



The OBT School Trainer's Diary

UofN - APL 249



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Introduction



How to Use This Diary

Welcome to the **Trainer's Diary** for the OBT School (APL 249), a resource created to guide trainers through the 11/12-week course aimed at preparing facilitators for collaboration with mother tongue translators in Oral Bible Translation (OBT) projects. This diary is designed to ensure that trainers are well-equipped and supported during the school.

The diary is divided into five chapters, the first four of which are intended for use during the staff orientation week before the course starts. During this week, the school leader will use these chapters to train the staff, providing them with detailed information on the curriculum, the Translation Village story, the storality approach, the weaving methodology, and the expectations for the course outcomes. This orientation is crucial in establishing a unified vision and approach among all trainers.

Chapter 5 is dedicated to the trainers' personal notes and reflections and is intended for use throughout the actual OBT School. This section provides space for weekly entries, allowing trainers to document their observations, the effectiveness of teaching methods, student engagement, and any challenges or successes that arise. It is a space for continuous learning and reflection, encouraging trainers to adapt and evolve their methods to meet the needs of their students.

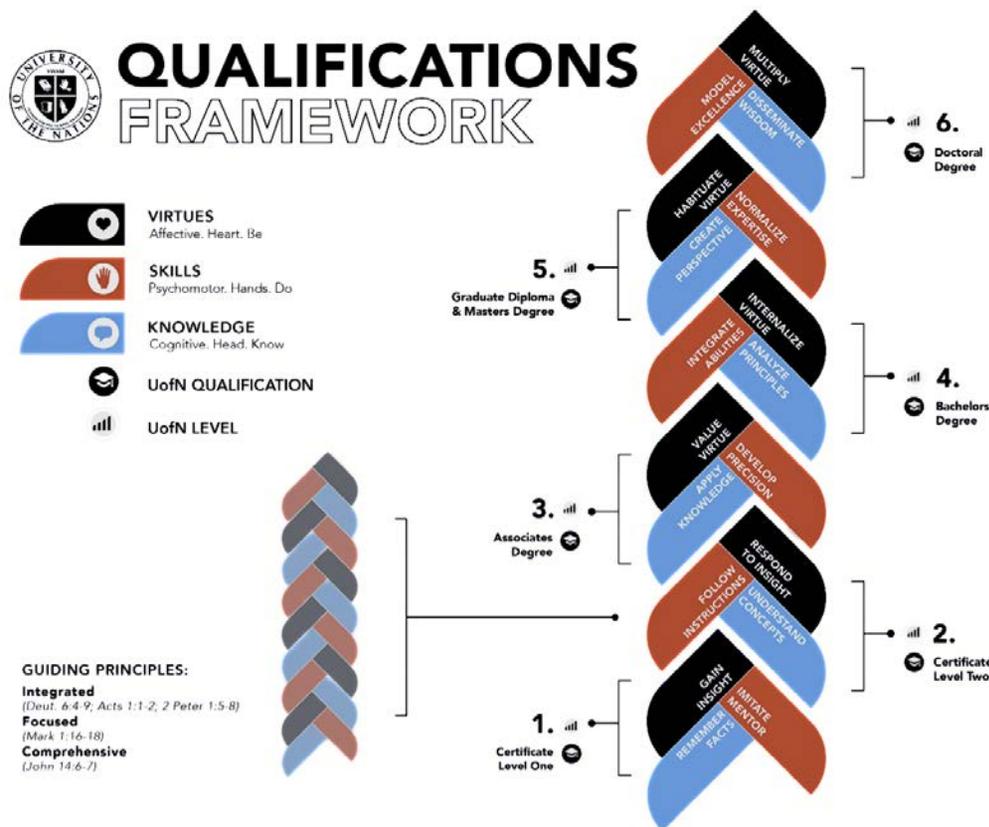


By using this **Trainer's Diary** throughout the OBT School, the school leader and staff will create a rich, collaborative, and reflective teaching and learning environment that aligns with orality and with YWAM's values. As your Dean and friend, I work hard to make your work easier and more effective. My desire is that the Trainer's Diary will be a blessing for your staff and students.

Marcia Suzuki
International Dean
College of Applied Linguistics & Languages
YWAM's University of the Nations

The UofN Qualifications Framework

The Qualifications Framework exists to assist UofN campuses and colleges in developing clear learning pathways providing a progression of learning and qualifications that are consistent in breadth and depth across the UofN world. Pathways should provide entry requirements and exit opportunities that are appropriate to their context. Some pathways, qualifications, and courses would be international. Other pathways would meet regional, national, or local requirements and opportunities.



SIX LEARNING LEVELS

Our Qualifications Framework uses six level descriptors to set clear expectations for what learners should achieve at different stages.

The learning level descriptor describes the level of learning that is expected that everyone participating in the learning at the required level should be able to attain by the end of the learning experience. A

Although the descriptors describe levels of learning it is understood that learning is not usually as clearly defined and such a linear process. Skills, knowledge and virtues are developed concurrently and usually in an integrated way.

The OBT School is situated at Level 3 of learning, which aims to equip practitioners.

PURPOSE OF A LEVEL 3 SCHOOL

To equip a **practitioner** with the skills, knowledge, and virtue to perform at a level of expertise in a field or work or ministry.

Develop precision – through practice, creating the capacity to develop solutions to familiar and unfamiliar concrete and abstract problems.

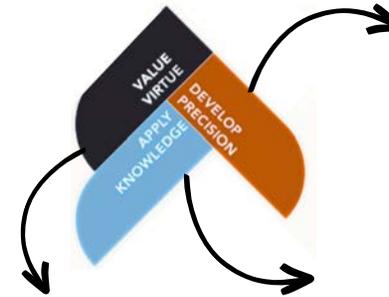
Apply knowledge – through applying broad to specialized theoretical or technical knowledge with depth in a field of work or study.

Value virtue – by identifying with and attributing value to a new belief, value and/or attitude.

Heart (Value Virtue): Facilitators graduating from the OBT School are expected to develop a deep appreciation for language-culture diversity and strong cultural awareness and sensitivity. They should embody virtues such as empathy, patience, and respect, enabling them to connect and work effectively with people from different cultures and educational backgrounds. Their training should inspire a commitment to honor the translators, their communities, and to the Bible translation quality assurance processes, creating an environment that honors diversity and encourages growth.

Head (Develop Precision): At the cognitive level, facilitators are expected to have a solid understanding of the principles of Holistic OBT Process and Bible Translation Principles. They should acquire comprehensive knowledge about translation methodologies, and the technical aspects of translation work. Furthermore, they should be equipped to engage with complex concepts such as exegetical precision and cultural relevance in translation, ensuring faithfulness to the original texts while being understandable in the target language.

Hands (Apply Knowledge): Practically, OBT School graduates are trained to actively support and assist mother tongue translators. This includes skills in facilitating the internalization process, guiding conversational exegesis, and modeling oral performance of the Bible. This includes facilitating translation sessions, managing resources, and ensuring quality control in the translation process. Hands-on experience during their training will enable them to guide translators through the nuances of oral translation, from initial drafts to the final product.



VALUE VIRTUE (HEART):

How much has my heart changed, so I can value and embody the spiritual virtues in the context of an OBT program?

**DEVELOP PRECISION
(HEAD):** How much precision I have acquired in understanding the the principles and methods of oral Bible translation?

APPLY KNOWLEDGE (HANDS):

How much am I able to do practically to serve and facilitate an efficient oral Bible translation process?

The OBT School Template

The curriculum of the OBT School is structured into three core units and one elective. **Unit 1** spans three weeks, **Unit 2** covers two weeks, **Unit 3** lasts for three weeks, and **Unit 4** is a one-week or more elective. These durations are suggested for each unit; however, school leaders have the flexibility to modify these timeframes to better suit their specific context.

The whole **Translation Village** story will be internalized from weeks 1 to 8 during the *Whole Picture* and *Random Focus* sessions.

Unit 1: Translation as a Local Practice:

Sequential Focus sessions will cover chapters 1–3 of the Translation Village.



Suggested Topics: Sociolinguistic Survey, Translation Brief/Team Covenant, Community Engagement, Planning and Finances, Team training, Mentorship, Language Vitality, Paternalism, etc

Unit 2: Translation as Friendship:

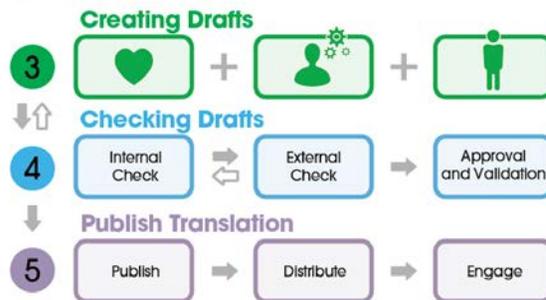
Sequential Focus sessions will cover chapters 4 and 5 of the Translation Village.



Suggested Topics: Language & Culture, Cultural Bias, Intercultural communication and friendships, Power Dynamics, Inequalities, Worldview, etc

Unit 3: Translation as a Holistic Process:

Sequential Focus sessions will cover chapters 6–9 of the Translation Village.



Suggested Topics: How Languages Work, Orality, Explicit versus Implicit Knowledge, Physical Settings for Translation, Translation Principles, Quality Assurance, Mentorship, Back-translation, Technology, Conversational Exegesis, Collective Sense-Making, etc.

Unit 4: Guided Practicum: The students will learn by observing and participating in the actual oral translation process in a real language. This can be done in loco or in the field, but is still part of the theory phase of the school.

Suggested Topics: The guided practicum, is highly recommended, but the school leader might prefer to use this unit to complement the learning process with other related topics.



A School Centered Around a Story

Jesus, the Oral Storyteller

"Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable."

Matthew 13:34

Jesus used parables, or stories, to teach because they were an effective way to convey deep spiritual truths to the people in a way that was easy to understand and memorable.

A parable is a short, allegorical story that is used to illustrate a moral or spiritual lesson or truth. It typically features human characters who face everyday situations or struggles that serve as metaphors for deeper principles or teachings. Parables were commonly used in ancient cultures as a way of conveying complex ideas or religious teachings to a wide audience in an accessible and engaging way.

One reason Jesus used parables was to challenge his listeners to think more deeply about their faith and their relationship with God. Parables often have multiple layers of meaning, and Jesus' listeners were invited to reflect on the story and discern its deeper spiritual truths. By using parables, Jesus was able to communicate complex theological concepts in a way that was accessible and engaging.

Another reason Jesus used parables was to avoid directly confronting the religious authorities of his time. His parables often contained veiled criticisms of the religious establishment, and by presenting his teachings in parabolic form, Jesus could avoid being accused of openly attacking the religious leaders.

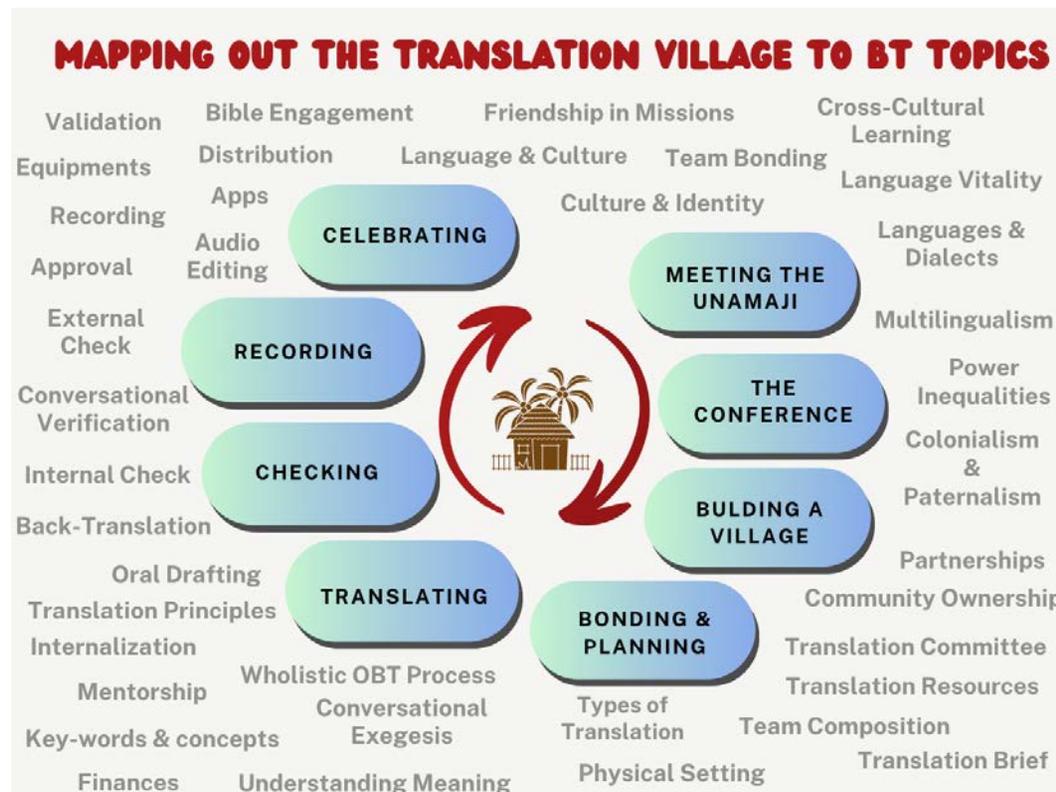
The parables of Jesus are examples of how stories can be used to convey deeper spiritual and moral lessons to a wide audience. They are often referred to as "earthly stories with a heavenly meaning" and are effective because they engage the listener's imagination and emotions, making the message more memorable and impactful.

Both storality and the use of parables rely on narratives to capture the listeners' attention, engage their imagination, and facilitate learning through the identification of patterns, themes, and generalizations. In this sense, Jesus' use of parables can be seen as an early example of storality, a pedagogical approach that emphasizes the power of storytelling in teaching and learning.

An Oral Methodology For An Oral Ministry

The entire curriculum of the OBT is embedded and interwoven with the Translation Village crafted story. This narrative becomes the central pathway for imparting the OBT processes and core principles. The story will be a central part of the learning experience: it will be listened to, dramatized, discussed, and repeatedly retold throughout the school.

This immersive process is designed for students to intuitively assimilate the story's principles and teachings, embedding them into their implicit, tacit knowledge. Teachers will oversee this comprehensive engagement, aiming for students to proficiently recount the whole story in their own words by the end of the school, using a variety of oral storytelling techniques to convey its full richness and nuances. This approach facilitates intuitive learning of the concepts within a easy to remember context for the students.



It is essential for both staff and teachers to have a deep understanding of the Translation Village story/curriculum. This knowledge enables them to use it effectively in exploring all topics related to the OBT process and principles.

The focus is not on teaching the abstract topics, but on immersing the students in a story that encompasses them.

A good storality teacher is an expert at identifying the appropriate moments in the classroom to introduce relevant topics for discussion.

In the next pages we will discuss the theory behind the approach used in the school.

What is Storality?

"For I will speak to you in a parable. I will teach you hidden lessons from our past." – Psalm 78:2-4

Storality, a blend of 'Story' and 'Orality', is an educational approach that is centered on the internalization and performance of oral narratives. It seeks to engage the mind, heart, and body of oral learners, facilitating visceral understanding and transformative learning.



When implementing Storality in teaching, the facilitator guides students through the process of internalizing a story until they can comfortably retell it in their own words. This deep engagement with the story, refining details and understanding it as a whole, allows students to grasp the underlying principles and concepts.

Storality acknowledges the significant role of orality and storytelling in human cognition and aims to leverage these traditions to enhance learning outcomes. By weaving storytelling into educational methods, Storality promotes deeper understanding through engagement with a learner's critical thinking, and it nurtures empathy and the appreciation of diverse perspectives.

The key distinction between storytelling and Storality lies in their approach: Storality is a methodical and purposeful strategy that uses the internalization and performance of narratives as educational tools.

In comparison, storytelling is a broader term that generally refers to the act of telling stories. Unlike Storality, it does not necessarily involve strategies of internalization and performance for educational enhancement.

The term 'Storality' was coined by Bryan Harmelink of the Wycliffe Global Alliance to describe the method developed by Marcia Suzuki of YWAM.

How is this different from “just teaching”?

"Not only was the Quester wise, but he also imparted knowledge to the people. He pondered and searched out and set in order many proverbs." Ecclesiastes 12:9-10 (NIV)

The typical OBT practitioner, the Bible translator of the future, is a multilingual and multicultural individual who learns and operates more efficiently in the context of orality. They see and perceive language in a holistic way, not as an object of logical-scientific analysis but as a fully integrated aspect of life in a multilingual world. Translating, interpreting, and language-switching are part of their daily routine. They learn more by connecting a wide range of concepts and information than through linear analysis. They are what we call connected learners.

Traditional teaching approaches typically rely on verbally expressing abstract, generalized knowledge as the main teaching strategy. We are restructuring our approach by putting orality and the mother-tongue translator at the center of our training methodologies. The ways they learn, the ways they teach, and the ways they use language are the focus of OBT training and of the entirety of the OBT process.

The model we are presenting here embraces natural pedagogy and storytelling as the primary teaching strategies, focusing on narrative cognition, which is considered the default mode of human thought. Stories have been successfully used for centuries as a superior communication strategy to produce inferential learning. We are taking advantage of this ancestral wisdom to train the Bible translators of the future. Storality can be more effective than concept-centered teaching methods for several reasons:

Familiarity: As connected learners are accustomed to learning through oral traditions, storality is a natural and intuitive method for them. The use of familiar oral narratives, rhetorical devices, and other storytelling elements can help to engage oral learners in the learning process and enhance their retention of complex information. In cognitive linguistics, the importance of familiarity and the role of prior knowledge in learning are well-established. Connected learners' prior experiences with storytelling, as well as their cultural and linguistic backgrounds, play a significant role in shaping how they process and understand information.

Natural resonance: Storytelling resonates more with connected learners than concept-based teaching because it aligns with their learning style and cultural practices. For oral learners, knowledge is often acquired through social interactions, storytelling, and shared experiences within their community. This kind of knowledge is often tacit, meaning it is not explicitly taught but learned through observation and participation.

Communal learning: Storytelling can provide opportunities for learners to connect with their community and share their learning with others. As learners engage with the story and reflect on its themes and messages, they can share their insights and perspectives with their peers and with their wider community. This can promote a sense of agency and empowerment among learners, as they see the value of their own knowledge and experiences in contributing to the collective learning process.

Reflexive practice: The practice of reflection is inherent in storytelling, as stories frequently contain intricate scenarios that necessitate profound contemplation in order to draw connections between various concepts. Through the analysis of characters and plot, students can generate connections and applications that can contribute to personal and community transformation.

Cultural relevance: Stories can be used to teach cultural values and traditions. By incorporating stories from different cultures, students can develop a better understanding and appreciation for diversity.

Multimodal learning: Storytelling can incorporate visual, auditory, and kinesthetic learning modalities. This allows students to learn through multiple senses, which can increase their understanding and retention of the material.

Improved memory retention: Stories provide a structure and context for learning, making it easier for students to remember and recall information. The narrative structure of stories helps students connect new information to existing knowledge, making it more meaningful and memorable. When students are emotionally invested in a story, they are more likely to remember the information presented.

Increased attention and engagement: Stories can capture students' attention and interest, leading to increased engagement with the material. By using stories to teach, teachers can make learning more enjoyable and motivating, which can improve overall learning outcomes.

Improved language skills: Stories can help students develop their language skills, including vocabulary, grammar, and syntax. Through exposure to a variety of stories, students can learn new words and grammatical structures, and improve their ability to communicate effectively.

What is the difference between concept-centered and story-centered education?

"I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us. We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that He has done." Psalm 78:2-4

Concept-centered education places a strong emphasis on abstract ideas, principles, and theories. It tends to focus on explaining concepts and facts through logical, analytical, and systematic thinking. In this approach, the primary goal is often to transmit knowledge to students.

Analytical learners tend to benefit more from concept-centered educational approaches, which focus on the organization and presentation of information in a logical and structured manner. These learners tend to prefer explicit and systematic instruction, and benefit from the use of clear and concise explanations and the breaking down of complex concepts into smaller, more manageable components.

On the other hand, story-centered, or storality, education focuses on using stories, narratives, and experiences to convey complex information and and promote deep understanding. It recognizes that human beings often learn best through personal experience and connection and focuses on conveying complex and nuanced ideas in an accessible and engaging way.

Connected learners tend to benefit more from story-centered educational approaches, which focus on the use of narratives and storytelling to facilitate learning and retention of complex information. These learners are able to connect emotionally with the story and use the mental representations formed through the story to make generalizations and draw conclusions that extend beyond the specific details of the story.

How does the brain make generalizations from an internalized story?

"Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." – Romans 12:2

One way the brain makes generalizations from an internalized story is by identifying similarities and differences between the story and other situations or experiences. For example, if the story includes characters who are struggling with a difficult decision, the brain may identify similarities between the characters' situation and its own experiences with decision-making. This can help the brain to generalize the lessons of the story to its own life and to apply them in new situations.

Another way the brain makes generalizations from an internalized story is by using the story to create mental models or schemas that can be applied to new situations. For example, if the story includes a character who learns a valuable lesson about perseverance, the brain may create a mental model of the process of persevering that can be applied to other situations where perseverance is necessary.

The brain also uses its existing knowledge and beliefs to make generalizations from an internalized story. For example, if the story challenges a pre-existing belief or assumption, the brain may use the lessons of the story to update or modify its existing beliefs.

Visceral Understanding – what is the role of emotions in learning?

"The heart of the discerning acquires knowledge, for the ears of the wise seek it out." – Proverbs 18:15

The heart acquires knowledge. Emotional connection with a story is important because it helps to create a more memorable and impactful learning experience. When students connect emotionally with a story, it engages their brain's limbic system, which is responsible for processing emotions and memories.

This activation of the limbic system promotes the release of neurotransmitters like dopamine, which increases the student's attention, motivation, and memory retention. It also helps students to connect the lessons of the story to their own personal experiences, making the lessons more relevant and applicable to their lives.

Visceral understanding refers to a deep, intuitive grasp of a concept, idea, or situation that is rooted in one's emotions, instincts, or physical sensations. It goes beyond intellectual comprehension and involves a more profound, embodied connection with the subject matter.

Visceral understanding is often associated with experiences that resonate on an emotional or instinctual level, making them more memorable and impactful. This type of understanding can be essential for empathy, as it enables individuals to connect with others on an emotional level and truly grasp their experiences, feelings, and perspectives.

Storytelling can facilitate visceral understanding by providing learners with emotionally engaging, context-rich, and diverse narratives. This approach can lead to better comprehension, retention, and application of knowledge while promoting empathy, critical thinking, and cultural awareness.

Hidden curriculum

"So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach." – Matthew 23:3

As we train OBT practitioners in our schools, we must be mindful of what we are unintentionally communicating through our classroom practices and environment. The hidden curriculum refers to the unwritten, unofficial, and often implicit values, attitudes, and beliefs that are communicated to students through the norms, customs, and practices of a school or educational institution. Unlike the formal curriculum, which is explicitly taught and assessed, the hidden curriculum is not part of the official curriculum and is often not recognized or acknowledged by educators or students.

The hidden curriculum can be communicated through various channels, such as the way teachers interact with students, the types of materials and resources used in the classroom, the organization and structure of the school environment, and the social and cultural norms that are promoted and enforced.

Negative effects of the hidden curriculum can include the reinforcement of harmful stereotypes and biases, the promotion of conformity and obedience at the expense of critical thinking and creativity, and the perpetuation of social inequalities and injustices.

The **hidden curriculum in a school** may include social norms, values, and expectations that are not explicitly taught but are learned through interaction with peers and teachers.

The **hidden curriculum in a workplace** may include unspoken rules about appropriate behavior, communication, and dress, which are not formally taught but are learned through observation and experience.

The **hidden curriculum in a religious community** may include implicit beliefs and attitudes about morality, spirituality, and social justice that are conveyed through rituals, customs, and traditions.

The **hidden curriculum in a family** may include unspoken rules about gender roles, family hierarchy, and communication patterns that are passed down from generation to generation.

Storality, as a teaching method, has the potential to shape the hidden curriculum by introducing and modeling values and beliefs through the stories and narratives used to teach a particular subject. By incorporating values and beliefs into the narrative, storality can shape the way students perceive and understand a particular topic, which can in turn affect their behavior and attitudes.

Shifting the authoritative knowledge imbalance

"Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe." 1 Corinthians 1:20-21

Common perceptions of who "owns the knowledge" can hinder the process of conversational sense-making in heterogeneous groups. This is because it creates power imbalances and limits the diversity of perspectives that are brought to the discussion. When one person or group is seen as having all the answers, it can discourage others from sharing their thoughts or opinions. This can lead to a less rich and dynamic conversation.

Authoritative knowledge refers to knowledge that is considered valid and trustworthy because it is produced or endorsed by those who are seen as having the authority or expertise in a particular domain. This can include academic experts, religious leaders, missionaries, consultants, professionals, or recognized institutions. The authority of this knowledge might be derived from its validation through established channels or simply by cultural and historical biases.

Cultural biases or historical factors can shape people's views on what constitutes valuable knowledge, and therefore influence perceptions of authoritative knowledge.

For instance, in numerous societies, knowledge that relies on scientific or academic expertise is often considered more authoritative than knowledge based on personal experience or traditional practices. This preference for scientific or academic knowledge may be attributed to historical factors that have placed a premium on certain forms of knowledge over others.

In some cultures, knowledge passed down through oral traditions or storytelling may be highly valued, while in others, written or visual forms of knowledge may be more highly regarded. These biases can impact how people approach learning and can create barriers to effective collective sense-making in heterogeneous groups.

To address these biases, storytelling practitioners can create a learning environment that values diverse knowledge and perspectives. This can involve encouraging participants to share their own experiences and stories and highlighting the importance of different forms of knowledge. Additionally, facilitators can challenge preconceptions about what constitutes authoritative knowledge and foster intellectual humility and curiosity among participants. By doing so, they can create a more inclusive and collaborative learning environment better suited to the principles of collective conversational sense-making.

Storytelling facilitators can encourage the use of open-ended questions and other conversational techniques that promote collective sense-making, such as collaborative storytelling and reflective dialogue. By using these techniques, facilitators can help break down barriers that can arise from traditional perceptions of authoritative knowledge and create a more inclusive and collaborative learning environment.

To facilitate conversational sense-making without being too directive or creating a testing atmosphere, it is important to ask open-ended questions that invite exploration and reflection rather than seeking a specific answer. Here are some tips:

Avoid leading questions that suggest a particular answer. For example, instead of asking "*Don't you think that X is the best option?*", ask "*What do you think about the different options?*"

Allow enough time for reflection and discussion. Give participants enough time to think about their responses and share their ideas without rushing them or interrupting.

Create a safe and non-judgmental environment where everyone feels comfortable sharing their ideas and opinions. Encourage active listening and respectful communication among participants.

Use probing questions to deepen understanding and explore different perspectives. For example, ask follow-up questions like "Can you tell me more about that?" or "How do you see this issue from a different perspective?"

By using these techniques, you can facilitate a conversational sense-making process that encourages exploration and reflection, fosters collaboration, and promotes deeper understanding among participants.

The Storality Instructor

"My mouth will speak words of wisdom; the meditation of my heart will give you understanding." Psalm 49:3

A course centered around storytelling represents a significant paradigm shift. Not everyone is ready to lead or teach in a school that embraces storality. It doesn't matter how experienced a person is in Bible translation; they will need to learn how to approach the teaching and learning experience with fresh eyes.

Given this change in approach, careful consideration must be given to who is invited to teach in the OBT School. The trainers should be more than just experts in their field; they should be skilled storytellers capable of facilitating and guiding the learning process through stories. This approach highlights oral processing, implicit and intuitive learning, collaboration, and inclusivity, allowing everyone in the room to contribute to the collective sense-making process.

The instructor needs to know how to create an immersive learning environment in which the story being told becomes an integral part of the students' own stories.

The storality instructor must know how to facilitate a deep and meaningful learning process that feels comfortable for participants from all social backgrounds. They understand how to neutralize power imbalances in the classroom, creating a level playing field for all participants, regardless of their formal education level or cultural background.

A proficient storality instructor employs open-ended questions and fosters a non-judgmental environment, ensuring a space where everyone feels safe to share their thoughts and ideas without fear of dismissal or judgment. Under the guidance of a skilled storality instructor, an illiterate farmer and a PhD professor will both feel equally valued and comfortable.

What are the characteristics of a good storality instructor?

"The hearts of the wise make their mouths prudent, and their lips promote instruction. Gracious words are a honeycomb, sweet to the soul and healing to the bones." Proverbs 16:23-24

By embracing diverse perspectives and experiences, maintaining a genuine interest in others' opinions, and adapting to the needs of the learners, storality instructors create an inclusive and conducive learning environment. They apply their deep understanding of the subject matter while considering the cultural backgrounds of the group and demonstrate curiosity and open-mindedness in their teaching approach. By embodying these qualities, storality instructors engage learners in a meaningful and transformative learning experience.

Intellectual hospitality: Storality practitioners embody intellectual hospitality by proactively seeking out and embracing diverse perspectives and experiences from all participants in the group. They actively listen with an open mind, remaining open to the possibility that their own understanding may be challenged or expanded by the perspectives of others.

Intellectual humility: A key trait of an effective storality instructor is intellectual humility. This means being receptive to diverse perspectives and recognizing that one's own understanding may be incomplete or limited. The instructor should avoid defensiveness or the assumption that they have superior knowledge, and instead remain open to the insights and experiences of others in the group. This includes acknowledging that people from different cultures or with varying levels of formal education may offer valuable insights and understandings that the teacher may not have considered.

Authenticity: One important characteristic of a skilled storality instructor is authenticity and honesty. They value the opinions and perspectives of all participants, not just to be polite or politically correct, but because they believe that everyone is made in the image of God and deserves respect and reverence, regardless of their education level or social, cultural, or racial background.

It is crucial to genuinely express interest in other perspectives and avoid faking interest, as people can tell when you are not being authentic. Authenticity is essential to foster a conducive environment for collective sense-making.

Flexibility: A storality instructor should be flexible, as the process involves engaging with diverse perspectives and experiences that may challenge or expand their own understanding. This flexibility allows the facilitator to adapt to new insights and to adjust the direction of the conversation as needed. Additionally, different groups of learners have varying needs and preferred learning modalities; therefore, a flexible facilitator can tailor their approach to best meet these needs.

A skilled storality instructor should be flexible, ready to steer the conversation in line with the group's interests and insights. They need to adjust the pace or the focus to meet diverse learning needs and tailor their approach for various cultural backgrounds and communication styles. Moreover, they should welcome the unexpected, allowing for spontaneity and moments of randomness during classroom discussions.

Empathy: They should be able to understand and relate to the learners' experiences, emotions, and backgrounds, which allows them to create a safe and inclusive learning environment.

Creativity: They should be capable of employing creative methods to engage learners, making the learning process fun, exciting, and memorable.

Knowledge: They should possess a deep understanding of the story, including its background, cultural, and historical contexts. This allows them to seamlessly and meaningfully integrate it into the relevant teaching topics.

Cultural Sensitivity: They should be aware of and respectful towards the learners' cultural backgrounds, avoiding stereotypes while promoting cultural understanding and appreciation.

Open-mindedness: They should approach teaching with an open mind, ready to embrace the diverse and sometimes surprising interpretations and perspectives of students. This openness is crucial, as learners might perceive aspects or implications of the story differently than the instructor initially thought. A skilled instructor must be willing to sometimes relinquish control and venture into discussions that might be challenging or unfamiliar, valuing the rich and varied insights that such an open dialogue can bring.



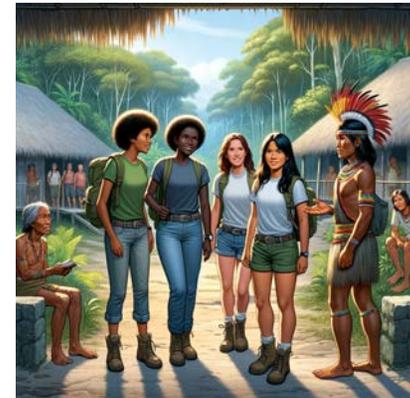
The Main Resources Used in the School

First Resource: The Translation Village

"The Translation Village" tells the story of a young missionary who, after training with YWAM and Wycliffe/SIL, leads a team to the Unamaji tribe, deep in the Amazon. Welcomed warmly by the village chief, they immerse themselves in the local culture.

Years later, now married, she discovers during a missionary conference that the Unamaji people need a Bible translation in their specific dialect. This leads to the creation of a 'Translation Village', where the team and the Unamaji collaborate closely to translate the Bible orally, starting with the Book of Ruth.

Despite cultural and logistical challenges, the project is a success, culminating in a deeply moving dedication ceremony. This experience strengthens the bond between the missionaries and the Unamaji community, illustrating the transformative power of language and the Word of God in bridging cultural divides.



This narrative was developed for educational purposes and represents the crafting of authentic experiences lived by Edson and Marcia Suzuki across various locations and periods during their ministry in the Amazon. These real-life events have been combined and adapted to exemplify the intricacies of Oral Bible Translation. The narrative was crafted by the author in collaboration with participants from the Storality Seminar at the YWAM base in Los Angeles, in May of 2023. The storality approach can use a variety of resources, including actual stories, crafted narratives, and fictional accounts. Each type is instrumental in facilitating deep learning, as the essence lies in the narrative process itself.

The narrative of "The Translation Village" will serve as a foundational and dynamic element throughout the school's curriculum, offering a rich and multifaceted resource for both instructors and students. "The Translation Village" is not just a story to be told; it's a comprehensive educational tool. Its use throughout the school in various forms will aid in building a rich, immersive learning environment that touches on crucial aspects of language, culture, faith, friendship, worldview, and Bible translation.

The story will be internalized by students **only through audio** during the school, and they will not have access to the written text. However, trainers can refer to the transcription of the story provided in the following pages for guidance.

Chapter 1 – MEETING THE UNAMAJI PEOPLE

1. When I was 18, I went on an amazing adventure. I had just finished my DTS with YWAM and a linguistic training with SIL.
2. Then, I led a team of four young women to the Bakaba. village, near Tupiland, a town, deep in the Amazon.
3. Our mission was to learn the language and culture of the Unamaji tribe so we could share the love of Jesus. This experience changed our lives like nothing else before.
4. In the village, Surarah welcomed us warmly. He was the village chief, a kind and intelligent man, who was always on the move.
5. He treated us as if we were his own daughters. We lived in his hut with his family under the same roof.
6. He took care of us, making sure we had food every day and a fire to keep us warm at night. He gave us everything we needed to survive in that place.
7. Everything was new to us, and the first few months were challenging. We had to learn the Unamaji language and its unique and beautiful culture.
8. We also had to adapt to living in an open-air house and cook on a bonfire. Although it wasn't easy, we learned how to eat ants and monkeys and how to bathe in the river with a lot of company.
9. It was very different from everything that we knew before, but we approached it all with curiosity and a strong sense of God's presence with us.
10. Every month, Surarah would take us in a small canoe toTupiland so we could catch up with family and friends and enjoy some familiar food.
11. We would leave the village at 2AM and paddle for four hours under the stars, until we reached the town. We would arrive just in time to eat freshly baked bread from the local bakery. It was such a treat!
12. Surarah was also incredibly generous. Every year we would travel to visit our families for Christmas, but one of the girls on our team couldn't afford to buy tickets.
13. Surarah would work hard all year selling some produce from his small farm, so our friend could also travel.
14. I spent five unforgettable years there, learning their language, and forming wonderful friendships that will last a lifetime.

Chapter 2 – THE CONFERENCE

1. Many years later, I married Suzuki, and we both worked together at the YWAM base in the city of Beirada, in the northern part of Brazil.
2. We were invited to speak at a missionary conference held in Tupiland , where more than 100 Unamaji people attended! I was overjoyed when I met my old friends and heard the language that I held dear to my heart.

3. I cried as I hugged Juka and Maria, a young Unamaji couple who were very dear to me when I lived in the Bakaba village. They now were married, had five children, and had finished a DTS in the city.
4. At the conference, we learned that many Unamaji people wanted to learn more about God and the Bible.
5. Although they had the New Testament in their language, most could not read or understand it. Maria mentioned that the Bible didn't sound right to them because it was written in a different dialect.
7. We talked to them about oral Bible translation, and asked if they were interested. They were thrilled and said they needed the Word of God in their own way of speaking.
8. We explained that we could help them, but they would have to translate the Bible themselves.
9. Our Unamaji friends were confused at first about translating the Bible themselves; they never thought they could do that. But they were interested and kept asking questions.
10. Juka and Maria, who were mature Christians, committed to leading the work. The tribal chief, who was also attending the conference, told Juka that they should find a new place and dedicate it only to Bible translation.
11. They immediately started talking to other friends and relatives who were in the conference. People were invited to join the translation work, and they all seemed to be very excited about it.
12. After the conference, we returned home to our responsibilities at the YWAM base in Beirada.

Chapter 3 – BUILDING A TRANSLATION VILLAGE

1. Two months later, Juka called us saying that there was a group of people ready to start the translation. We were thrilled and asked three YWAMers who had just completed the OBT training school to join us.
2. We traveled three days by boat to meet them in the city of Tupiland. From there we travelled in a small boat for another day and finally arrived at a property that had been acquired by the local YWAM leader.
3. The place was supposed to be our "translation village." However, there was nothing there except for a wild and lush thicket. We took a deep breath, cleared a small area and waited for the people to arrive.
4. Later, the families started to arrive, one by one in their small wooden canoes, eager to hear the plan. Some went fishing while others gathered firewood.
5. We soon had a big fire and plenty of fish for our first meal together. We enjoyed each other's company, while listening to stories, laughing, and connecting.

6. Before long, a young man called Zamundah, asked:

“Where are we going to do the translation work?”

7. “Well,” I said, we “We will do it right here.”

8. “But there is nothing here,” he responded.

9. “I know, we will have to build. We need to build a whole village – houses for families, dorms for boys and girls, a kitchen, a cafeteria, a translation house, and some bathrooms.”

10. The group looked puzzled... but interested.

11. The idea of creating a "translation village" wasn't ours. We were simply doing what the tribal leaders asked us to do. They wanted to make sure the translators could work without being bothered. They wanted a special place dedicated to this important task.

12. After hearing the plan, the people became excited and inspired. They loved the idea of building a translation village from scratch and immediately started dividing the tasks.

13. The men went to the jungle to gather wood for the construction, while the women went out to find thatch for the roofs and began weaving. The boys searched for vines for the construction, while others went fishing or hunting to provide food.

14. Children scavenged for fruits and nuts in the jungle and hunted for little birds for snacks. Everyone in my team was learning and helping as they could. In a few weeks, the village started to take shape with charming thatch houses surrounding a central square.

15. There, we gathered around a big fire to sing, pray, and talk about the Bible and the translation work.

Chapter 4: BONDING & PLANNING

1. When the village was ready, we started to explain the process of OBT. We had long hours of conversation around the fire or at the riverbank, as washed our clothes together.

2. They slowly began to understand of the deep implications and responsibilities of doing Bible translation. We talked about finances, and about who would support the translators so they could focus on the work.

3. We discussed which books of the Bible they wanted to do first, what type of translation they wanted, the style, all sort of things.

4. All decisions were recorded on our phones to serve as documentation that they could watch later if needed.
5. During those long hours of conversations around the fire, the people taught us a lot about their culture and how they handle collective work. We mostly just listened and kept things in our hearts.
6. Back then, Suzuki and I spent many hours with Maria and Juka. We'd sit around the fire after the village had gone to sleep, sharing stories about our lives, discussing our dreams and our callings.
7. Their dedication and wisdom always amazed me. I felt a deep thankfulness to the Lord for giving us such a wonderful friendship.
8. Maria wanted to translate the book of Ruth, so our team spent time studying and internalizing the whole book in Portuguese to prepare for facilitating the translation orally.
9. To help the indigenous better understand the biblical concepts in their language, an Unamaji pastor named Moses joined us. He had completed Bible school and would help validate the translation.
10. Pastor Moses was very smart and said that we needed some "important" people working with the same team so the translation would be taken seriously by the community and the churches.
11. We followed his advice and formed a kind of "Translation Committee", including him, two other Unamaji pastors, a tribal chief, *Juka*, *Maria*, Suzuki, and me. Everyone in the committee was well known and respected by all villages and chiefs.
2. Zamundah asked to be the voice that would record the Scriptures. Some in the team were reluctant to let him do it, but because he was the one with the best voice, they finally agreed.
13. Thomas, a traditional storyteller, was brought in to teach him how to tell stories using the beautiful Unamaji style and oral tradition.
14. Suzuki and I decided to invite our friend Luciano to mentor our project. He had just finished his MALI BT training and had more experience than our team.
15. He agreed to stay with us for the first month as our translation mentor, and to visit us occasionally in the future to provide help. Luciano taught the translators the embodied principles of Bible translation and gave valuable guidance throughout the process.

Chapter 5 – THE SCHEDULE

1. It was clear to us that the community took charge of the translation. As outsiders, we were often confused about the plan.
2. To cope, we followed their lead, even though the schedule seemed unpredictable.
3. We worked some mornings before sunrise, then some afternoons, and then some late nights by the fire.
4. It all seemed to depend on the fishing and hunting schedule, or other reasons we didn't know.
5. It was difficult for us, but after months in the jungle, we learned to trust their wisdom, even when we didn't understand their reasons.
6. At the start of each translation session, we would spend a really long time praying and singing. I mean, really long.
7. Everyone prayed, everyone sang, and everyone shared their experiences, and dreams.
8. Only then would we start to work on the drafts. Some days, in the middle of our time, we had to stop because termites would start flying around.
9. The translators couldn't resist catching them, roasting them, and eating them right away. It was a good source of protein and lots of fun.

Chapter 6 – TRANSLATING

1. At the beginning of the session, the facilitators would recite the entire book of Ruth by heart.
2. Then, the whole group would discuss the book at length. Participants asked questions, shared personal stories, and related parts of the story to their own experiences. Sometimes, these stories were so moving that participants cried or prayed for each other.
3. Occasionally, the facilitators clarified aspects of the book that were unclear. Mentor Luciano sometimes recited parts of the book in Hebrew, hoping that hearing the original language would help the translators have a visceral understanding of the story's emotions and rhythm.
4. He would also provide background information and explanations of certain passages to help participants fully comprehend the text.
5. Throughout this process, the translators were thinking deeply and internalizing the story. At some point in the session, someone would try to tell the story in the Unamaji language. At first, they would miss details, but after a few days of practice, most of them could share the whole book.

6. This all happened in a way that at times seemed random, unplanned, even messy. But at the end of the day, everyone seemed happy with what they had accomplished.
7. Sometimes the facilitators were unsure if there was something missing in the translation since they didn't understand the language. This made them feel a little insecure.
8. Then the mentor told the facilitators to ask for a back translation of the whole book, or of the parts that they were unsure about.
9. Usually, Zamundah would record the story in the evening with his strong voice, using a small wireless microphone that was hardly noticeable. The recording was done by the fire, under the stars to enhance the performance.
10. The word of God was declared out loud using the Unamaji's oral tradition, which was truly awe-inspiring. Everyone was deeply moved by the message each evening.
11. In the morning, everyone would listen to the audio to check if any changes were needed. Both translators and facilitators suggested a few changes, with Pastor Moses making some corrections.
12. Maria and Juka also had comments, and Tomeh would talk to Zamundah seemingly endlessly about the performance.
13. The translators spent a long time adjusting the oral draft and preparing to record again in the evening. They did that several times until everyone was satisfied with what they called "the final team draft".
14. Luciano was very pleased and encouraged everyone, saying they had done a great job. He left the translation village the next morning and told them they could contact him anytime they needed help.

Chapter 7 - CHECKING

1. The next thing to do was to find out what others thought about their work. We took the final draft to a church upriver to get their feedback. Our goal was to make sure the translation was trustworthy, intelligible, appropriate, and appealing.
2. To achieve this, we needed people to listen to the audio and give us their feedback in general as well as on the tone of the translation and how people felt about the performance.
3. The whole village came to the church to hear the audio. The translators played it several times, and the villagers listened quietly, paying attention to every word.
4. Afterwards, the translators had a long conversation with the community and recorded everything. The conversation seemed tense, and at one point, a group of men walked away looking very upset.
5. The others didn't seem to care much, and the conversation continued for hours. The facilitators were confused and had no idea what was going on.

6. Later, we all paddled back to the translation village, exhausted and full of questions.
7. The following day, we gathered at the translation village to talk about the community's reaction. We heard the recording of the conversation and processed their responses to identify any misunderstandings, errors, or areas for improvement.
8. We asked the translators why some of the men seemed angry, but they wouldn't say. They only mentioned that there were some mistakes in the translation that they needed to correct.
9. Unfortunately, there wasn't anything we could do to better understand the situation. We couldn't force them to tell us what the issue was. We really wished that our mentor was still there to offer us some guidance.
10. In the evening, the translators made a new draft with all the adjustments. We asked for a back-translation again, and everything seemed fine. The community's suggestions improved the language, but didn't change the meanings.

Chapter 8 – RECORDING

1. However, to everyone's surprise, Tomeh suggested that they invite a real storyteller to do the final recording. The team asked why he was saying that now that the final version was already approved.
2. Tomeh spoke slowly, saying that he didn't want to offend anyone, but it was time to explain what had happened in the church. They needed to know why some people were upset.
3. He explained that both the church and the community loved the book of Ruth and were very pleased with the translation. However, some people were upset to hear Zamundah's voice telling the story.
4. A few families were spreading rumors about his reputation, which could potentially ruin all the work. Zamundah suddenly became so upset that he left the room.
5. Everyone was sad and didn't know what to do. Juka and Maria took Zamundah to their home to calm him down and talk to him. The rest of the team sat quietly in the living room at the YWAM base and prayed.
6. Juka and Maria returned to the base after a few hours, reporting that everything was alright. They said that Zamundah had decided that Tomeh would be a better voice to narrate the Bible.

7. Everyone seemed to be so relieved, and Tomeh, of course, readily accepted the proposal.
8. The leader of the base let the team use his recording studio, which was fully equipped with professional microphones and a soundproof room. The team happily accepted and Tomeh recorded the whole book.
9. However, despite his reputation as a great storyteller, his performance was lifeless and uninspiring. The group asked him to attempt another recording with more enthusiasm, but the result still lacked energy and failed to capture the spirit of the story.
10. We talked with him and prayed that God would inspire him to tell the story passionately, so it would touch people's heart.

1. He interrupted the prayer and said that it was difficult to tell the story well when he was looking at a computer and no one was listening. He asked if he could record it outside, under the trees, and talking to real people.
12. We understood completely! The environment was seriously affecting Tomeh's ability to perform well.
13. So, we decided to return to the translation village and use our small, but high-quality microphones. There, Tomeh was in his element. He recorded in front of a live audience by the fire.
14. We were all impressed by his passionate and expressive performance. And when we listened to the audio, we could hear the gentle crackling of the fire and the birds singing in the background.
15. The team was very happy and felt confident enough to send the recording to the committee for approval. They arranged a ceremony in the upstream community to officially dedicate the book of Ruth.

Chapter 9: CELEBRATING

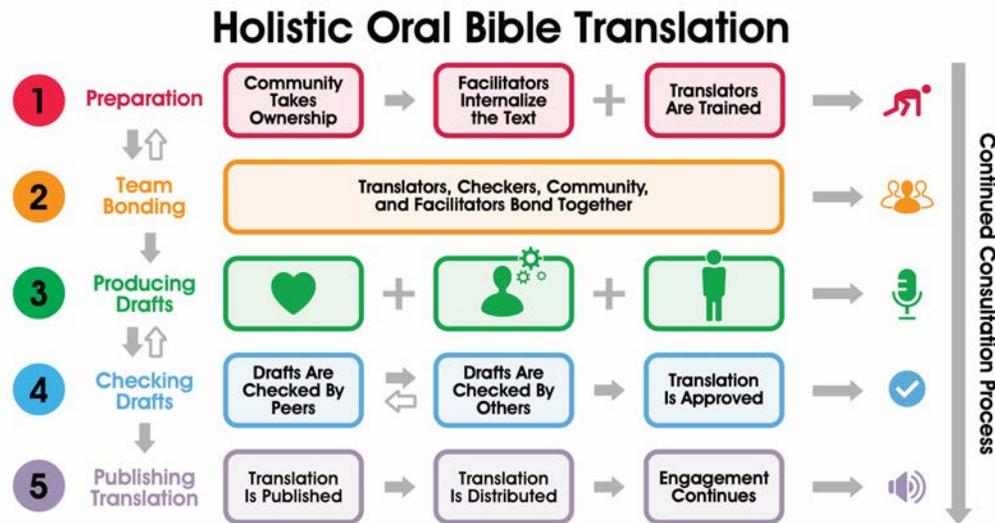
1. The dedication ceremony was the best part of the whole process. We met at the church at 6 PM, expecting a normal two-hour ceremony. But the initial worship, led by the church singers, lasted around three hours!
2. After that each member of the committee gave a short speech saying that they approved the team's work and recommend the audio as authoritative Scriptures for their dialect of Unamaji.
3. They played the audio of Ruth using the sound system and everyone in the village could hear it. We could feel the anointing of God's word resonating through the jungle as people listened quietly.

4. After listening to the whole book, people went one by one to the center of the church to kneel in front of the Tiseh and drink Besah with respect and tears.
5. They shared their life stories, how they could relate to Ruth or Naomi, and how Jesus had also redeemed them. It was amazing to witness the Holy Spirit moving among them. This went on for a long time.
6. The ceremony finally ended around seven in the morning. Then we all went to the chief's house to make fresh coffee together around the fire. That night was truly unforgettable.
7. Suzuki and I returned to Beirada feeling happy and grateful. After loading the audio onto Proclaimers, it was distributed to all the villages along the river.
8. The people used it in churches, schools, and official community meetings. Eventually, many people started reciting the story themselves instead of using the Proclaimers.
9. If someone forgot or confused some part of the story, they would always go back to the recordings for correction.
10. Soon the people requested for more books of the Bible to be translated, and the OBT team knew that their ministry had just begun.
11. For many years, the Unamaji people used the Translation Village as a place to celebrate and share God's Word through oral Bible translation. This brought people from different villages together, creating new friendships and making old ones stronger.
12. Our unbreakable friendship with Juka and Maria, forged during our shared ministry in the Translation Village, has been an incredible journey of mutual experiences and constant growth, that persists to this day.
13. "How good and how pleasant it is when brothers truly live in unity." (Psalm 133.1)

Second Resource: The OBT Posters

The OBT school will use two large educational posters fixed in the classroom as an indispensable tool for learning, a practice that is integral to the YWAM approach to Oral Bible Translation training.

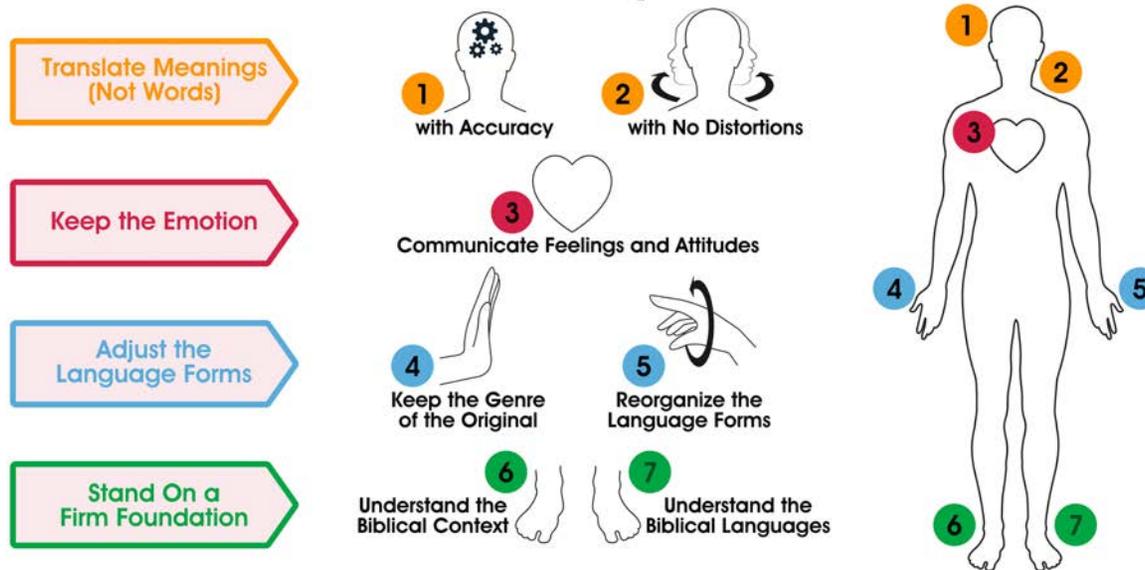
A poster showing the **Holistic Oral Bible Translation** process is not just an illustrative backdrop; it is an integral learning aid strategically placed in a visible point in the classroom.



During that process of immersion in the story, instructors guide students in mapping the narrative's events with the chart's framework. This exercise is designed to crystallize their intuitive understanding, bridging the gap between the tacit knowledge acquired through the story and the explicit representation of the OBT process found in the poster.

By the end of the school, students are expected to internalize the poster so deeply that they can map out the entire process by heart, thus reinforcing their comprehensive grasp of how each element of the story fits within the overall scheme of OBT.

Embodied Principles of OBT

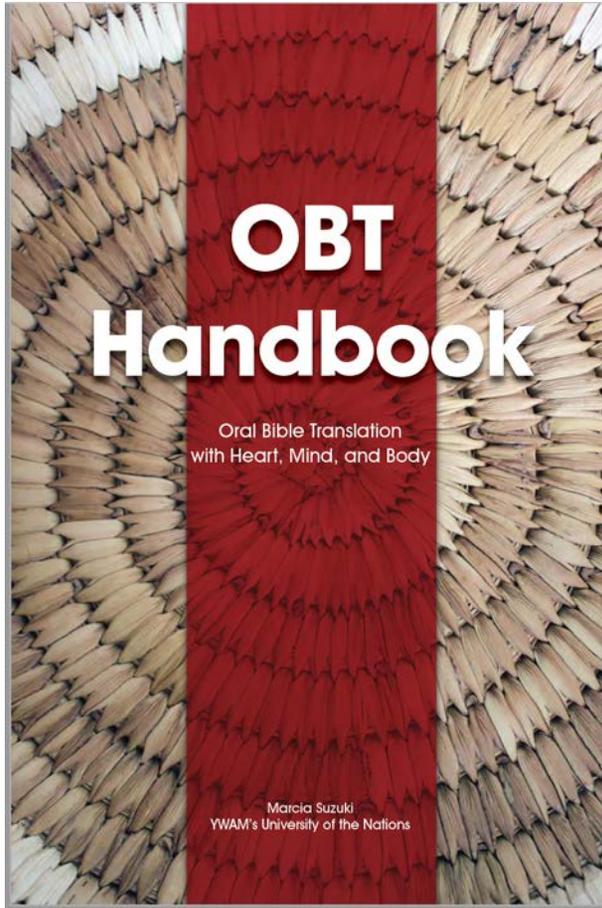


The Embodied Principles of OBT poster will be also displayed in the classroom and integrated into the learning experience not just visually, but kinesthetically. Teachers will introduce a series of gestures associated with each principle on the chart. These gestures serve as physical embodiments of the principles, aiding in cementing the concepts in the students' memory.

As each principle is taught and discussed, teachers will demonstrate the corresponding gesture—such as placing a hand on the head to denote cognitive understanding for "Translate Meanings (Not Words)" or touching the heart to symbolize the emotional connection for "Keep the Emotion." Students will be encouraged to replicate these gestures, which will help in reinforcing the learning and making the connection between the abstract principle and its practical application.

The goal is for these principles to become an implicit part of the students' translation practice. By the end of the school, students should be able to articulate and demonstrate each principle through both word and gesture, indicating a deep understanding and readiness to apply these principles in real-world OBT scenarios.

Third Resource: The OBT Handbook



The "OBT Handbook: Oral Bible Translation with Heart Mind and Body" is essential to our school, truly its heart and soul. This book is much more than just a set of instructions; it teaches the YWAM way of translating the Bible orally. It focuses on the need to really understand and respect the culture and language of the people we're translating for. This ensures that the translations are not just correct, but also meaningful and closely connected to those who will hear them.

The handbook outlines the stages of translation, including preparation, team bonding, creating and checking drafts, and publishing. It stresses the significance of internalizing the text and engaging with it at a heart, mind, and body level.

The book is intended as a key resource for instructors at OBT schools. They must fully grasp its philosophy and methodology to ensure their teaching aligns with its principles.

Throughout the course, various sections of the book will be integrated into lessons, **complementing the Translation Village narrative, the OBT posters, and classroom discussions.** Although instructors won't read directly from the book due to the oral nature of the school, their deep familiarity with the content will enable them to effectively incorporate relevant sections into discussions at appropriate moments.

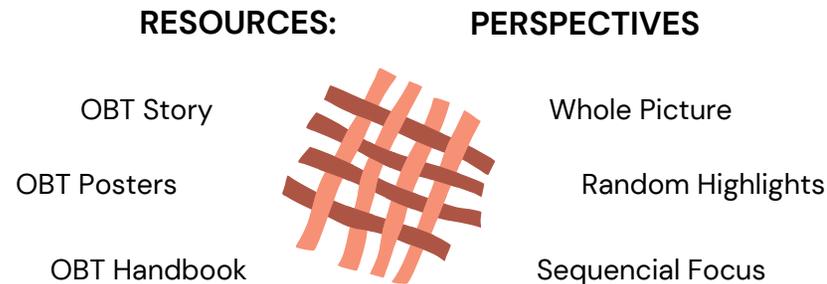
Weekly planning sheets will guide the coverage of the entire book, linking specific pages to the story chapters being explored.



Weaving Everything Together

The Weaving Strategy

Our educational strategy weaves together the three core OBT **resources** using three distinct **perspectives**, crafting a learning experience that resonates with students of varied learning modalities and preferences, producing holistic understanding.



Whole Picture: In these sessions, teachers use all three resources to give a broad understanding of the OBT process. The audio narrative provides context, the posters give a visual summary, and the handbook explains in detail.

Random Highlights: Led by students' questions and comments, teachers focus on special parts of each resource, not in a set order. This might include looking at an interesting part of the audio story, a notable picture from a poster, or an important part of the handbook. This way of teaching encourages curiosity and suits students who like to learn in different and more open ways.

Sequential Focus: Here, the learning is done in a step-by-step way. Teachers go through the "Translation Village" story, the steps shown in the posters, and parts of the handbook one by one. The story is the main part, with added help from the pictures in the posters and the detailed information in the handbook. This clear method helps students understand better and fully grasp Oral Bible Translation.

The Weaving Strategy uses different ways of looking at the materials to make learning full and deep. It works for different ways of learning and makes sure students understand the content well. This way of teaching takes into account the different ways students learn, making the learning process more interesting and effective, especially for students who learn better by listening and connecting ideas.

Storality & interweaving

"Listen, my son, to your father's instruction and do not forsake your mother's teaching. They are a garland to grace your head and a chain to adorn your neck." - Proverbs 1:8-9

A story, by its very nature, involves interleaving, also called interweaving. It presents a holistic account of an event or experience that often involves multiple topics or themes. Unlike topic-based teaching practices that focus on a single topic or skill, a story weaves together different elements such as characters, setting, plot, and themes to create a cohesive and engaging narrative.

Interweaving study practices, which intentionally alternate between different types of tasks or concepts, have been shown to be effective in promoting learning and retention. In the context of storality, these interwoven elements are naturally incorporated into the story, allowing learners to make meaningful connections between different concepts and ideas. This can deepen their understanding of individual concepts and enable them to remember the material more effectively.

Furthermore, storality allows for the use of proverbs and other rhetorical devices that can highlight and reinforce generalizations, promoting even deeper learning and retention of the material. The incorporation of these elements into the narrative further enhances the interweaving effect and makes the learning experience more engaging and memorable.

The interleaving nature of storytelling practices is one of the reasons why they can be so effective in promoting learning and retention for connected learners, and why they are often used in educational settings to enhance teaching and learning outcomes.

Making sense of the story together

"Plans fail for lack of counsel, but with many advisers they succeed." Proverbs 15:22

Conversational sense-making is the process of making meaning out of a story (or information) through dialogue and conversation. It involves a group of people engaging in a shared process of actively participating in the construction of meaning through the exchange of experiences, perspectives, ideas, and interpretations.

In a storality session, conversational sense-making can be used as a way to process a story by encouraging participants to share their interpretations, reactions, and personal connections to the story. The facilitator can ask open-ended questions to stimulate discussion and encourage participants to reflect on their own experiences and insights related to the story.

By engaging in conversational sense-making, participants can deepen their understanding of the story and its underlying themes and ideas. They can also use their critical thinking and analytical skills by questioning assumptions, examining alternative perspectives, and exploring different interpretations of the story.

Additionally, conversational sense-making can foster a sense of community and shared understanding among participants. By actively engaging in the construction of meaning, participants can develop a sense of ownership and investment in the learning process, which can lead to increased motivation and engagement with the material.



One Picture, Three Perspectives

Let's consider how we might apply these different perspectives when working with the Translation Village story, for example.



In the **Whole Picture** sessions, students listen to the entire Translation Story, from chapter one to chapter nine. Afterward, they attempt to retell the story from memory. While they might miss some details, they aim to maintain the overall integrity of the story.



During the **Random Focus** sessions, teachers invite students to pick any part of the story that catches their interest, ask questions about any detail they find intriguing, or clarify anything they don't understand. The students' questions and comments will guide the teacher in focusing on aspects of the story that require further exploration.



In the **Sequential Focus** sessions, the approach is more structured. Teachers concentrate on one chapter at a time, exploring each detail. Students engage in activities centered on that specific chapter and try to recount it, including as many details as they can remember.

How to reinforce the main point of the story

"A word fitly spoken is like apples of gold in a setting of silver." – Proverbs 25:11

When using storytelling to teach a main abstract concept, it is important to strike a balance between adding details to make the story engaging and keeping the focus on the main point you want to convey. You can add details and subplots to a story without distracting listeners from the main point, as long as the story is well-crafted, focused, and memorable. Here are a few suggestions to help you create a plot that doesn't distract the listeners from the main point:

Stay focused on the main message: As you develop the story, keep the main point you want to convey in mind and make sure that the story supports and reinforces that point. While it is important to add details and subplots to make the story more interesting, make sure that they don't detract from the main message.

Keep the story simple: A story that is too complex or convoluted can be difficult for listeners to follow and may distract them from the main point. Keep the story simple and straightforward, focusing on the essential details that support the main message.

Use repetition: Repetition can be a powerful tool to reinforce the main message and help listeners remember it. Use repetition of key phrases or concepts throughout the story to keep the main point at the forefront of listeners' minds.

Use analogies: Analogies can be a useful tool to help listeners understand abstract concepts and to reinforce the main message. By using concrete examples and comparisons, you can make the abstract concept more relatable and easier to understand.

Test the story: Before presenting the story to listeners, test it out on a small group of people and ask for feedback. Use their feedback to make adjustments to the story to ensure that it is engaging and memorable, while still conveying the main point effectively.

How to process the lessons of a story

"The unfolding of your words gives light; it gives understanding to the simple." - Psalm 119:130

This section presents a range of engaging and effective techniques for facilitating learning through storytelling. By utilizing methods such as conversational sense-making, story mapping, visualization, sequencing, and role-playing, learners can explore stories on a deeper level. This creates dynamic and immersive learning experiences that resonate with learners and promote personal growth.

Conversational sense-making: As mentioned before, facilitating a group conversation about the story can help learners to share their perspectives and learn from others. This can also help to create a sense of community and encourage collaboration.

Story mapping: This involves creating a visual representation of the story, such as a flowchart or a mind map, to help learners understand the structure and key elements of the story.

Visualization: This involves asking learners to create mental images of the story or to draw pictures that represent key elements of the story. This can help learners to engage with the story on a deeper level and to remember important details.

Sequencing: This involves asking learners to put events from the story in chronological order or to identify cause-and-effect relationships between events. This can help tap on learners' own critical thinking and analytical skills.

Role-playing: This involves asking learners to act out scenes from the story, either in small groups or as a whole class. This can help learners to gain a deeper understanding of the story by experiencing it from different perspectives.

If working in highly literate contexts, you can also use:

Reflective writing: This involves asking learners to write about their thoughts and feelings related to the story. This can help learners to clarify their understanding of the story and its meaning, as well as to identify personal connections to the story.

Creative writing: This involves asking learners to write their own stories based on the themes or lessons of the original story. This can help learners to apply what they have learned to their own lives and to develop their creative writing skills.

The Art of Non-Directive Facilitation

"Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves." – Philippians 2:3

How to facilitate without being too directive? Traditionally, a teacher is perceived as someone who actively guides and explicitly directs the learning process. However, adopting an overly directive approach during a conversational sense-making session may give rise to several potential risks, including:

Shutting down creativity: If the facilitator is too directive, they may limit the range of ideas that participants feel comfortable sharing. This can result in fewer creative solutions being generated.

Imbalance of power: A directive facilitator can create an imbalance of power between themselves and the participants. This can make it difficult for participants to feel comfortable sharing their opinions and ideas, which can negatively impact the effectiveness of the session.

Lack of engagement: When participants feel that they are being tested or evaluated, they may become less engaged in the process. This can lead to a lack of participation and a less productive session.

Loss of ownership: A directive facilitator may take too much control of the process, leading to participants feeling that the outcome is not their own. This can result in a lack of ownership and commitment to the solution.

In oral Bible translation sessions, facilitators should avoid being too directive as this can make participants feel judged and hinder their ability to engage fully. Instead, facilitators should ask open-ended questions and create a safe and inclusive environment that encourages all to share their perspectives and ideas.

Facilitators should also be aware of cultural differences and strive to understand the participants' cultural context to avoid misunderstandings and misinterpretations of the translated text. By asking open-ended questions and actively listening to participants' responses, facilitators can ensure a successful and culturally sensitive oral Bible translation session.

In the classroom, being too directive can stifle creativity and critical thinking skills. To avoid this, facilitators should frame questions in an open-ended manner that encourages learners to explore different perspectives and ideas. It's also important to be aware of cultural differences and to be sensitive to the ways in which learners from diverse backgrounds may approach the conversation.

The art of asking open-ended questions

"The purposes of a person's heart are deep waters, but one who has insight draws them out." – Proverbs 20:5

A teacher is using closed-ended questions when, after telling the story of Ruth, for instance, they ask:

- Who was the wife of Abimelek?
- How many children did Ruth and Boaz have?
- What was the reason for their move away from their homeland?
- What was the reason Boaz decided to marry Ruth?

These are closed-ended questions because the teacher already knows the answer and is expecting the students to respond "correctly," which limits the potential for collective sense-making. The facilitator using storality needs to have a different posture and attitude. The role of the teacher in storality is not to test the students, but to encourage discussion and exploration of the story's themes and nuances.

An excellent storality teacher, as a trained storyteller, avoids using closed-ended questions because they tend to limit the scope and depth of the conversation, leading to simple, one-word responses that do not encourage reflection or collective conversational sense-making. Closed-ended questions also tend to be more directive, limiting the participants' autonomy and creativity in exploring and sharing their own perspectives and interpretations. In contrast, open-ended questions promote a more inclusive and diverse dialogue, allowing for a wider range of viewpoints and insights to be shared and creating a more engaging and dynamic learning environment.



Weekly Plan for Each Unit

Weekly Plan

The next section of this book provides a detailed weekly plan for the course, outlining how to effectively integrate the three main resources and the three distinct perspectives within the four units. This structured approach ensures a comprehensive understanding of translation in various contexts.

Unit 1: Translation as a Local Practice: Over the initial weeks, Sequential Focus sessions will explore chapters 1–3 of the Translation Village. Topics such as Sociolinguistic Survey and Community Engagement will be covered. The weekly plan will guide how to blend the audio narrative, posters, and handbook with the Whole Picture and Random Highlights approaches.

Unit 2: Translation as Friendship: This unit's plan focuses on chapters 4 and 5, delving into Language & Culture, Cultural Bias, and more. The integration of resources will enhance understanding of translation's interpersonal aspects.

Unit 3: Translation as a Holistic Process: Covering chapters 6–9, this unit includes topics like Orality and Quality Assurance. The plan details how to weave together the different resources and perspectives for a thorough exploration of holistic translation processes.

Unit 4: Guided Practicum: The final unit's weekly plan emphasizes practical experience in oral translation. It suggests ways to incorporate observations and participation in real-language settings into the theoretical framework learned in earlier units.

Each week's plan is designed to facilitate a dynamic and engaging learning experience, combining theoretical knowledge with practical application, and accommodating various learning styles through the Weaving Strategy's Whole Picture, Random Highlights, and Sequential Focus perspectives.

For each week, there is a designated section labeled "**Conversational Exegesis Plan**" for instructors to complete. This space is intended for you to outline and record your strategies and thoughts on guiding the learning process for that week. Feel free to use it to jot down your detailed plan, key points, and any notes that will assist you in effectively conducting and facilitating the week's educational activities.

UNIT 1: TRANSLATION AS A LOCAL PRACTICE

Week 1 - Community Preparation

	STORY 	CHART 	HANDBOOK
WHOLE PICTURE 	Every week, instructors perform the entire story. Students listen to the recordings multiple times. Together, the students attempt to construct a comprehensive outline of the story, incorporating more details each week until they tell the whole story.	The instructors lead a guided conversation with the students, providing an overview of the entire chart. The banner should be displayed on the wall, visible at all times. Students take turns presenting their individual overviews of the entire process.	Instructors provide an overview of the entire book to the students. Depending on the class's literacy background, the book may only be used as a resource by the teacher. However, in high-literacy environments, each student should receive a physical copy of the book.
SEQUENTIAL FOCUS 	Students focus on the internalization of Chapter 1 of the story, " OUR UNAMAJI FRIENDS ". Teachers facilitate this internalization through a guided conversational exegesis.	Instructors help focus the discussion on the STAGE ONE of the chart (the red stage).	Instructors lead activities, reflections, and discussions on the following pages of the book: 14; 20-23; 50-51. If instructors deem it appropriate, in high-literacy environments, they can incorporate activities involving reading and writing.
RANDOM FOCUS	The instructors guide a discussion with students, helping them explore and reflect upon aspects of the story that interest them. Instructors provide further understanding on story points that align with students' queries and interests.	The instructors lead a discussion with the students, assisting them in integrating the topics discussed during the random focus session into the Holistic OBT Chart.	Instructors conduct a discussion with the students, aiding them in associating the subjects addressed during the random focus session with the corresponding chapters of the OBT Handbook.

Technical Practice: Once Chapter 1 is internalized, students start working in groups to record their performance using their devices.



Your Notes

OBT School

CONVERSATIONAL EXEGESIS PLAN

Story: The Translation Village

School Leader:

Teacher:

Location:

Date:

COURSE UNIT AND WEEK:

PROVERB OR BIBLE VERSE:

FACILITATING A VISCERAL UNDERSTANDING:

Topics to be addressed:

Physical setting:

Knowledge outcome(s):

Attitude outcome(s):

Skill outcome(s):



How will you facilitate an emotional connection between the students and this section of the story?

+



How will you facilitate a comprehensive understanding of the background and all aspects of this section of the story?

+



How will you guide students in the process of internalizing and embodying this section of the story?

PRODUCTION STEPS:

- () Final Draft Recorded
- () Internal Check done
- () External Check done
- () Approved
- () Final performance recorded

How will STRATEGICALLY WEAVE this section of the story, the OBT chart, and the OBT Handbook?

UNIT 1: TRANSLATION AS A LOCAL PRACTICE

Week 2 - Facilitator Preparation

	STORY 	CHART 	HANDBOOK
WHOLE PICTURE 	Every week, instructors perform the entire story. Students listen to the recordings multiple times. Together, the students attempt to construct a comprehensive outline of the story, incorporating more details each week until they tell the whole story.	The instructors lead a guided conversation with the students, providing an overview of the entire chart. The banner should be displayed on the wall, visible at all times. Students take turns presenting their individual overviews of the entire process.	Instructors provide an overview of the entire book to the students. Depending on the class's literacy background, the book may only be used as a resource by the teacher. However, in high-literacy environments, each student should receive a physical copy of the book.
SEQUENTIAL FOCUS 	Students focus on the internalization of Chapter 2 of the story, " PEOPLE WANT OBT ". Teachers facilitate this internalization through a guided conversational exegesis.	Instructors help focus the discussion on the STAGE ONE of the chart (the red stage).	Instructors lead activities, reflections, and discussions on the following pages of the book: 16 to 18; 20-23. If instructors deem it appropriate, in high-literacy environments, they can incorporate activities involving reading and writing.
RANDOM FOCUS 	The instructors guide a discussion with students, helping them explore and reflect upon aspects of the story that interest them. Instructors provide further understanding on story points that align with students' queries and interests.	The instructors lead a discussion with the students, assisting them in integrating the topics discussed during the random focus session into the Holistic OBT Chart.	Instructors conduct a discussion with the students, aiding them in associating the subjects addressed during the random focus session with the corresponding chapters of the OBT Handbook.

Technical Practice: Once Chapter 2 is internalized, students work in groups to record their performance using their devices.



Your Notes

OBT School

CONVERSATIONAL EXEGESIS PLAN

Story: The Translation Village

School Leader:

Teacher:

Location:

Date:

COURSE UNIT AND WEEK:

PROVERB OR BIBLE VERSE:

FACILITATING A VISCERAL UNDERSTANDING:

Topics to be addressed:

Physical setting:

Knowledge outcome(s):

Attitude outcome(s):

Skill outcome(s):



How will you facilitate an emotional connection between the students and this section of the story?

+



How will you facilitate a comprehensive understanding of the background and all aspects of this section of the story?

+



How will you guide students in the process of internalizing and embodying this section of the story?

PRODUCTION STEPS:

- () Final Draft Recorded
- () Internal Check done
- () External Check done
- () Approved
- () Final performance recorded

How will STRATEGICALLY WEAVE this section of the story, the OBT chart, and the OBT Handbook?

UNIT 1: TRANSLATION AS A LOCAL PRACTICE

Week 3 - Translator Preparation

	STORY 	CHART 	HANDBOOK
WHOLE PICTURE 	Every week, instructors perform the entire story. Students listen to the recordings multiple times. Together, the students attempt to construct a comprehensive outline of the story, incorporating more details each week until they tell the whole story.	The instructors lead a guided conversation with the students, providing an overview of the entire chart. The banner should be displayed on the wall, visible at all times. Students take turns presenting their individual overviews of the entire process.	Instructors provide an overview of the entire book to the students. Depending on the class's literacy background, the book may only be used as a resource by the teacher. However, in high-literacy environments, each student should receive a physical copy of the book.
SEQUENTIAL FOCUS 	Students focus on the internalization of Chapter 3 of the story, " BUILDING A TRANSLATION VILLAGE ". Teachers facilitate this internalization through a guided conversational exegesis.	Instructors help focus the discussion on the STAGE ONE of the chart (the red stage).	Instructors lead activities, reflections, and discussions on the following pages of the book: 20-23; 32; 46-49. If instructors deem it appropriate, in high-literacy environments, they can incorporate activities involving reading and writing.
RANDOM FOCUS	The instructors guide a discussion with students, helping them explore and reflect upon aspects of the story that interest them. Instructors provide further understanding on story points that align with students' queries and interests.	The instructors lead a discussion with the students, assisting them in integrating the topics discussed during the random focus session into the Holistic OBT Chart.	Instructors conduct a discussion with the students, aiding them in associating the subjects addressed during the random focus session with the corresponding chapters of the OBT Handbook.

Technical Practice: Once Chapter 3 is internalized, students work in groups to record their performance using their devices.



Your Notes

OBT School

CONVERSATIONAL EXEGESIS PLAN

Story: The Translation Village

School Leader:

Teacher:

Location:

Date:

COURSE UNIT AND WEEK:

PROVERB OR BIBLE VERSE:

FACILITATING A VISCERAL UNDERSTANDING:

Topics to be addressed:

Physical setting:

Knowledge outcome(s):

Attitude outcome(s):

Skill outcome(s):



How will you facilitate an emotional connection between the students and this section of the story?

+



How will you facilitate a comprehensive understanding of the background and all aspects of this section of the story?

+



How will you guide students in the process of internalizing and embodying this section of the story?

PRODUCTION STEPS:

- () Final Draft Recorded
- () Internal Check done
- () External Check done
- () Approved
- () Final performance recorded

How will STRATEGICALLY WEAVE this section of the story, the OBT chart, and the OBT Handbook?

UNIT 2: TRANSLATION AS FRIENDSHIP

Week 4 - Team Bonding: Intercultural Dynamics

	STORY	CHART	HANDBOOK
WHOLE PICTURE	Every week, instructors perform the entire story. Students listen to the recordings multiple times. Together, the students attempt to construct a comprehensive outline of the story, incorporating more details each week until they tell the whole story.	The instructors lead a guided conversation with the students, providing an overview of the entire chart. The banner should be displayed on the wall, visible at all times. Students take turns presenting their individual overviews of the entire process.	Instructors provide an overview of the entire book to the students. Depending on the class's literacy background, the book may only be used as a resource by the teacher. However, in high-literacy environments, each student should receive a physical copy of the book.
SEQUENTIAL FOCUS	Students focus on the internalization of Chapter 4 of the story, " BUILDING A TEAM ". Teachers facilitate this internalization through a guided conversational exegesis.	Instructors help focus the discussion on the STAGE TWO of the chart (the yellow stage).	Instructors lead activities, reflections, and discussions on the following pages of the book: 24, 25; 12-13. If instructors deem it appropriate, in high-literacy environments, they can incorporate activities involving reading and writing.
RANDOM FOCUS	The instructors guide a discussion with students, helping them explore and reflect upon aspects of the story that interest them. Instructors provide further understanding on story points that align with students' queries and interests.	The instructors lead a discussion with the students, assisting them in integrating the topics discussed during the random focus session into the Holistic OBT Chart.	Instructors conduct a discussion with the students, aiding them in associating the subjects addressed during the random focus session with the corresponding chapters of the OBT Handbook.

Technical Practice: Once Chapter 4 is internalized, students work in groups to record their performance using their devices.



Your Notes

OBT School

CONVERSATIONAL EXEGESIS PLAN

Story: The Translation Village

School Leader:

Teacher:

Location:

Date:

COURSE UNIT AND WEEK:

PROVERB OR BIBLE VERSE:

FACILITATING A VISCERAL UNDERSTANDING:

Topics to be addressed:

Physical setting:

Knowledge outcome(s):

Attitude outcome(s):

Skill outcome(s):



How will you facilitate an emotional connection between the students and this section of the story?



How will you facilitate a comprehensive understanding of the background and all aspects of this section of the story?



How will you guide students in the process of internalizing and embodying this section of the story?

PRODUCTION STEPS:

- () Final Draft Recorded
- () Internal Check done
- () External Check done
- () Approved
- () Final performance recorded

How will STRATEGICALLY WEAVE this section of the story, the OBT chart, and the OBT Handbook?



UNIT 2: TRANSLATION AS FRIENDSHIP

Week 5 - Team Bonding: Intercultural Friendships

	STORY 	CHART 	HANDBOOK
WHOLE PICTURE 	Every week, instructors perform the entire story. Students listen to the recordings multiple times. Together, the students attempt to construct a comprehensive outline of the story, incorporating more details each week until they tell the whole story.	The instructors lead a guided conversation with the students, providing an overview of the entire chart. The banner should be displayed on the wall, visible at all times. Students take turns presenting their individual overviews of the entire process.	Instructors provide an overview of the entire book to the students. Depending on the class's literacy background, the book may only be used as a resource by the teacher. However, in high-literacy environments, each student should receive a physical copy of the book.
SEQUENTIAL FOCUS	Students focus on the internalization of Chapter 5 of the story, " DOING THINGS THEIR WAY ". Teachers facilitate this internalization through a guided conversational exegesis.	Instructors help focus the discussion on the STAGE TWO of the chart (the yellow stage).	Instructors lead activities, reflections, and discussions on the following pages of the book: 24, 25; 32; 40-41. If instructors deem it appropriate, in high-literacy environments, they can incorporate activities involving reading and writing.
RANDOM FOCUS 	The instructors guide a discussion with students, helping them explore and reflect upon aspects of the story that interest them. Instructors provide further understanding on story points that align with students' queries and interests.	The instructors lead a discussion with the students, assisting them in integrating the topics discussed during the random focus session into the Holistic OBT Chart.	Instructors conduct a discussion with the students, aiding them in associating the subjects addressed during the random focus session with the corresponding chapters of the OBT Handbook.

Technical Practice: Once Chapter 5 is internalized, students work in groups to record their performance using their devices.



Your Notes

OBT School

CONVERSATIONAL EXEGESIS PLAN

Story: The Translation Village

School Leader:

Teacher:

Location:

Date:

COURSE UNIT AND WEEK:

PROVERB OR BIBLE VERSE:

FACILITATING A VISCERAL UNDERSTANDING:

Topics to be addressed:

Physical setting:

Knowledge outcome(s):

Attitude outcome(s):

Skill outcome(s):



How will you facilitate an emotional connection between the students and this section of the story?

+



How will you facilitate a comprehensive understanding of the background and all aspects of this section of the story?

+



How will you guide students in the process of internalizing and embodying this section of the story?

PRODUCTION STEPS:

- () Final Draft Recorded
- () Internal Check done
- () External Check done
- () Approved
- () Final performance recorded

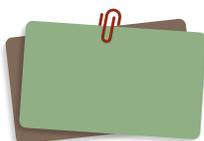
How will STRATEGICALLY WEAVE this section of the story, the OBT chart, and the OBT Handbook?

UNIT 3: TRANSLATION WITH A HOLISTIC UNDERSTANDING

Week 6 - Creating and Recording Drafts

	STORY 	CHART 	HANDBOOK
WHOLE PICTURE 	Every week, instructors perform the entire story. Students listen to the recordings multiple times. Together, the students attempt to construct a comprehensive outline of the story, incorporating more details each week until they tell the whole story.	The instructors lead a guided conversation with the students, providing an overview of the entire chart. The banner should be displayed on the wall, visible at all times. Students take turns presenting their individual overviews of the entire process.	Instructors provide an overview of the entire book to the students. Depending on the class's literacy background, the book may only be used as a resource by the teacher. However, in high-literacy environments, each student should receive a physical copy of the book.
SEQUENTIAL FOCUS	Students focus on the internalization of Chapter 6 of the story, " LET ME SAY IT AGAIN ". Teachers facilitate this internalization through a guided conversational exegesis.	Instructors help focus the discussion on the STAGE THREE of the chart (the green stage).	Instructors lead activities, reflections, and discussions on the following pages of the book: 26, 27; 32; 36-39; 44, 45. If instructors deem it appropriate, in high-literacy environments, they can incorporate activities involving reading and writing.
RANDOM FOCUS 	The instructors guide a discussion with students, helping them explore and reflect upon aspects of the story that interest them. Instructors provide further understanding on story points that align with students' queries and interests.	The instructors lead a discussion with the students, assisting them in integrating the topics discussed during the random focus session into the Holistic OBT Chart.	Instructors conduct a discussion with the students, aiding them in associating the subjects addressed during the random focus session with the corresponding chapters of the OBT Handbook.

Technical Practice: Once Chapter 6 is internalized, students work in groups to record their performance using their devices.



Your Notes

OBT School

CONVERSATIONAL EXEGESIS PLAN

Story: The Translation Village

School Leader:

Teacher:

Location:

Date:

COURSE UNIT AND WEEK:

PROVERB OR BIBLE VERSE:

FACILITATING A VISCERAL UNDERSTANDING:

Topics to be addressed:

Physical setting:

Knowledge outcome(s):

Attitude outcome(s):

Skill outcome(s):



How will you facilitate an emotional connection between the students and this section of the story?



How will you facilitate a comprehensive understanding of the background and all aspects of this section of the story?



How will you guide students in the process of internalizing and embodying this section of the story?

PRODUCTION STEPS:

- () Final Draft Recorded
- () Internal Check done
- () External Check done
- () Approved
- () Final performance recorded

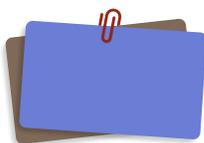
How will **STRATEGICALLY WEAVE** this section of the story, the OBT chart, and the OBT Handbook?

UNIT 3: TRANSLATION WITH A HOLISTIC UNDERSTANDING

Week 7 - Checking and Approving Drafts

	STORY 	CHART 	HANDBOOK
WHOLE PICTURE 	Every week, instructors perform the entire story. Students listen to the recordings multiple times. Together, the students attempt to construct a comprehensive outline of the story, incorporating more details each week until they tell the whole story.	The instructors lead a guided conversation with the students, providing an overview of the entire chart. The banner should be displayed on the wall, visible at all times. Students take turns presenting their individual overviews of the entire process.	Instructors provide an overview of the entire book to the students. Depending on the class's literacy background, the book may only be used as a resource by the teacher. However, in high-literacy environments, each student should receive a physical copy of the book.
SEQUENTIAL FOCUS 	Students focus on the internalization of Chapter 7 of the story, " RUMORS AND A BONFIRE ". Teachers facilitate this internalization through a guided conversational exegesis.	Instructors help focus the discussion on the SATAGE FOUR of the chart (the blue stage).	Instructors lead activities, reflections, and discussions on the following pages of the book: 28, 29; 32, 33; 34. If instructors deem it appropriate, in high-literacy environments, they can incorporate activities involving reading and writing.
RANDOM FOCUS	The instructors guide a discussion with students, helping them explore and reflect upon aspects of the story that interest them. Instructors provide further understanding on story points that align with students' queries and interests.	The instructors lead a discussion with the students, assisting them in integrating the topics discussed during the random focus session into the Holistic OBT Chart.	Instructors conduct a discussion with the students, aiding them in associating the subjects addressed during the random focus session with the corresponding chapters of the OBT Handbook.

Technical Practice: Once Chapter 7 is internalized, students work in groups to record their performance using their devices.



Your Notes

OBT School

CONVERSATIONAL EXEGESIS PLAN

Story: The Translation Village

School Leader:

Teacher:

Location:

Date:

COURSE UNIT AND WEEK:

PROVERB OR BIBLE VERSE:

FACILITATING A VISCERAL UNDERSTANDING:

Topics to be addressed:

Physical setting:

Knowledge outcome(s):

Attitude outcome(s):

Skill outcome(s):



How will you facilitate an emotional connection between the students and this section of the story?

+



How will you facilitate a comprehensive understanding of the background and all aspects of this section of the story?

+



How will you guide students in the process of internalizing and embodying this section of the story?

PRODUCTION STEPS:

- () Final Draft Recorded
- () Internal Check done
- () External Check done
- () Approved
- () Final performance recorded

How will STRATEGICALLY WEAVE this section of the story, the OBT chart, and the OBT Handbook?

UNIT 3: TRANSLATION WITH A HOLISTIC UNDERSTANDING

Week 8 - Publishing and Managing

	STORY 	CHART 	HANDBOOK
WHOLE PICTURE 	Every week, instructors perform the entire story. Students listen to the recordings multiple times. Together, the students attempt to construct a comprehensive outline of the story, incorporating more details each week until they tell the whole story.	The instructors lead a guided conversation with the students, providing an overview of the entire chart. The banner should be displayed on the wall, visible at all times. Students take turns presenting their individual overviews of the entire process.	Instructors provide an overview of the entire book to the students. Depending on the class's literacy background, the book may only be used as a resource by the teacher. However, in high-literacy environments, each student should receive a physical copy of the book.
SEQUENTIAL FOCUS 	Students focus on the internalization of Chapter 8 of the story, " TISEH, BESAH, AND FRIENDSHIP ". Teachers facilitate this internalization through a guided conversational exegesis.	Instructors help focus the discussion on the STAGE FIVE of the chart (the purple stage).	Instructors lead activities, reflections, and discussions on the following pages of the book: 7-11; 30, 31; 32; 54-58. If instructors deem it appropriate, in high-literacy environments, they can incorporate activities involving reading and writing.
RANDOM FOCUS 	The instructors guide a discussion with students, helping them explore and reflect upon aspects of the story that interest them. Instructors provide further understanding on story points that align with students' queries and interests.	The instructors lead a discussion with the students, assisting them in integrating the topics discussed during the random focus session into the Holistic OBT Chart.	Instructors conduct a discussion with the students, aiding them in associating the subjects addressed during the random focus session with the corresponding chapters of the OBT Handbook.

Technical Practice: Once Chapter 8 is internalized, students work in groups to record their performance of the whole story.



Your Notes

OBT School

CONVERSATIONAL EXEGESIS PLAN

Story: The Translation Village

School Leader:

Teacher:

Location:

Date:

COURSE UNIT AND WEEK:

PROVERB OR BIBLE VERSE:

FACILITATING A VISCERAL UNDERSTANDING:

Topics to be addressed:

Physical setting:

Knowledge outcome(s):

Attitude outcome(s):

Skill outcome(s):



How will you facilitate an emotional connection between the students and this section of the story?



How will you facilitate a comprehensive understanding of the background and all aspects of this section of the story?



How will you guide students in the process of internalizing and embodying this section of the story?

PRODUCTION STEPS:

- () Final Draft Recorded
- () Internal Check done
- () External Check done
- () Approved
- () Final performance recorded

How will STRATEGICALLY WEAVE this section of the story, the OBT chart, and the OBT Handbook?



Evaluating the School

Evaluating the Students



In the OBT school, our assessment strategy has two critical components: **Group Assessment** and **School Assessment**, both essential in enhancing the educational experience and the continuous improvement of future schools.

The group assessment session emphasizes the value of self-evaluation for academic growth and personal development. During these sessions, students are encouraged to critically reflect on their learning journey. This reflection is facilitated through a guided review of the assessment rubric, which is either projected for visual learners or described orally for those in orally-focused settings. This process not only helps students in identifying their strengths and areas for improvement but also promotes a sense of community and shared learning experiences.

Complementing the group assessment is the school assessment, where students evaluate the school itself. This evaluation involves a series of questions about various aspects of the school, such as the quality of teaching, course content relevance, and the learning environment. The responses, ranging from grades to additional comments, offer insights into the students' experiences and perceptions. This feedback is crucial for instructors and school leaders as it highlights what aspects of the program are most effective and which areas might need refinement.

Both assessment types are instrumental in improving future iterations of the OBT school. The group assessments provide direct feedback on the students' learning and development, which can inform teaching strategies and curriculum adjustments. Meanwhile, the school assessments give a broader perspective on the overall educational environment and program structure, guiding strategic planning and resource allocation.

GROUP ASSESSMENT

DEVELOP PRECISION (HEAD): How much have I learned about...

The book of Ruth?

<p>I understand the book of Ruth very well, including its deep meanings and historical contexts.</p>	<p>I understand the book of Ruth, and have reasonable grasp of its meaning and historical contexts.</p>	<p>I understand parts of the book of Ruth, but don't have much understanding of the meanings and historical contexts.</p>	<p>I struggled to understand the book of Ruth, its meaning and historical contexts.</p>
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The embodied principles of Bible Translation?

<p>I understand very well the principles and how they relate to each other.</p>	<p>I understand the principles, but might not be familiar with the relations between them.</p>	<p>I know of some of the principles, but not all of them.</p>	<p>I struggled to understand those principles.</p>
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The Steps of Holistic OBT?

<p>I know very well all the steps to follow in an OBT project, and how they relate to each other.</p>	<p>I know all the steps, but I get the order mixed up sometimes.</p>	<p>I know some of steps, but I forget others.</p>	<p>I don't know the steps of OBT.</p>
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APPLY KNOWLEDGE (HANDS): How much can I do now in terms of...

Internalization?

<p>Having internalized the book of Ruth, I am ready to lead a team to facilitate the process of internalization.</p>	<p>Having internalized the book of Ruth, I can participate in a team to facilitate the process of internalization.</p>	<p>I have internalized parts of the book of Ruth, but I still don't feel comfortable be part of a team to facilitate the process of internalization.</p>	<p>I did not internalize the book of Ruth, so I don't know how to help others in the process of internalization.</p>
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Conversational Exegesis?

<p>I always know very well how to participate in a constructive way in a conversation to help discover the meaning of a passage.</p>	<p>Most of the time I can participate in a constructive way in a conversation to help discover the meaning of a passage.</p>	<p>I often have a hard time participating in a conversation to help discover the meaning of a passage.</p>	<p>I struggle to participate in a conversation to discover the meaning of a passage.</p>
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Oral Bible Performance?

<p>I can perform the whole book of Ruth with confidence and passion, sometimes missing only minimal details.</p>	<p>I can perform most of the book of Ruth with confidence and passion, but miss some parts.</p>	<p>I can perform parts of the book of Ruth, but get some of the parts mixed up and miss others.</p>	<p>I am not ready to do an oral performance of any part of the book of Ruth.</p>
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VALUE VIRTUE (HEART): How much has my heart changed regarding...

Sensitivity to Different Cultures?

<p>I am very aware of the cultural differences during the school. Most of the time I was able to adjust well.</p>	<p>I am aware of the cultural differences during the school. Sometimes I was able to be adjust.</p>	<p>I am somewhat aware of the cultural differences during the school, but sometimes struggled to adjust.</p>	<p>I didn't notice there were cultural differences in the school, <i>or</i>, I notice but struggled to deal with them.</p>
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Openness to Change/Learn?

<p>During the school I learned to see at a lot of things from a new perspective, and became much more open and accepting of changes in my own ways of doing certain things.</p>	<p>During the school I learned to see some things from a new perspective, and became a little more open and accepting of changes in my ways of doing things.</p>	<p>During the school I learned to see some things from a new perspective, but still struggled sometimes to accept change or correction.</p>	<p>During the school I struggled to understand or accept new perspectives and to change my own ways of thinking or doing things.</p>
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Embodying the fruits of the Spirit?

<p>Most of the time I interacted with my colleagues and the staff in ways that reflected the fruits of the Spirit.</p>	<p>I often interacted with my colleagues and the staff in ways that reflected the fruits of the Spirit.</p>	<p>Sometimes I interacted with my colleagues and the staff in ways that reflected the fruits of the Spirit.</p>	<p>I really struggled to interact with my colleagues and the staff in ways that reflected the fruits of the Spirit.</p>
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OBT SCHOOL STUDENT SELF-ASSESSMENT

Name:

Date:

OUTCOME AREAS	OUTCOME NAMES	LETTER GRADE	COMMENTS
VALUE VIRTUE (HEART): How much has my heart changed as a result of this course?	Sensitivity to Different Cultures		
	Openness to Change/Learn		
	Embodying the fruits of the Spirit		
DEVELOP PRECISION (HEAD): How much have I learned about these topics?	The book of Ruth		
	The Embodied Principles of Bible Translation		
	The Steps of Holistic OBT		
APPLY KNOWLEDGE (HANDS): How much I am able to do after this course in terms of?	Internalization		
	Conversational Exegesis		
	Oral Bible Performance		

This sheet should be printed and distributed to each student. In the Self-Evaluation Session, instructors will review each topic, providing clarity on the criteria outlined in the rubric. Students will be given time to pray and self-assess their performance, assigning themselves a grade ranging from A to D for each outcome. Additionally, they are encouraged to jot down any comments or thoughts specific to that outcome. Once students have completed their self-evaluation, marking their grades and comments on the sheet, they will return it to the instructor at the conclusion of the session. Instructors will then examine these evaluations, and if necessary, they will discuss the responses with the students to further understand their self-assessment and to provide additional feedback or guidance.

Evaluating the School

1. Overall Experience of the School	Exceeded expectations () Met expectations () Partially met expectations () Did not meet expectations ()	Notes:
2. Quality of Teaching and Instruction	Exceptional () Good () Average () Below Average ()	Notes:
3. Course Content Relevance and Usefulness	Highly relevant and useful () Mostly relevant and useful () Somewhat relevant and useful () Not relevant or useful ()	Notes:
4. Engagement and Interaction in Class	Highly engaged and interactive () Generally engaged and interactive () Occasionally engaged and interactive () Rarely engaged and interactive ()	Notes:
5. Support and Resources Provided	Extensive support and resources () Adequate support and resources () Minimal support and resources () Insufficient support and resources ()	Notes:

6. Learning Environment and Facilities	Excellent environment and facilities () Good environment and facilities () Adequate environment and facilities () Poor environment and facilities ()	Notes:
7. Achievement of Personal Learning Objectives	Fully achieved () Mostly achieved () Partially achieved () Not achieved ()	Notes:
8. Overall Satisfaction with the School	Very satisfied () Satisfied () Neutral () Dissatisfied ()	Notes:

Both the **Group Assessment** and the **School Assessment** form provided here are intended as suggested models for school leaders within the OBT program. It's important to note that these are not mandatory templates but rather guidelines designed to assist in the evaluation process. School leaders have the flexibility to adapt these forms or employ entirely different models of evaluation if they find other methods more suitable or effective for their specific context.

The purpose of these suggestions is to offer a structured approach to assessing both individual learning and the overall educational experience. However, recognizing the diverse needs and circumstances of different schools, we encourage school leaders to tailor the evaluation process to best fit their environment. This might involve modifying the existing forms, incorporating additional evaluation techniques, or creating new ones from scratch.

