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## **LIST OF ABBREVIATIONS**

ALDEC	Aghem Language and Development Committee
BT	Bible Translation
CABTAL	Cameroon Association for Bible Translation and Literacy
CBC	Cameroon Baptist Convention
CEFTI	Catholic Technical College in Ndikinimeki
DLS	Director of Language Services, CABTAL
EEC	Evangelical Church of Cameroon
EMEC	Evangelical Messianic Church of Cameroon
EPC	Presbyterian Church of Cameroon (different from PCC)
GBEEC	Equivalent of Interservice
ICC	Interchurch committee
LC	Language committee
LCL	Language Cluster Liaison
LCS	Language Cluster Strategy
MT	Mother tongue (local language)
NT	New Testament
PACC	Pan African Christian College (Kenya)
PM	Project manager
PCC	Presbyterian Church in Cameroon
PRD	Position Result Description (close to job description)
SDSP	Sub-Director for Start-Up Projects, CABTAL
SF	Start-Up Facilitator
SIL	Summer Institute of Linguistics
SPAR	Strategic Planning And Review
TC	Translation Committee
UEBC	Union of Baptist Churches of Cameroon

# **CHAPTER I: GENERAL INTRODUCTION AND DEFINITION OF KEY TERMS**

## **1.1 INTRODUCTION**

### **1.1.1 Background**

The idea of a new approach to Bible Translation (henceforth BT) came up following the observation that churches did not receive translated Scriptures the way BT agencies expected them to. Indeed, over the past, as read in documents, many BT projects experienced some degree of failure (very little involvement or acceptance from the community). It was felt that this was due to inadequate local church ownership and operation of the language projects. It was also observed that the inadequate ownership and operation resulted in language communities not understanding the need for BT, churches having a minimal respect for the Bible in the mother tongue (MT) as the Word of God, BT projects receiving little local support, language development project withering or dying when the BT agency leaves the community, sparse use of the MT Scriptures in many churches, among others.

The new strategy, referred to as the Language Cluster Strategy (henceforth LCS), was therefore an attempt to correct and remedy this way of starting and operating BT projects. The following communities were involved in the pilot project: Aghem, Bakoko, Mbembe, Pinyin, and Tunen. We will elaborate more on this when discussing the goals of the new strategy and the evaluation. It should be mentioned that though a pioneer was never assigned to Bakoko because the community never saw the need of having one who is not a Westerner, Bakoko is included in a few sections.

### **1.1.2 Guiding questions**

This evaluation was planned with the expectation that it would yield a wealth of new information on how to engage the community and churches in BT, how to have a church-owned and operated BT project, how to establish a truly national approach to BT. For this to be expectation to be met, the evaluation will be guided by the following questions:

- Did the project enable to gather enough information on how to engage the community and churches? If yes, what are they?
- How significant and effective were mobilization strategies used?
- Have we learned enough lessons to know how to proceed from here?

These questions will be split into more detailed ones, focusing on different aspects of the evaluation:

- What lessons can we learn from the experiments
  - On community mobilization?
  - On vision sharing?
  - On fundraising strategies?
- If we were to restart, what should we change?

- If we were to try this approach in other communities, what factors should we consider?
- What module was more effective?
- In which domains did the strategy fail? And who/what was responsible for its failure?

### 1.1.3 Plan of the report

This report consists of four chapters. Chapter one is the ongoing introduction; chapter two summarises the goals and methodology of evaluation, as well as presentation and analysis of data; Chapter three discusses results, while Chapter four deals with the implications, prospects, and the general conclusion to the work.

## 1.2 DEFINITION OF KEY TERMS

A few concepts and words will be defined below (for the sake of paragraph smoothness, the key to other abbreviations is found in page 2)

Start up: this is the first phase of a language project from the new approach. It consists in sharing vision for BT, raising awareness and ensuring that the churches and communities are aware of the importance of MT Scriptures, in favour of a translation project, and ready to participate actively, before the project is effectively launched.

Language project: this refers to a project located in a given community, wherein team members, proposed by churches, then selected by committees, carry out Bible Translation, Literacy and Scripture Use activities.

A Church owned and operated translation project: is understood as a project wherein a Bible Translation Committee is formed by the Interchurch Committee and becomes a legalized entity in Cameroon. The Bible Translation Committee employs a Project Manager and project workers proposed by churches, provides local leadership to the project, while the Church raises some funds via existing local structures, creates new strategies and structures to raise funds to support BT, Church-based literacy, and Scripture Use, and seeks additional funds through like-minded organizations and individuals in Cameroon and abroad.

A language cluster is a sub-family of related languages often involving more than two languages. As the reference language is developed, its similarities with the other sub-family languages can be exploited to reduce the expertise, cost, and time required for linguistics research, translation (dialect adaptation or use of translation adaptation softwares), etc., in the other languages.

Pioneers: also called Start up Facilitators (SF), these are young believers, non-speakers of the mother tongue of the communities in which they are assigned. They are not pioneers in the primary sense of the word, but are called so because they are in charge of church sensitisation, community mobilization, and vision sharing for Bible translation.

## **CHAPTER II: BACKGROUND INFORMATION ON COMMUNITIES INVOLVED, GOALS AND METHODOLOGY OF EVALUATION, PRESENTATION AND ANALYSIS OF DATA**

### **2.0 INTRODUCTION:**

This chapter presents the situation of the communities and the goals of the pilot project, discussing their significance for the success of the overall language project and their contribution in the evaluation. It also deals with the evaluation design and instrumentation adopted, the population involved in the evaluation, methods of data collection and analysis.

### **2.1 BACKGROUND INFORMATION ON COMMUNITIES INVOLVED IN THE PILOT PROJECT**

Some years back, CABTAL became aware of the need for Mother Tongue Translation projects in some languages including Aghem, Mbembe, Pinyin, Tunen, and Bakoko in Cameroon, but lacked adequate information on how and where to start, at the same time as these communities were not prepared yet to take the leading role in the project. CABTAL therefore expected both elements to be in place before she could prepare a long-term project proposal. That is why she thought it wise to move ahead with a two-year research, development, and marketing phase in these languages.

CABTAL's main purpose for this pilot project was to develop a "truly national approach" to Bible Translation (an approach that guarantees possibilities of establishing and running a BT project operated and owned at the local level by churches). In order to practically establish a truly national approach, she needed to start and complete projects in undeveloped languages (languages where nothing had been done before, where she would start from scratch). Besides, she observed that a way of learning part of what she needed to know (about achieving a truly national approach) could be by engaging in field projects, using partially completed or completed translations into related languages (languages of the same cluster) as references. In other words, much of the above would only be learned via hands-on research, development, and marketing with "undeveloped" target languages under actual field conditions at varying stages of community interest (Aghem expressed high community interest, Bakoko expressed low community interest). So, the Language Cluster Strategy was an experimental venture that, CABTAL hoped, would yield:

- (a) A wealth of new information on how to engage the community and church
- (b) A "church owned and operated" Bible Translation project.
- (c) A truly national approach to Bible Translation (see LCS project write up, 2002).

Five communities were selected for the LCS experiment. Criteria for their selection were varied, as each community had a distinctive characteristic feature. As Michel Kenmogne, one of those who worked on the design, preparation and implementation of the project states,

*There was one main criterion and sub-criteria. The main criterion was that we [CABTAL] wanted projects in both the English and French speaking parts of Cameroon.*

- *Mbembe was selected because it is very remote, and no missionary ever settled there. We took it as a challenge for CABTAL to start a project among the Mbembe people.*
- *Aghem was chosen to be developed as a reference project in a cluster of languages where there was no translation work done before.*
- *Pinyin was chosen as a language which is part of a cluster where there is already a New Testament (NT) completed in Bafut.*
- *Tunen was a response to a long time request from this community where CABTAL ought to have started translation some years ago.*
- *Bakoko was chosen because it is a big language group surrounded by other languages that already have the Scriptures (Basaa and Duala). It is said that the Bakoko rejected the development of their language in the missionary days because they wanted to keep it as a language of witchcraft and mysticism.*

In order to better understand the above statements, it is important to give a brief presentation of each language group. These presentations summarise the situation observed before the launching of the pilot project, and which have encouraged it.

### 2.1.1 Introduction to the Mbembe language group

The Mbembe people, numbering around 46,000 (Taylor, 2005a: 1), live in the Donga-Mantung Division, Northwest Province of Cameroon, Africa. Their area shares a long boundary with the Republic of Nigeria, where their language is also spoken by some 10,000 and is known as Tigong.

It is a steep, rocky terrain, with deep running streams in the east and south and swamps in the north. These are dangerous in rainy season and make movement in the area very difficult. One main road runs North-South through the area with trucks taking passengers. The border area with Nigeria is the Donga River; there is no vehicle road across; goods cross by canoe. Otherwise travel is on foot. The nearest hospital to the Sub Division capital of Ako is in Nkambe, 48 kilometres away (a two-hour trip in a jeep).

Mbembe is predominantly an animistic group of people and underdeveloped community in terms of education and economy. More than 95% of the population live from agricultural work, with palm oil as their main source of income. They produce cash crops like maize (corn), peanuts, among others. They enjoy diverse social activities like singing, dancing and have a strong sense of community. Mbembe is organised in 18 chiefdoms.

The total percentage of those who go to church is about 38% (approximate). As seen below, Islam is about 1%, but it is fast growing. Most of the population either practice animism or are not concerned about anything. This group of people would be open to Christianity if effective evangelism and Scripture in use programs were carried out. This remark stems from the observation that the Mbembe cheerfully welcomed the translation project and the literacy and SU activities organised in their community. Presbyterians have been in the region longest, and established themselves with an oil palm project in Berabe at least as far back as the '70s. Catholics came in more recently, in the early 80s. Taylor (*op cit*) estimates percentages for the religions of the people at:

Non-reached/ animistic .....	61%	Catholic.....	10%
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Baptist .....11%  
 Other Protestant churches ..... 5%

Presbyterian .....12%  
 Islam ..... 1%

Interest in Bible translation began many years ago, but over 20 years the work died out. Then in 1997 Rev. Emmanuel Echebi of the Cameroon Baptist Convention began working on his mother tongue. He was convinced God had called him and his wife to serve Him in translating the Bible into Mbembe. He took various training courses given by SIL in Cameroon for orthography, literacy and Bible translation from 1997-1999. CABTAL then sent him for studies at the Pan African Christian College in Nairobi, Kenya, from 2002-2004. Overall, there were indications that some work started in the community; but like in other areas, the level of commitment of all churches and community members was neither known nor assessed.

A summary of these informations are given below.

Table 1: summary presentation of the Mbembe language area

<b>Characteristics</b>	<b>Mbembe area</b>
<b>Geography</b>	Steep rocky terrain, with deep running streams and a swamp; Roads are very dangerous in the rainy season (March – June, August – October) and make movement in the area very difficult.
<b>Population</b>	46,000.
<b>Religions / Christian denominations</b>	Animism, Islam and Christianity (Roman Catholic, Baptist, Presbyterian, etc).
<b>Culture</b>	Enjoy social activities like dancing, singing; have a strong sense of community.
<b>Sources of income</b>	(more than 90% of population lives from agricultural work: palm oil, maize (corn), peanuts, etc).
<b>Number of chiefdoms</b>	18
<b>Distinctive features</b>	Boundary with Nigeria where the language is spoken by some 10,000 people; nearest hospital in Nkambe (48km-two-hour trip); underdeveloped and very remote area.

### 2.1.2 Introduction to the Aghem language group

The Aghem people numbering more than 50, 000 in total, live in the Menchum Division around Wum area (close to lake Nyos), in the Northwest province of Cameroon, Africa. Their homeland is characterized by a few hills, lowlands, undulating plains and semi-plateaus. There is an 87 km road that links Aghem to Bamenda, the headquarters of the Northwest Province. Heavy rains make travelling quite difficult in the rainy season.

Aghem is an underdeveloped community in terms of economy and education. More than 75% of the population makes their living from agriculture with their main sources of income being corn, peanuts, and plantains. The people enjoy social activities like singing and dancing.

Like most communities in Cameroon, they have a strong sense of community. Aghem is made up of 13 chiefdoms.

The background research done by the pioneer revealed that about 50% of Aghem were churchgoers and a majority of this percentage were not sure if God could actually meet all their spiritual problems. About 49% of the Aghem population was committed to traditional religion, while a 1% minority was committed to Islam, which is fast growing. His interactions with various people in the community led him to believe that those who practice animism totally or partially would be committed to Christianity if an effective evangelism and Scripture in Use programs were carried out. Christianity came into the area through the Basel mission in 1926, and the Catholic Church came in the early 30s. Here are some estimated percentages for the religions of the people: unreached/animistic 49%, Presbyterian 14%, Catholic 16%, Baptist 11%, other churches 9%, and Islam 1% (Taylor, 2005b: 2). Previous work in Bible translation in Aghem was done by individuals, like the Christmas and Easter stories, the Prodigal son, the lost Coin, but is not yet widely used by the local churches. For Aghem people, this poor use was due to the fact that the work was neither official (published) nor coordinated or validated by the churches.

Basic linguistic research on Aghem (AGQ in the Ethnologue code) in phonology and syntax was done several years ago by SIL Cameroon linguists Dave and Henny Thormoset, and Jill Martens. The most recent work had been done by Nelson Tschongonghei, an Aghem speaker and linguist. Several linguists (Larry Hyman, John Watters, Stephen Anderson) described the phonology and syntax of Aghem. An orthographic statement of Aghem was developed by the Aghem Language and Development Committee (ALDEC). Most pastors of the area, though not Aghem speakers, expressed the desire to train their Christians to do translation work so that their message can easily meet the spiritual needs of the people.

As it appears, interest in Bible translation began some years back; many Aghem speakers were trained on translation, linguistics and literacy, but initiatives afterwards were spotted. The community thus approached CABTAL who presented the necessity to coordinate efforts under organized and accepted bodies.

Table 2: summary presentation of the Aghem language area

<b>Characteristics</b>	<b>Aghem area</b>
<b>Geography</b>	A few hills, low land, undulating plains, and semi-plateaus. Because of the state of roads, heavy rains make travelling quite difficult in the rainy season.
<b>Population</b>	More than 50, 000
<b>Religions / Christian denominations</b>	Traditional religion, Animistic, Islam and Christian (Catholic, Baptist, Presbyterian, Full Gospel Mission, Apostolic, etc)
<b>Culture</b>	Enjoy social activities and a strong sense of community.
<b>Sources of income</b>	Farming and sales of crops like corn, peanuts, plantain, etc, as well as traditional cattle breeding.
<b>Number of chiefdoms</b>	13

<b>Distinctive features</b>	West Ring cluster; Linguistic work started by some SIL linguists and some Scripture portions translated by a few natives; lake Nyos (volcanic eruption in 1986) located in this area; underdeveloped area, Islam fast growing
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### 2.1.3 Introduction to the Pinyin language group

The Pinyin people live in Santa sub division, in Mezam division of the North West Province of Cameroon, Africa. This people number about 26,900 (Taylor 2005c: 1) living within and without the clan. They share boundaries with six different villages found in three provinces. In the Northwest province, they share boundaries with Bali Nyonga, Baforchu, Awing, and Ashong; in the southwest province with Bamumbu (Mundani); and in the west province with Babadjou.

Pinyin is very hilly. This accounts for the clustering of the villages along the main road that runs from Santa to Bali Nyonga with a branch leading to Ashong. Pinyin can be considered to be at the centre of three roads; (The Santa-Pinyin, the Bali-Pinyin and the Ashong-Pinyin roads). These roads are motorable. This clan has four health centres with a district hospital in Santa, some 32km away.

Pinyin is predominantly an animistic group of people though almost everyone goes to church mostly as a fashion. This makes it difficult to differentiate Christians from ancestral worshipers. About 80 percent of the population earns a living from the sale of agricultural produce such as Irish potatoes (being the main crop). They produce other crops like maize, vegetables and others.

The Pinyin people have a taste for diverse social activities such as dancing, and demonstrate a strong sense of community. There are five fondoms in Pinyin with a paramount Fon. The only problem remains the Menka area, which is in sociocultural conflict with the others. Churches however hope BT will be a factor for unity.

The percentage of those who practice Christianity, as mentioned in the *background research* (2005c), is about 45% (approximate). As seen below, the majority of the people do not know God. Those who manage to go to church do not understand what it means to be devoted and so syncretism has a strong impact on the people. A good number of them do not understand what it means to be saved by faith through Jesus Christ and so focus more on church activities than personal relationships with God. People's responses to the evaluator's questions show that effective evangelism and scripture use programmes may open up the people to true Christianity.

The denomination that has been longest in the community is the Presbyterian who first established itself in Bali Nyonga almost a century ago. The other denominations that came of late are the Baptist, the Apostolic, the Full Gospel, and the Deeper Life Churches. The percentages of the religious groups are approximately as follows: unreached/ animists 54%; Presbyterian 30%; Apostolic 9%; Baptist 4%, and Full Gospel and Deeper Life 3%.

Pinyin (PNY in the Ethnologue) is a language of the Ngemba language cluster. Sociolinguistic survey was done in this cluster, which revealed translation need, and the Language Committee approached CABTAL for assistance several years ago. Yet, churches saw Bible translation more as a tool for evangelism and discipleship aiming at transformed lives than an aspect of language development. This is why they clearly stated that to do this work, it should involve as many denominations as possible so that God's life-changing Word can reach them. This needs to be done in spite of the obvious challenges of getting these churches to work

together. The other challenge observed was that of providing for the cost of a Bible translation project. Hence the mobilisation phase to see whether these prerequisites can be met.

Table 3: summary presentation of the Pinyin language area

<b>Characteristics</b>	<b>Pinyin area</b>
<b>Geography</b>	Very hilly, rocky and cold area, clustering of villages along the main road;
<b>Population</b>	More than 26,000 inhabitants;
<b>Religions / Christian denominations</b>	Traditional/ animist and Christian (Presbyterian, Baptist, Deeper Life , Full Gospel Mission, Apostolic, etc)
<b>Culture</b>	Enjoy social activities and a strong sense of community.
<b>Sources of income</b>	Sales of agricultural produces such as Irish potatoes, corn, vegetables, etc.
<b>Number of chiefdoms</b>	5, under a paramount Fon
<b>Distinctive features</b>	Ngemba cluster; Shares boundaries with 6 villages found in 3 provinces (North West, West and South West); four health centres; predominantly animistic

#### 2.1.4 Introduction to the Tunen language group

Tunen is spoken by Banen people in two subdivisions; Language is one of the factors that unite them. According to Taylor (2005d: 1), about 60.000 Banen people live in a heavily forested region in the subdivision called Ndikinimeki and about 45.000 in the Yingui sub-division in Cameroon, Africa. The Ndikinimeki subdivision is in the Mbam and Inoubou division of the Centre province and is bordered by five subdivisions (Bokito, Ndom, Yingui, Makenene, Noun and Bafia). The Yingui subdivision is bordered by the Ndikinimeki, Nkondjok, Loum, Douala, Edea, Ngambe and Ndom subdivisions. Many Banen live in other towns of Cameroon and around the world. The Yingui area is especially in tropical forest with many rivers and streams while Ndikinimeki is savannah.

Ndikinimeki is on national highway 4, while Yingui is in a remote area. In addition, only one hunter's path connects these two areas to allow them to communicate; and yet only a few dozen kilometres separate Ndikinimeki from Yingui. To go from Ndikinimeki to Yingui, it takes two days, and one has to pass through Yaounde and Douala.

The main activity of the population is agriculture (they grow cocoa, coffee, palm kernel, cocoyams, cassava, sweet potatoes, yams, potatoes, banana, plantain, and various fruits like oranges, mango, avocados, etc, as well as other food crops, traditional stock breeding and hunting.) They place a lot of importance on their identity. They enjoy sports, music, dance, and games.

As far as their language goes, despite a few differences in the accent and melody of their speech, Tunen is well understood by everyone, be it spoken by the inhabitants of Yingui or by those of Ndikinimeki.

Christianity entered the Banen territory as from the first half of the 20th century through protestant and catholic churches. Today some sects are also present. The majority of this

population professes Christianity since the entry of Christianity to the region around 1920. This is about 70% of the total population. The other 30% is divided between animism, Islam, Jehovah’s witnesses and Brahnamism.

The majority of Protestants belong to the Union of Baptist Churches of Cameroon (UEBC), who came first to the region, around 20% of the whole Banen population; then the Roman Catholics. Today, many other Christian denominations are active in this region. Specifically there are the Evangelical Church of Cameroon (EEC), Full Gospel Mission (FGM), True Church of God, Presbyterian Church of Cameroon (EPC), Messianic Evangelical Mission of Cameroon (EMEC), Cameroon Baptist Convention (CBC), Pentecostal Central Assembly, and the Christian Missionary Fellowship International, estimated at around 12%. Catholics are around 38%. The UEBC seems to be solidly placed because of structures like the Bible Institute for Theological Training, soon to award college-level diplomas, and its health and primary school educational systems. The Catholic Church also has a Technical High School (CEFTI). The background research (*ibid*) revealed that

*“the members of many of these churches remain ignorant of Biblical truths because the Word of God is still beyond their grasp since it is not yet in the language they understand best. This exposes them to many spiritual problems. Church services are still in foreign languages, mainly in French and Duala (a Cameroonian language), especially for Bible readings.*

The conclusion of the research was that there is a pressing need for this Word in their own language.

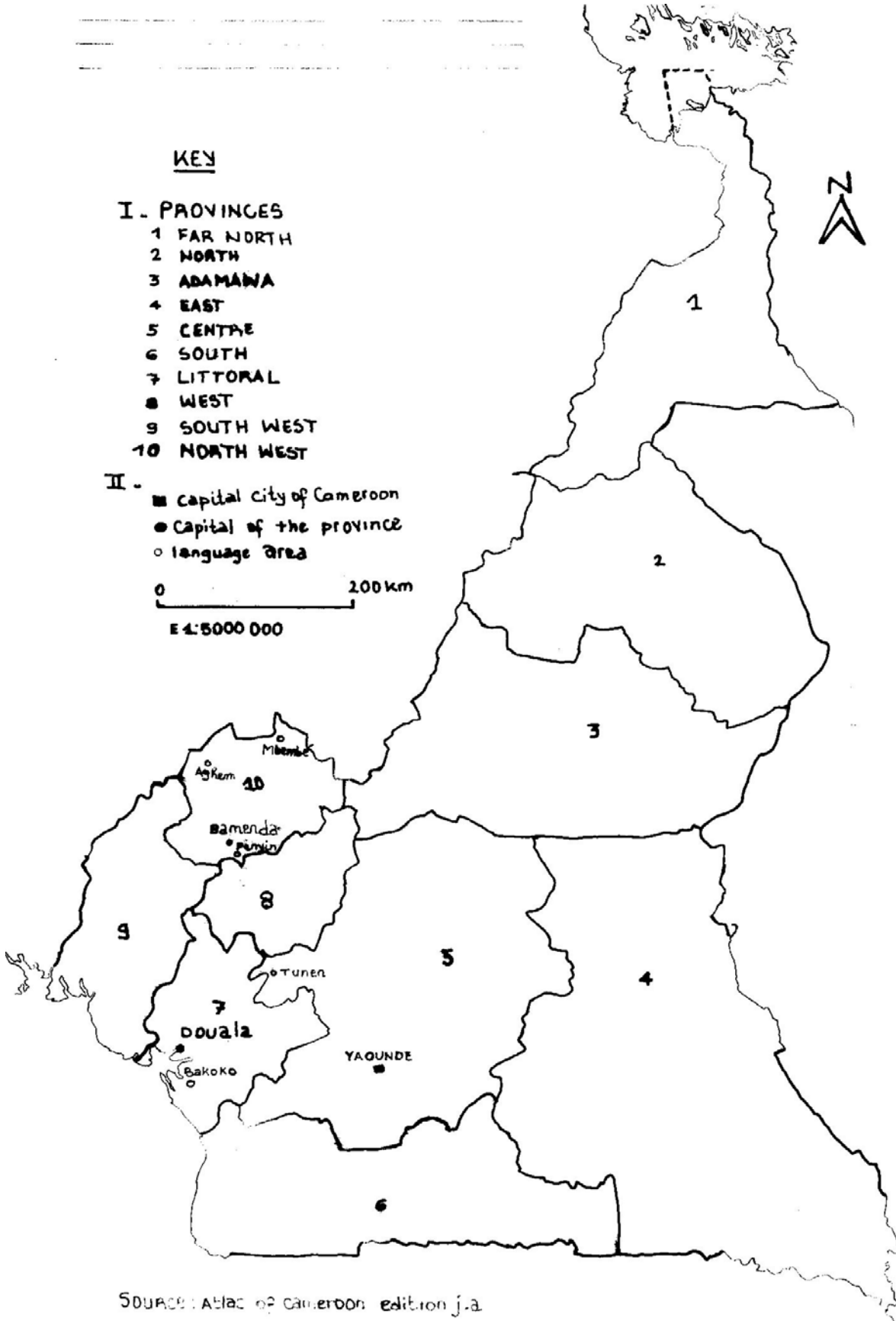
Table 4: summary presentation of the Tunen language area

<b>Characteristics</b>	<b>Tunen area</b>
<b>Geography</b>	Heavily forested region (tropical forest) with many rivers and streams in Yingui; savannah in Ndikinimeki.
<b>Population</b>	About 60,000
<b>Religions / Christian denominations</b>	Animism, Islam, Brahnamism, Jehovah’s witnesses, Christianity (Roman Catholic, Baptist, Evangelical, Presbyterian, Full Gospel Mission, True Church of God, other Pentecostal) and some sects.
<b>Culture</b>	Value their identity a lot and enjoy sports, games, etc.
<b>Sources of income</b>	Agriculture (with sales of coca, coffee, palm kernel, cocoyams, sweet potatoes, plantain, and various fruits like oranges, mangoes, avocados, etc), traditional stock breeding and hunting,
<b>Distinctive features</b>	Community located in two areas (Ndikinimeki –Centre Province- and Yingui -Littoral province) and only a hunter’s path connecting these two areas;

### 2.1.5 Introduction to the Bakoko language group

Very little was found on Bakoko. We will not elaborate much on this group, as work was not done among them.

Map: location of the five language areas



SOURCE: Atlas of Cameroon edition j.a.

### 2.1.6 General observations

The lack of specific statistics on literacy rate in the literature reviewed made it difficult to do an exact assessment of BT needs for the above groups; but the request of churches, the appeal of communities enabled one to understand that though not systematically evaluated, the need was great. Besides, in all these communities, foreign languages were used in the churches (English and Pidgin languages in Aghem and Mbembe churches, English, Pidgin, Mungaka and Bafut languages in Pinyin churches, then French and Duala languages in Tunen churches), which made the understanding of messages and sermons difficult. It is unfortunate that background researchers did not elaborate much on these, but their reports as well as responses from interviews reveal that most churchgoers were not very literate in those foreign languages. They could understand and read elementary-level texts, but neither could they write those languages nor make sense of complex concepts, difficult words, or high-language-level declarations. Church leaders tried to solve this communication issue by bringing the Bible message closer to their people in various ways. In Aghem, Mbembe and Pinyin, laypeople were chosen to provide spontaneous translation of preachers' messages into mother tongues. As mentioned earlier, a few individuals translated some portions of the New Testament for special occasions like Christmas or Easter celebrations; but as said before, these were received in a few congregations. In Tunen, pastors encouraged choirs to translate songs into mother tongues, as these would help those who don't understand the predication to grasp a little of God's message, while the Catholic Church did its own translation of some Bible portions and used them for sermons and catechism.

These efforts show the willingness of church leaders to solve the problem of language, which constitutes a barrier to the communication of the Gospel. But it should however be pointed out that these attempts did not prove adequate. This is because, as people in the communities among whom lay preachers and interpreters said, interpretations were never prepared and so, many contradictions, errors, miscommunications, misunderstandings and omissions, often occurred. Moreover, interpreters found it a big challenge to translate key terms like *grace*, *redemption*, and even some less complicated words like *parables*, *sycamore*, etc. Even when they decided to prepare their translation through the reading of programmed passages, they found it extremely difficult to get aged people who would give them the actual equivalent of some biblical terms in the language. Most often, they did not care to do the exegesis of those passages, and ended up translating a word by whole sentences, avoiding certain sections of passages because they could not find the appropriate way of explaining them, etc.

## 2.2 GOALS OF THE LANGUAGE CLUSTER STRATEGY AND THE EVALUATION

As mentioned in the introduction, the LCS consisted in designing new BT strategies and techniques and experimenting them in a few communities, therefore attempting to create a greater awareness of BT need, local ownership and more effective use of the end product of translation. In other words, the goal of this approach was to facilitate local Church ownership and operation in some language communities for a full-fledged BT, literacy, and Scripture Use project. This facilitation of greater Church ownership and operation should result in the language community/churches committing substantial human, financial, and material resources to the production phase of Bible translation project and maximising the use of the Mother Tongue Scriptures in the church community as the Scriptures are produced and distributed. More concretely, the objective of the project would be achieved if

- A village-based Language committee is started and/or reinvigorated as appropriate;

- An Inter-Church committee is started and/or reinvigorated as appropriate;
- A Bible translation committee is started and/or legalized;
- Bible translation Project Manager (PM) and project workers are selected, trained and employed by the Translation Committee (TC);
- The local churches draw up strategies to raise funds to support Bible Translation and literacy;
- The local churches provide a rent-free office space to The Pioneer;

The project was run for two and a half years and CABTAL deemed it appropriate to evaluate the work done, in order to discover the successes and failures of this strategy and choose the way forward. Put otherwise, among other reasons for carrying out this evaluation, CABTAL wanted to learn from the experiment in order to see future directions for these languages, provide all useful information on how to approach new language groups; provide information on the successful techniques for vision sharing, mobilisation and support raising, that can be helpful to ongoing projects and to the Church Relations Department. These results may influence further decisions, as they will hopefully give CABTAL enough facts to decide whether to further the work started, repeat the experiment or revolutionise completely.

## 2.3 METHODOLOGY OF DATA COLLECTION AND ANALYSIS

### 2.3.0 Introduction

The focus of this section is the steps followed in information gathering, the methods used to collect and analyse data, and the presentation of the target population of the study.

#### 2.3.1 Steps followed and methods used

For the evaluation to be successful and reliable, it was deemed necessary to follow a number of steps, ranging from preparations of questionnaires to interviews of key stakeholders. As a matter of fact, one of the first steps was to design the framework and specify some indicators of success which would guarantee a valid evaluation (the logical framework approach proved to be the most appropriate one). All the documents available on the project were then reviewed, to get the complete picture of the LCS project from its inception to its completion: the project write up was examined in order to identify the goals and postulates on which the experiment was based, narrative reports were gone through to certify that activities were carried out following the action plan of the project, the budgets were checked to find out if they were enough to accomplish the objectives of the strategy, etc. After that, questionnaires were designed, examined, adjusted and validated; relevant groups of informants were identified, interviews were carried out both in the local communities and big cities where influential elites are found. The collected data was analysed and emerging findings were highlighted.

Regarding interviews, it should be mentioned that in the communities where the evaluator travelled, people were met separately as it was observed that they expressed themselves more freely and comfortably while alone than in a joint meeting or combined interview.

### 2.3.2 Target population and questionnaires

Six groups of informants were included in the evaluation: the administration of CABTAL (those involved in the development of the strategy and the project preparation and implementation), members of the interchurch Committee and the Translation Committee, those of the Language Committee, elites and believers in and out of the local community, then pioneers. These groups of people contributed at various levels of the project and it was considered important to get their views on the achievements, as they may have understood things differently, depending on their area of focus in the language development ladder. Interviewing pioneers did not aim at assessing their service, but listing the challenges and useful information they may have gathered, and that may help to know how to go about future initiatives. A questionnaire was designed for each of these groups. (See three sample questionnaires in Appendices 1 to 3).

### 2.3.3 Methodology of data analysis

The evaluation was based on the hypothesis that the LCS, with its start-up phase, would yield enough information to decide whether, how and when to proceed with the pilot communities, and how to start a translation project in a given community. This led us to regard as key elements the situation (background) of the communities before the strategy was attempted, the preparations, activities, steps, and achievements, among others. The comparison between goals set and goals achieved, the various mobilisation approaches and contribution of churches and committees, as well as adjustments were also analysed.

The data got from documents was merely discussed in the light of responses from interviews; that is, while presenting them, we specified whether they are confirmed or infirmed by information and observations from the field.

The data collected on the field was analysed following the descriptive statistical approach since it was collected through a survey (questionnaires and interviews). However, it was deemed necessary to give just emerging findings and not figures and percentages.

Questionnaires were codified for easy processing and analysed using SPSS software, to do chi-square tests and bring out tables. After analysing data separately in terms of goals, a comparative analysis of communities' responses was done; this made it possible to draw a parallel between these data with the aim of drawing attention to eventual domains of disparity and studying the parameter that caused those differences.

Codifying questionnaires consisted in grouping questions into sections, each dealing with a specific goal. Open-ended questions were not used, but responses were grouped in line with views and orientations. All were described and emerging ones were highlighted. For example four main ideas were raised on the issue of prayer. Some people assumed everybody prayed for the project because "*the project is Holy*"; others were convinced only their church was praying; a third group of respondents said "believing [Pentecostal] churches", as opposed to traditional protestant churches, interceded for the project while the fourth group did not feel the project needs prayers. But overall, the last response came from non-believers who constituted a very small minority of interviewees. They are elites, more concerned with the language development part of the project than translation. The majority of people pray and know others pray.

Besides, since the focus was on achievements (successes/failures) in terms of goals, all questionnaires (from different groups of informants) were discussed together and only special cases where responses were blatantly diverse were raised. For instance on the factors of success

of the experiment, all informants attributed the success first of all to God and His love for the people. Yet, while pastors and the Translation committee were convinced that the availability and commitment of Start up Facilitators (SF) played a key role, the latter saw the support of CABTAL and her partners, and the collaboration of churches and communities as significant factors. The interesting observation here is that these responses confirm the contribution of all stakeholders.

## 2.4 PRESENTATION AND ANALYSIS OF DATA

### 2.4.1 Project design and preparations

#### Write up, selection and preparation of communities

The LCS project was designed in 2001, by a group of four staff from the Administration of CABTAL. Their aim at that time was to develop language projects that churches and other beneficiaries could identify with and involve in. As can be observed, it was not a one-man affair, but the endeavour of a team concerned with the future and sustainability of language projects. What is also interesting is that many trips to these areas were made, with the purpose of setting the ground and requesting input from the communities. As Michel Kenmogne stated, four communities out of five were consulted for input into the project design. His statement goes as follows:

*The following communities were contacted: Pinyin, Aghem, Tunen and Mbembe. Bakoko was never contacted because the administration never found time to travel to their location. However some elites like Pastor Frieda Moutngui were contacted and she was positive.*

*Schmidt and Ngwanou travelled to Tunen where they held meetings with church leaders and the language committee who expressed a desire to have a translation project. Kenmogne and Wanyu travelled to Aghem, Pinyin and Mbembe where they held meetings with church leaders, traditional authorities and elites concerning the project in planning.*

This statement leads one to wonder whether the failure of Bakoko was not due to the fact that local leaders did not take part in the planning process. Could one realistically think that Bakoko would be different if the people gave their input into decisions?

One of the expectations of this pilot project was that on the one hand, all of the 5 languages can serve as reference projects for CABTAL's new strategy: targeting language clusters in chain rather than single languages. On the other hand, CABTAL would like to respond to vision 2025 (increasing the number of projects that she manages and accelerating the work overall, thus meeting urgency). So, it is after observing the interest of the communities (churches, local authorities, community members), that the team was encouraged to go ahead with the project design and registration for funding.

In addition to what was mentioned earlier about the selection of communities, it should be added that whereas the Aghem people were quite aware of the need for Bible translation and would thus serve as a reference project for languages in the West Ring cluster, Pinyin (Ngemba cluster) was still undeveloped, but the New Testament had been translated into Bafut – a neighbouring language. This language would grant CABTAL the possibility of starting an adaptation project. Mbembe and Tunen had a good amount of linguistic research carried out (some materials were in place though not grounded on solid linguistics research), but the

awareness for Bible translation had to be revived. Finally, Bakoko somehow needed initial linguistic research and awareness raising for Bible translation.

In summary, these languages can be put in the following categories:

1. Reference languages of the cluster: Aghem and Mbembe – Anglophone region)
2. Adapted from a nearby-related language: Pinyin-Anglophone region, Bakoko and Tunen-Francophone region.

CABTAL believed that these 5 projects would provide the adequate spectrum of field situations needed for her research – so that the results can be broadly applied to the rest of the many undeveloped Cameroonian languages.

### Selection and preparation of facilitators

Still as part of preparations, the vision for the new strategy was shared with elites from the various areas. Before the actual implementation of the LCS (when funding was made available by donors through Wycliffe USA), SF (also referred to as pioneers) were identified and trained. These SF were expected to be people who come with a recommendation from their pastor or church leader (respected person), who are sent by them with a good understanding of what the mission is. CABTAL did not welcome job seekers. The administration even thought that as missionaries, they should be partially supported by their home churches, and aided in concrete ways by the communities who receive them.

The ideal profile was the following:

#### 1. Character

- Person of prayer and vision;
- Attested by his pastor and his church leaders as such;
- Spiritually mature and able to feed himself spiritually;
- Ready for hard work in a rural area and physically fit;
- Working well with people, is trainable, humble;
- Ready to take necessary initiatives so that his work will be successful;
- Sure of the importance of God's Word and has a burden to share it;
- Appreciates cultural differences and adjusts easily to new surroundings.

#### 2. Skills and preparation

- University graduate;
- With good communication skills (in both speaking and writing);
- Single man, 25-30;
- Not native of area to be worked in;
- Ready to serve in missionary work;
- Fluent in spoken and written English or French ;
- Free from October 2003 to September 2004.

#### 3. Preferable

- Computer skills – Word for Windows ;
- Training in communications/ journalism/ public relations/ cross-cultural issues.

The ministry opportunity was thus launched and advertised in youth ministries and churches. Recruitment was done through Campus Crusade and Inter-Varsity Christian Fellowship (GBEEC in Cameroon). Following an interview, the interviewing team, after careful scrutiny and prayer, selected three Pioneers with a burden for missions (plus Rev. Echebi who was already on training in Kenya). The ideal was to have young single non-mother tongue speakers, who would settle in the language area and devote all their time and service to these communities. Finally, three modules were applied:

1. Two married men and two single young men, one of whom got married along the way;
2. One of the SF was a mother tongue speaker and the three others were non-mother tongues speakers
3. Two stayed in the language area full-time and two others lived between the nearest big city and the area.

Michel Kenmogne justifies these choices in the following terms,

*A native speaker was chosen for Mbembe because it was more of a traditional project, Mbembe being the only Jukunoid language spoken in Cameroon. Moreover, we already knew Pastor Echebi from the various courses he had been attending for years in SIL.*

*Because adaptation from or into neighbouring languages was planned in the cluster projects, it was felt that a pioneer who is not a native speaker should come, share the vision, spark up the community and local church in order for them to come up with their own people to do the work. This was intended to create a greater ownership.*

The mother tongue speaker did church and community mobilisation for one year while others did it for two years and more. Their supervisor, Caroline Taylor, explaining why the Mbembe case was different, wrote

*“This work [vision sharing and mobilization] will actually be carried out after the return of Rev. Echebi, a Mbembe pastor now finishing a 2-year study programme at PACC [Nairobi, Kenya]. We had intended to place a Pioneer in his absence in 2002, but funding did not come until Oct. 2003, so rather than recruit and train someone who might only begin the work in March 2004, only three months before Echebi’s return, we decided to wait for his return. Meanwhile we are exchanging ideas with Echebi on e-mail. We began contact with one speaker of Mbembe in Yaounde who agreed to find funds to publish the Reading and Writing book in Mbembe once he has presented it to the Language Committee in the village. We intend to go to Mbembe in August after Echebi’s return.*

SFs were all ministry-minded believers, with a burden for the unreached people in Cameroon. Soon after their selection, they attended training courses, to learn what Bible translation projects are like and what their ministry would be. Their orientation was done in many phases and included:

- Meetings with key field workers and experienced administrative staff from SIL and CABTAL, introduction to church leaders and administrative authorities in the communities, as well as elites in big cities by the CABTAL Administration, one-on-one interactions with their supervisor, Caroline Taylor, among others;

- Exposure to church relations activities / events with CABTAL staff such as All Africa Church Conference and Bible Week;
- A weeklong visit to the Bakossi Bible Translation and Literacy Project to benefit from the experience of the project coordinator, Rev. David Ngole;
- Receiving letters of recommendation from CABTAL for public and church relations in the target communities;
- Research on the historical, religious, geographical, and cultural background of each area;
- Readings of documents on ongoing language projects, CABTAL newsletters and publications, constitution, among others;
- Orientation and training sessions on the ministry of Bible translation, strategies and reporting guiding principles, their job and that of Bible translation committees,

Topics of trainings included: Introduction to CABTAL ministry; Vision for Bible Translation; Cameroon orthographies; survey techniques, round table on church involvement, Presentation of the Start-Up Project (introduction to specific work and project goals); guidelines for Personal skills development; Biblical principles of fund-raising; Current language projects / Aspects of a language programme; Involvement of churches in the BT task; Cash sheets and reporting; Traditional music (how it ministers in relation to BT, etc); Church Relations Principles; how to involve the community in a project; language committees and NACALCO; Panel discussion of ownership/ appropriation of Bible translation by the church; round table on spiritual vitality and spiritual battle. The panellists who discussed spiritual vitality and spiritual battle responded to the following questions:

- What kind of situation was it, living in a small town (village)?
- What is the greatest challenge faced when living in spiritual isolation?
- What is the most helpful/ most important thing to my own personal walk with the Lord?

The guiding questions for the round table on church involvement were:

- What can BT in the mother tongue do for the church?
- What has worked/ not worked?

### Facilitators' Assignment

As mentioned above, the pioneers' overall assignment on the field consisted in promoting Church ownership and operation in the language community such that a full-fledged Bible translation, Literacy, and Scripture Use project is underway. Church ownership and operation should result in the language community/churches committing substantial human, financial, and material resources to the production phase of Bible translation project and maximising the use of the Mother Tongue Scriptures in the church community as the scriptures are produced and distributed.

In more ample terms, the SF would facilitate:

1. Church ownership and operation building: From its inception, a project must be operated by the local churches. For this to be effective, the pilot project must achieve the following:

- a. Assist Start-up of Inter-church Committee (ICC) (a fellowship of pastors) if not already in place;
  - b. Assist Start-up and training of Bible translation committee (TC) if not already in place or revamp if appropriate;
  - c. Educate church leaders on the need of the mother tongue scriptures for effective ministry;
  - d. Plan the Bible translation production phase with the churches leaders;
  - e. Seek the commitment of human, financial and material resources from each church and community;
  - f. Assist local churches in the identification and orientation of church-employed language Project Manager (PM). Preference will be given to recruiting pastors as Project Managers/exegetes;
2. Community involvement building
- a. Help start the language committee;
  - b. Identify the rulers, resource people, and spokesmen of the community;
  - c. Identify and mobilize development groups operating in the community (Development committee of the village, NGOs etc.).
3. Spiritual preparation: enlist local, national, and international prayer support
- a. Seek to know and write up the spiritual history of the community. Communicate precise prayer topics;
  - b. Identify the spiritual strongholds and powers of darkness that reign over the community.

4. Preparation for production phase: After the 2-year “building church ownership and operation” phase, CABTAL would like to enter into “production phase”. The Start-up Facilitator would give way to the Language Cluster Liaison (LCL). The LCL will be a field-based CABTAL technician who will give the Bible translation committee and the Project Manager ongoing access to CABTAL technical resources.

More details on their assignment can be seen in appendix 4 (Position Result Description of pioneers).

## 2.4.2 Project implementation

### Activities

After their orientation, training and introduction to the various authorities, SF started their work on the field. As shown on their PRD and confirmed by their reports and concordant information from various informants, once the Pioneers were assigned to a language, they began by doing library research based on an outline of questions from the SPAR planning model, using the ‘Background Research Questionnaire’ of SIL to find out more on the area’s history, culture, religion, language, etc. The motivation of this research was that, as their supervisor said, it would be of interest to the community and local church leaders, as well as for churches abroad who would like to learn more about the language area to pray for them or enter into partnerships with them.

Their activities also consisted in sharing a vision for BT in churches, presenting the

possibilities of BT for evangelism, discipleship and spiritual growth to church leaders; creating prayer groups or encouraging existing ones to pray for the project (providing them with prayer bulletins), sharing prayer topics to church leaders and elders, organising numerous meetings and conferences (of church leaders, elites, community members and even Fons and chiefs) in which they shared on the importance of MT Scriptures, the vision for a BT project, the need to get organised so that the project can be successful. Besides, they spent their time getting to know those working on the language already, revamping language committees. In short, they mobilised the communities and sensitised churches.

The Pioneers then encouraged the creation of Interchurch and BT Committees, and worked with these Committees on the design of a project proposal for potential partners abroad, the drafting of constitutions and overall patterns of functioning (two samples of constitutions are found in appendices 5 and 6), and even the choice of project personnel. They also trained some members of the BT committee on community mobilisation principles with the aim of seeing them take the relay in vision sharing and mobilisation and assisted in the organisation of fundraising events and the identification of potential project workers.

The Mbembe pioneer, who happened to be a pastor, was well respected by the entire community while the Aghem, Pinyin and Tunen Pioneers, who are not native speakers of those languages, were accepted as adopted members of those communities. All of them struggled with difficulties, particularly physical health problems and misunderstandings but interestingly, their responses to those was invariably that “*God has always been good to us*”. Though the Mbembe facilitator mobilised the community just for one year, the training he had received in Kenya and his influence in the community enabled him to move fast, so that Mbembe has moved to full production phase already.

In addition to techniques described above, mobilization strategies included:

- Identifying opinion leaders within the churches and community, and starting vision sharing with them, as a way of facilitating contacts with wider groups (Pinyin);
- Identifying spiritual needs and listing solutions that BT can bring, then sharing those with church leaders before introducing the real topic (Pinyin);
- Creating a support group within the community (Pinyin);
- Visiting church leaders and influential personalities and discussing individually with them (this gave more discussion time and proved successful) (Aghem, Tunen);
- Educating and appointing other individuals to do mobilization (this made them feel important, desire to know more, and favored team work) (Aghem, Mbembe);
- Organizing youth, women and interchurch leaders meetings (these three types of meetings were separate) (all four pioneers).

### Highlight of Facilitators’ term of service

SFs wrote that they found it rewarding to see the excitement and sometimes challenging to see the indifference of some church leaders. For instance, the True church of God in the Aghem land said they believed God could use the Holy Spirit to translate and interpret the message of God directly in people’s spirit and so, they did not need BT. Much of it, according to the pioneer, was from ignorance of the possibilities of Bible translation, coupled with the poor level of education and of spiritual maturity in the rural congregations. It takes a big time investment to share a vision for Bible translation. It cannot be done in one meeting, it is done over time in individual meetings with pastors and others, speaking in services, speaking to various groups within the congregations, meeting several times with each and the added dynamic of seeing pastors learn from one another. The Tunen SF worked on a standard presentation to churches,

which he found sufficient, while the other three mostly adapted their communication to their audience.

### A word on finances

Regarding finances, the pilot project was implemented a year after the initial starting date, due to shortage of funds. When it finally started in October 2003, the process was sponsored by Wycliffe USA who provided funds for administrative visits to the areas, pioneers' wages, local fundraising trainings, meetings, transportation and communication, public and church relations expenses, etc. Local churches and community members contributed in a few training sessions, publications and fundraising events. By the completion of the start up phase, local contributions were below CABTAL's expectations, though from a local standpoint, they were remarkable and laudable.

### Adjustments to initial plans

In Aghem, the SF met a few people who were already mobilising people for language development. He had to acknowledge their presence and do his assignment as a continuation of an initiative to avoid conflicts. This determined his introduction into the community. Besides, in his second year of service, many church leaders with whom he had worked were transferred. He had to restart his vision-sharing task again.

In Mbembe, some church leaders did not respond or were indifferent to the SF's message. The latter contacted their hierarchy and shared the vision of BT as a great need in Mbembe land. As a result, some of the hierarchy instructed their supervisees (pastors under their leadership) to receive the project favourably. The SF noted that this method succeeded because he was part of the clergy. In addition, it was planned that he would mobilise the community but because the people believe in teamwork rather than individual endeavours, he formed a team with which he always worked.

In Pinyin, the SF said his achievements were slow because people's activities and manners obliged him to work at their pace (e.g.: people came to meetings four hours after the set time because they were farming). In short, he applied strategies as per the situation on the field rather than following all the hierarchy's instructions.

In Tunen, because there are two areas (Ndikinimeki and Yingui), rather than creating an ICC and a TC for the whole community, each body had two committees: the main committee in Ndikinimeki and a sub-committee in Yingui. Moreover, Because of the people's mindset, the SF did not share the vision with development associations; he focussed on the church. Committees will do the mobilisation of development groups and associations.

In the initial pilot project, it was planned that pioneers would spend two years in the field sharing the vision and preparing committees so they can take full lead of the project. Yet, the Aghem and Pinyin Interchurch Committees requested that the Pioneers stay for six more months to help orient the committees and personnel. This was due to the fact that committees were not ready for the transition and this, in turn, was caused by the reality that in those places, pioneers had a hard time understanding and explaining the difference between BT and Interchurch committee, while the committees did not quickly realize the magnitude of their task. It is however worth pointing out that from committees and pioneers' testimonies, "*this adjustment was needed because through it, many more people have understood what the project is all about and are actively involved*".

## **CHAPTER III: OUTCOMES OF THE START-UP STRATEGY: ACHIEVEMENTS AND FAILURES, CHALLENGES AND DIFFICULTIES**

### **3.0 INTRODUCTION**

This chapter focuses on the various results that the strategy yielded. Put otherwise, it reviews the successes, failures or/and weaknesses, as well as the difficulties of the pilot project.

### **3.1 ACHIEVEMENTS OF THE START UP STRATEGY**

#### Visible results

Visible results include

- An Interchurch committee and a translation committee are formed in each area. (see details of BTC and ICC nomenclatures and functions in appendices 7 and 8).
- Language committees are revamped and active; this has resulted in the languages having orthographies and some literacy materials. With these, the languages were able to enter into the SIL-CABTAL yearly project planning meetings (called SPAR) which, in turn, made it possible for experienced consultants to give their advice to the projects.
- The TC and ICC in Aghem, Mbembe and Pinyin have a draft constitution each; the Tunen Committee has not produced any draft yet;
- A draft background research has been done for Aghem, Pinyin and Tunen;
- The community, especially the churches, have been mobilized and have collected funds for training courses and for some publications; they have selected project personnel whom they have sent for trainings;
- Some external funding has been obtained;
- A computer has been donated to Pinyin while lands have been offered to Mbembe and Tunen for the construction of the project centre.

The less visible results are:

- People in the various areas are aware that work is being done on their language with a view to Bible translation;
- Churches are encouraged to work together for the common goal of BT; as well as the community for literacy;
- Prayer is mobilized for BT among believers in those areas and even outside the area through prayer bulletins, etc.

#### **3.1.1 Achievements in terms of project goals and Pioneers' assignments**

Some goals and measurable indicators, to verify and evaluate the success of the start up phase of the pilot project were presented in the evaluation outline. Each of them will be discussed, pointing up what has been achieved in each area.

1. Village-based language committees are started and/or reinvigorated as appropriate: language committees already existed in these areas but were weak.
  - 1.1. Aghem: the arrival of the SF gave a boost to ALDEC, which is now very active and productive. In fact, before the SF was assigned to the area, way back in 2001, ALDEC appealed to CABTAL “for supervision of language work and support”. The arrival of the SF was therefore seen as CABTAL’s response, a reason to work harder. Members of this committee reported to the evaluator that the SF did not only share the vision with the churches, he also challenged them as the language academy, to work more effectively for the development of the language. Work had started on the language, but literacy was nearly inexistent. The long-absent President was replaced, more literacy teachers registered under ALDEC, were trained and more literacy activities were undertaken. Besides, seeing the importance of the vision sharing done by the SF, ALDEC joined and contributed in mobilising the community. Today, they are working alongside the TC and ICC, and two literacy materials have been prepared for publication.
  - 1.2. Mbembe: the Mbembe language committee, called MBELA, was revived after Rev Echebi’s return from Kenya. As a matter of fact, before the vision for mother tongue Scriptures was shared, MBELA was mostly made up of a few elites who used the committee for their political ambitions. Their view of the work was one-sided, as their main objective was to use the prestige of chairing the committee to communicate their goals. The President of MBELA testified that nothing was functional in the community until the SF came back. The SF, when he started his assignment, met with chiefs, elites and local authorities. Many Mbembe people then joined the committee, for language development and literacy. The rural council then understood the importance of the work and the role of the committee and pledged their contribution, while the President of the committee relied on the SF for mobilisation and committed to arrange for the project office. The SF, as a native of the land, joined the committee to stir the other members up. They are very active with literacy classes taking place in 10 villages.
  - 1.3. Pinyin: The language committee started some language development work in the area, but had to “approach CABTAL for assistance [because] they did not know the way forward.” In addition, most members of the committee stayed out of the local area and supervised activities from afar, which made things to progress very slowly. As a result of the pioneer’s activities, the committee was stirred up. More concretely, the committee got reorganised with a new executive. Local authorities understood the importance of language development and contributed financially to the realisation of its objectives, many more people got interested, registered in the language committee and took training courses at SIL training Centre. As one of them said, “speaking deeply to the people on the importance of a language development and BT project has really stimulated the language committee”.
  - 1.4. Tunen: The situation in the Tunen area was somewhat similar to that of Mbembe. The language committee, known as CODELATU, existed quite well, but its officials stayed out of the community and used the structure more as a tool for political objectives than a community development body. Efforts were disparate and results were not very encouraging for the community. Very few people knew about its existence or usefulness. Few publications were done, using the French alphabet, but were mostly the efforts of the Catholic Church and some individuals. Elites and members of the committee acknowledged that the committee was revamped as a result of the mobilisation and sensitisation activities of the SF. After the latter carried out sensitisation and

mobilisation activities, the committee understood its role as local language academy, and made some concrete steps like language research and the training of a few natives.

2. Inter-church committee is started and/or reinvigorated as appropriate:

An ICC was started everywhere with the arrival and activities of pioneers. Indeed, numerous meetings were called wherein SFs challenged church leaders to come together and supervise the BT project. The latter then organised themselves and formed the ICC, with an executive committee (Chair, vice chair, secretary). They know their role and carry it out the best they can (provide local supervision to the project, raise prayer, financial and other support, call meetings and give a push when needed, etc).

3. Bible translation committee is started and/or legalized.

Translation committees were started in all four communities. Members of the TC in Aghem, Mbembe and Pinyin drafted a constitution with the assistance of SFs. These constitutions, aimed at serving both the TC and ICC, are not yet officially legalised, but committees are already functioning very well. It was observed in responses to questionnaires that TCs see themselves and are known by churches as the extension of the ICC, fulltime planners and day-to-day overseers of the project. They are aware that they should install a distribution network for published materials. This had not yet happened because all published materials so far were literacy materials (whose sales were supervised by language committees). They promote church-based literacy and a few classes started in Mbembe and Pinyin. Though these were not held in church premises, they were conducted by pastors and lay people under the TC, especially in Pinyin. In Aghem and Mbembe where there are already some translated portions of Scriptures, these are being used in a few churches through readings and preaching, in choirs and women groups. The various TC have also been instrumental in passing on the information on BT to Christians in churches.

4. Bible translation Project Manager (PM) and project workers are selected and trained:

4.1. All project workers (literacy teachers, translators, project manager) so far are still prospective, as trainings are still going on. They were proposed by churches and selected by the TC and ICC, with input from CABTAL. Among other criteria, selecting committees focussed on God-fearing people with some theological and/or linguistic qualifications, literate in the mother tongue, aged, morally upright, belonging to and accepted by the churches, among others. They have been receiving both local and SIL-planned trainings on various aspects of their ministry.

4.2. In Aghem and Tunen, there was some confusion between the language committee and the translation committee as to who should select participants for trainings and project workers. This confusion resulted from two ambiguous situations: on the one hand, some people were in both committees and did not distinguish between the two; on the other hand, both committees would like to carry out literacy activities in the communities. CABTAL's understanding of this issue is that language committees are responsible for the literacy activities that they initiate and operate, as well as the literacy teachers they hire, while TCs initiate church-based literacy and literacy in the wider community in response to the demand or need of the community where the language committee is not active; TCs train and employ literacy teachers they have selected following their criteria (see the previous paragraph above). CABTAL considers this separation important in so far as language committees are open to everybody in the communities, irrespective of

their religion and beliefs, while BT project staffs come from and should identify with churches.

5. The local churches draw up strategies to raise funds to support Bible translation and literacy.
  - 5.1. Churches drew up fundraising strategies with the assistance of the TC and the SF. They generally went to their members when the need for funds arose, usually for trainings and travels. Amounts were not always enough to cover all expenses and CABTAL complemented efforts with funds received from donors. Details of what happened in each community are:
  - 5.2. Aghem: When needs were identified, the SF and the TC sent appeal letters to church leaders who orally encouraged their Christians. On a few occasions, in addition to appeal letters, members of the TC went round churches, sensitising people and explaining the purpose of the raising. Then on a day set by the church, believers brought free-will donations or made pledges. This was organised in all churches at the same time. It has also happened that instead of organising the fundraising, a church would take the amount requested from its account. The funds raised were then given to the finance committee of the TC, which managed them and gave reports with receipts during subsequent meetings.
  - 5.3. Mbembe: For local contributions, a Sunday was chosen and on the D-day, people brought offerings and special donations. These usually included cash and gifts in kind (material and foodstuff). The foodstuff was generally sold and the money generated added to the cash received. Some churches also levied. Not all the churches have been giving. No control system has been put in place to control the use of the raised funds because amounts collected were low, requested upon need, and spent immediately. According to TC members, a control system will be established later and should be justified by the big amounts that are managed.
  - 5.4. Pinyin: The Pinyin situation is similar to that of Aghem, with the only difference that for fundraising events, rather than organising the celebration in all churches at the same time, church members met in denominations on a rotating basis.
  - 5.5. Tunen: What happened in Aghem and Pinyin was also applied in the Tunen area in the sense that church members made donations and offerings. But in addition, they raised funds during ICC and TC meetings and decided that each Munen (native speaker of Tunen) would give 100 CFA (\$0.18) every year for BT. This has however not been organised yet.
  - 5.6. What is interesting: is that for BT, funds come from churches and for general literacy, funds come from everyone in the community. One of the strategies that worked, especially in Pinyin, was putting two baskets during general meetings, one for BT and one for the language committee.
6. The local churches provide a rent-free office space to Start-up Facilitator (SF): This was not successful in all communities. In the communities where it was finally successful, nothing happened until the people understood what the SF had come to do in their midst.
  - 6.1. Aghem: the TC gave the SF an office space. The rural council took care of rents and utilities whereas the language committee gave the furniture/equipment.
  - 6.2. Mbembe: the council did not provide an office space to the SF, but together with MBECUDA, offered a plot to the project for the building of a centre. The project has an office space for which it pays rents every month.

- 6.3. Pinyin: The SF was given an office space (which he also used as lodging) by the chair of the TC. When he got married, he had to find a bigger location to be able to accommodate his wife. For his new location (serving both as office and lodging) he paid rents at first but later, the landlord gave it free, as his contribution to the project.
- 6.4. Tunen: the SF did not receive a rent-free office space. His office was in the premises of a local church, which fully embraces the idea of BT, but he paid rents for it.
7. A CABTAL-hired linguist does initial work on orthography and phonological system if this has not already been done. This work will provide immediate fruit that will excite the community long before they see the results of the Bible translation team.
- 7.1. A linguist was hired only for Pinyin. In Aghem, the initial work had already been done and a native of the area was pursuing the research under the language committee while in Tunen, as documents, show, a linguist would be hired later. In Mbembe, the SF took charge of the linguistic work.
- 7.2. From converging testimonies, the alphabet charts and orthographies that were developed in Aghem, Pinyin, Mbembe and Tunen acted as a stimulator in the community as they spurred the people towards BT. With these materials, some minimal literacy activities started. Most people in the communities have a copy of those charts in their houses and proudly show them to visitors, as a sign of what is happening in their communities. Note however that though they were not natives of the areas, SF contributed in the development of the materials. Their participation was noticed in almost all aspects of the fieldwork.
8. Language Project Manager and project workers employed by Bible translation committee
- In Mbembe, the PM is employed by CABTAL. In Aghem, Pinyin and Tunen, SFs made TCs to understand that the responsibility of employing project managers and workers was theirs. But after two years, this is still in process; the TC already identified a few people who could become project managers, and selected potential project workers whom they have been sending to trainings. Some of them are student pastors and still undertaking trainings in seminaries. Two difficulties were observed: on the one hand, those potential PM may not be available by the time SF leave the areas and this may jeopardise the continuation of the project if an interim solution is not found (committees however stated discussions were ongoing for interim managers to be assigned). On the other hand, looking at the rate and pace of church contributions so far, the ICC and TC will certainly not be able to employ them and cater for their needs alone. They stated this difficulty and rely on outside financial assistance.
9. Production Phase of project is planned via SIL-CABTAL annual planning process as a condition to access CABTAL resources in a timely manner:
- A separate project write up was prepared for each of these communities in April 2005 (when it was realised they had gone far enough to move into production phase) and submitted to the funding system. Some funds were received from Wycliffe UK and have contributed to more trainings (like translation principle courses, literacy trainings, AIDS brochures workshops) and a few local activities including drafting, literacy teachers' refresher courses. This year, they have been integrated into SPAR (Strategic Planning And Review which is SIL-CABTAL planning session) .

10. Identify rulers, resource persons, spokesmen; identify and mobilise development groups operating in the community:
  - 10.1. In all communities, rulers, resources persons and spokesmen were contacted and challenged to involve in the work. Some of them, especially in Mbembe and Pinyin gave funds for trainings and facilitated SF's contacts with the language committee and elites. A list of these people was submitted to CABTAL hierarchy by each SF, with their addresses and references. Apart from the Tunen SF, other SFs sensitised development groups both in and out of the target communities. From reports and interviews, it is observed that very few of these contributed in the project and the majority said they were waiting for activities to start (production phase? Statistics? Testimonies?) before they could participate.
  - 10.2. Aghem: Development groups like NYIEMAH (Aghem Elites In Bamenda), AYA (Aghem Youth Association), ACADA (Aghem Cultural And Development Association), AWUCADA (Aghem Women's Cultural And Development Association), among others, gave furniture and iron frames for office doors, benches, computers, foodstuff, and finances.
  - 10.3. Mbembe: MBECUDA (Mbembe Cultural and Development Association) and the rural council gave a plot for the construction of an office for the BT project; groups like JEDA, MBASODA, Akwenda, MBESU, PR women, etc, gave foodstuff, finances, moral support.
  - 10.4. Pinyin: PYORD (Pinyin Youth Organisation for Rural Development) and Nkang-Petang akeh (association of Pinyin elites) gave finances, but support came mostly from individuals who provided moral support/encouragement, a computer, and finances.
  - 10.5. Tunen: only LONAGA and NDIBIAKAT (these are local names for associations of elites from the Tunen community and Ndikinimeki respectively) gave finances, but committees are still at the level of sensitisation.
10. Spiritual preparation: write up the spiritual history of the community; communicate precise prayer topics to enlist local national and international prayer support. Identify the spiritual strongholds and powers of darkness that reign over the community:
  - 10.1. The spiritual history of each community was written up as part of the background research.
  - 10.2. Regarding prayer topics and support, SF in Aghem, Mbembe, Pinyin and Tunen prepared prayer bulletins, which they shared out to church leaders, members of the TC, to their personal prayer partners and prayer warriors abroad (both natives of the area and their personal contacts). ICCs in turn encouraged their church members to pray. Prayers were said during every meeting and as well as Sunday services.
    - While the Mbembe SF sent quarterly prayer bulletins, the others prepared bulletins every month. What was striking here is that while some people assumed everybody prayed because the project was holy, others believed only their church prayed (fortunately, they were members of different denominations and putting them together shows the number of churches who actually pray). A third group said only "believing" (Pentecostal) churches prayed while the last group was sure the project did not need any prayer. Some pray weekly, others pray twice a week, others pray once every month. A few pray many times a week. But SF stopped giving prayer bulletins after some months. The Aghem SF reported that he

stopped sending bulletins as he realised “most people forgot to pray with bulletins but verbal requests were more effective”.

- Still regarding prayer support, the Pinyin case was particularly remarkable: the TC created a sub-committee in charge of prayer. The members of that sub-committee created prayer bands in the whole area; they organized and conducted prayer meetings in groups, prepared and shared out prayer bulletins, and moved from church to church to encourage the people to pray. Many have testified a real change since those prayers started.
- In Aghem, the TC appointed a prayer coordinator to take charge of the spiritual support to the project. He worked with the SF to raise prayer support from church members and Aghem elites abroad. The latter’s response was quite interesting (they regularly asked questions on the progress of the work, sent financial contributions and prayed).
- In Mbembe, a team “from four denominations whose job was only to pray for the BT work and the community” was put in place by the SF.
- In Tunen, the SF sent e-bulletins to his partners via Internet and printed copies to prayer groups. He also made sure there was a prayer session during each interchurch meeting.

10.3. These communities shared out their prayer burdens as follows (strongholds can be deduced accordingly):

Aghem:

- Pray against the social instability which affects people’s minds (farmers fighting against flock owners);
- Pray for the problem of opposition between tradition and Christianity;
- Pray against disloyalty and disrespect to hierarchy;
- Pray that the people will live the Word so that this project should work;
- Pray that God strengthen those who donate so they can give more;
- Pray for the growth and success of the project: people are spiritually loosened because they don’t understand the Word of God;
- Pray that God should provide finance, material, support;
- Pray that God should select faithful devoted people as team members, that they will not be looking at the financial part of the work; pray also for collaboration among team members;

Mbembe:

- Pray for deliverance: promiscuity and drunkenness hold most people in bondage in the area;
- Pray for unity among the Mbembe church denominations;
- Church leaders acknowledge that evangelism is still a key need, even decades after churches were planted;
- The area is predominantly animist and much of the population is “unchurched”: pray for a spiritual revival;
- Pray that God will meet the needs of translators so they concentrate on their task;

- Pray for equipment, home assistance and funders;

#### Pinyin:

- The spirit of rape and infidelity troubles people a lot in this community;
- Pray for devotedness, that God will provide devoted and capable people to carry out the Bible translation task;
- Pray that the people will still be willing to use the Scriptures after the translation
- Pray for unity in the area.

#### Tunen

- Pray that God will provide volunteer, available, devoted and capable people, that the latter will be committed and looking to Him for everything;
- Pray that the enemy will not destroy this great project, that God break cultural barriers and stop conflicts;
- That this translation bring transformation in the whole community;

#### 11. Production preparation:

Phonology and orthography have been prepared in every community. Though there were discussions on the reference dialect, especially in Pinyin and Tunen, teams were able to move ahead with the work. These communities are ready to move to the production phase.

On the whole, these four communities members and churches have been mobilised and are fully aware of the importance of developing their languages, the potential of MT Scriptures, and the value of BT for effective ministry. They have constituted committees and have trained people as translators and literacy teachers. Literacy materials have been developed and some literacy activities have started. They have understood the key role they will play in the project and have accepted to take up the challenge. CABTAL is ready to provide assistance through an experienced Liaison who advises them, assists with reporting, technical expertise, trainings, consultant services, among other things.

Summary of the logical framework analysis

(Factors taken into consideration in this framework are detailed in appendix 9).

<b>GOAL</b>	<b>AGHEM</b>	<b>MBEMBE</b>	<b>PINYIN</b>	<b>TUNEN</b>
1 Church ownership & operation	3	2	3	2
1.1 Inter-church Committee (fellowship of pastors)	4	2	4	3
1.2 Bible Translation Committee	4	3	4	2
1.2.1 Approve translation	2	2	1	1
1.2.2 Approve SPAR	2	1	1	1
1.2.3 Install distribution network	2	2	2	2
1.2.4 Promotes church-based literacy	1	2	2	1
1.2.5 Promotes SU	1	2	/	/
1.2.6 Raises funds *1	4	2	4	3
1.2.7 Communicate news	3	3	3	3
1.2.8 Provide local leadership	4	2	4	3
1.2.9 Employ project workers *2	2	2	2	2
1.2.10 Employ Project PM	3	/	3	3
1.2.11 Formed & Legalized	3	3	3	0
1.3 Church Involvement	4	4	4	3
1.3.1 Raise funds	3	2	3	3
1.3.2 Provide personnel	4	3	3	3

1.3.3 Appoint BTC members	4	3	4	4
1.3.4 New fund raising strategies & structures	4	3	4	3
2 Community involvement	3	3	3	2
2.1 help start language committee	4	4	4	4
2.3 Mobilize development groups	3	3	3	1
3 Spiritual preparation	4	3	3	3
3.1 enlist prayer support and communicate prayer requests	4	2	4	3
3.2 write up spiritual history, strongholds	4	0	4	4
4. Production preparation *3	4	4	4	4
4.1 Orthography *4	4	4	4	4
4.2 Phonology	3	3	3	3
<b>TOTAL</b>	<b>90/140</b>	<b>69/135</b>	<b>86/135</b>	<b>70/135</b>

Assessment is over 5: 0 (nothing was attempted)

1 (poor results)

2 (below expectations)

3 (average)

4 (good)

5 (excellent)

/ (not planned)

### Notes:

- \*1- Strategies and structures put in place are good; but amounts collected, though satisfactory from a local perspective, are under CABTAL's expectations.
- \*2- The TC in every community is aware it is his responsibility to employ project workers. Yet, the employment process is still in preparation and the level of fund raising is still under expectations.
- \*3- Alphabet charts were produced and sold in every community. The fact that no copy was left in stock is a sign of its acceptance.
- \*4- Drafts of orthography statements are available. The signature of linguistic consultants is an indication of the seriousness of the work done; although the evaluator did not get any approved printed copy.

It can be observed from the chart that the difference between Aghem and Pinyin is not sensitive, whereas that between Pinyin and Tunen is somehow considerable. One of the direct conclusions is that staying full-time in the target area or being married may not be fundamental if an action plan with specific activities and set goals is designed and faithfully implemented.

## 3.2 FAILURES AND CHALLENGES/DIFFICULTIES

### 3.2.1 Failures of the pilot project

Failures here refer to the goals which were set when designing the project, but which have not been achieved during the pilot phase. Among those, the following can be recorded:

#### Regarding church ownership and operation

1. No distribution network has been installed yet in any community. TCs claimed it was because the publications done so far were literacy materials, which were published under language committees. However, they are not yet preparing to open a structure for book sales.
2. Though ICCs and TCs are already functioning well without them, drafted Constitutions are not yet officially legalised. This raises concerns as only their legalisation guarantees their legal recognition on the field.
3. Project Managers (PM) were expected to be ready to take over from pioneers as soon as the latter leave but this is not likely to happen because on the one hand, the selected PM will not be available by the time SF leave the areas and this may jeopardise the continuation of the project if an interim solution is not found. On the other hand, looking at the rate and pace of church contributions so far, the ICC and TC will certainly not be able to cater for their needs alone. They stated this difficulty and rely on outside financial assistance.
4. About ICC providing local leadership to the project, note that this was successful in other areas but in Mbembe, most people identified the project with the SF who also acts now, after the start up phase, as PM. The ICC and TC are present and are aware of their contribution in the project, but the leadership of the project is not clearly understood (they don't make a clear distinction between the responsibility of the project manager and CABTAL, that of the language committee, and their own duty). As a member of the language committee, a very active language worker who participated in the development of most language-related documents (orthographic statement, alphabet chart, Reading and Writing Book, among others), as a pastor who knew the value of mother tongue Scriptures and spoke about, and as the SF who mobilised the

community, people easily saw him as leading and planning everything. Much still needs to be done for the ICC to give local leadership to the work of BT, promote and supervise it.

5. The Tunen Language Committee understood but did not totally accept the distinction between its responsibility and those of the churches in the task of translation and language development. The situation is still a bit complex in this community, as some members of this committee, to date, despite the many joint SIL-CABTAL-CODELATU-Churches meetings, still believe the whole work should be supervised by them and the churches should not be responsible for the Bible translation and church based literacy part. An agreement is being prepared to specify the contribution of each body in order to avoid unnecessary claims and allegations. Also, it is only recently, following the assistance of SIL and CABTAL as neutral organisations, that an agreement was reached on the choice of the reference dialect.
6. The Aghem and Mbembe communities, who already have translated Scriptures, should have started some Scripture Use (SU) activities.
  - 6.1. In Aghem, not only did few people know about translated Scriptures, but also these were not widely used and there were no consistent or systematic plans for their use. Indeed, some church members said they had no idea of a SU program while others were sure Scriptures were not used yet. The only churches, which attempted to integrate these in their service, were the Presbyterian Church and one Catholic chapel, which used them for readings.
  - 6.2. In Mbembe, the situation was a bit analogous in the sense that some people had no idea whether there was SU or not, others said it had not started yet, and a third group said the Scriptures were used in churches. Nonetheless many among the latter did not give the name of a denomination wherein SU activities were ongoing.

### About Community involvement

Few people in all four communities were aware the TC should contribute in approving translations (overseeing translators' work to assure communities of the quality of translations so they can confidently use those). In Aghem and Mbembe where some translations are available, some people did not know translations had started, the majority had heard about those but did not know who approved them, while others said it was the responsibility of the SF. The very few who mentioned SIL were members of the language committee and Translation Principle Course participants, who had dealt with consultants before. More communication will be needed on this.

Communities' efforts to contribute to trainings and activities were great, compared to their living conditions and other projects that CABTAL operates: they gave much in terms of foodstuff, moral and spiritual support, etc, but financial contributions were not as considerable as CABTAL would expect of them.

### Spiritual preparation

SFs were not perseverant in sharing out prayer bulletins. Organizing prayer bands, sub-committees, etc, was indeed an excellent and valuable idea, but they stopped sending bulletins after some months. Though one of them felt verbal requests were more effective while others thought the initiative would be furthered by sub-committees, this irregularity could be seen as a sign of discouragement which would in turn erase the interest of many, especially believers.

### Others

- Mbembe was different from the other Start-Ups in many respects, as highlighted throughout

the report. As a mother tongue speaker, what the SF had to do had increased because of including language development, translation and literacy. Consequently, he did not devote enough time to mobilization like the other Pioneers. As a result, most people identified the project with him. In fact, they welcomed the project cheerfully and felt part of it, but at the same time they believed the SF was the one making plans and taking decisions, approving translations, etc.

- A pioneer was never assigned to Bakoko because the community never saw the need of having one who is not a Westerner.
- Tunen is an area where there are many pastors, intellectuals, and believers; yet it is remarkable that the results seem poor in comparison to other areas: very many meetings were held wherein statements and commitments were strong, but financial contributions were very little, the constitutions of the TC and ICC are still to be drafted. Since the SF left the area (last September 2005), no planning or follow-up meetings have been held. Can this be seen as a sign of the Francophone area's spiritual peculiarity?

### 3.2.2 Difficulties relating to the execution of the project

Difficulties here consist of the challenges and obstacles that came up during the carrying out of the project, but which were not anticipated or for which no provision was made.

#### The design of project and preparatory period

- A logical framework was not used in the design of the project. This made the evaluation a bit more difficult than should be.
- The training that Pioneers received prior to their assignment did not cover all domains. For example in most places, pioneers had a hard time understanding the difference between committees' responsibilities, among other things, and this impacted their work at many levels.

#### Pioneers

The marital status and location (staying out of the language area) of SF had financial implications on the project, though their impact on overall results was not apparent.

#### Activities and people

- The project was planned for two years. But some major elements were missing: a deadline was not set for each goal; an evaluation schedule, which would facilitate a regular follow-up, assessment and adjustment of activities or goals, was not planned. Working without these made SF to carry on their task without evaluating their achievements. For instance, it is towards the end of the second year that committees were really formed and drafted their constitutions.
- One of the greatest challenges as reported by pioneers, was to get pastors and leaders from different churches to work together; this took time, effort and prayer, whereas the start-up strategy CABTAL is developing depends on their doing so.

#### Other difficulties

- Each facilitator was given a bicycle for his transportation. This was a good attempt to facilitate his movements in the area but did not prove very useful because of the rocky nature

of roads, the hilly landscape, the distance between villages within the language area, and the “remoteness” of many of those villages.

- In Aghem, the fact that the ICC and TC held their meetings in the language committee’s office created some confusion in the minds of the people, who did not make a difference between the language committee and the translation-supervising bodies. This happened because many members of the TC are also members of the language committee and, as reported by some people, had a negative impact on the Christian community. The confusion was finally solved through explanations, but it took some time. It is believed this could be avoided by applying what happened in Pinyin. In fact, the Pinyin ICC and TC held their meetings in churches, on a rotating basis. This enabled the community to see the project as a Christian ministry, and understand its distinctiveness.
- Other observations have surely been made by the readership in the course of the reading.

As far as the parallel between these four communities is concerned, following the results got so far, it was noticeable that some results were similar while other areas of the work were contrasting. Yet no strong evidence has emerged to identify the parameters that caused the differences or substantiate whether the Anglophone vs. francophone factor, the singleness or married status of the SF, the location of the SF (staying fulltime within the community or between the nearest big city and the area), etc, was the leading feature. The only visible dissimilarity was between the native SF as opposed to the non-native one. As findings show, the native SF did more than mobilization as he was very much involved in language and literacy material development, was active in the language committee, among other things, but as a result, some aspects of his facilitator assignment (raising prayer support, carrying out the background research on his language group, making the TC and ICC to understand and take up their leading role, etc) were neglected.

From the above, it clearly appears that though the Start up phase did not yield a 100% success of set goals, for a first attempt, much was achieved; it is also visible that all stakeholders played an important role. Information on the useful ideas to engage the communities and churches in BTR, to have a church-owned and operated project can be deduced from the evaluation, depending on the purpose of the reading.

## **CHAPTER IV:                   IMPLICATIONS / PROSPECTS AND GENERAL CONCLUSION**

### **4.0 INTRODUCTION**

This chapter summarises the lessons that can be learnt from this evaluation.

### **4.1 IMPLICATIONS/ RECOMMENDATIONS**

The summary of observations and findings presented in the third chapter gives extensive facts to enable every readership get answers to the research/guiding questions that were asked in the introduction. Ideas of what to change, which factors to henceforth consider, which module may be more effective are included in implications and recommendations below.

From all the findings emerging from documents, field observations and interviews, it appears that starting a language project with the mobilisation and vision-sharing phase yields great results in terms of community involvement in, identification with, and ownership of the project. This is to say this strategy will certainly be the way to go, if Bible translation agencies want churches and communities to identify with BT and accept the end product. The pilot project implemented in the Aghem, Mbembe, Pinyin and Tunen areas has been successful in the sense that it has enabled CABTAL to gather a good number of useful information. Communities are ready to take full part in the production phase; they are satisfied that CABTAL sought their contribution right from the inception of the project and considered them serious stakeholders. Project team members can be sure to have local, national and international spiritual support, which is central in this type of ministry.

The success of this strategy means for the future that CABTAL ought not to go back to the old model of outside funding providing for everything and deciding on all aspects of projects alone.

Following the overall evaluation and the difficulties listed, the following recommendations can be made:

- The principles, strategies and techniques applied by pioneers could be confidently used by others to assist their own language groups. These were appreciated by pioneers themselves, their supervisor (in her reports), and the communities.
- The Bakoko case is an evidence of the need to plan the project with the local community.
- Two years could be enough for the start up phase of a BT project if goals were clearly explained and deadlines for each goal were clearly specified. Put otherwise, it will henceforth be preferable to have deadlines, a regular follow up and evaluation of the work of pioneers to make sure they understand their assignment well enough and ahead of time.
- Future projects of this nature should be designed following a framework, to facilitate its execution and evaluation.
- Non-mother tongue pioneers would be preferable, as they would not have the challenge of being biased in their priorities/decisions or identifying with a clan or a section of the area. An elite in one of the communities testified that the strategy of sending a Pioneer who doesn't speak Pinyin to his language area is an excellent strategy although he was first surprised by it.
- CABTAL should make sure Start-up facilitators she sends on the field are people with an

“interdenominational mind”, ready to foster the ministry and its vision with faithfulness, to accept all believers, work with all denominations, and not promote their personal ideology/beliefs.

- For Pioneers/SF to be fully effective in their ministry, they should henceforth “spend much time in an ongoing project experiencing practical things in addition to staying in the office to receive long theories”. Put otherwise, more emphasis should be laid on practical orientation on the field (development of church and public relations, as well as communication skills, strong spiritual preparation, etc). This training should however be complemented as pioneers state their difficulties and challenges in their reports.
- It will be necessary to hold regular meetings with the BT committees to help them understand the magnitude of their task.
- It will be of paramount importance, for the success of the strategy, to specify the role of each committee, especially the distinction between the language committee and local BT committees right from the start of the project, to avoid leadership claims and unnecessary competition.
- Though it is not as easy as it sounds, involving as many local churches as possible is central to the success of the task, especially as CABTAL wishes to avoid that the project be identified with a specific denomination. It was found in some villages of Aghem and Tunen that a few believers would like to pray but not work together with people from other denominations. However, churches can actually work together: they will, if they are shown the benefits of it, and challenged to.
- It will certainly be useful that the Pioneer be equipped to orient and assist TCs in establishing distribution networks for Christian literature produced.
- It will be preferable to present CABTAL as bringing advice and guidance, not as the one who shows the way. This will enable local committees to take their responsibility for example by making enough preparation for the transition into the future, after the pioneer leaves the area.
- CABTAL should not do the work the communities ought to be doing. If the latter are not aware they should do it or are not ready, CABTAL should find ways to work but wait for them to do what they ought to do. It has been observed that when communities are not ready to do something and alternatives are found, they just take them for granted and don’t act as expected of them. For example, to help them make progress, it was agreed to extend the service of SFs for six more months, but towards the end of those six months, they still wished to have them in the communities for some aspects of the work.
- Prayer support (sharing prayer topics with the native Christian community) is key to the success of such an initiative and should therefore be as consistent as other activities. In other words, all aspects of vision sharing should be given due value and emphasized accordingly.
- It could prove meaningful to encourage communities to show their interest through more literacy and SU activities. In this case, it would be the responsibility of the ICC to see to it that activities are organized in their churches.
- It will not be realistic to expect substantial financial contributions from the communities, given the level of local support raised. Nevertheless, the commitment, spiritual and moral support, as well as the active involvement and the desire to see the project completed are indications of its acceptance by the communities, which, in the overall spiritual and social situation of Cameroon, is very positive.

- To help communities understand the spiritual impact and importance of BT as well as its distinction with general language development and literacy, it will be necessary to have ICC and TC hold their meetings in churches or neutral places. It will also be necessary to have separate offices, though all these should aim as serving the whole community and drawing everybody closer to God.
- For remote areas wherein villages and clans are distanced from each other, it will be necessary, if possible, to provide Facilitators with a reliable and reasonable means of transport which is adapted to the relief.
- A good lesson from the experiment: Believe God for changes, for His faithfulness in transitions; be willing to change in accordance with His will. Expect great things of Him.

### 3.2 GENERAL CONCLUSION

It was a big challenge to try such a new strategy, which somehow revolutionise the way language projects have been run to date, but it was worth trying, because this new tendency has more advantages than inconveniences.

Four main observations emerged from the evaluation:

- Young men with a vision for unreached people and a heart for ministry will be more effective in their task than anybody without a vision, however well trained and equipped, paid or motivated he/she is.
- Trainings and orientation before assignment to the area are fundamental for the success in such a service.
- Making provision for adaptations to local realities and adjustments of plans is crucial.
- It is very unusual to see “imported ideas” easily accepted in any community. People’s first reaction is generally rejection, unless they notice they can quickly get some material benefit/advantage from those. Besides, people’s adherence to a vision is generally done in steps; it grows as they understand the significance of the initiative and see concrete actions; and this, as stated before, obviously takes time.

These lead us to conclude that regarding long-term projects in general, taking two years or more only to realise a project is not attractive to a community and the latter is not ready to buy it is far better than investing time, energy, funds, etc, for many years, before observing the community had never understood what it was all about and is therefore not interested in the result. The fact that the four communities consider the BT project as theirs, though they cannot sponsor all activities, is enough indication that they will support it.

## REFERENCE DOCUMENTS

### For design

Wholey, J.S. et al, Eds. (1994) *Handbook of practical program evaluation*, Jossey-Bass

Publishers, San Francisco, USA. A joint publication in the Jossey-Bass Nonprofit and public management series and the Jossey-Bass Social and behavioral sciences series, James L. Perry, consulting editor.

### For data:

- Background research by Pioneers;
- Constitutions – drafts for Aghem and Pinyin;
- Correspondence and miscellaneous reports;
- Donor reports, 2003-2005;
- Funding project write-ups by Carry Taylor for Mbembe (2005a), Aghem (2005b), Pinyin (2005c), Tunen 2005 (2005d);
- Further information from Pioneers;
- LCS project write-up;
- Minutes of ICC committee (Aghem only);
- Outline of the LCS Evaluation
- Pioneer monthly reports to supervisor;
- Prayer bulletins of Pioneers;
- Questionnaires and responses to interviews.

# **APPENDICES**

## **APPENDIX 1: QUESTIONNAIRE FOR PIONEERS**

1. To whom/what would you owe your success in the area?
2. What have you achieved (in terms of your job description and the expectations CABTAL had of you)?
3. Which strategies did you use to mobilize people?
4. Did you design any new strategy because of people's reactions, to respond to a specific need or correct something?
5. What was the most successful area of your work and why?
6. What adjustment did you need to make to original plans and why?
7. What detail would you add, what other training would you propose for someone else wanting to be a pioneer in a new community?
8. How did you organize prayer for the project; what was successful and what was not?
9. What other comments to you have to make?

## APPENDIX II

### QUESTIONNAIRE for CABTAL Administrative staff (Director/ DLS/SDSP)

1. Who worked on the design for the project and how was it done?
2. On which basis did you select the communities in which the pilot project has been implemented?
3. Were these communities consulted about the project design? If yes, how/ if not, why?
4. Why did you choose different modules for different communities (a native speaker in Mbembe, “strangers” in others, some staying in the area and others not)?
5. How were pioneers chosen and prepared?
6. What is the Bible translation committee supposed to do?/ who oversees the day to day business of BT work?
7. How are representatives to the interchurch committee chosen and what is their role?
8. How are funds raised for Bible translation in these languages? Who manages the funds? How are they held accountable?
9. In what ways did the work go as you expected?
10. In what ways did the work go differently than you expected? Why?
11. What would you have done differently had it been possible?
12. What did you hear from the community about the staff (work and character)?
13. This is called a ‘Pilot Project’. How do you intend to use this strategy in future?
14. Any other information or comment?

## 15. APPENDIX III

### QUESTIONNAIRE For pastors/ church leader

1. What is being done to have the Bible available in your language? Who is doing it?
2. What cross-denominational organizations exist in your community? What is the inter-church committee (replace with actual name) and what is it doing?
3. What is the Bible translation committee supposed to do?/ who oversees the day to day business of BT work?
4. Who has approved the Scripture translations done so far? Who is using them? (Aghem, Mbembe)
5. Who is making plans for and decisions about Bible translation in your language?
6. What material is available in your language? Who is responsible for selling it?
7. Who is involved in teaching the reading and writing of the mother tongue? If you wanted to learn to read and write your language, where would you go and who would you speak to?
8. Who attends Bible translation courses for this language? Who decided that they should attend? Who pays for their training? How and where are mother tongue Scriptures used?
9. Who pays for your people (from this church / community) to go to training courses? How are the funds raised?
10. What is going on to promote Bible Translation in this language? How did you find this out?
11. Who is going to work on translating the Bible into your language? How was s/he (they) chosen? Who pays for the Bible translation work? What should be accomplished in the next year? How was it decided to work on Bible translation in the first place?
  - Who are the people being proposed as Bible translators?
  - What names have been proposed for the project manager? Who made this/these proposal(s)? Why were these people chosen?
12. What is your church doing to promote Bible translation in this language?
13. Who are the spokesmen for the churches? How do they give their input into decisions?

14. Who is giving to support Bible translation in this language?
15. Who from your denomination is working (or will work) in Bible translation in your language? How much of their time will they work on it? Who pays their salary? What other responsibilities will they have while they work on the Bible translation?
16. How are representatives to the interchurch committee chosen?
17. How are funds raised for Bible translation in this language? Who manages the funds? How are they held accountable?
18. Who in this community ought to work on Bible translation? What should they do?
19. Who is working on writing this language? Who teaches people to read and write the local language?
20. What development groups are supporting mother tongue language work in this languages? What are they doing to support the mother tongue work?
21. What prayer requests do you have for Bible translation in this language? Who do you know who is praying for Bible translation in this language? How often do people you know pray for Bible translation?
22. Who has received prayer bulletins concerning Bible translation in this language? How often were these sent? Who was orally encouraged to pray?

## APPENDIX IV

### PIONEER'S POSITION RESULTS DESCRIPTION

**Overall goal:** the Pioneer promotes Church ownership and operation in the language community such that a full-fledged Bible translation, Literacy, and Scripture Use project is underway. Church ownership and operation should result in the language community/churches committing substantial human, financial, and material resources to the production phase of Bible translation project and to maximize the use of the Mother Tongue Scriptures in the church community as the scriptures are produced and distributed.

**Position Goal:** to promote church ownership of the Bible translation vision and task in the language community.

**Reports to:** CABTAL Sub Director for Start-Up Projects

Responsibilities:

#### 1. Prayer

- Spiritual research will be done to know and write up the spiritual history of the community.
- Precise prayer topics will be written and communicated to enlist local, national, and international prayer support.
- Prayer is focused to identify spiritual strongholds and powers of darkness that reign over the community.
- Prayer is organised for the language group.

#### 2. Communication of the vision

The PIONEER will pray, plan and coordinate the communication of a vision for Bible translation in the churches of the area.

- Meetings are arranged with church leaders and dates are communicated.
- Assistance is provided to educate church leaders as to the value and role of MT Scriptures in their own ministry.
- Assistance is given in planning the production phase
- Contacts are made with influential rulers, resource people, and spokesmen of the community.

#### 3. Language development assistance

He will assist language community in developing their language with their own leadership, seeking outside technical or financial assistance as available.

- The entering into or continuing in SPAR planning is facilitated.
- Communication with NACALCO is facilitated.
- Development groups operating in the community are identified and mobilized (Development Association, NGOs etc.).
- Communication with consultants at CABTAL and SIL is facilitated.

#### 4. Bible Translation Committee Assistance: His goal is to

- Assist in establishing an Inter-Church Committee.
- Assist in establishing a Bible Translation Committee.

- Assist the Bible Translation Committee to write their constitution, internal rules and regulations.
- Give assistance when decisions are made by the community on the functioning of the project, and as to how it will continue once the PIONEER finishes his mission.
- Assist the churches in getting training for selected workers.
- Assist the BTC in reporting to their churches.
- Obtains and provides advice and information for the writing of a project funding proposal by the churches through if appropriate.

#### 5. Reporting

- Project activities are reported to CABTAL, church leaders and SPAR coordinator
- All financial information is kept track of and reported to supervisor.
- Quarterly reports are sent to CABTAL for the sponsors of the Project

#### **Some CONDITIONS for evaluation of the Pioneer's work**

- A language committee is organized if none exists
- An inter-church and a Bible Translation Committee are organized and functioning

## APPENDIX V

### CONSTITUTION OF THE AGHEM BIBLE TRANSLATION COMMITTEE. (ABTRAC)

#### **Preamble.**

Considering the Goals and Objectives of ABTRAC, Which are stated as follows:

1. We value dependence on God, which must be reflected in a growing life of prayer.
2. We value the Christian faith based on God's word, the Holy Bible, which must be reflected in every respect of our lives.
3. We value the availability and use of the Holy Bible in the mother tongue for the purpose of transforming lives and the Aghem community.
4. We value Christian service in the church and the Aghem community.
5. We value partnership with organizations pursuing similar objectives.
6. We value holiness in our lives and excellence in our ministry.

Mindful of the fact that the unfolding of God's word gives light (Psalm 119:130);

Considering the urgency of the fulfillment of the great commission (Matt 28: 18-20);

We, members of the Aghem Bible Translation Committee, hereby set forth the following constitution.

#### **PART 1: NAME, BASE AND DURATION.**

Article1: An association called Aghem Bible translation committee (ABTRAC) is created in Cameroon

Article2: It is based in Aghem, Wum central sub division, Menchum division, N.W PROVINCE.

Article3: Its duration is unlimited.

#### **PART 2: NATURE, GOALS AND OBJECTIVES.**

Article4: ABTRAC is a Christian, inter-ecclesiastic, apolitical scientific and non-profit association

Article5: The goal of ABTRAC is to work with and empower the Aghem community and the church.

1. To translate the Bible into the Aghem language;
2. To promote church based literacy in Aghem.
3. To promote the reading and use of the Holy Scriptures in the Aghem Language.

Article 6: The Objectives of ABTRAC are:

1. To work in collaboration and partnership with the Churches in Aghem to offer the word of God to the Aghem people, in the language that they understand the best, their mother tongue so that their lives may be spiritually transformed.
2. To work with the church to fulfil the great commission through Bible translation, church based literacy, and promoting the use of the Holy scriptures in the mother tongue;
3. To promote the spiritual, economic, social and cultural development of the Aghem people, by means of books and other literature in the Aghem language.

#### **PART 3: MEMBERSHIP.**

Article 7: The following can be members of ABTRAC,

1. Any Aghem speaking Christian recommended by the local church.

2. Any Christian individual desirous of backing up and contributing to the achievement of the objectives of ABTRAC.

#### **PART 4: ORGANIZATION AND ADMINISTRATION.**

Article 8: ABTRAC is made up of:

1. The general assembly.
2. Bible Translate project manager.
3. The translate team.
4. Reviewers
5. Sub committee in charge of church based literacy.

#### **SECTION 1: THE GENERAL ASSEMBLY.**

Article 9: The general assembly shall be the governing body of ABTRAC.

Article 10: The General assembly shall be comprised of all categories of members provided for in Article 7 above.

Article 11. The officers of the General Assembly shall be comprised:

1. A chairman.
2. A Vice chairman.
3. A Secretary.
4. A Vice Secretary.\*
5. A Treasurer.
6. 3 Spiritual Advisers. \*(use caps or don't, just be consistent for both words)
7. 2 church relation officers from each of the denomination represented on the general Assembly (general body)

Article 12. The General Assembly shall elect its officers by and by a simple majority of the members present. Their term of office shall last for one (two?) year, renewable once.

Article 13.

1. The General Assembly shall meet in ordinary sessions once every month and shall be convene by the chairman.
2. It may meet in extraordinary sessions in case of an emergency identified by the 2/3 (two-third) of the members.

#### **POWERS AND DUTIES OF THE GENERAL ASSEMBLY.**

Article 14. The general Assembly shall have the following powers: -

1. The election of offices proposed by the entire body.
2. Define and revising the long-term objectives of ABTRAC.
3. Examining the Bible Translation project managers reports
4. Amending the constitution
5. Dissolving the Association.

#### **SECTION 2: THE BIBLE TRANSLATION PROJECT MANAGERS (BTPM)**

Article 15. The BTM shall be selected by the General Assembly of ABTRAC and shall be approved by the CAMEROON ASSOCIATION OF FOR BIBLE TRANSLATION AND LITERACY (CABTAL)

Article 16. The BTM shall have following responsibilities: -

1. Oversees the activities of the Bible translation project
2. Shall report regularly to ABTRAC, Church leaders, CABTAL and SIL.
3. Provide quarterly report on the project.

Article 17. The qualifications of the BTM are as follows:

1. Impeccable Christian character and approval by the Christian community.
2. Management ability and or experience.
3. Computer skills and the ability to write precise reports.
4. Good interpersonal and public speaking skills.
5. Good knowledge of Cameroon writing systems and the ability to read Cameroon orthographies.
6. Good experience as a pastor.

### SECTION 3: THE TRANSLATION TEAM.

Article 18. This shall be a group of 4-6 persons chosen by ABTRAC upon the approval of the local Church.

Article 19. The translation team shall have the following responsibilities.

1. Produce first translation drafts for testing.
2. Test translation drafts with reviewers and some members of the community.
3. Draft prayer topics to the committee for onward transmission to the churches.
4. Report translation difficulties and other needs to the project manager

Article 20. The members of the translation team shall be expected to have the following qualification.

1. Impeccable Christian characters and approved by the Christian community.
2. Good knowledge of Cameroon writing systems and the ability to read and write Aghem.
3. As been trained on translation principles.
4. Good interpersonal and public speaking skills.

### SECTION 4: REVIEWERS.

Article 21: This shall be a group of 20-30 Aghem speakers.

Article 22: The reviewers shall have the following responsibilities.

- 1 Act as first medium for testing all translation drafts.
- 2 Propose key terms to translators

Article 23: The reviewers shall have the following qualifications

- 1 Have a good understanding of the Aghem language.
- 2 Have an understanding of key Bilingual terms in Aghem

**SECTION 5: SUB COMMITTEE IN CHARGE OF CHURCH BASED LITERACY**

Article 24: This committee shall be in charge of promoting literacy in church groups.

Article 25: members of this committee shall be expected to have the following qualification: -

- 1 Good knowledge of reading writing Aghem.
- 2 Good interpersonal and public speaking skills
- 3 Impeccable Christian characters and approved by the Christian community.

**PART V: FINANCING**

Article 26: The resources of ABSTRACT shall come from:

- 1 Contributions from members;
- 2 Contributions from churches;
- 3 Proceeds from publications;
- 4 Various contributions
- 5 All other legal sources

**PART VI: FINAL PROVISIONS**

**SECTION 1: MODIFICATION OF THE CONSTITUTION**

Article 27: This constitution may be amended only by vote of the General Assembly; in this case a Two-thirds (2/3) majority is necessary.

Article 28: any constitutional modification must be propose to the acting executives, 3 months before the general assembly meets to deliberate.

**SECTION 2: DISSOLUTION**

Article 29 I n case of dissolution ABTRAC property shall be given to any association having similar goals

**SECTION 3: FINAL PROVISIONS**

Article 30: Application modalities of the present constitution are defined by the internal Regulations.

Proposal of June, 2005

Adopted by \_\_\_\_\_ on the \_\_\_\_\_

**APPENDIX VI**  
**CONSTITUTION OF THE PINYIN INTERCHURCH AND**  
**BIBLE TRANSLATION COMMITTEE. (PIBTTC)**

**Preamble:**

Mindful of the constitution creating PBTC, mindful of the goals and objectives, and the core values we adhere to, which are as follows:

1. We value dependence on God reflected in a growing life of prayer.
2. We value the Christian faith based on God's word the Holy Bible, expected to be reflected in every aspect of our lives.
3. We value the availability and use of the Holy Scriptures in Pinyin language for the purpose of transforming lives and the Pinyin society.
4. We value Christian service in the church and the Pinyin community.
5. We value partnership with organizations pursuing the objectives of mother tongue scriptures.
6. We value holiness in our lives and excellence in our ministry for God.

Mindful of the fact that the word of God brings light and considering the urgency of the fulfillment of the great commission (Matt 28:18-20)

We members of the Pinyin interchurch Bible translation committee hereby set forth the following constitution.

**Part I: Name, headquarters and duration.**

1. The name of this organization shall be the Pinyin interchurch Bible translation committee (PIBTC).
2. The headquarters of PIBTC is Pinyin, Santa Sub division, Mezam division. It may be changed by a decision of 2/3 of the members present at the general assembly convened for that purpose.
3. PIBTC shall have an unlimited duration. It shall be governed by law number, 90/53 of 19 December 1990 on the freedom of associations in Cameroon. It shall abide by the principles guiding partner organizations such as SIL and CABTAL.

**Part II: Goals and objectives.**

1. PIBTC is a Christian, inter-ecclesiastic, apolitical, scientific and non-profit association.
2. The ultimate goal of this association is to see the Holy spirit acting more profoundly in the culture and life of the Pinyin people. It is necessary to have the Bible in Pinyin language so that Immanuel will become a reality in Pinyin (Math. 1:23)
3. The translation of the New and Old Testaments. We envisage first of all the translation of some books of the O.T. but after an effective use of the New Testament, we will envisage the
  - (i) translation of the whole O.T.
  - (ii) Songbooks in Pinyin
  - (iii) Preparation of Pinyin Bible study guide.
  - (iv) The use of the Pinyin Bible in Churches and homes.

**Part III: Partners in the project:**

**3. The role of local churches and Christians:**

The local churches and Christians will be in charge of the project, thus the project belongs to them. They will use the translated Bible for the evangelization of the Pinyin people, for the church's ministry and for the spiritual edification of the Pinyin Christians. We have the need and desire for local church leaders who do not do translation themselves to take charge of the organizational work. (See interchurch and Bible translation committees). The local Christians have to form prayer groups to pray for the project.

### **3. The role of the Cameroon Association for Bible translation and Literacy (CABTAL).**

CABTAL is an arm of the church whose mission is to give translated scriptures to every Cameroonian in his or her mother Tongue or their heart language. CABTAL does not take charge of translation completely but helps the project with one or two technicians. The technician is not responsible for the day to day running of the project. i.e. Is not responsible for team members who are working under local churches, laymen and volunteers.

CABTAL will work for part of the financial resources necessary for the smooth functioning of the project and share prayer topics. The rest of the resources will come from the community and churches.

### **3. The role of SIL:**

**SIL will assign** its consultants (translation and linguistic) to guide the team who will check completed drafts. The consultant is responsible for other translation projects and so will not reside in the area. He will visit and work with the translation team from time to time.

### **3. The role of the Cameroon Bible Society:**

As a partner, its role will be to take charge of the editing and publishing of the Pinyin Bible. In this case its consultant will be involved in the project.

## **Part IV: Organization (structure) and administration**

The project will be structured as follows:

- The interchurch committee.
- Bible translation planning committee.
- The translation team.
- Literacy team.

### **1. The interchurch committee**

#### **a. Composition:**

This is made up of heads of the various church denominations (or their representatives) in the area.

#### **b. Functions (Responsibilities)**

- Adopt or revise project plan.
- Appoints members of the translation planning committee.
- Approves members of the translation team.
- Make decisions concerning the choice of publisher and publication format
- Delegate's power to the translation planning committee.
- Manage project funds and report to CABTAL.

### **2. Bible translation planning committee**

#### **a. Composition:**

- At least 5 to 7 official delegates of each church proposed by the interchurch committee and elected.

- At least 5 to 7 laymen from the churches or people found in the community who maybe useful to the project.
- A project coordinator found by the community (Churches) and approved by CABTAL.

**b. Responsibilities (Functions).**

- Help select and appoint project workers especially translators to be approved by the interchurch committee.
- Inform churches and community about the project.
- Pray and encourage people to pray for project and project workers.
- Responsible for raising funds for the project. The local churches should aim at supporting the project financially to the full extent of their ability to support translation, literacy, training and other needs.
- Encourage the distribution and use of the translated scriptures, both during the time when the translation is being tested, and when the final printed copies are ready.
- To be responsible and involved as much as possible in revision of the translated text.
- Organize occasional seminars of one to two days for church workers and lay leaders in the area. During such seminars, translators are expected to test the newly translated portions of the scriptures. The seminars should rotate from one region to another so that each region will organize a seminar only once in several months.
- Each translator is expected to spend two days per month testing translation during such seminars.
- Report to interchurch on a regular basis.

**3. The translation team:**

**a. Composition.**

- A project coordinator. (Full time)
- Five translators. (Some part time).
- About 15 to 20 reviewers (volunteers).
- Three testers (volunteers).
- 1 typist (secretary).
- 1 translation consultant (member of SIL or CABTAL).

**b. Functions (Responsibilities) of the translation team.**

- To prepare first translation draft.
- To revise the translated text.
- To test the understanding of the translated text with the native speakers.
- Type and prepare text for publication.

**4. Literacy committee:**

**a. Composition.**

- A coordinator.
- A secretary or typist.
- Writers (volunteers)
- Artist (volunteers)
- Literacy supervisor (of teachers-part time).
- Literacy teachers (volunteers and part time).

- A Literacy consultant (member of SIL or CABTAL)
- b. Functions (Responsibilities).**
  - Organization of literacy classes both for those who already know how to read and write in one language and those who do not know any.
  - Preparation of other didactic manuals.
  - Training of observers especially primary school teachers (volunteers)
  - Publication of pinyin literature in the religious field.

#### **PART V: FINANCE**

The interchurch committee through the project coordinator will manage project funds when one is found. In the absence of one, the interchurch committee (Through its chairperson) will authorize all financial transactions.

#### **PARTVI: PROJECT DURATION FOR THE NEW TESTAMENT (APPROXIMATE)**

This project of Bible translation into Pinyin will begin by the grace of God in 2006. Counting on Christ's help and the collaboration of all concerned. The translation of the New Testament will be completed by the year 2015.

**APPENDIX VII**  
**THE ROLE OF THE INTERCHURCH COMMITTEE**

**The Inter-Church Committee**

The Interchurch committee is the ultimate local sponsor of the project at the local level. It consists of the leaders of the denominations in the language area. Its responsibility is to supervise the formation and operation of the translation committee, encourage prayer for and promote BT, Literacy and Scripture Use.

*The Inter-Church Committee should:*

1. Promote the project in their congregations and mobilize prayer, personnel and financial support;
2. Get appropriate training for its membership concerning the Bible translation task;
3. Propose their candidates to the Translation Committee and provide them with the means to attend the initial training courses;
4. Encourage and pray for project workers;
5. Use translated Scriptures (catechisms/ Sunday Schools, Bible study groups, family devotions, radio programmes etc.)
6. Communicate project news to the Church for example by distributing a prayer bulletin to all the churches, holding yearly Translation Day services, etc.;
7. Manage local funding for the translation project and its equipment, and contribute financially towards literacy materials, Scripture portion publications, teacher training or other needs;
8. etc

## **APPENDIX VIII**

### **BIBLE TRANSLATION COMMITTEE (BTC)**

The BTC is an administrative and technical organ. It is put into place by the Interchurch Committee so that all local denominations can collaborate in the day-to-day running of the project. In fact, churches appoint BTC members as representatives of their respective churches

Also, the BTC should be the local legalized sponsor of the project. Its major role is to plan and evaluate the project with the various partners involved partners like CABTAL, SIL, and Cameroon Bible Society, to approve personnel for the translation team, to appoint reviewers to the Review Committee and to oversee the translation work. In other words, the role of the Translation committee is to speak for the translation project in the local churches, seek local funds, identify, propose and employ project workers, and oversee the day to day activities of the project at the local level.

Better still, the functions of the BTC are as follows:

- Selects the Bible Translation Project Manager (PM)
- Selects the Bible Translation Project workers
- Communicates project news to the Church directly or through the Interchurch Committee
- Encourages and prays for project workers
- Raises funds for the project
- Manages local project finances and equipment
- Encourages Scripture Use and publication of local language documents
- Install distribution network for publications
- Promotes church-based literacy programs
- Approves translation project plan (SPAR)
- Approves translation before publication
- Is a member of FECOTRAB

**APPENDIX IX**  
**LOGICAL FRAMEWORK ANALYSIS**

<b>Goal</b>	<b>Measurable Indicator</b>	<b>Means of Verification</b>	<b>Key Assumptions</b>	<b>Comments</b>
1 Church ownership & operation	BTC, sponsorship		This will result in commitment of substantial resources to Bible translation and eventually maximize scripture use	
1.1 Inter-church Committee (fellowship of pastors)	Creation, & meeting of ICC and their establishment of BTC. Effective activities.	Minutes, Constitution & interviews	Church leaders are able to join together and manage BT work.	Church leaders are surprised by the blessing it is to fellowship together.
1.2 Bible Translation Committee	Put in place by ICC & sponsor project.	Constitution		
1.2.1 Approve translation		Minutes; interview.		
1.2.2 Approve SPAR	Work on project funding write-up	Project funding write-up		
1.2.3 Install distribution network	Structure for book sales	Interview, sales records		
1.2.4 Promotes church-based literacy	Personnel & classes	Interview, class records		
1.2.5 Promotes SU	Personnel & training events, SU activities	Reports, interview		NOTE: only Aghem & Mbembe have Scripture at present.
1.2.6 Raises funds	Funding of training courses, publications & cost of meetings	Reports, interview	Assumes some funds can be raised within community.	Some areas have more than others.
1.2.7 Communicate news	Awareness of project inside community and at national & international level	Bulletins, report & interviews		
1.2.8 Provide overall leadership	Decisions on personnel, financial sponsorship, initiative taken with sponsors or partners	Correspondence with sponsors & community. Interviews	Capable and willing leadership can be found.	
1.2.9 Employ project workers	Pay personnel	Pay slips		
1.2.10 Employ Project Manager	Names proposed & decision taken	Minutes, reports, or correspondence		
1.2.11 Formed & Legalized	Constitution,	Paper with government approval		
1.3 Church Involvement	Prayer, funding, personnel, activities, SU & literacy	Interviews, reports	Vision can be shared such that churches adopt it for themselves.	
1.3.1 Raise funds	Offerings, elite contributions, budget	Reports		

1.3.2 Provide personnel	Denominational assign or second staff	Correspondence, partnership agreement		
1.3.3 Appoint BTC members	Representatives chosen in an official manner	Interview denominational leadership		
1.3.4 New fund raising strategies & structures	New strategies and structures for fund raising	Interview church leaders, maybe in constitution		
2 Community involvement			Community knows how to work together for a common goal and organize themselves.	Political and religious divisions make this a challenge.
2.1 help start language committee	LC created	Constitution, reports, interviews.	Language committee is a valid strategy	
2.2 Identify community elites (rulers, resource people, spokespersons)	Research to identify people. List of elites	Background research		
2.3 Mobilize development groups	Awareness, funding, & promotion	Interviews & funding reports	Once they know about the project some will want to be involved	
3 Spiritual preparation	Local national & int'l prayer support	Spiritual history, interviews, prayer bulletins		
3.1 enlist prayer support and communicate prayer requests	People/groups committed to pray	Prayer bulletins, mailing list, interviews	Believers already present in the area	True. Also, many churches with prayer activities.
3.2 write up spiritual history, strongholds	Write-up of spiritual history	Background statement	Some believers understand these issues and pray about them.	
4 Production preparation		Alphabet chart		
4.1 Orthography		Orthography statement,	A solution to dialect problems can be found which the community will accept.	This has not been the case. The problems are still to be resolved. (some places they never are)
4.2 Phonology	Training courses, linguist intern assigned, consulting visits	Phonological description, consulting reports, mentor reports.		