of the activities.
- Extend the survey to all the projects of the organization.
- Organize a seminar with the Language Program Managers, the Literacy Coordinators, the Scripture Use Coordinators and the Translation Committees’ Chairpersons to share the findings of the survey.

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<sup>1</sup> This product includes color specifications and designs developed by Cynthia Brewer (<http://colorbrewer.org/>).





# Endorsements



I am very pleased to see this collaborative effort between three participating organisations in the Wycliffe Global Alliance (OneBook, CABTAL and ANTBA) who have worked together to conduct this thorough quantitative study of the impact of Bible translation and language development within local contexts of Burkina Faso and Cameroon. It is good to see OneBook giving leadership to make this happen. ANTBA and CABTAL not only benefit from this research, but become examples to other similar organisations in Africa and beyond that this type of study is important and useful to them. I trust this study will become a catalyst for a wider analysis of similar ministry contexts in other parts of the world.

—Kirk Franklin  
Executive Director  
Wycliffe Global Alliance

Our group of major Christian donors was compelled to invest in this comprehensive study because we believe our world needs more from the Bible translation movement. Older models have not kept apace in our changing and complex world. Donors who care about the Gospel are attracted to organizations that offer greater opportunities for engagement, vibrant communication, tangible and measurable outcomes, mutuality in partnership, and a commitment to transformation of society as well as spirit. The entrepreneurial thinking in this report will lead to 20th century models being transformed into relevant expressions of faith in this century.

—Mark Petersen  
Executive Director  
Bridgeway Foundation and  
Managing Director  
Stronger Together Grants



**For more information:**  
[www.onebook.ca/impact](http://www.onebook.ca/impact)  
[mengeler@onebook.ca](mailto:mengeler@onebook.ca)

