

# Micropublishing

## to aid Bible Translation and Scripture Engagement

---

Beth Clark, 2020

The ultimate goal for any Scripture translation project is to see that Scripture is used to transform lives and bring glory to God. This goal is dependent both on accurate, well-executed translation work and on Scripture engagement work that ensures the translation will be acceptable and usable by the speakers for whom the translation is being created. To this end, translation practices have been shifting and adjusting through the years as more experience is gained and as our world changes. One such translation practice that has developed with experience is to start a translation project with Scripture engagement as a focus and continue to consider Scripture use throughout a project.

Another growing understanding is that planning to translate and distribute smaller chunks of Scripture at a time can be a huge help to the Scripture engagement process. This has been seen most recently in the adaption of the *Common Framework for Bible Translation*, which places great value on “implementing short-phased projects that develop accessible Scripture products which respond to pressing ministry needs of the Church” (Creson 2018). This paper will delve into why this practice of micropublishing can be helpful and give some helpful pointers to what this process might look like along the way.

---

Planning to translate  
and distribute  
smaller chunks of  
Scripture at a time  
can be a huge help to  
the Scripture  
engagement process

---

### What is Micropublishing?

This article defines micropublishing as the translation and dissemination of portions of Scripture in a vernacular language. These portions may include a few verses (i.e. some proverbs), a passage (i.e. the Sermon on the Mount), an individual story, or an entire book of the Bible. Contrary to the traditional use of the word “publishing,” the dissemination method does not need to include published, written text (though it may). Dissemination methods may include (but are not limited to) oral stories or story sets, audio recordings, scripture songs, digital Scripture apps, videos created for social media, pamphlets, or small Scripture booklets. For the purposes of this paper, vernacular language will be a reference to a minority language which is a primary language spoken by a group of people, at least in some domains.

## Why Micropublish?

There are different situations in which Bible translation projects are useful for reaching the community with the Gospel. In some situations, language use patterns may make it clear that a full Bible translation will be needed. In other cases, this may be the case, but multilingualism, language shift, and identity issues may make the extent of translation need somewhat unclear. In other situations, multilingualism, language shift, and/or language death may make it clear that a full Scripture translation would not be a wise use of resources, but some translation work may be necessary for evangelism and discipleship work within the language community. In this last scenario, micropublishing will be at the heart of the project. In the second situation, micropublishing will lead to fruitful work and will help the translation team more fully realize the impact vernacular Scripture will have on the community and thus make a more educated decision about how much translation work is needed. Both of these cases can definitely benefit from micropublishing. But what about the first situation – where the goal is a full translation of the Bible?

In his article “Social Contexts of Scripture Engagement”, Timothy Hatcher (2018, 5) suggests that in situations where there is already a local church functioning in a language of wider communication (LWC), it is rare for a vernacular Bible translation to take its place as the Bible of choice for use inside the church. It is much more likely for these Scriptures to be used in Bible studies, home groups, or possibly in portions of a service, such as some worship songs or for portions of the liturgy. In contexts with few local believers, the newly translated Scriptures will almost certainly be used for evangelistic purposes first, hopefully followed later by usage for worship and discipleship. In either of these cases it can be very advantageous to determine what portions of Scripture will be most useful currently for the target audience and how these Scriptures portions will be used. This allows for accelerated impact of the translated Scripture and the ability to target both the exact Scripture selection and the translation style toward the chosen use. As Hatcher (2018, 18) notes, “It is counterintuitive to produce a translation format that does not fit the likely use patterns of a particular context.”

---

Determine what portions of Scripture will be most useful currently for the target audience and how these Scriptures portions will be used. This allows for accelerated impact.

---

## Addressing Felt Needs

It is beneficial to match the translation style and format to the way the translation will be used. Micropublishing allows not only for the targeting of the translation to a particular medium or use, but also to select different portions of Scripture for different uses and still produce translations suited for these needs. One way this can be seen is by looking at the area of felt needs.

When people have a strong feeling of unmet needs, they may begin to have renewed interest in religious things or begin looking to new religious ideas. When this happens, it is vital for

Christians (be they local or expat missionaries) to be able to identify what those needs are and provide ways of demonstrating how God’s Word speaks to and can meet those needs (Dye 2009, 94). There is a wide variety of areas where felt needs may occur including marriage issues, trauma, addiction, anger issues, parenting challenges, displacement or loneliness, fear of the spirit world, feeling enslaved to current religious practices, etc.<sup>1</sup> Any of these felt needs provides the opportunity to provide translated Scripture to address these needs. If translation teams and their partners are able to effectively identify their community’s felt needs, this may provide valuable guidance toward producing Scripture that will be used.

---

Translating Scripture portions to speak directly to current felt needs in a community can serve to both strengthen the local body of believers and serve as a wonderful starting point for engaging a community with the Gospel.

---

When looking for ways for Scripture to address felt needs, there may be already developed materials and programs that could guide a culturally appropriate Scripture selection.<sup>2</sup> In other cases it may be up to the local church, missionaries, and/or translation team to develop Scripture-infused materials to speak to these issues.<sup>3</sup> In either case, translating Scripture portions to speak directly to current felt needs in a community can serve to both strengthen the local body of believers and serve as a wonderful starting point for engaging a community with the Gospel.

### **Building Bridges, Answering Questions, and Making Disciples**

In contexts with very few local believers, we see another opportunity for micropublishing to be beneficial. Micropublishing allows the translation team to work alongside evangelists and church planters (locals from other language groups or expats) to select Scripture portions that will be useful throughout the process. This will likely begin with Scripture presentations that serve to bridge the gap between a culture’s worldview and religious beliefs with the truths of the Bible. Examples of this include presentations of the stories of the prophets or other contextualized Gospel presentations.

As people become more interested in following Christ or begin to follow Him, there will be new questions that arise which will require more portions of Scripture. These may include dealing with previous misconceptions about Scripture, or figuring out what it will look like for them to follow Christ in their context and culture. New Christians in any context will need to consider how they will relate to their family, celebrate their holidays, and live in their communities. This will likely require a mixture of Scripture that teaches on particular issues and Scripture that can be used for properly contextualized ceremonies, festivals, and life-cycle

---

<sup>1</sup> See Appendix A, resource 1

<sup>2</sup> See Appendix A, resource 2

<sup>3</sup> See Appendix A, resource 3

events.<sup>4</sup> It is often this type of contextualization that both allows believers to thrive and draws the interest of unbelievers to the things of Christ. As local believers mature and local churches begin to form, the need will grow for more and more available Scripture to use for discipleship, worship, and continued evangelism.

Micropublishing offers several benefits in these situations. Missionaries will have access sooner to the Scripture they need most for their current stage of work. Also, as the first portions of Scripture go through the checking process, and are put out in the community, feedback will be given that can guide future translation work. The entire process will be community-driven, first by the needs of the missionaries, then later by the desires of local believers. This ensures the translation will be used, that the translation team is receiving proper feedback, and that, overall, the most impact is being made for the Kingdom.

### Forms and Distribution

One additional advantage of micropublishing is that it opens up the possibility for early consideration of many different forms of Scripture and ways of engagement. By matching the Scripture selections to the community's needs and the translation style to the intended social context, the end product is much more likely to both acceptable and natural to the receiving audience. This means that issues of local art forms, format, and distribution methods naturally become a part of the decision-making process early-on, providing for easier dissemination after translation work on a particular portion is done. Not only should Scripture portions be chosen to meet specific purposes or needs within a specific culture's context, but the form the Scripture takes should also be considered.

---

Issues of local art forms, format, and distribution methods naturally become a part of the decision-making process early-on, providing for easier dissemination after translation work on a particular portion is done.

---

There are several form considerations that may be made for each portion of Scripture translated which may affect the exact selection of Scripture and the translation style. One of these considerations is whether the final form will be a Scripture work or Scripture-infused. Michelle Petersen talks about the distinction between these two forms in her article "Arts Development for Scripture Engagement." She defines Scripture works as those that contain exact, vernacular language Scripture (like a song with word-for-word Scripture as its lyrics). Scripture-infused works are based on Scripture but contain added narrative, interpretation, and/or commentary (Petersen 2017, A69). This might include something like a radio drama with a Bible story adapted for local audio drama styles, perhaps providing commentary about everyday application. Both types of works are useful, but each will require different information for production, and serve the community in different ways. Micropublishing

---

<sup>4</sup> See Appendix A, resource 4

allows for creation of artistic works in one or both forms, as well as allowing for feedback on either form before producing more of the same.

Another consideration is whether the final form will be oral or written. Illiteracy is still a concern in some of the least-reached regions of the world. Along with people who are not literate, there are also a growing number of people who are at various stages of literacy, but much prefer oral forms. These people are what Roberta King refers to in her book *Global Arts and Christian Witness* as postliterate, which she says are growing in number. King says “twenty-first-century postliterate...also prefer oral formats. With the ever-increasing rise of digital technology worldwide, the impact of the arts and orality are not diminishing. Rather, they are taking on new emphases and functions. ...Sight and sound are on the rise” (King 2019, 164). Though oral forms may be highly effective in many contexts for a myriad of reasons, literacy and written materials should not be ruled out. In her article “Strengthening Scripture Engagement through Literacy” Glenys Waters (2006) argues that illiterate adults should be given a voice in deciding for themselves whether literacy should be a focus in a language project. She gives many examples of how literacy continues to improve the lives of individuals and communities. Here again, micropublishing provides the opportunity to consider all of these choices. For example, some sets of Scripture could be translated for an audio Bible, songs could be used to teach theology, and simple stories could be translated for use in literacy primers. In this way, many needs can be met with translation work targeted to each of these end goals.

As is clear from both of these considerations, local arts should be a big part of the conversation when considering forms for translated Scripture. Scripture songs, audio dramas, visual dramas (live or recorded), dance, poetic forms, and vast array of visual arts are just a beginning of possible art forms for conveying Scripture. In literate cultures, written literary art forms may also be very important. King (2019, 60) emphasizes the importance of arts in helping to impact people at deep, emotional levels. Referencing the Greatest Command, King points out that arts touch one’s heart, soul, and strength, as well as the mind.

---

Local arts should be a big part of the conversation when considering forms for translated Scripture. Scripture songs, audio dramas, visual dramas (live or recorded), dance, poetic forms...

---

Using arts for Scripture engagement is vital, but gaining an understanding of a community’s local arts is important before attempting to wed the two. The artistic forms present in a community, how they function, and in what ways messages are communicated must first be determined.<sup>5</sup> In her article, Peterson relates artistic communication to verbal communication – each culture’s artistic vocabularies and grammars will differ (Petersen 2017, A60). Having a basic understanding of how each of these works is vital to avoiding miscommunication. In some cases, local artists may be excited about using their local arts for Scripture engagement and may be able to provide much of the guidance in these areas. This is an ideal situation!

---

<sup>5</sup> See Appendix A, resource 5

There may be many other cases, however, where locals from outside of the artistic world (mother tongue translators, pastors, evangelists), or even the expat translator (ideally with the help of an ethnarts consultant) may need to encourage and demonstrate ways that local arts may be used for Scripture engagement.

When selecting forms, it is imperative to make sure that contextualization is done carefully. This must be done in careful communication with local partners. Similarly, ceremonies and life cycle events are often very artistic. Identifying associated art forms, selecting appropriate genres, and infusing Scripture into them can be a vital way of helping believers to maintain vital cultural identity (King 2019, 156).

In cultures around the world there is a wide array of communication styles and forms all used for different purposes in different contexts. Micropublishing encourages that, from the beginning of a project, these different styles and forms are considered in order to determine what might be the most effective way of translating and creating Scripture works and Scripture-infused works that will best communicate to the community. In this way vernacular Scripture is communicating at many different levels, in local forms, and is therefore much more likely to be used and valued.

### Multilingualism and Translanguaging

So far, we have considered missiological benefits to micropublishing. Next let us consider a sociolinguistic reason for micropublishing. In recent years, multilingualism has been an important discussion in the world of Bible translation. In examining multilingualism in the modern world, it seems there are three general categories into which multilingualism can be divided, each with different implications to Bible translation work. Let us consider each of these and how micropublishing can be useful in each situation.

The **first multilingual situation is that where significant language shift has occurred, and the minority language is likely to experience death within the next generation or two** (languages falling from 6b – 8b on the EGIDS scale). In these cases, it is highly unlikely that a traditional Bible translation project would ever be considered. However, there may be great benefit to small amounts of Scripture being produced in these languages. The primary audience for these micropublications would be older members of the language community that are still primarily monolingual and/or rural speakers who may still most strongly identify with the minority language. Sharing the Gospel in these communities will likely still need to be in the minority language, at least for one or two more generations. The development of story sets, or other culturally appropriate gospel presentations, are very valuable tools in reaching these groups of people.

In some cases, there will be multilinguals who have come to faith in the LWC. They may be very comfortable studying the Bible and sharing their faith in the LWC. The assumption may be, then, that sharing their faith in the minority language will not be a problem. Many may have a desire to do so, in order to reach older family members and friends in their home communities. However, this is not necessarily as simple as one might think. Even fluent

multilingual speakers of the minority language will likely struggle to translate spiritual terminology that may not be prevalent (or even exist) in the minority language. Key terms in particular may make it quite difficult for them to share even a basic evangelistic story set in way that will be easily understood (Chan 2018, 35). A trained translator, with knowledge of original languages, can work alongside these multilinguals to create accurate, understandable evangelistic materials, either by micropublishing stories or Scripture passages, or by creating a key terms guide for use by those who may already be comfortable with the idea of storying.

The **second situation is that of stable, discrete multilingualism**. These are places where two or more languages are vibrant, active languages in a community, but there are distinct domains or uses for each. There will often be one or more LWCs or national languages, along with one or more minority languages. In many of these situations Bible translation work will have already been completed in the LWC. However, translation work may still be needed in the minority language for a variety of reasons. There may still be a decent percentage of monolingual minority language speakers. People may view the LWC as only used for communication with outsiders and/or may only use LWC for a few specific domains (trade, etc.). In these cases, it is likely a full Bible translation project will be needed, and thus micropublishing will be helpful for the reasons laid out in other portions of this paper.

---

A full Bible translation project may or may not be needed, but in situations where it may not, a partial Bible translation project, aided by micropublishing, may be vital in enabling the healthy growth and discipleship of these Christian communities.

---

In some cases, however, it may be that people are generally quite comfortable accessing the Bible in the LWC. The LWC may be the main language for education and there may be active, vibrant churches that have chosen the LWC as their primary language (often because of multiple minority languages being represented in one congregation). In these cases, a full Bible translation project may or may not be needed, but in situations where it may not, a partial Bible translation project, aided by micropublishing, may be vital in enabling the healthy growth and discipleship of these Christian communities. One way this may be seen is in situations where there are

a few specific domains that are only ever navigated in the minority language. This could include practices like witchcraft, sorcery, or other animistic practices, or life-cycle events, such as birth, coming-of-age rituals, or funerals. Access to Scriptural teachings around these topics may be vital to communicating that God does indeed speak to these issues. Scripture-infused works in the minority language may also be necessary for properly contextualized life-cycle ceremonies. In these ways, micropublication of specific Scripture will go a long way to preventing syncretism and allowing for engagement with Scripture in every area of life.

The **third situation is of a language community with multiple heart languages, and/or one that commonly makes use of a practice known as translanguaging**. This situation is much more complex and has only been studied in recent years. However, from the research that

has been done, it seems to be a much more prevalent situation than previously realized, and one that may be growing.

For many years in the Western world of missions, and in particular in the world of Bible translation, we have communicated the idea of a **heart language**. This term has at times been used interchangeably with the term mother tongue. The idea is that for the many multilinguals in the world, they all have one particular language that speaks to their heart. Often this language is the language they learned from their mother and spoke in their home, usually a minority language. This is the language used to communicate emotions, intimate topics, and deep feelings. The natural conclusion is that for these people to truly connect with Scripture and view God as someone other than a distant or foreign god, the Bible will need to be translated into this language.

For some multilinguals, the idea of a single “heart language” may very well be a reality. Some people only grow up learning one language in their home, learning additional languages further along in life. However, for many multilinguals of the world, particularly in today’s modern society of vast globalization and rapidly increasing urbanization, this is a gross oversimplification.

At the Bible Translation Conference in 2017, Maik Gibson gave a presentation entitled “Do Multilinguals have Multiple Hearts? Evaluating the Usefulness of the Heart Language Metaphor.” In this presentation he detailed some of Eberhard’s thoughts about what a heart language is not. Eberhard contends that a heart language is not always the traditional language or the L1 and it is not always singular, is not always constant through one’s life, and is not always tied specifically to one’s identity in a one to one correspondence (1 language=1 identity). (Gibson 2017) Earlier that year, SIL International held a meeting specifically around MUSE (Multilingualism, Urbanization, and Scripture Engagement). Quakenbush (2017) wrote a preliminary summary of learnings from this meeting. Contained in this summary was the idea that “more than one language may speak clearly and powerfully to individuals and communities,” and that “effective Scripture Engagement for multilingual people and communities will likely involve multilingual, multimodal strategies and products.”

Phil Fields, who has worked with both Wycliffe Bible Translators and Pioneer Bible Translators, published an article about multilingualism in Indonesia that echoes these same ideas (Fields 2016). He explains that in many places in Indonesia there are three layers to language: the low, which is informal talk in the home or village (ethnic language), the mid, which is interethnic communication (informal LWC), and high, which is used in formal contexts (formal LWC). He claims that all three layers/languages are the mother-tongue (learned from and spoken by one’s mother) and a heart language.

One step beyond the idea of having multiple heart languages, is the rather recent concept of **translanguaging**. The act of translanguaging has likely been around for quite some time, but its recognition in academic circles, and the term itself, is quite new. Translanguaging’s relationship to Scripture Engagement is just now beginning to be explored.

The term translanguaging was coined by Ofelia Garcia, a professor of multilingual education. She defines translanguaging as “the act performed by bilinguals of accessing different linguistic features or various modes of what are described as autonomous languages, in order to maximize communicative potential.” It is focused on the practices of the speakers, rather than on the languages and it is beyond (though inclusive of) code-switching (Garcia 2009, 140). It is also less stable and less definable than creoles or pidgins. Garcia purposes that “it is impossible to live in bilingual communities and communicate among multilinguals without translanguaging. In fact, it is translanguaging itself that enables us to make sense of the multilingual worlds we live in.” As an educator, Garcia speaks a lot about how allowing translanguaging in the classroom is a vital part of 21<sup>st</sup> century bilingual education. She believes that separating the majority and minority languages into distinct categories in an educational setting is detrimental to both the teacher and the students (151).

If translanguaging is anywhere near as pervasive in multilingual cultures as Garcia suggests, and if it is as important to proper bilingual education as Garcia rather convincingly argues in her various writings and presentations, it stands to reason that it is also an important component as we look at the work of Bible translation in the 21<sup>st</sup> century.<sup>6</sup>

Translanguaging opens up several questions about the translation needs of communities. Does one community need a diglot (or even triglot) Bible/audio Scripture to truly engage with the Word? Would the publishing of specific portions of Scripture or Scripture-related materials (like Bible studies), in minority languages as well as the LWC, benefit these communities? Additionally, it seems likely that in some cases, language communities that are currently listed as needing a Bible translation, may in fact only need portions translated. There may be other languages, which may originally be viewed to be low priority for translation in which some translation work may be immensely helpful to meet the needs of translanguagers. Continuing research, and continuing dialogue with our brothers & sisters living in multilingual worlds, will be necessary to continue making helpful translation decisions in the years to come.

### **Planning and Distribution in Difficult-Access Locations**

We are rapidly approaching a time when much of the remaining translation needs will be in difficult-access countries where political and/or cultural resistance to missions or Bible translation is a constant reality. Micropublishing can be very helpful in these situations in several different ways. Publication of small pamphlets, audio files, oral Scripture stories, Scripture songs, etc. may be much easier to distribute, and may also be less problematic if discovered, than formal publications (such as a full, printed New Testament). Smaller publications about specific topics (i.e. the lives of the prophets, the teachings of Jesus, etc.) may be much more acceptable than “proper” Scripture publications.

---

<sup>6</sup> See Appendix A, resource 6

There is also the question of longevity. In some difficult access situations, a translator may be uncertain how much time he or she will have in a given location. The goal, then, is to provide the community with as much Scripture as possible, and possibly more importantly, to engage and train local people as much as possible. In this way they will be able and motivated to continue a project (or to be able to assist the expat translator in a long-distance project), if and when the expat translator is forced

to leave the area. Micropublishing assures that there is usable, accessible Scripture in the community, even if more complete Scripture may be a much longer time in coming. Hopefully, this available Scripture will be carefully selected to be the most necessary and engaging for that community. Micropublishing may also serve to raise interest in Scripture translation work. In some cases, it may also serve to raise awareness among majority language believers in the same country of the need for minority language evangelism and the usefulness of vernacular Scripture in these evangelism efforts. With this raised awareness and engagement, it is much more likely that projects will be able to continue, no matter what happens with the expat translator.

## Partnership

In his paper on the eight conditions of Scripture engagement, Wayne Dye's 8<sup>th</sup> condition is partnership. He says: "Partnership issues are among the most important factors contributing to the success or failure of Bible translation projects" (Dye 2009, 96). One huge benefit of micropublishing throughout a translation project is that it can encourage the translation team to keep partnership in focus. This has been one of the goals for SIL's Common Framework. This is seen clearly in 3 of the 4 fundamental principles of the framework: ownership ("the local, incarnational expression of the Church owns the vision and responsibility for Bible translation work"), partnership ("translation goals and products are collaboratively determined with partner organizations and the end users"), and relationships ("collaboration happens among the people translating God's Word, the people receiving it, and the people funding and praying for the work") (SIL). The decisions about what Scripture should be translated first, the form it is presented in, and even how much translation work is needed in a vernacular language, should all be determined in collaboration with the local community, the local church, and fellow workers. In some contexts, where no local church exists, non-

---

Micropublishing assures that there is usable, accessible Scripture in the community, even if more complete Scripture may be a much longer time in coming.

---

---

Decisions about what Scripture should be translated first, the form it is presented in, and even how much translation work is needed in a vernacular language, should all be determined in collaboration with the local community, the local church, and fellow workers.

---

believing locals and/or local expressions of the global church (i.e. missionaries) will be the primary collaborators until such time as a local church is established. Understanding local culture and local needs is almost impossible without insider knowledge. Producing local arts is also dependent on the involvement of the local artist community. Multilinguals may be very valuable assets in translation work, particularly in places where only a small amount of translation work is likely to occur (because of language shift/death). An educated multilingual partner (especially one with some theological education) may be the essential component to making small storying projects in shifting languages possible.

It should be noted that this is a partnership among all the collaborators, which includes the Bible translation team. The desire for community involvement and eventual usage of the translated Scripture should be a strong impetus for the extra work and difficulties that the process of micropublishing might bring to the translation team. However, smaller projects, or a desire for accelerated impact, is never an excuse for subpar translation work. Good translation practices, including consultant and community checking, must still be followed. Careful consideration must also be given to the need for background information for any particular Scripture selection. And the translator should have a voice in the decision-making process, giving feedback about the difficulty of translating texts that are under discussion, appropriateness of different translation styles for different forms, and helping to set realistic expectations for timeframes.

One other note about the collaborative process. Sometimes local partners are unaware of the possibilities for Scripture forms and products, whether this be the use of apps, digital Scripture, local art forms, etc. Thought should be given to ways that the local community will be able to make truly informed decisions about all of the various choices. Suggesting small trial pieces, such as commissioning a local artist to produce a Scripture-infused work, or presenting a small-scale version of an app, might be one way to provide the needed information. Workshops organized with the help of ethnoarts consultants, technology consultants, and/or Scripture engagement consultants, may be another way to help the community make well-informed choices.

## Conclusion

Planning to micropublish throughout a Bible translation project can have many positive benefits toward Scripture Engagement in the language community. It allows for the possibility of matching the translation style of specific passages of Scripture to their end use and format. It allows for the production of Scripture products in many different forms (stories, songs, literacy materials, etc.), to meet different needs in the community. It allows teams the opportunity to produce Scripture materials selected to meet current felt needs. In these ways, micropublishing can accelerate impact as Scripture portions are available sooner in the process. This may be particularly useful in difficult access contexts. Micropublishing allows resources for reaching the last monolinguals of a community experience language shift. It also may provide resources for multilinguals with multiple heart languages, particular in communities with common use of translanguaging. Finally, if thoughtfully planned,

micropublishing provides the opportunity to engage the community and ministry partners from the beginning, and throughout, a translation project. This gives these vital partners a key role in the decision-making process and the ability to provide feedback to the translation team that can effectively guide further translation work and future decisions about content and format. All in all, micropublishing can be a valuable tool in making sure that Bible translation resources are used wisely, and that produced Scripture is used to its fullest potential in the receptor communities.

---

Micropublishing can be a valuable tool in making sure that Bible translation resources are used wisely, and that produced Scripture is used to its fullest potential in the receptor communities.

---

## Appendix A

### Resources for Bible Translation and Micropublishing

- 1) Tim Hatcher has developed a questionnaire designed to help gauge a community's status in relationship to Dye's 8 conditions for Scripture Engagement. This questionnaire may also prove a valuable starting point for assessing some of the factors affecting Scripture selection and form choice for micropublishing decisions. These include assessment of language vitality (condition 1), accessible formats and available distribution methods (conditions 3 & 5), background knowledge (or lack thereof) that may need to be considered for various micropublications (condition 4), assessment of felt needs (condition 6), assessment of hindrances due to resistant contexts (condition 7), and examination of partnership (condition 8).
- 2) Many specialized programs have been created for specific felt needs. Some of these programs have been designed with the need for contextualization to different cultures in mind. Specific examples include:
  - a. **Trauma Healing:** [American Bible Society's Trauma Healing Institute](#), which provides multiple Scripture-based trauma healing programs adjusted for different communities' needs (including different versions for different regions, story-based, arts-based, and a program for children).
  - b. **Addiction Recovery:** [Freedom Ascent](#) is an oral-learner geared Scripture-based addiction recovery tool that can be adapted for many different cultures.
  - c. **Children:** the [AWANA](#) Scripture training program does work in many parts of the world.
  - d. **Literacy:** [Bloom](#) book-making software provides for easier and adaptable publishing of books which can be very useful for literacy programs. It also provides a good platform for sharing of simple Bible stories or biblical background knowledge.
- 3) Harriet and Margaret Hill's 2008 book *Translating the Bible into Action* provides helpful information for using Scripture to speak to different community's needs in impactful ways. <http://www.scripture-engagement.org/content/translating-bible-action>
- 4) **Culture Meets Scripture** workshops may be a useful tool for helping a community work through how cultural practices relate to Scripture and how to go about rejecting, continuing, or transforming various traditions.

- 5) Brian Schrag's book ***Creating Local Arts Together: A Manual to Help Communities Reach Their Kingdom Goals*** provides useful tools on helping communities use their local arts for Scripture Engagement.  
<http://www.scripture-engagement.org/content/creating-local-arts-together>
- 6) Ofelia Garcia has produced several useful works on **translanguaging** including many articles published in scholarly journals and several lectures available on YouTube, including this one: <https://www.youtube.com/watch?v=5l1CcrRck0>
- 7) Though not specifically referenced in this paper, Rick Brown's 2001 article published in the *International Journal of Frontier Missions*, "**Selecting and Using Scripture Portions Effectively in Frontier Missions**," was invaluable as a starting point for this paper and is worth a read. <http://www.scripture-engagement.org/content/selecting-and-using-scripture-portions-effectively-frontier-missions>
- 8) Eric Graham's 2019 article "**Digital Publishing – A Different Paradigm**" available here <http://www.scripture-engagement.org/content/digital-publishing-different-paradigm> provides a lot of useful information about micropublishing using digital media. His appendix also provides an updated suggestion for the process initially developed by Rick Brown (article mentioned above).

## References

- Chan, Ken. 2018. "Searching for the Impact of Bible Translation among the Minorities in China." *International Journal of Frontier Missiology* 35 (1): 29-38.
- Creson, Bob. 2018. "Bible Translation as We Approach 2025: What's Been Accomplished and What Remains." *Mission Frontiers* (April 28). <https://www.missionfrontiers.org/issue/article/bible-translation-as-we-approach-2025>
- Dye, T. Wayne. 2009. "The Eight Conditions of Scripture Engagement: Social and Cultural Factors Necessary for Vernacular Bible Translation to Achieve Maximum Effect." *International Journal of Frontier Missiology* 26 (2): 89-98.
- Fields, Phil. 2016. "Executive Summary of the Article 'Language Layers in Indonesia'." <https://map.bloomfire.com/posts/2517531-executive-summary-of-the-article-language-layers-in-indonesia>
- Garcia, Ofelia. 2009. "Education, Multilingualism, and Translanguaging in the 21<sup>st</sup> Century." *Social Justice Through Multilingual Education*: 140-158.
- Gibson, Maik. 2017. "Do Multilinguals have Multiple Hearts? Evaluating the Usefulness of the Heart Language Metaphor." Presented at the Bible Translation Conference, Dallas, TX, October 2017.
- Graham, Eric. 2019. "Digital Publishing – A Different Paradigm". <http://www.scripture-engagement.org/content/digital-publishing-different-paradigm>
- Hatcher, Timothy. 2018. "Social Contexts of Scripture Engagement." Unpublished manuscript, April 2020.
- King, Roberta R. 2019. *Global Arts and Christian Witness: Exegeting Culture, Translating the Message, and Communicating Christ*. Grand Rapids, MI: Baker Academic.
- Petersen, Michelle. 2017. "Arts Development for Scripture Engagement." *Global Forum on Arts and Christian Faith* 5 (1): A58-A86.
- Quakenbush, Steve. 2017. "A Preliminary Summary of MUSE Learnings." Summary created for SIL at the conclusion of the 2017 Global Language Program Services Consultation, March 29, 2017. SIL. "A Common Framework for Bible Translation (Executive Summary and Fundamental Principals)." Unpublished manuscript, April 2020.
- Waters, Glenys. 2016. "Strengthening Scripture Engagement through Literacy: Using Scripture Primers (and Mobile Devices) to Teach Literacy." Presented at the Eurasian Media and Distribution Consultation conference, Thailand, April 2016.