

Program Evaluation: Central India Mobile School Program

*A PRE- & POST-ANALYSIS OF AN AUDIO DEVICE & DISCUSSION GROUP PROGRAM
OF T4 GLOBAL*

Prepared for:

T4 Global

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NOTICE

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Executive Summary

Program Evaluation of the Central India Mobile School Program

T4 Global (T4G) communicates the gospel to unreached oral cultures by developing Christian content with indigenous input in local languages, and distributing it on digital audio players. T4G partners with indigenous churches and organizations to develop its content, and trains facilitators to use solar-powered devices and cell phones with SD cards to conduct small discussion groups called “mobile schools.” In mobile schools, group participants listen to and discuss stories, songs, and dramas, and how those stories apply to their lives. The content is based on Bible stories or community development topics such as health, hygiene practices, and farming.

In the Fall 2014, the New India Evangelistic Association (NIEA), an indigenous Christian ministry in India, partnered with Seed Company (SC), a Bible translation agency, to translate approximately 50 Bible stories in 18 languages spoken across four states in central India. Once translations and recordings were made, NIEA employed four full-time storytellers for each language to share the stories orally in villages across the four states. In July 2015, NIEA engaged T4G to enhance the distribution of the content. T4G added an additional storyteller for each language, resulting in five storytellers per language. Along with sharing the stories orally, the fifth storyteller in each language was trained to use an audio device provided by T4G to share the stories. Together, NIEA and T4G conducted trainings for all storytellers in each state. Training included teaching the storytellers the 50 stories, discussion group facilitation, and identification of potential discussion group leaders in order to multiply groups.

T4G wished to evaluate the degree to which its desired outcomes are achieved in the Central India Mobile School Program. This would help confirm its effectiveness (or not), provide input to improve the program, and support fundraising efforts. To accomplish this, it engaged Calvin Edwards & Company (CEC), a philanthropic consulting firm in Atlanta, to conduct an independent, comprehensive program evaluation. T4G defined seven outcomes that, in aggregate, comprised the impact it sought to achieve with the Central India program.

An evaluation methodology was designed that used quantitative and qualitative approaches. Three methods were developed:

- ✓ Pre- and post-surveys in villages where discussion groups were conducted
- ✓ Interviews with selected post-survey participants

THE AVERAGE RELATIVE CHANGE IN OUTCOME SCORE FOR EACH OF THE FOUR LANGUAGE GROUPS WAS AT LEAST 29%, INDICATING OVERALL VERY POSITIVE PROGRAM IMPACT IN ALL FOUR LANGUAGES.

- ✓ Placement of an “embedded reporter” to observe and record notes during group discussions

Pre- and post-survey questions and qualitative interview questions addressed one of three domains—knowledge, attitude, and behavior.

THE BIBLICAL KNOWLEDGE OUTCOME SHOWED THE HIGHEST PERCENT CHANGE INCREASE IN ALL FOUR LANGUAGE GROUPS, INCREASING BY MORE THAN 93%.

This Report presents the outcome scores out of 10 for the Central India Mobile School program. The final data sets on which these scores are based included 766 pre-surveys, 746 post-surveys, 179 qualitative interviews, and 147 embedded reporter forms across the four language groups.

The following tables show the seven outcomes and scores, one table for each of the four language groups. In each table, the two right columns show the proportion of the possible change that occurred (“relative change in outcome”), and the percentage change in the outcome. Data for the *Sharing Bible stories* and *Group multiplication* outcomes could only be collected in the post-survey; the Pre-survey Score column shows N/A for these items and no percentage change data is presented. The *Christ-follower* outcome, measures those who converted to Christianity as a result of their experience with the T4G program; the Pre-survey Score column also shows N/A for this items. Because reporting this outcome as a score would be arbitrary, the conversion rate (not a score) is reported here. Questions mapped to the *Discipleship* and *Orality methodology* outcomes were only asked to Christians; thus the sample size (*n*) was lower for these two outcomes.

BHATRI LANGUAGE

Outcome	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
1. Biblical knowledge	2.84	6.73	54.4%	137.1%
2. Sharing Bible stories	N/A	6.66	N/A	N/A
3. Community transformation	5.64	5.65	0.2%	0.1%
4. Discipleship ¹	7.77	7.70	-3.2%	-0.9%
5. Christ-follower	N/A	N/A*	N/A	N/A
6. Orality methodology	3.35	7.83	67.3%	133.6%
7. Group multiplication	N/A	8.15**	N/A	N/A
Average	4.90	7.12	29.7%	67.5%

*The survey interviewers in this language did not record responses to the question in the post-survey, thus CEC was not able to calculate a conversion rate.

**One question (Q27) that mapped to this outcome was removed from the calculation of this outcome score. The survey interviewers in this language misunderstood the question, and the responses recorded were not valid.

¹ The number and proportion of the total surveyed for the *Discipleship* and *Orality methodology* outcomes in Bhatri are as follows: pre n=43 (23%) post n=92 (59%).

JURAY LANGUAGE

Outcome	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
1. Biblical knowledge	4.68	9.04	81.9%	93.1%
2. Sharing Bible stories	N/A	4.29	N/A	N/A
3. Community transformation	3.61	5.55	30.4%	53.8%
4. Discipleship ²	7.43	9.08	64.2%	22.3%
5. Christ-follower	N/A	0.00%*	N/A	N/A
6. Orality methodology	4.71	6.34	30.9%	34.7%
7. Group multiplication	N/A	4.26	N/A	N/A
Average	5.12	6.34	51.9%	51.0%

*This means that there were no persons who were non-Christians before the program began that indicated they were Christian in the post-survey. With 78% of post-survey participants being Christian, the possibility of converting non-Christians was limited.

RATHWI-BARELI LANGUAGE

Outcome	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
1. Biblical knowledge	0.60	6.70	65.0%	1,025.9%
2. Sharing Bible stories	N/A	2.18	N/A	N/A
3. Community transformation	4.97	5.05	1.6%	1.6%
4. Discipleship ³	6.53	8.10	45.1%	23.9%
5. Christ-follower	N/A	2.33%	N/A	N/A
6. Orality methodology	3.40	4.46	16.1%	31.1%
7. Group multiplication	N/A	2.86	N/A	N/A
Average	3.88	4.89	31.9%	270.6%

² The number and proportion of the total surveyed for the *Discipleship* and *Orality methodology* outcomes in Juray are as follows: pre n=141 (71%) post n=155 (78%).

³ The number and proportion of the total surveyed for the *Discipleship* and *Orality methodology* outcomes in Rathwi-Bareli are as follows: pre n=40 (21%) post n=62 (33%).

VARHADI LANGUAGE

Outcome	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
1. Biblical knowledge	1.07	5.38	48.3%	403.7%
2. Sharing Bible stories	N/A	4.32	N/A	N/A
3. Community transformation	6.48	5.53	-27.1%	-14.7%
4. Discipleship ⁴	9.19	9.76	70.8%	6.3%
5. Christ follower	N/A	N/A*	N/A	N/A
6. Orality methodology	7.47	8.87	55.3%	18.7%
7. Group multiplication	N/A	3.72	N/A	N/A
Average	6.05	6.26	36.8%	103.7%

*A question that mapped to this outcome in this language was missing from the post-survey, lost in the translation and printing process; thus, no data was captured in order to calculate a conversion rate for this language.

CEC considers a 5 a solid result. Five of the seven outcomes had the possibility to report change—four as changes in outcome scores and one as the rate of conversion. In the Rathwi-Bareli language groups, all five outcomes increased. In the Juray language group, four of five outcomes increased. In the Bhatari and Varhadi language groups, the rate of conversions could not be calculated, however, three of the four outcomes showed an increase in score, while one outcome in each decreased (*Discipleship* in Bhatari and *Community Transformation* in Varhadi). The *Biblical knowledge* outcome showed the highest percent change increase in all four language groups, increasing by more than 93% (and in Rathwi-Bareli by as much as 1,025.9%). The average relative change in outcome score for each of the four language groups was at least 29%, indicating overall very positive program impact in all four languages.

Looking at the outcomes by each language group, the outcome with the highest percent relative change for each was:

- ✓ **Bhatari**—*Orality methodology* at 67.3%;
- ✓ **Juray**—*Biblical knowledge* at 81.9%;
- ✓ **Rathwi-Bareli**—*Biblical knowledge* at 65.0%;
- ✓ **Varhadi**—*Discipleship* at 70.8%;

For each language group, the outcome with the highest post-survey score was:

- ✓ **Bhatari**—*Group multiplication* with a post-survey score of 8.15
- ✓ **Juray**—*Discipleship* with a post-survey score of 9.08
- ✓ **Rathwi-Bareli**—*Discipleship* with a post-survey score of 8.10
- ✓ **Varhadi**—*Discipleship* with a post-survey score of 9.76

⁴ The number and proportion of the total surveyed for the *Discipleship* and *Orality methodology* in Varhadi are as follows pre n=22 (11%) post n=28 (14%).

When looking at the four outcomes for which change could be reported (where both pre- and post-survey scores were reported), the language where the greatest relative change occurred was:

- ✓ **Biblical knowledge**—Juray language with 81.9% increase
- ✓ **Community transformation**—Juray language with 30.4% increase
- ✓ **Discipleship**—Varhadi language with 70.8% increase
- ✓ **Orality methodology**—Bhatri language with 67.3% increase

This indicates that significant change occurred in different languages and was not concentrated in a single language group.

THIS VERY POSITIVE RESPONSE
INDICATES A HIGH LEVEL OF
SATISFACTION AMONG THE
PROGRAM'S PARTICIPANTS

The qualitative data produced insight that further illuminated the quantitative findings across all outcomes for all languages. Some highlighted quotes include:

- ✓ "There are some wonderful changes that have been observed. There is a man of this village who was sick and he has no money to go to the hospital but this group had a proposal to collect money in the village for this sick man and it was done, so it was a great change is brought up in the group. Also, the group people are behaving in good manner with others."
- ✓ "One brother here was a persecutor and planned to destroy the groups, but the groups decided to fast and pray for three days for him, and through the prayer of the groups he is participating in the groups and attending the fellowship."
- ✓ "By hearing these stories I quit idol worship. I came to know that I should let Him have first place in our thoughts and in our life."
- ✓ "I want to thank the storytellers because they have told me the story of the life and ministry of Jesus Christ. I have very much benefited from the stories...I did not have proper information because I had no idea that Jesus had died for my sin. I could hear the stories in my language, and now I am growing with Lord."
- ✓ "In this week two new groups have been formed and are continuously praying and listening the stories."

The post-survey included five questions to ascertain participant experience with the program. Four of the questions covered whether the participants enjoyed listening to the messages, whether they learned something from listening, if they would be willing to listen to other similar programs, and how the number of people in their discussion group changed over time. In three of the four questions the top two positive answer choices received 69% of the responses across all four languages. This very positive response indicates a high level of satisfaction among the program's participants.

One question on the post-survey asked participants, "Think about the stories you listened to and what they taught. Can you tell me about a time when you used one of the lessons you learned in your own life? What happened?" In Bhatri and Juray, more than 97% of participants provided responses that indicated that they had learned something from the discussion groups and correctly applied it to their own lives. In Varhadi 93% of participants, and in Rathwi-Bareli 87% of participants, provided responses that indicated this.

Several recommendations for improving the program include: story sharing, program duration, measuring behavior change, the T4G model, Rathwi-Bareli performance, embedded reporter supervision, additional villages for evaluation, and two-tiered training system.

CHAPTER 1

Introduction

Project Background & Report Outline

T4 GLOBAL

T4 Global (T4G) communicates the gospel to unreached oral cultures by developing Christian content with indigenous input in local languages, and distributing it on digital audio players. In many of the areas in which T4G works, there is limited to no access to electricity, so its player devices are usually solar-powered or wind-up. And according to some estimates, up to 70% of unreached peoples are oral-preference communicators who commonly embrace stories as a means of learning.⁵

T4G partners with indigenous churches and organizations to develop its content, and it provides specialized audio devices in order to reach these areas with its media resources. The ministry also teaches its indigenous partner to load content onto SD cards which can be used in cell phones. T4G trains facilitators to use the solar-powered devices and cell phones to conduct small discussion groups called “mobile schools,” where group participants listen to and discuss stories and how those stories apply to their lives.

Additionally, T4G trains pastors and leaders to plant churches among unreached people groups, especially those to whom devices have been distributed. T4G seeks to partner with radio broadcasters to broadcast its content and expand its reach. It has established a partnership with Trans World Radio to broadcast its content in one language in Nigeria, and T4G will continue to pursue similar partnerships.

Established in 2005, T4G operates out of Dallas, TX, and reaches people groups in multiple countries in Africa and Asia.

CENTRAL INDIA MOBILE SCHOOL PROGRAM

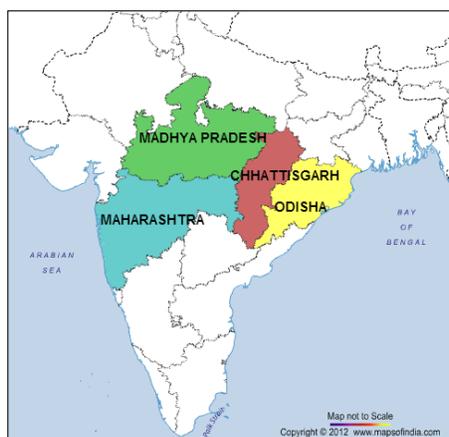
In the Fall 2014, the New India Evangelistic Association (NIEA), an indigenous Christian ministry in India, partnered with Seed Company (SC), a Bible translation agency, to translate approximately 50 Bible stories in 18 languages spoken across four states in central India. Once translations and recordings were made, NIEA employed four full-time storytellers for each language to share the stories orally in villages across the four states. Table 1 over the page lists the 18 languages by state.

⁵ http://joshuaproject.net/resources/articles/has_everyone_heard

TABLE 1
PROGRAM LANGUAGES BY STATE

State	Languages
Chhattisgarh	Bhatri, Dhurwa, Eastern Muria, Kamar
Madhya Pradesh	Baiga, Bhageli, Malvi, Powari, Rathwi-Bareli
Maharashtra	Ahirani, Sikaligar, Varhadi, Waddar
Odisha	Didei, Dom, Ho, Juray, Kutia

In July 2015, NIEA engaged T4G to enhance the distribution of the content produced in the 18 languages. T4G added an additional storyteller for each language, resulting in five storytellers per language. Along with sharing the stories orally, the fifth storyteller was trained to use an audio device provided by T4G to share the stories. This resulted in two approaches to story sharing: personal and using a device.



T4G's program is conducted in Chhattisgarh, Madhya Pradesh, Maharashtra, & Odisha.

NIEA and T4G conducted trainings for the storytellers in each state. Beginning in Maharashtra in July 2015, NIEA and T4G led a five-day training in which the new storytellers learned 12 of the approximately 50 stories and learned how to use the audio device and SD cards. Additionally, T4G trained all storytellers in discussion group facilitation, and identification of potential discussion group leaders in order to multiply groups. Two weeks later, NIEA and T4G conducted the same training in another state, and so on, until storytellers in all four states were trained. After the initial training occurred in all four states, NIEA and T4G then went back to the first state, Maharashtra, to teach the new storytellers 12 more stories. Two weeks later, they went to the next state to teach those 12 stories, and so on, until all 50 of the stories had been taught.

Discussion groups, also called "mobile schools," are designed to gather people together to listen to the Bible stories told in their native languages, typically in a hut, under the shade of a tree, near a well, or in the village center. After listening to the stories on the device, the storyteller facilitates group discussion, asking basic questions of the participants such as, "What did you hear?" "What did you learn?" "What needs to change in your life?" and "Who will you tell?" All the participants in these groups learn about Jesus Christ, and many are introduced to Jesus for the first time. Others who may be followers of Jesus learn new things about his life and teachings, and how to follow him. Storytellers are equipped with at least 20 devices, and are encouraged to leave devices in villages with trusted individuals.

NEW INDIA EVANGELISTIC ASSOCIATION

T4G was brought in to partner with NIEA, a nonprofit organization with a mission to "lead as many as possible to Jesus Christ, especially the most needy in society." Founded in 1975, NIEA conducts ministry through formal and informal training, evangelistic outreaches, church planting, missionary

sending, medical missions, literature publication and distribution, mission schools, and homes for orphaned children. The NIEA's New India Bible College has over 2,500 alumni, and more than 200 churches have been planted by Bible College alumni. Over 3,000 children are enrolled in NIEA's 12 mission schools in north India, and NIEA is operating 20 homes for orphaned children in four states. Led by Dr. Alex Phillip, NIEA is based in Purnia, Bihar, and has operations in ten states in India with over 550 staff members. Additionally, NIEA has begun outreach in Nepal.

EVALUATION OF THE PROGRAM

T4G wished to evaluate the degree to which its desired outcomes are achieved in the Central India Mobile School Program. This would help confirm its effectiveness (or not), provide input to improve the program, and support fundraising efforts. To accomplish this, it engaged Calvin Edwards & Company (CEC), a philanthropic consulting firm in Atlanta, to conduct an independent, comprehensive program evaluation.

PROGRAM EVALUATION OVERVIEW

The *Program Evaluation* includes a mixed methods approach using quantitative and qualitative techniques:

- ✓ Identification of measurable outcomes
- ✓ Design of various quantitative data measurement activities
- ✓ Design of various qualitative data collection activities
- ✓ Construction of corresponding instruments
- ✓ Training on instrument administration
- ✓ Implementation of all instruments
- ✓ Analysis of data
- ✓ Preparation of this *Program Evaluation Report*

T4G requested that the program evaluation be conducted on discussion groups that used a device, rather than groups led by facilitators who led the group personally without the aid of a device. Also, for the purposes of evaluation four of the 18 languages in the program were selected, one language in each state. Some of the areas in which T4G is conducting this program are areas that are known to be hostile to the gospel. For this evaluation, T4G's in-country team of state coordinators and storytellers chose the four languages to be evaluated by choosing languages that were spoken in areas that they believed would be the most receptive to survey taking. Table 2 indicates the language selected for this evaluation in each state.

TABLE 2
EVALUATED LANGUAGE IN EACH STATE

State	Language
Chhattisgarh	Bhatri
Madhya Pradesh	Rathwi-Bareli
Maharashtra	Varhadi
Odisha	Juray

CEC and T4G agreed to the steps that it would take to complete the evaluation, and after discussion as to what was practical, the following approach was agreed to:

- ✓ The research would address knowledge, attitude, and behavior change.
- ✓ T4G & CEC would co-develop the following:
 - Program outcomes and metrics to measure
 - Collection method(s)
 - Data collection instruments to measure outcomes and record stories of change
- ✓ The sampling approach would be practical (not burdensome) to ensure a fair and random sample.
- ✓ Surveys would be administered orally by trained interviewers.
- ✓ CEC would train four state supervisors who would train interviewers.
- ✓ “Embedded reporters” would sit in on discussion groups and gather qualitative data that emerged from the conversations among group members and facilitators.
- ✓ For a limited number of participants, there would be a qualitative assessment component, using in-person interviews.
- ✓ CEC would analyze and interpret the findings and write and publish a *Program Evaluation Report* that describes the evaluation conducted and presents findings in a highly-accessible manner.

REPORT OUTLINE

This *Program Evaluation Report* presents outcome findings from the Central India Mobile School Program. It evaluates the degree to which its intended outcomes were achieved. In addition, information on user experience is provided. Finally, opportunities for program improvement are identified.

To these ends, the *Report* is organized as follows.

Executive Summary—A concise summary of the full *Report*.

Introduction—A brief description of T4G, the Central India Mobile School program, NIEA, a brief summary of the evaluation study's approach, and this report outline.

Methodology—An overview of the research and analysis process used for the program evaluation; classification of question types that generate outcome data.

The Impact of the Program—The program outcomes and the results for each; general observations

The Outcomes Achieved—Demographic information on survey participants; outcome-by-outcome presentation of scores, qualitative insights, and underlying questions.

User Experience—What group participants said they liked (or disliked) about the program

Recommendations—Suggestions on how to improve the program, based on research findings

Appendices A – D—Supporting documents that are referenced throughout the *Report*

- ✓ **Appendix A**—Data Scrubbing & Outcome Scoring System
- ✓ **Appendix B**—Assessment Instruments
- ✓ **Appendix C**—Training Agenda
- ✓ **Appendix D**—Predictive Value of T4G Outcomes for Other Populations

CHAPTER 2

Methodology

Overview of the Research & Analysis Process

CEC's methodology to evaluate the effectiveness of T4G's program involved several steps, outlined below.

DEVELOPMENT OF OUTCOMES

T4G had program objectives for the Central India project—some were brought by T4G to the project as components of its mission, and some were co-developed with its partner in response to community needs. But the organization lacked a formal set of measurable outcomes designed to measure program effectiveness. So, CEC first worked with T4G to specify in strict outcome language what the program intended to achieve.

On September 8, 2015, CEC and T4G leadership met and co-developed measurable outcomes for the program—changes that T4G intended and anticipated to occur in discussion group participants and the communities in which they live. Attention was paid to ensure that outcomes could be measured using objective instruments, though use of qualitative methods were also planned for. In the weeks that followed the initial September meeting, T4G continued to review the draft outcomes resulting in a number of edits and revisions. Ultimately, T4G defined seven outcomes that, in aggregate, comprised the impact it sought to achieve with the Central India program. These outcomes are stated in Chapter 3, "The Impact of the Program."

MIXED METHODS DESIGN

Using the outcomes developed, a methodology was designed that used quantitative and qualitative approaches. Prior T4G program evaluations had also combined quantitative methods with qualitative ones, but the quantitative approach had always been given greater focus. For this evaluation, CEC and T4G agreed to experiment with additional qualitative approaches. This was a natural progression from prior evaluations and was also thought to possibly align better with an oral culture. Qualitative approaches are also better at discovering unanticipated results of a program—both good and bad. So, if the Central India program achieved "good" outside the set of outcomes, qualitative techniques would be more likely to uncover this.

Three evaluation methods were developed:

- ✓ Pre- and post-surveys in villages where discussion groups were conducted
- ✓ Interviews with selected post-survey participants

- ✓ Placement of an “embedded reporter” to observe and record notes during group discussions

CREATION OF ASSESSMENT INSTRUMENTS

To implement these methods, four instruments were designed.

QUANTITATIVE

A pre-survey and a post-survey were designed to quantitatively measure how well the program generated the desired outcomes. For each outcome, 2-12 survey questions were created to measure either a knowledge, attitude (or “belief”), or behavior change. The post-survey asked the same pre-survey questions and also included additional “user experience” questions to determine how participants perceived the quality of the program. An effort was made to create instruments that would take no longer than 20 minutes to complete.

QUALITATIVE

In addition to instruments to record quantitative data, instruments to record qualitative data were created.

A select number of “articulate” post-survey participants were to be asked for additional feedback using an oral interview. A short interview guide was created for this purpose. This was designed to solicit stories from participants about transformation in their lives and/or their community as a result of what they were hearing and learning in their discussion groups.

Furthermore, an “embedded reporter” form was designed to record additional stories of program impact, and to help T4G gain a helpful perspective of what was happening in group meetings and what was happening in participants’ lives. The embedded reporter was to sit in and observe selected discussion groups. After each group meeting, the embedded reporter was to fill out a form to capture stories of transformation told by group participants while in their discussion groups.

Additionally, one qualitative question was included in the post-survey to gather qualitative responses from all post-survey participants.

How each survey and interview question maps to an outcome can be found in Chapter 4, “The Outcomes Achieved”.

ASSESSMENT INSTRUMENT CHARACTERISTICS

In summary, the assessment instruments for each data-gathering process were created as follows:

1. **Pre-survey**—a 25-question one-on-one oral survey administered to villagers who speak the local language. 22 questions mapped to a specific outcome; three were demographic questions.
2. **Post-survey**—a 37-question one-on-one oral survey administered to persons who participated in a discussion group in villages where pre-surveys had been administered plus some additional villages where the program was being conducted. The survey

consisted of the 25 pre-survey questions with 12 questions unique to the post-survey, seven of which mapped to outcomes and five were user experience questions.

3. **Qualitative interview form**—a five-question one-on-one guide to an interview to be conducted after the post-survey with selected post-survey participants to obtain additional insight.
4. **Embedded reporter form**—a form filled out by an embedded reporter after each discussion group meeting that he sat in on and observed. The form was organized by program outcomes and also provided space for stories that did not correlate to a specific outcome.

QUESTION DISTRIBUTION BY DOMAIN

The following table shows the number of questions in the pre-survey, post-survey, and the qualitative interview by domain of change—knowledge, attitude, and behavior.

**TABLE 3
NUMBER OF QUESTIONS BY DOMAIN OF CHANGE**

Domain	No. of Pre-survey Questions	No. of Post-survey Questions	No. of User Experience Questions	No. of Qualitative Interview Questions	Total
Knowledge	12	12	1	1	26
Attitude	2	3	2	0	7
Behavior	8	14	2 ⁶	4 ⁷	28
Total	22	29	5	5	61

A copy of each assessment instrument is located in Appendix B.

ADDITIONAL VILLAGES

The Central India program began in July 2015, prior to T4G’s engagement with CEC. In order to administer pre-surveys to villagers who had not yet experienced the program, T4G identified 3-5 additional villages for each of the four languages in which to conduct the program.

SCOPE: LANGUAGES

As described in Chapter 1, CEC and T4G agreed to evaluate one language per state. While the study does not address all 18 languages included in the Central India program, CEC believes that in general the findings for the four languages in this study may well be indicative of other Central

⁶ Interviewers were to record a qualitative and quantitative response to Q34. Although the qualitative responses were analyzed to provide insight regarding outcomes, the quantitative responses were not included in outcome score calculation. Q34 is included here in the User Experience question count, and the quantitative responses are presented in Chapter 5, “User Experience.”

⁷ Two of the four behavior questions on the qualitative interview ask respondents to report on other people’s behavior within their village or community.

Indian languages.⁸ See Appendix D for more on the predictive value of outcomes for other populations.

T4G's mission is to communicate truth to oral cultures by creating content in their native language. Although some or many of the people who speak the languages in this program may also speak a more widely used Indian language such as Hindi or Marathi, T4G believes oral cultures learn best when the content is presented in their native languages. Similarly, it was important to administer the oral surveys in the native languages, and therefore, the three assessment instruments that were administered to group participants (pre-survey, post-survey, and qualitative interview form) were translated into each of the four languages selected for evaluation.

FIELD TRAINING

While survey administration and interviewing always require thorough training, it was especially important for this program evaluation because three of the four instruments were administered orally, which requires survey administrators to possess additional interviewing skills.

Because the surveys and interviews needed to be administered in the local languages, CEC required interviewers that spoke the local language. This presented a challenge in that it was not feasible to find qualified individuals who speak the local languages and English. Another challenge arose in that individuals who did speak one of the four languages were spread out geographically across four states in India, and so it was logistically difficult for them to attend training in person. To attempt to overcome these challenges, T4G identified four language supervisors who spoke Hindi, some English, and the local language to oversee three survey interviewers each.



Mr. Edwards trained T4G's country program manager and a language supervisor for each language to administer the three evaluation processes.

On October 20-22, 2015, in Chandigarh, India, Calvin Edwards trained four language supervisors, one for each language, with Mr. Sunil Masih, T4G's India program manager. Each of the language supervisors would subsequently train and oversee three local-language survey interviewers. Additionally, Mr. Edwards trained the language supervisors to conduct the embedded reporter activity—the language supervisors were also the embedded reporters for this evaluation.

Mr. Edwards divided the training into seven major components. The full agenda for the training is located at Appendix C.

1. Introductions and orientation to the project
2. Orientation to the surveys and qualitative interview
3. Instruction in accuracy, avoiding bias, and quality control
4. Practice administration of the surveys and qualitative interview

⁸ This estimate is based on the assumption that the 18 Central Indian languages are spoken by people groups with similarities, and the observation of some patterns within the four languages studied.

5. Distribution of instruments and assignments
6. Process for returning completed instruments
7. Training language supervisors to be embedded reporters—to gather stories of impact and the logistics of recording and sending stories

Each survey and interview question was reviewed in detail. Some survey questions required the interviewers to listen to the interviewee recount a story or elements of a story. Questions on the qualitative interview asked the interviewee to share a story from their own life and experiences. Supervisors were trained to ask the interviewers to locate “good” interviewees for the qualitative interview; this was explained as persons who would communicate thoughtfully or would give comprehensive answers to the interview questions. These listening techniques were discussed in detail during the training, along with how to record responses.

In addition to addressing all of the above topics in the training, much time was spent in checking and revising the instruments and getting completed translations for each instrument in each language.⁹

On November 17-18, 2015 Ed Weaver, T4G CEO, and Brian Whiteaker, T4G’s vice president of program management, conducted additional survey training for the four language supervisors along with T4G’s four state coordinators in India. This training reviewed the key concepts that Mr. Edwards had presented the previous month to ensure that there was a clear understanding on how surveys should be administered.

Mr. Masih and the four state coordinators assigned 3-6 villages per language to interviewers and embedded reporters where discussion groups would be formed. Interviewers received sets of numbered surveys and interview forms. Embedded reporters received sufficient copies of blank embedded reporter forms.

Following the T4G leadership training, each language supervisor, together with his corresponding T4G state coordinator, trained three interviewers to administer the assessment instruments.

SAMPLE

In order to ensure a representative sample, CEC requested that interviewers administer 200 each of the pre- and post-surveys per language, and 40 qualitative interviews per language.

Each embedded reporter was instructed to fill out an embedded reporter form after attending a discussion group meeting. The form was designed so there was space to report on each outcome, although the reporter was not expected to fill out every section on every form because it was unlikely that a story or discussion about every outcome would occur in one group meeting. CEC did not require a particular number of forms, but each reporter was instructed to attend 1-2 discussion groups for the final 12 weeks of the program.

⁹ Generally, revisions consisted of adjusting questions for various cultural nuances and improving on the original translation.

IMPLEMENTATION BY INTERVIEWERS & EMBEDDED REPORTERS

Pre-survey administration took place November 23-27, 2015. The embedded reporter activity began on December 7, 2015, and continued through the duration of the 13-week program. Post-survey and qualitative interview administration took place February 22-26, 2016, after the program was complete.

DATA COLLECTION

Together with T4G state coordinators, supervisors oversaw the survey administration and embedded reporter activity. Mr. Masih was involved in supervision from a distance and acted as liaison between CEC and the state coordinators. Once pre-survey administration was completed, interviewers returned all pre-surveys to their respective supervisor. The supervisor returned them to their T4G state coordinator, who mailed them to CEC. The embedded reporters returned their forms to their respective T4G state coordinator on a regular basis. Each embedded reporter filled out their forms in Hindi. CEC designed a Survey Monkey form that mirrored the embedded reporter form. As the state coordinators received embedded reporter forms, they input the English translation of each form into Survey Monkey. Similarly, a Survey Monkey form that mirrored the qualitative interview was created, and the state coordinators input the English translation of each form into Survey Monkey. Responses to the qualitative question on the post-survey were translated by the state coordinator, transcribed in Excel, and emailed to CEC.

INSTRUMENTS RECEIVED

CEC received 200 pre-surveys, and 200 post-surveys in three of the four languages. T4G's state coordinator in Chhattisgarh where the surveys were administered in Bhatari indicated that there was some resistance from the Hindu community in the region, making it difficult for survey interviewers to administer surveys and T4G storytellers to conduct the program. Therefore, CEC received 187 pre-surveys and 164 post-surveys in Bhatari. However, survey interviewers were able to administer 61 qualitative interviews in that language, when only 40 were requested. CEC received 40 qualitative interviews in Rathwi-Bareli and Varhadi, and 38 in Juray.

Table 4 shows the number of instruments received by village in each language.

TABLE 4
NO. OF INSTRUMENTS RECEIVED BY VILLAGE

Village	Pre-surveys Received	Post-surveys Received	Qualitative Interview Forms Received	Embedded Reporter Forms Received
BHATRI				
Adawal	61	55	24	7
Bandam	68	55	16	6
Junawani	58	54	21	5
Semra ¹⁰	0	0	0	1
Bhatri Total	187	164	61	19
JURAY				
Jambasahi	38	37	13	14
Pandasahi	29	30	4	8
Ragadising	29	29	5	3
Raikasahi	67	46	5	3
Sankaranj Sahi ¹¹	0	16	7	0
Upur Sunapur	37	37	4	6
Left Blank	0	5	0	0
Juray Total	200	200	38	34
RATHWI-BARELI				
Ajiria	66	66	14	13
Hingwa	67	67	14	14
Upala	67	67	12	14
Rathwi-Bareli Total	200	200	40	41

¹⁰ CEC is unaware of the reason for the embedded reporter working in this village which was not surveyed for the pre- or post-survey.

¹¹ CEC assumes that post-surveys were administered in this village to meet the sample size requirements.

Village	Pre-surveys Received	Post-surveys Received	Qualitative Interview Forms Received	Embedded Reporter Forms Received
VARHADI				
Belora	66	66	13	9
Jamthi	23	17	8	14
Kamargoan	44	50	5	16
Savarkheda	67	67	14	14
Varhadi Total	200	200	40	53

Once the data were scrubbed, the usable data sets were slightly different and are presented in Table 5, on page 21.

The interviewers in Bhatari, Rathwi-Bareli, and Varhadi did not record qualitative responses to the one qualitative post-survey question (Q34). They did record the quantitative responses to that question.

DATA SCRUBBING

CEC scanned the pre- and post- surveys and “read” them using Remark Office OMR (Remark) software. Scanning errors were manually corrected so that each answered question was accounted for; in most cases, scanning errors were a result of the software not recognizing a viable answer from the survey. The raw data sets were exported into Excel.

SURVEY DATA SCRUBBING

CEC reviewed the data sets and determined that it was necessary to scrub the data, based on principles described in Appendix A; rules varied slightly for pre- and post-surveys. The scrubbing rules resulted in slight modifications to the raw data and the creation of scrubbed data sets.

The following table summarizes the scrubbed data sets. There was no need to discard any qualitative interviews as the measure for completion was to answer at least half of the questions and all responses met this requirement.

**TABLE 5
NO. OF INSTRUMENTS IN FINAL DATA SET BY LANGUAGE**

Language	Assessment Instrument					
	Pre-surveys		Post-survey		Qualitative Interviews	Embedded reporter forms
	Returned	Final Data Set	Returned	Final Data Set		
Bhatri	187	185	164	157	61	19
Juray	200	199	200	199	38	34
Rathwi- Bareli	200	192	200	190	40	41
Varhadi	200	200	200	200	40	53
Total	787	766	764	746	179	147

QUANTITATIVE DATA ANALYSIS

Once the quantitative data sets were scrubbed, frequencies and percentages were computed in Excel. These are the inputs for the mathematical calculation of outcomes. Scores were scrutinized for patterns and insights.

OUTCOME SCORING SYSTEM

A 10-point scoring system was created for each survey question to facilitate mathematical calculation of outcome scores. The careful alignment of survey questions to outcomes enabled this type of calculation. The scoring system was applied to the total of all responses for each question in the scrubbed data sets, to generate an average score for each question. The guidelines used in the scoring system are located in Appendix A.

To calculate an overall outcome score a simple average for each question was calculated. More than one question provided data for a single outcome; no weighting was applied to the survey questions, and so the average scores from all related questions were simply averaged to calculate the outcome score.¹²

It could be argued that certain questions are better measures of an outcome than others and as such certain questions should be weighted. While CEC is open to such an approach, it was believed that at this time such weighting would introduce supposition that could not be justified with much certainty. Assignments of weights would be quite arbitrary, and amenable to debate. After consideration, a less complex approach was chosen—to treat the variables in each question as having equal weight.¹³

¹² Readers may recall statistics instructors warning of the hazards of taking an unweighted average of averages. While this may be inadvisable for statistics, it is precisely what is needed for an outcome calculation. To weight questions more that received more responses would unintentionally skew the calculation in random directions. Though one could intentionally weight certain questions that contain factors deemed to be more powerful predictors of outcomes.

¹³ CEC is open to revising this approach in the future if T4G consensus feels strongly that relative weights of the variables for each question are needed.

QUALITATIVE DATA ANALYSIS

All qualitative data—responses from one question on the post-survey, five questions on the qualitative interview, and the embedded reporter form—was transposed into Excel to provide organization and facilitate analysis. The qualitative data analysis methodology followed the broad principles of grounded theory,¹⁴ including iterative stages of data coding intended to allow the findings to organically emerge from the underlying data instead of forcing a predetermined interpretive frame. Toward that end, both the interview and embedded reporter data was reviewed and initially coded with an “open code,” a short description of the raw data. Following this foundational step, the open codes were analyzed to identify broad themes and categories, and a second round of coding was completed to organize the data into relevant categories. To enhance overall consistency, the post-survey data (from Q34) was coded using the category codes developed for the interviews and embedded reporter data. The final analytic steps involved combining the coded data from all three sources to triangulate the analysis, writing the finding statements, and identifying appropriate participant quotes.

The next chapter presents the results of the data analysis, explaining the impact of T4G's program.

¹⁴ Bryant, A., Charmaz, K. (2007). *The SAGE Handbook of Grounded Theory*. Sage: Thousand Oaks, CA. Corbin, J. M. and Strauss, A. L. (2008) *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, Third Edition. Sage: Thousand Oaks, CA.

CHAPTER 3

The Impact of the Program

Outcomes, Overview of Scores, & General Observations

OUTCOMES

Outcomes are changes in the knowledge, attitude, or behavior of the persons served by T4G's Central India Mobile School Program. T4G developed seven outcomes for the program. Five outcomes are based on the Bible stories the group participants heard, and are related to faith at the individual and community level. Two outcomes are related to furthering the impact of the program at the individual and group level.

PROGRAM OUTCOMES

1. **Biblical knowledge.** Group participants learn and retain the Bible stories they heard in their discussion groups.
2. **Sharing Bible stories.** Group participants share Bible stories with others by telling the stories that they have learned live or through technology.
3. **Community transformation.** Community members interact with each other more positively, such as becoming actively involved in serving the community and/or demonstrating love towards people.
4. **Discipleship.** Group participants, who are existing followers of Christ, grow in their faith and apply biblical principles learned in the stories to their lives.
5. **Christ follower.** Group participants accept Jesus and begin a relationship with him.
6. **Orality methodology.** Church leaders, lay leaders, and Christians use orality methodology to share Bible stories and the gospel.
7. **Group multiplication.** Discussion group leaders, and those they train, form new discussion groups.

OUTCOME SCORES

The 10-point scale scoring system described in Chapter 2 was applied to the pre- and post-survey data, resulting in the calculated scores shown in Tables 6-9, one table for each of the four language groups. In each table, the two right columns show the proportion of the *possible change*

that occurred (“relative change in outcome”), and the percentage change in the outcome. Data for the *Sharing Bible stories* and *Group multiplication* outcomes could only be collected in the post-survey; the Pre-survey Score column shows N/A for these items and no percentage change data is presented. Outcome 5, the *Christ-follower* outcome, measures those who converted to Christianity as a result of their experience with the T4G program; the Pre-survey Score column also shows N/A for this items. Because reporting this outcome as a score would be arbitrary, the conversion rate (not a score) is reported here and further described in Chapter 4. Questions mapped to the *Discipleship* and *Orality methodology* outcomes were only asked to Christians; thus the sample size (*n*) was lower for these two outcomes.

The scores presented and discussed below are further corroborated with qualitative data, which is also presented, by outcome, in Chapter 4.

TABLE 6
BHATRI LANGUAGE
PRE-SURVEY & POST-SURVEY
OUTCOME SCORES & CHANGE IN OUTCOMES

Outcome	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
1. Biblical knowledge	2.84	6.73	54.4%	137.1%
2. Sharing Bible stories	N/A	6.66	N/A	N/A
3. Community transformation	5.64	5.65	0.2%	0.1%
4. Discipleship ¹⁵	7.77	7.70	-3.2%	-0.9%
5. Christ-follower	N/A	N/A*	N/A	N/A
6. Orality methodology	3.35	7.83	67.3%	133.6%
7. Group multiplication	N/A	8.15**	N/A	N/A
Average	4.90	7.12	29.7%%	67.5%

*The survey interviewers in this language did not record responses to the question in the post-survey, thus CEC was not able to calculate a conversion rate.

**One question (Q27) that mapped to this outcome was removed from the calculation of this outcome score. The survey interviewers in this language misunderstood the question, and the responses recorded were not valid.

¹⁵ The number and proportion of the total surveyed for the *Discipleship* and *Orality methodology* outcomes in Bhatri are as follows: pre n=43 (23%) post n=92 (59%).

TABLE 7
JURAY LANGUAGE
PRE-SURVEY & POST-SURVEY
OUTCOME SCORES & CHANGE IN OUTCOMES

Outcome	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
1. Biblical knowledge	4.68	9.04	81.9%	93.1%
2. Sharing Bible stories	N/A	4.29	N/A	N/A
3. Community transformation	3.61	5.55	30.4%	53.8%
4. Discipleship ¹⁶	7.43	9.08	64.2%	22.3%
5. Christ-follower	N/A	0.00%*	N/A	N/A
6. Orality methodology	4.71	6.34	30.9%	34.7%
7. Group multiplication	N/A	4.26	N/A	N/A
Average	5.12	6.34	51.9%	51.0%

*This means that there were no persons who were non-Christians before the program began that indicated they were Christian in the post-survey. With 78% of post-survey participants being Christian, the possibility of converting non-Christians was limited.

TABLE 8
RATHWI-BARELI LANGUAGE
PRE-SURVEY & POST-SURVEY
OUTCOME SCORES & CHANGE IN OUTCOMES

Outcome	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
1. Biblical knowledge	0.60	6.70	65.0%	1,025.9%
2. Sharing Bible stories	N/A	2.18	N/A	N/A
3. Community transformation	4.97	5.05	1.6%	1.6%
4. Discipleship ¹⁷	6.53	8.10	45.1%	23.9%
5. Christ-follower	N/A	2.33%	N/A	N/A
6. Orality methodology	3.40	4.46	16.1%	31.1%
7. Group multiplication	N/A	2.86	N/A	N/A
Average	3.88	4.89	31.9%	270.6%

¹⁶ The number and proportion of the total surveyed for the *Discipleship* and *Orality methodology* outcomes in Juray are as follows: pre n=141 (71%) post n=155 (78%).

¹⁷ The number and proportion of the total surveyed for the *Discipleship* and *Orality methodology* outcomes in Rathwi-Bareli are as follows: pre n=40 (21%) post n=62 (33%).

TABLE 9
VARHADI LANGUAGE
PRE-SURVEY & POST-SURVEY
OUTCOME SCORES & CHANGE IN OUTCOMES

Outcome	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
1. Biblical knowledge	1.07	5.38	48.3%	403.7%
2. Sharing Bible stories	N/A	4.32	N/A	N/A
3. Community transformation	6.48	5.53	-27.1%	-14.7%
4. Discipleship ¹⁸	9.19	9.76	70.8%	6.3%
5. Christ follower	N/A	N/A*	N/A	N/A
6. Orality methodology	7.47	8.87	55.3%	18.7%
7. Group multiplication	N/A	3.72	N/A	N/A
Average	6.05	6.26	36.8%	103.7%

*A question that mapped to this outcome in this language was missing from the post-survey, lost in the translation and printing process; thus, no data was captured in order to calculate a conversion rate for this language.

THE MEANING OF SCORES

Scoring systems require explanation. When looking at national population characteristics, a middle number such as the average height of a person in the U.S. is considered “normal,” and a 7-foot tall basketball player is considered unusual, not a “better height.” But at school, we thought an “above average” grade, an “A,” was better than an average “C”; there was even a tendency to think of a grade of an “A” as expected, with deviations somewhat unacceptable. And on other scales where scores group towards the middle, a high score is “good” but not really expected—such as the SAT scores of high school students.

The outcome scoring system is designed so that a “5” is a good score. It means that the desired outcomes are being achieved at an acceptable level. It means that the program is achieving its goals. If they were not being achieved at all, or very poorly, the score would be zero, or close to it. A score of “10” is, in reality, unachievable, it is a goal towards which the program can move; it is like every student in a high school class getting 1600 on the SAT test.

So, think of “5” as a solid result. Variations from it, up and down, indicate strengths and weaknesses in the program’s achievement of its intended outcomes. Ideally, numbers improve over time, yet that depends on many factors including external ones over which T4G has no control, such as cultural attitudes and openness to Christian messages.

¹⁸ The number and proportion of the total surveyed for the *Discipleship* and *Orality methodology* in Varhadi are as follows pre n=22 (11%) post n=28 (14%).

GENERAL OBSERVATIONS

Five of the seven outcomes had the possibility to report change—four as changes in outcome scores and one as the rate of conversion. As mentioned previously, the other two can report a post-score but were not amenable to calculating a pre-score so a change cannot be reported. In the Rathwi-Bareli language groups, all five outcomes increased. In the Juray language group, four of five outcomes increased. On average, Juray's outcome scores had a relative change of 51.9%; Rathwi-Bareli's had a relative change of 31.9%. In the Bhatri and Varhadi language groups, the rate of conversions could not be calculated, however, three of the four outcomes showed an increase in score, while one outcome in each decreased (*Discipleship* in Bhatri and *Community Transformation* in Varhadi). The *Biblical knowledge* outcome showed the highest percent change increase in all four language groups, increasing by more than 93% (and in Rathwi-Bareli by as much as 1,025.9%). The average relative change in outcome score for each of the four language groups was at least 29%, indicating overall very positive program impact in all four languages.

HIGH PERFORMING OUTCOMES

The language group with the largest average percent relative change in outcome scores was Juray with a 51.9% increase. The language group that showed the smallest average percent relative change was Bhatri with a 29.7% increase—still a good result.

Looking at the outcomes by each language group, the outcome with the highest percent relative change for each was:

- ✓ **Bhatri**—*Orality methodology* at 67.3%; with a 3.35 pre-survey and 7.83 post-survey score, this indicates Christians, pastors, and other Christian leaders increased their use of orality methodology when sharing the gospel given the baseline from where they started.
- ✓ **Juray**—*Biblical knowledge* at 81.9%; with a 4.68 pre-survey score and 9.04 post-survey score, this indicates group participants learned and retained Bible stories to a very substantial extent.
- ✓ **Rathwi-Bareli**—*Biblical knowledge* at 65.0%; with a 0.60 pre-survey score and 6.70 post-survey score, also indicating group participants learned and retained Bible stories to a high degree.
- ✓ **Varhadi**—*Discipleship* at 70.8%; with a 9.19 pre-survey score and 9.76 post-survey score, this indicates that although Christians were already applying biblical principles to their lives to a high degree before the program began, they grew further in their faith and practice.

For each language group, the outcome with the highest post-survey score was:

- ✓ **Bhatri**—*Group multiplication* with a post-survey score of 8.15
- ✓ **Juray**—*Discipleship* with a post-survey score of 9.08
- ✓ **Rathwi-Bareli**—*Discipleship* with a post-survey score of 8.10
- ✓ **Varhadi**—*Discipleship* with a post-survey score of 9.76, the highest post-survey score across all outcomes and languages

When looking at the four outcomes for which change could be reported (where both pre- and post-survey scores were reported), the language where the greatest relative change occurred was:

- ✓ **Biblical knowledge**—Juray language with 81.9% increase
- ✓ **Community transformation**—Juray language with 30.4% increase
- ✓ **Discipleship**—Varhadi language with 70.8% increase
- ✓ **Orality methodology**—Bhatri language with 67.3% increase

This indicates that significant change occurred in different languages and was not concentrated in a single language group.

OUTCOMES WITH NO POSITIVE CHANGE

The *Discipleship* outcome in Bhatri and the *Community transformation* outcome in Varhadi both decreased slightly. However, the decrease in score for each outcome was less than 1 point (the decrease in score for *Discipleship* in Bhatri was 0.07), indicating little to no program impact. Additionally, the post-survey score for *Discipleship* in Bhatri was a 7.70, a very desirable outcome score despite the slight decrease. Even though these outcome scores decreased, the average post-survey outcome score for all outcomes in Bhatri was 7.12, the highest average post-survey outcome score of all four languages, and the average post-survey outcome score for Varhadi was 6.19, indicating outcomes are being achieved.

OUTCOMES WITH THE LOWEST SCORES

In both Juray and Varhadi language groups, the outcome that received the lowest post-survey score was *Group multiplication* (4.26 in Juray and 3.72 in Varhadi). This outcome measured the furthering of the program impact at the group level. With both scores below a 5, there is room for improvement in group multiplication in these two languages. In Rathwi-Bareli, the outcome that received the lowest post-survey score was *Sharing Bible stories* with a score of 2.18—the lowest post-survey score across all four languages. This outcome measures the furthering of the program impact at the individual level, and with a 2.18, this indicates group participants are not sharing stories with others at the desired level. In Bhatri, the outcome with the lowest post-survey outcome score was *Community transformation* at a 5.65 which is an acceptable score.

OTHER FINDINGS

One of the user experience questions on the post-survey (Q34) asked participants, “Think about the stories you listened to and what they taught. Can you tell me about a time when you used one of the lessons you learned in your own life? What happened?” In Bhatri and Juray, more than 97% of participants indicated that they had learned something from the discussion groups and correctly applied it to their own lives. This not only indicates that the stories they heard were retained, but also shows that the stories and dramas were not seen as merely entertainment. In Varhadi, 53.5% of participants indicated that they had learned something and correctly applied to their own lives, meaning more than half of participants found themselves in similar situations as the Bible characters in the stories they heard, and adapted their attitude and behavior in their own lives.

In Rathwi-Bareli, 33.3% of people indicated that they had learned something and correctly applied it to their own lives, meaning this language group is adapting their behavior based on the stories they heard at a lower rate than the other languages. However, the *Biblical knowledge* outcome score in the pre-survey in Rathwi-Bareli was a 0.6, indicating that participants knew few or no Bible stories before the program began, and the score in the post-survey was 6.7, showing a 65% relative change increase. Among knowledge, attitude, and behavior, typically behavior is the last and the hardest for a program to change. For behavior to change, people must first have new information (knowledge), that changes their attitude about a topic, and then they make a conscious effort to change behavior. The data shows that, especially within the Rathwi-Bareli language group, T4G was successful in changing people's knowledge about the Bible, but in the limited 13-week program, that new knowledge created limited behavior change.

The qualitative data produced insight that further illuminated the quantitative findings across all outcomes for all languages. Some highlighted quotes include:

- ✓ "There was a man who doesn't know how to read and write, but he said he had shared the story with two people in the last week."
- ✓ "There are some wonderful changes that have been observed. There is a man of this village who was sick and he has no money to go to the hospital but this group had a proposal to collect money in the village for this sick man and it was done, so it was a great change is brought up in the group. Also, the group people are behaving in good manner with others."
- ✓ "One brother here was a persecutor and planned to destroy the groups, but the groups decided to fast and pray for three days for him, and through the prayer of the groups he is participating in the groups and attending the fellowship."
- ✓ "By hearing these stories I quit idol worship. I came to know that I should let Him have first place in our thoughts and in our life."
- ✓ "I want to thank the storytellers because they have told me the story of the life and ministry of Jesus Christ. I have very much benefited from the stories...I did not have proper information because I had no idea that Jesus had died for my sin. I could hear the stories in my language, and now I am growing with Lord."
- ✓ "In the local churches some leaders now use the oral methods when they are sharing the Bible story among the children."
- ✓ "In this week two new groups have been formed and are continuously praying and listening the stories."

CHAPTER 4

The Outcomes Achieved

Demographic Data & Detailed Outcome Results

As described above, the scrubbed data sets contained a total of 766 pre-surveys and 746 post-surveys, across the four languages, that were used to calculate outcome scores reported in Chapter 3. In addition, the data sets included demographic information which is reported below.

This chapter presents a detailed analysis of each outcome, using the quantitative and qualitative data obtained in the evaluation. The responses to the qualitative question on the post-survey, which, due to interviewer error, were only recorded in the Juray language, yielded insight across multiple outcomes for that language. Similarly, the responses to the qualitative interview questions yielded insight on multiple outcomes, particularly from Q2, "Has listening to the stories made any changes in your community?" and Q3, "Are you or anyone you know a better person after listening to the stories? How?"

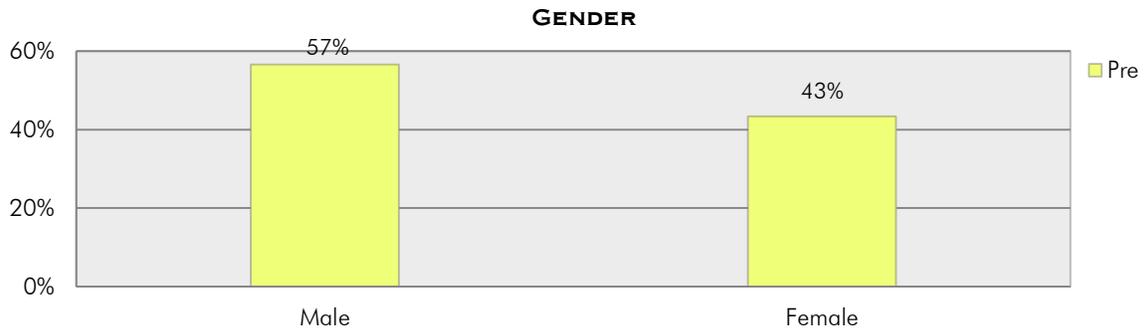
Embedded reporter activity, which occurred throughout the duration of the program in contrast to the post-survey and qualitative interview which occurred at one point in time at the end of the program, produced insights that followed a similar pattern in yielding insight across multiple outcomes. Findings and insights are reported by outcome, not by data source.

Tables with the pre- and post-survey score for each outcome, by language, are presented below, along with commentary. Quotes from participants are included in the observations; quotes were transcribed from the qualitative data collection process. While a single quote often addresses multiple outcome themes (e.g., biblical knowledge and discipleship), each quote is presented with only one outcome. Minor changes in spelling, punctuation, and syntax were made for clarity, but overall sentence structure and word choice was left unchanged to avoid altering the participant's "voice." Additionally, some interviewers recorded responses in the first person, while others in the third person; the point-of-view is unedited.

Participant Demographics

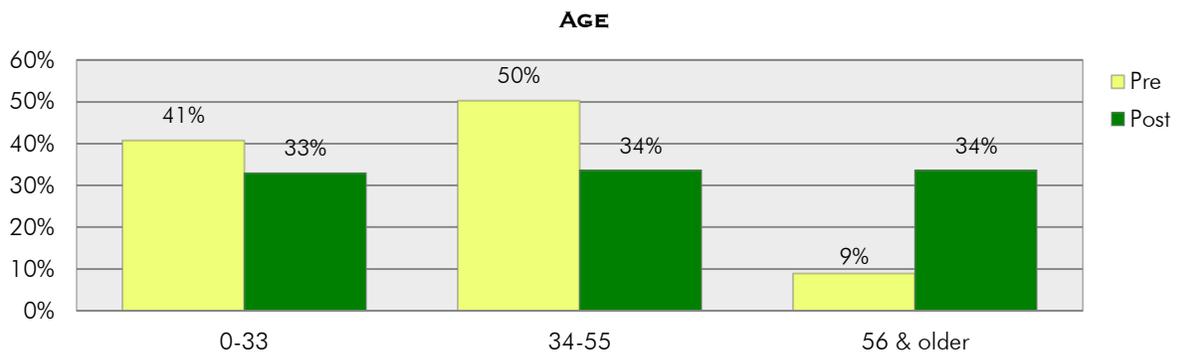
The following graphs depict the demographics of the survey participants by language. For each graph, n =the number of respondents.

BHATRI LANGUAGE GROUP DEMOGRAPHICS

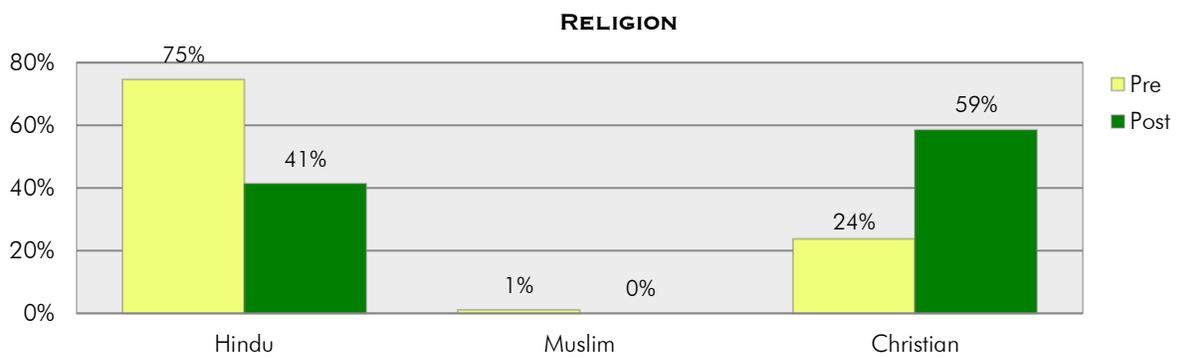


*n = 182 Pre; 0 Post**

**Interviewers in the Bhatri language did not record the participants' gender in the post-survey*

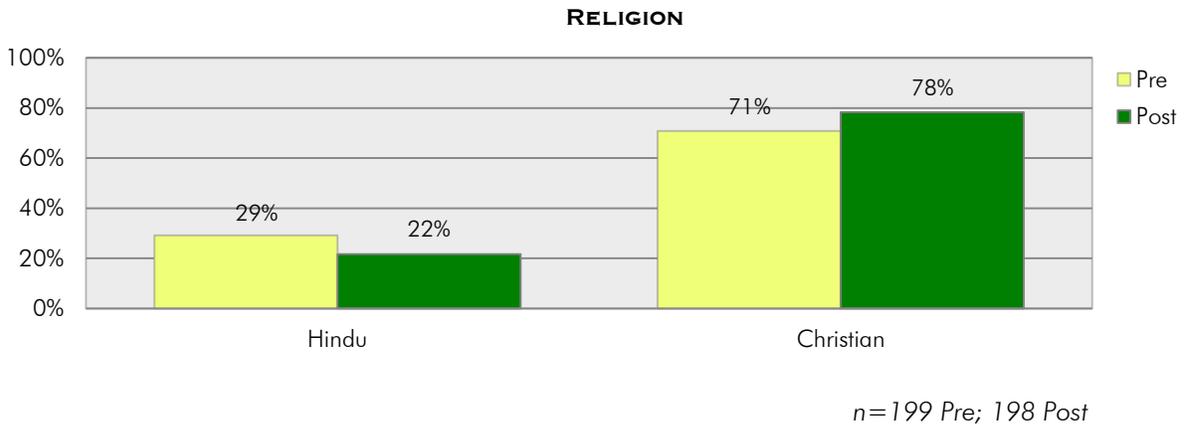
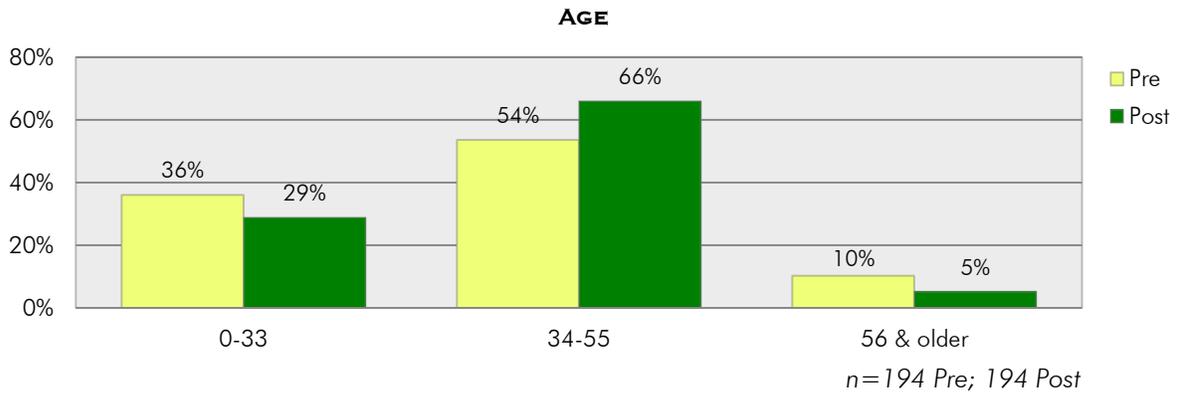
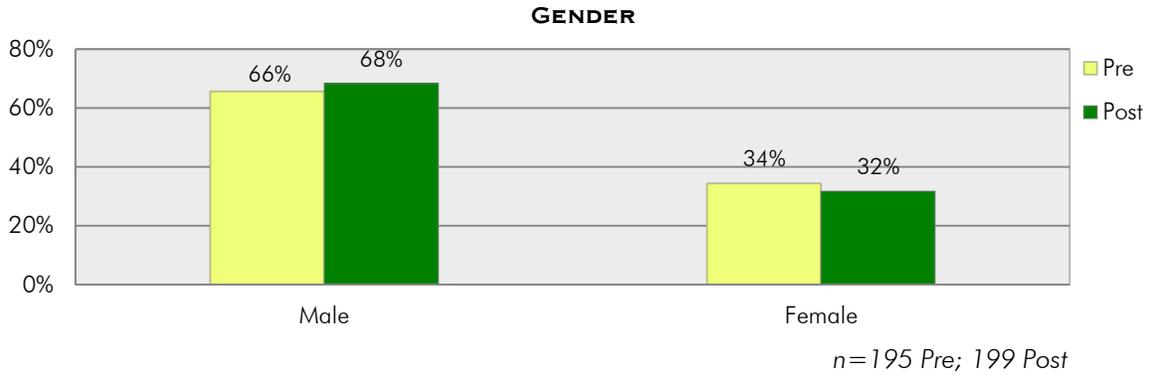


n = 179 Pre; 155 Post

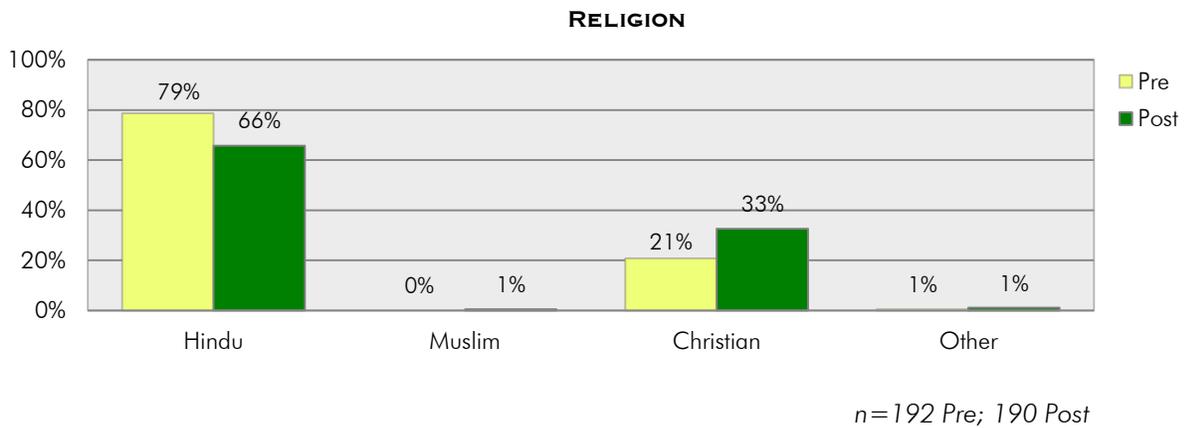
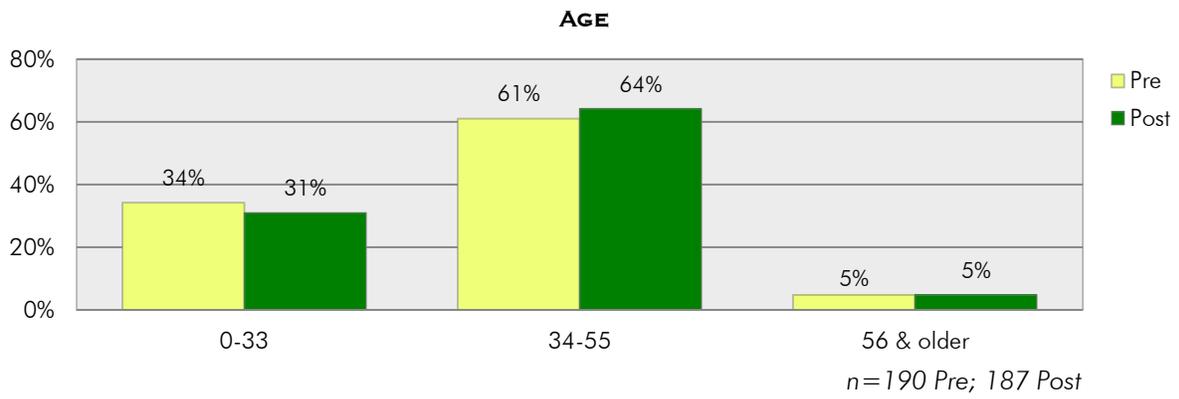
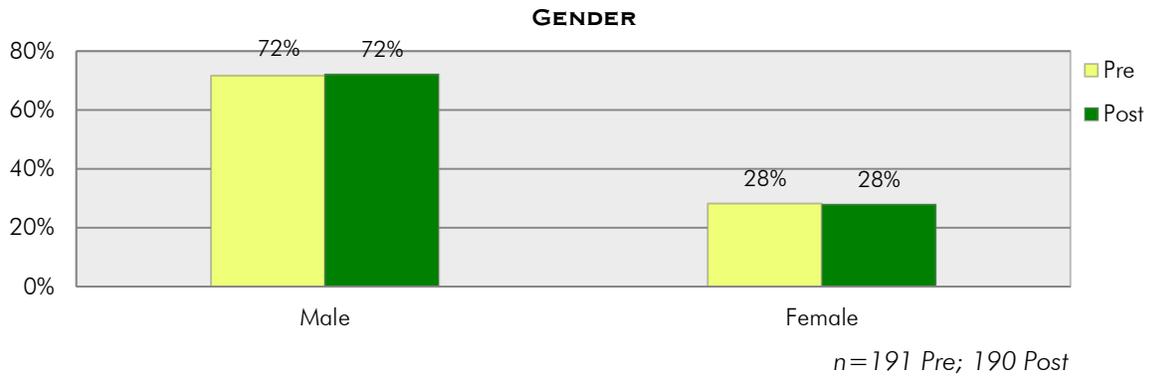


n = 181 Pre; 157 Post

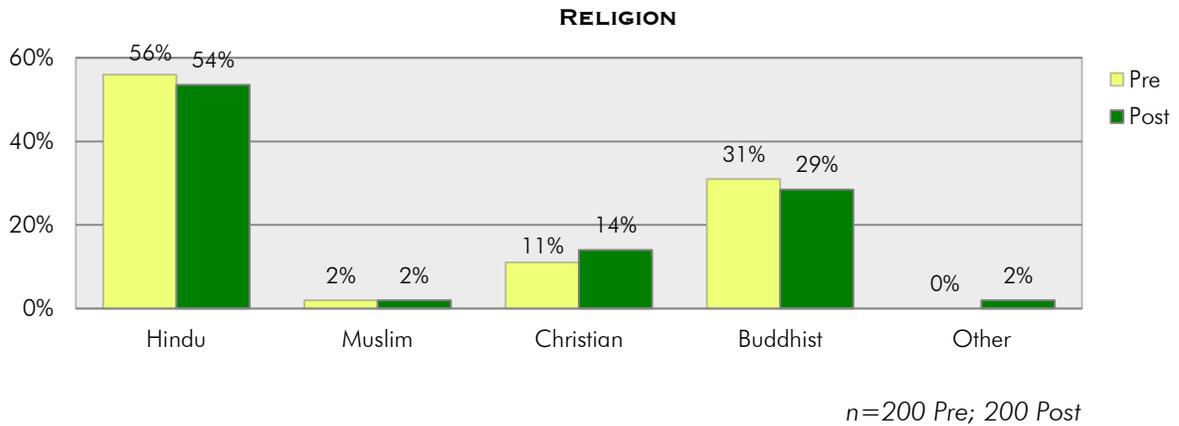
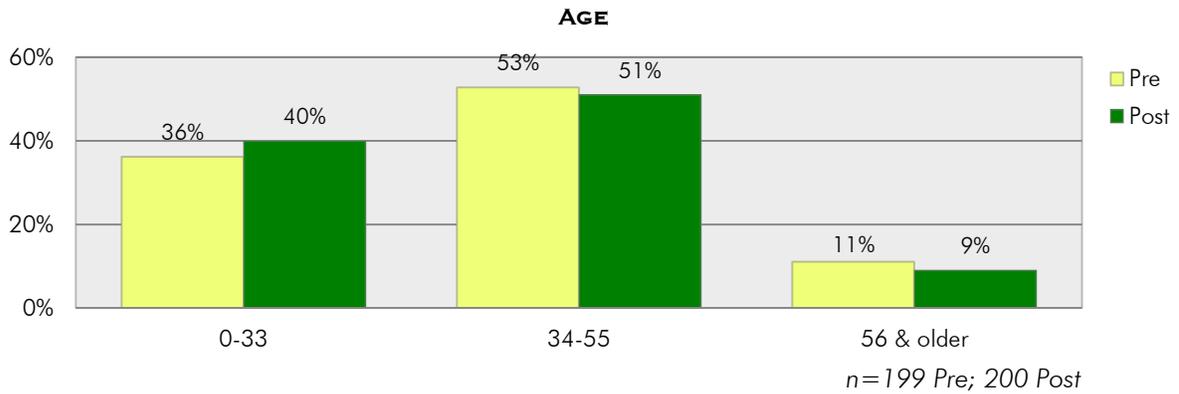
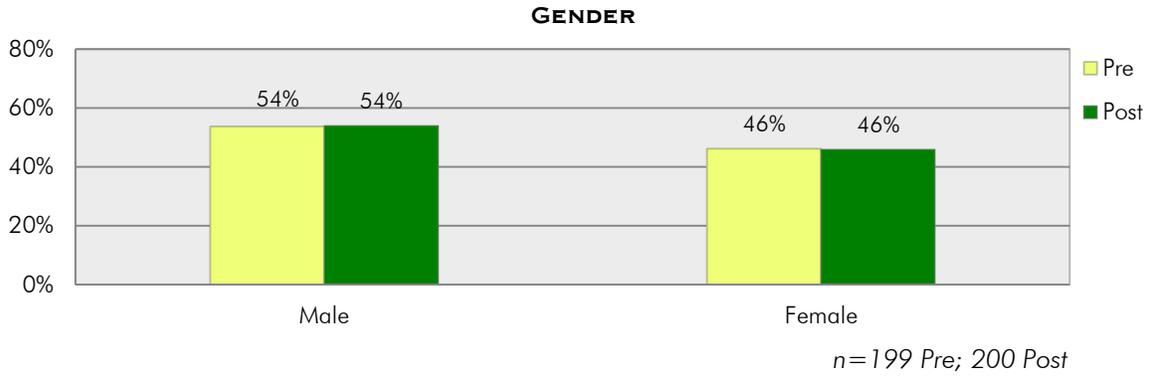
JURAY LANGUAGE GROUP DEMOGRAPHICS



RATHWI-BARELI LANGUAGE GROUP DEMOGRAPHICS



VARHADI LANGUAGE GROUP DEMOGRAPHICS



Program Outcomes

OUTCOME 1 *Biblical Knowledge* GROUP PARTICIPANTS LEARN AND RETAIN THE BIBLE STORIES THEY HEARD IN THEIR DISCUSSION GROUPS.

This outcome was measured using twelve survey questions that addressed changes in knowledge. Also, qualitative interview data and embedded reporter data were analyzed to provide additional insight.

TABLE 10
BIBLICAL KNOWLEDGE

Language	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
Bhatri	2.84	6.73	54.4%	137.1%
Juray	4.68	9.04	81.9%	93.1%
Rathwi-Bareli	0.60	6.70	65.0%	1,025.9%
Varhadi	1.07	5.38	48.3%	403.7%
Average	2.30	6.96	62.4%	415.0%

OUTCOME OBSERVATIONS

All four languages saw an increase in outcome score for *Biblical knowledge* with a relative change of more than 48%, indicating that group participants learned and retained the Bible stories that they heard in their discussion groups. The low pre-survey scores in this outcome across all four languages indicate little existing biblical knowledge before the program began, especially in Rathwi-Bareli. This was so despite 14% to 78% of the participants being Christians.

- ✓ Juray had the highest pre-survey and post-survey scores and had the highest percent relative change at 81.8%, indicating that the biblical knowledge of participants in the Juray language increased greatly. Juray also had the highest percentage of Christians (71% in the pre-survey and 78% in the post-survey).
- ✓ The question about the story of creation received the highest post-survey score across all four languages. In Bhatri, it increased the most with a 100% relative change in score.
- ✓ In both Bhatri and Varhadi, the question that experienced the smallest percent relative change (30% and 35% respectively) was the question about the story of Pentecost.
- ✓ The question about the life and death of Jesus increased by a percent relative change of 98% in Bhatri, 88% in Juray, 65% in Rathwi-Bareli, and 49% in Varhadi.

All three sources of qualitative data strongly indicated that the majority of participants had achieved some level of biblical knowledge and retention. When asked about a story they had

shared, interview participants referenced over 40 stories or story themes (24 in Bhatri, 24 in Rathwi-Bareli, 22 in Varhadi and 13 in Juray) indicating that the broad range of stories available on the devices were not only learned and retained, but sufficiently internalized to both share with others and specifically reference to the interviewer, without prompting. In addition to being the story that received the highest post-survey question score, the story of creation was referenced most frequently overall in the qualitative data. The life and miracles of Jesus were frequently mentioned in Bhatri, Rathwi-Bareli, and Juray, and Zacchaeus and Lazarus were frequently mentioned in Varhadi.

While responses to the post-survey qualitative question were only available in Juray, they referenced 17 stories or story themes, a variety which confirms the interview data and provides a good indicator of significant biblical knowledge and retention. For these post-survey responses, the prodigal son, various aspects of Jesus' life and teaching, and Daniel were the most referenced stories.

The embedded reporter data also included a considerable spectrum of stories, including over 30 stories or story themes. There was a significant outlier in the number of themes within the four languages, with 30 different themes reported for Rathwi-Bareli compared with 12-16 in Bhatri, Juray and Varhadi. Overall stories or themes reported were similar to the other data and included: creation, Adam and Eve and various aspects of Jesus' life (e.g., birth, miracles, and parables). Stories of Abraham were referenced often in Rathwi-Bareli (28 reports) as compared to just 9-17 references for top stories in other languages. Taken together, the similarity of the stories referenced and overall variety between the three forms of data confirms the *Biblical knowledge* outcome score and indicates the reliability of the three sources of data.

The embedded reporters' findings are particularly significant for this outcome because they were observing listening groups as they engaged the material. Toward this end, over half of the reports noted that they learned the story or core spiritual truths, about 20% referenced some level of repeating the story or memorization. These reports indicate that the groups listened to a wide variety of stories and a large majority of participants clearly demonstrated learning and retention of biblical knowledge. A representative sample of quotes from the embedded reporters illustrating these findings includes:

- ✓ "All the listeners are regular and unbelievers, and for the first time heard the story of David and Goliath. They all very much enjoyed the story when they heard through the audio device as well the storyteller. All felt good about the story, and in the end they learned about the power of the Lord, they easily replied to all of the questions and memorized the story."
- ✓ "This is a new group all the participants were unbelievers, and they heard the story very carefully and memorized it. They felt good about this story and said this is a new thing— hearing about creation—they never thought of it before."
- ✓ "This time the storyteller told the story through the mobile with SD cards. Some of the participants heard the story very carefully but a few of them did not give attention towards the story. Those that did said it is a great story, and they also were able to memorize the story."

- ✓ "All the participants of this group were unbelievers, and this is a regular group. All the participants who heard the story gave their mind and attention. [Name withheld] repeated the whole story of Zacchaeus, and they very much enjoyed hearing the story."
- ✓ "The participants heard the story, but because most of the participants were unbelievers they could not understand at first, so the storyteller repeated the story again and again, then they could understand. There was a couple that related their personal life with the story after discussion; most of the participants were able to repeat the story part by part."

SURVEY QUESTIONS MAPPED TO OUTCOME 1

5. Do you know the biblical story of Creation? Tell it to me.
6. Do you know the story of Zacchaeus the tax collector? Tell it to me.
7. Do you know the Bible story of the father and the son who went away? Tell it to me.
8. Do you know the story of Daniel and the lions' den? Tell it to me.
9. Can you tell me about the life and death of Jesus?
10. Do you know the story of Noah's ark? Tell it to me.
11. Do you know the story of Jesus feeding the 5,000? Tell it to me.
12. Do you know the story of David and Goliath? Tell it to me.
13. Do you know the story of Paul's conversion? Tell it to me.
14. Do you know the story of Lazarus rising from the dead? Tell it to me.
15. Do you know the story of Pentecost? Tell it to me.
16. Do you know the story of Cain and Abel? Tell it to me.

OUTCOME **2** *Sharing Bible Stories*

GROUP PARTICIPANTS SHARE BIBLE STORIES WITH OTHERS BY TELLING THE STORIES THAT THEY HAVE LEARNED LIVE OR THROUGH TECHNOLOGY.

This outcome was measured using four survey questions that addressed behavior. Also, one qualitative interview question was analyzed to provide additional insight. Further, embedded reporter data illuminated this outcome.

TABLE 11¹⁹
SHARING BIBLE STORIES

Language	Pre-survey Score	Post-survey Score
Bhatri	N/A	6.66
Juray	N/A	4.29
Rathwi-Bareli	N/A	2.18
Varhadi	N/A	4.32
Average	N/A	4.36

OUTCOME OBSERVATIONS

Because this outcome is dependent on the program occurring, this outcome does not have a pre-survey score. The post-survey score in Bhatri (6.66) is the highest, and 100% of Bhatri participants shared at least one story with someone. There is room for improvement for this outcome in the other three languages.

- ✓ When asked who they shared the stories with, participants could indicate more than one response.
 - In Bhatri, all of the respondents indicated that they shared stories with someone; 50% indicated they shared with “my family,” 51% indicated “people in my village.” 99% of participants indicated one answer choice; one of the 157 participants indicated two answer choices.
 - In Juray, of the 65% of participants who indicated in this question that they shared stories with someone, 60% indicated “my family,” 32% indicated “people in my village,” and 8% indicated “people in other villages.” 100% of participants indicated only one answer choices.
 - In Rathwi-Bareli, of the 53% of participants who indicated in this question that they shared stories with someone, 83% indicated “my family,” 64% indicated “people in my

¹⁹ Table 11 here and Table 19 under outcome 7 are different than other outcome score tables because no pre-survey data is possible so percentage change data is not presented.

- village," and 9% indicated "people in other villages." 16% of participants indicated two or three answer choices.
- In Varhadi, of the 63% of participants who indicated in this question that they shared stories with someone, 18% indicated "my family," 69% indicated "people in my village," and 13% indicated "people in other villages." All participants indicated one answer choice.
 - ✓ The question that scored the highest across all four languages in this outcome asked participants how they shared the stories, by telling them orally or using technology or both.
 - ✓ The question that received the lowest score in Juray and Rathwi-Bareli asked participants *how many people* they shared the stories with. In Bhatri, the question that received the lowest score asked participants *how many stories* they shared—over 50% of participants reported sharing only one story. In Varhadi, the question that received the lowest score asked participants *who they shared the stories*. However, 100% of the Varhadi participants who shared the stories indicated only one response when more than one response was permitted; it is possible that that was misunderstood, lowering the score.
 - ✓ Approximately 36%²⁰ of respondents did not share any stories in Juray, 66% in Rathwi-Bareli, 36% in Varhadi, and 0% in Bhatri.
 - ✓ Among the non-Christians, 93% of them did not share any stories in Juray, and 7% of them shared one story. In Rathwi Bareli, 69% of the non-Christians did not share any stories, and 31% shared at least one story. In Varhadi, 14% of the non-Christians did not share any stores, and 86% shared at least one story. As noted above, in Bhatri, 100% of respondents (including non-Christians) shared at least one story. Of note, the proportion of non-Christians was much smaller in Juray than the other languages.

A large majority of both the interview and embedded reporter data clearly indicate that many participants share Bible stories with others.

Interview participants indicated sharing the stories with a wide variety of people. Within the Rathwi-Bareli, Varhadi, and Juray languages the majority of people the stories were shared with were within comfortable relational circles: family, friends, people in their village. In strong contrast, within the Bhatri language, the majority of people referenced were from more distant or uncomfortable relational circles, including Hindu villages. The response reported by those hearing the stories was largely very positive and consistent for the four languages: just under 50% indicated a general positive response (i.e., liked, were happy, enjoyed), while about 25% indicated some level of understanding, and just under 25% reported some level of personal change in the hearers. A representative sample of quotes from the interviews that illustrate these findings includes:

- ✓ "I told the story of Zacchaeus. He was a cheap tax collector. He was hurting people and taking extra money from people. When Jesus comes into our heart, God changes our personal life. I shared this story to the people in my living area. They were amazed. They came to know from the story that Jesus can forgive their sins. They became happy because they came to know about their savior."

²⁰ Each of the four survey questions that mapped to this outcome had an answer option that indicated the participant did not share any stories. The percentages presented here are the averages of the four percentages of those responses which ranged from 35% to 37% in Juray, 63%-68% in Rathwi-Bareli, and 36%-37% in Varhadi.

- ✓ "I told the story of Daniel in the cave of the lion to my sister. She is married, and does not have peace in her mind. There is no peace in her family. No one understands her in her family...she was thinking about suicide. She was worshiping idols to get peace in her family. Daniel worshiped his God, and God helped him when he was in the cave of lion. She was changed because of the story. She got hope in her life that there is a God who can help her in her life. She got peace in her mind."
- ✓ "I shared the story of the prodigal son. I shared this story to a young boy in my village. I chose this story because it teaches us respect to our father. In the story the son does a very big mistake by leaving his father. He became disappointed when he left his house and his father. He was alone. But he came back to his father and asked him for forgiveness. It tells us that we should forgive each other. We should respect our elders. We should listen to them. He listened to the story and he liked the story. He said that he will respect his parents. He will listen to them. He will love them."
- ✓ "I shared the story about Peter and John in jail with my friends. I like this story because I learned that with God all things are possible. My friend also liked this story and said it was the first time he heard something like this story."
- ✓ "I shared the story of Noah because people had become sinners in Noah's period. God was going to destroy all the earth . . . that's why Noah was telling them about repentance. Repentance is very important to save our spirit. People should know these things which is why I shared this story. People responded well. I shared the story to my people in the community. They also prayed and repented before God."
- ✓ "I used live storytelling about the conversion of St. Paul with people of the village. People should change like Paul. People thanked God for the transforming power of Jesus."
- ✓ "Using the device I shared the story of David and Goliath with the people of the village. It showed a manifestation of God's power through an ordinary man who surrenders himself before God. Confidence in God grew in their lives."

The embedded reporter data complimented the interview data by indicating that about 85% of the people observed did share a story and only 15% didn't, with the Juray language having a slightly higher proportion of those not sharing. Interestingly, the Juray reports were unique in referencing opposition or strain related to sharing the stories, underscoring how these stories confront difficult and established social boundaries in some contexts. A representative sample of embedded reporter quotes related to sharing stories includes:

- ✓ "Participants told others about giving to the Lord. They told others that we should respect others. We should not become angry if someone does wrong with us. We should understand them and we should pray for them. We should show them love of God. Our God loves us; we should love them and we should give the best of whatever we do to the Lord."
- ✓ "In this group there was a girl; though she was with unbelievers, this week she shared she has told the story to her family and to her friends last week."
- ✓ "Listeners enjoyed the stories and they shared with others so now 10 members have joined in the story listening groups."
- ✓ "...they are sharing Bible stories with their friends, family, and work place"

- ✓ "There was a man who doesn't know how to read and write, but he said he had shared the story with two people in the last week."
- ✓ "This group was formed because an old listener [name withheld], of another group had shared the story with this group."
- ✓ "There is a group member [name withheld] who declared that he has told the story to six people in the last week—and some of them said they told one or two people in their families."
- ✓ "There is some opposition also observed by the unbelievers, so some believers requested us to do some social activities first, then tell the story."

SURVEY QUESTIONS MAPPED TO OUTCOME 2

21. How many people have you shared the stories with?
22. How many stories have you shared?
23. Who have you shared the stories with?
24. Have you shared the stories by telling them orally, using technology (an audio device or a cell phone) or both?

OUTCOME 3 *Community Transformation*
COMMUNITY MEMBERS INTERACT WITH EACH OTHER MORE POSITIVELY, SUCH AS BECOMING ACTIVELY INVOLVED IN SERVING THE COMMUNITY AND/OR DEMONSTRATING LOVE TOWARDS PEOPLE.

This outcome was measured using four survey questions that addressed changes in attitude and behavior. Also, qualitative interview data and embedded reporter data were analyzed to provide additional insight.

TABLE 12
COMMUNITY TRANSFORMATION

Language	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
Bhatri	5.64	5.65	0.2%	0.1%
Juray	3.61	5.55	30.4%	53.8%
Rathwi-Bareli	4.97	5.05	1.6%	1.6%
Varhadi	6.48	5.53	-27.1%	-14.7%
Average	5.18	5.45	1.3%	10.2%

OUTCOME OBSERVATIONS

The outcome scores for this outcome increased in Bhatri, Juray, and Rathwi-Bareli, and the relative change increase ranged from 0.2% to 30.4%. In Varhadi, the outcome score decreased by 0.95 (a percent relative change of -27.1%), indicating little to no program impact. However, the pre-survey score for this outcome in Varhadi was the highest at 6.48 indicating that this outcome was being achieved well in this language before the program began.

- ✓ The question score that received the highest post-survey score across all four languages, and that experienced the highest percent relative change in Bhatri, Juray, and Rathwi-Bareli, asked participants how often they have forgiven people when they were treated unfairly, a behavior question, indicating participants in these languages manifest the behavior of forgiveness at a higher rate than before the program began.
- ✓ In Bhatri, the question that experienced the second highest percent relative change was the question that asked participants if people in their community treat them with kindness, a behavior question, indicating kindness has increased in those two language groups.
- ✓ In Juray and Rathwi-Bareli, the question that experienced the second highest percent relative change was the question that asked participants if people in their community help others when they are in need, a behavior question, indicating that helping others has increased in the communities in these two language groups.
- ✓ In the Varhadi language all question scores decreased from the pre- to the post-survey; however, even though the overall post-survey score decreased, it remained above the

average of the other three language groups. The true difference lies in an unusually high pre-score—the reason for the outlying high score is unknown, though.

- ✓ In Bhatri, two questions that mapped to this outcome decreased in question score (Q18 and Q19), indicating little to no program impact in these areas in this language. These questions asked participants to report on the behavior of other people in their community.

Both the interview and embedded reporter data indicate various levels of community transformation related to the stories. Overall, about 60% of the embedded reporter entries noted some form of community transformation (most frequently related to helping others). The percentage of entries from embedded reporters that mention community transformation was roughly similar between three languages (Bhatri, Rathwi-Bareli, and Juray were in the 50-70% range). Varhadi was substantially different, with about 85% indicating some form of change. However, since embedded reporters were free to report or not on various outcomes, the frequency with which they reported on a particular outcome does not necessarily correspond to the frequency with which the outcome occurred in the group—yet it might be a rough indicator. Quotes from the embedded reporters illustrating the range of community transformation include:

- ✓ "There are some wonderful changes that have been observed. There is a man of this village who was sick and he has no money to go to the hospital but this group had a proposal to collect money in the village for this sick man and it was done, so it was a great change brought up in the group. Also, the group people are behaving in good manner with others."
- ✓ "When I asked this question, some people said they have given some of the rupees to the needy people who have asked them. Also, some said they have given to some of them rice to cook."
- ✓ "People in the community started to provide for each other's needs. They demonstrated love towards others. They are helping each other."
- ✓ "People in the community started to serve each other. They started to encourage each other."
- ✓ "Some of the group members said in the group that they have started giving to needy people when asked. Before, if somebody asked them for something, their first reaction was "no", but now they are thinking about others."
- ✓ "There are not major changes taking place, but I observed some basic changes like they're being a little more serious about other people, not making disturbances in the group, and discussing the story among themselves."

The interviews included a specific question about community transformation (Q2, "Has listening to the stories made any changes in your community?") and therefore provided more nuanced data on this outcome. Overall, more than 80% of the interview respondents reported some form of community change, but there was a significant outlier between the languages: in Bhatri, Varhadi and Juray about 95% of the reports noted some community transformation while in Rathwi-Bareli only 35% noted community change. There was similar variance in the type of change noted, with about 30% of Bhatri and Juray reporting change only in the Christian community compared with

about 10% in Rathwi-Bareli and Varhadi.²¹ Taken together, the interview data generally confirms the finding from the embedded reporters that some change in the community is mentioned about 60% of the time. The community changes that were most commonly reported include help/charity and love and forgiveness, with peacefulness, respect, prayer and avoiding sinful behavior referenced less often. A representative sample of quotes from the interviews that illustrate these themes include:

- ✓ "One brother here was a persecutor and planned to destroy the groups, but the groups decided to fast and pray for three days for him, and through the prayer of the groups he is participating in the groups and attending the fellowship."
- ✓ "In this community the story was very effective. For example, community influence to pray and to have the call of God and willingness to serve God in various ways. Community desire to help the needy and marginalized people both within the community and out of the community as well."
- ✓ "After listening to the stories the community has changed—more compassion toward others with a forgiving heart."
- ✓ "This story has left great affect in the Christian community to be reformed from the old pattern to new pattern, or need to change from old nature to new nature. Now this community is breaking the tradition and moving forward to help the poor and needy, loving the enemy, and creating a new society."
- ✓ "After hearing the story changes have come in the community; people know about God and Bible stories. In this village there are two groups with two grown sisters there who come regularly to hear the stories. These two sisters are having conflict between them. But in this week I shared a story. This story has changed the life of both sisters who accepted their mistakes and asked forgiveness to each other before the groups."
- ✓ "People in the community started to respect each other. They started to help others. They started to be kind to others. They are providing each other needs."
- ✓ "People in the community started to forgive each other. People started to trust on each other. They are not lying with others. They are speaking truth."
- ✓ "Many of their lives were like Prodigal Son. Their lives are changed now. They have become kind and have a heart of compassion."
- ✓ "I saw change in people's lives. They stopped stealing and lying with each other. They started to respect each other."
- ✓ "Many young people were living a wasted life, but committed their lives to God— turning away from wasted lives."

SURVEY QUESTIONS MAPPED TO OUTCOME 3

17. Do people you meet in your community treat you with kindness?
18. Are the people you meet in your community honest with you?

²¹ This was deduced from the nature of the response.

19. Do people in your community help each other when someone is in need—for example, providing food or money?
20. Think over the last few months when people have treated you unfairly; how often did you forgive them?

OUTCOME **4** *Discipleship*

GROUP PARTICIPANTS, WHO ARE EXISTING FOLLOWERS OF CHRIST, GROW IN THEIR FAITH AND APPLY BIBLICAL PRINCIPLES LEARNED IN THE STORIES TO THEIR LIVES.

This outcome was measured for Christians using four survey questions that addressed attitude and behavior. Also, qualitative interview data and embedded reporter data were analyzed to provide additional insight.

**TABLE 13
DISCIPLESHIP**

Language	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
Bhatri	7.77	7.70	-3.2%	-0.9%
Juray	7.43	9.08	64.2%	22.3%
Rathwi-Bareli	6.53	8.10	45.1%	23.9%
Varhadi	9.19	9.76	70.8%	6.3%
Average	7.73	8.66	44.2%	12.9%

OUTCOME OBSERVATIONS

The questions that mapped to this outcome were only asked to those who said they were Christians. Table 14 indicates the average *n* for the four questions that mapped to this outcome in the pre- and post-survey for each language, this indicates the proportion of Christians increased from the pre- to the post-survey, and the proportion of Christians varied significantly across the four languages. (Outcome 5 shows the conversion rates for each language—while the increase in the number of Christians in the post-survey cannot be directly attributed to conversions, it is quite probable that the increase in Christians in all languages was partially due to conversions as a result of the program.)

**TABLE 14
AVERAGE N FOR DISCIPLESHIP QUESTIONS**

Language	Pre-survey Average N	Post-survey Average N
Bhatri	42	81
Juray	139	154
Rathwi-Bareli	35	62
Varhadi	22	28

The scores for this outcome increased in Juray, Rathwi-Bareli, and Varhadi, and the percent relative increase ranged from 45.1% to 70.8%. In Bhatri, the outcome score decreased by 0.07 (a percent relative change of -3.2%), indicating little to no program impact. However, the pre-survey score for this outcome in Bhatri was 7.77 indicating that *Discipleship* was already being achieved quite well in this language before the program began. It is possible the score decreased because the post-survey included new Christians (the number of Christians almost doubled from the pre- to the post-survey) who had been following Jesus for less than four months and thus did not have significant opportunity to pick up on Christian behaviors. It is also possible that following their participation in the discussion group respondents answered slightly more honestly, with greater reflection on their Christian behaviors, and this lowered some responses and hence the score.

- ✓ In Juray and Rathwi-Bareli, all survey questions increased by more than 23% relative change, indicating Christians in these languages are adapting their behavior to grow in their faith and apply biblical principles to their lives.
- ✓ In Bahtri, two survey questions—how often participants meet with other followers of Jesus and how often they trust God—each increased by 100% relative change, meaning Christians are meeting with other believers at a higher rate and putting their trust in God at a higher rate than when the program began.
- ✓ In Varhadi, two of the four questions mapped to this outcome received a pre-survey score of 10, meaning the *possible change* for these two questions was 0. One of the two questions asked participants about their trust in God, and that question also scored a 10 on the post-survey. The other asked participants how often they pray. This question score decreased by a percent change -2.38%. It is important to note that the proportion of Christians in Varhadi was the smallest among the four languages with only 11% in the pre-survey and 14% in the post-survey.

All of the qualitative data strongly indicates that existing followers of Christ who hear the stories proceed to apply the principles in their own lives. The responses to the qualitative question on the post-survey, while just reported in the Juray language, provided an especially clear measure of discipleship. It asked, "Can you tell me about a time when you used one of the lessons you learned in your own life? What happened?" Participants cited specific stories about 60% of the time and "stories" in general about 40% of the time, and the stories referenced were broadly similar in range and key themes with the interview and embedded reporter data. About 70% of the Juray survey participants cited aspects of personal spiritual change. While some referenced coming to faith or accepting Christ (described under *Christ-follower* below), a strong majority noted discipleship themes, including several references to increased church attendance. Additionally, 30% noted learning or cognitive impacts only, and only 1% cited no change at all. A small sample of quotes from the post-survey related to discipleship includes:

- ✓ "Through the Prodigal Son story I able to know I have to return to God from my all bad women."
- ✓ "Through the stories ranging from the creation to crucifixion I could find the weakness of my own life."
- ✓ "Now I am applying the lessons from Zacchaeus' life; I am giving something to the poor."
- ✓ "The stories there are some changes I can observe in my own life. Now I am fearing to take wine and smoke which I was taking openly."

- ✓ "I was not interested to hear the stories but slowly when I heard, now I am continually hearing the story and it's bringing the changes in my life."
- ✓ "I was disobeying God, but the continuously hearing of the stories I have started to pray, and attending Church."

The interview data included a similar question, "Are you or anyone you know a better person after listening to the stories? How?" (Q3) which generated numerous examples of both discipleship and coming to faith, yet with significant variation between the four languages. About 90% of the responses in Rathwi-Bareli noted personal change (i.e., discipleship) compared with about 90% of the responses in Juray which referenced change in some other specific individual (i.e., named or described person in the community). Similar to the qualitative question on the post-survey, 80% of the overall interview responses referenced some life-change, but again there was significant variation between languages: nearly all Rathwi-Bareli and Juray responses indicated some change and the majority of "no change" responses were in the Bhatari responses. This reflects the quantitative data. A small sample of quotes illustrating the range of discipleship themes in the interview data includes:

- ✓ "In this community is a person who was a Christian, but a few years ago had backslidden and become a stumbling stone for Christians. After hearing the story regularly his life was changed. Now he is helping Christians to share the gospel with the perishing souls and helping people in need."
- ✓ "[Name withheld] in this village joined our listening group. While continuously hearing the stories, her life has changed and now she is also telling the stories to her brother. By God's grace they both come to church."
- ✓ "The Christian community understood the story of David and Goliath, where God used the young David to defeat the giant Goliath. The Christians learned from this example to have strong faith in God. Be holy in the sight of God. Be courageous and fight for the right of this people and community."
- ✓ "My husband was changed. He was beating me every day. But after listening to the story he was changed. He stopped beating me. He started to love me. He became a good person."
- ✓ "A middle aged man was addicted to wine and involved in many unethical practices, but he has rededicated his life for the service of God."
- ✓ "By hearing these stories I quit idol worship. I came to know that I should let Him have first place in our thoughts and in our life."
- ✓ "Through our [discussion group] most have developed a great desire to pray for others. Now some of them have grown up in their spiritual life."
- ✓ "Through the [discussion group] we could pray sincerely and fervently for every prayer point. All of us were filled with divine joy and peace now we have learned how to pray."
- ✓ "I was very wicked, but after hearing the story of the Paul's conversion I have been able to change a little of my behavior; I am trying to change completely . . . please pray for me."
- ✓ "I was disobeying God, but through continuously hearing the stories, I have started to pray and attend church."

The embedded reporters also noted several examples of discipleship in all four languages, and a small sample of quotes includes:

- ✓ "Participants who are followers of Christ are loving each other. They are following Christ in their life. They are following his commands."
- ✓ "Participants who are followers of Christ decided that they will praise God in their difficult time. They are giving hope others also who have no hope in their life, who are hopeless. They are telling others that God will give them hope, that there is hope in Jesus, God will never disappoint you. They are helping others to grow in the faith of Jesus."
- ✓ "Participants who are followers of Christ are helping others. They are serving others. They are loving each other. They are praying for non-believing people that they should be saved."

SURVEY QUESTIONS MAPPED TO OUTCOME 4

20. Think over the last few months when people have treated you unfairly; how often did you forgive them?²²
29. On average, how often do you meet with other followers of Jesus, whether in a church or other Christian community?
30. Do you trust God to provide for you, such as wisdom for every situation, strength and endurance in the midst of hardship/persecution?
31. How often do you pray to Jesus?

²² Q37 also mapped to outcome 2, but when calculating the score for outcome 3, only the responses from Christians were used.

OUTCOME 5 *Christ-Follower*

GROUP PARTICIPANTS ACCEPT JESUS AND BEGIN A RELATIONSHIP WITH HIM.

This outcome was measured using two survey questions that addressed attitude. Also, one qualitative interview question was analyzed to provide additional insight.

**TABLE 15
CHRIST-FOLLOWER**

Language	Conversion Rate
Bhatri	N/A
Juray	0.00%
Rathwi-Bareli	2.33%
Varhadi	N/A

OUTCOME OBSERVATIONS

For this outcome, only a conversion rate, and not an outcome score, is reported.

- ✓ In Rathwi-Bareli, there was a conversion rate of 2.33%, meaning that more than one out of 50 of the non-Christians that joined discussion groups accepted Jesus and began a relationship with him over the course of the program.
- ✓ In Juray, the conversion rate was 0%, meaning that all of the Christian participants in the post-survey indicated that they were Christians before the program. 71% of participants in the pre-survey were Christians, and 78% of participants in the post-survey were Christians (the highest proportions across the four languages). With 78% of post-survey participants indicating they were Christians before the program began, the possibility of converting non-Christians was limited with only 22% of non-Christian participants.
- ✓ In Bhatri, the survey interviewers did not record responses to the question in the post-survey that would allow CEC to calculate a conversion rate. However, the number of Christians from the pre- to the post-survey more than doubled, increasing by 114%. This could be simply due to the nature of persons who joined and remained in the group to the end (it was more attractive to Christians), but such a large change likely indicates that some group participants started a relationship with Jesus during the program.
- ✓ In Varhadi, a question that mapped to this outcome was missing from the post-survey, lost in the translation and printing process; thus, no data was captured in order to calculate a conversion rate. The number of Christians from the pre- to the post-survey increased by 27% suggesting that some conversions may have occurred.

The likelihood that significant conversions occurred, though not available in quantified form, is confirmed by the numerous stories of conversion in the interviews and embedded reporter accounts.²³

While conversion was difficult to measure with the quantitative data, all of the qualitative data indicates that many non-Christian participants accepted Jesus and began a relationship with him.

While all Christian post-survey participants in the Juray language indicated that they were Christians before the program began, some quotes by Christians from the qualitative post-survey question indicate that their lives now are more reflective of that of a true Christ-follower, such as:

- ✓ "I want to thank to the storytellers because they have told me the story of the life and ministry of Jesus Christ. I have very much benefited from the stories...I did not have proper information because I had no idea that Jesus had died for my sin. I could hear the stories in my language, and now I am growing with Lord."
- ✓ "After hearing the story I accepted Lord Jesus as my personal savior."
- ✓ "I was living my livelihood by serving Satan; I was in the bondage of Satan and was not a good person, but by the grace of God I heard the story and returned to God."
- ✓ "I was in the bondage of sin, I was not going to the Church, also there are many diseases afflicting me and my family, but after hearing the stories of Adam and Eve I have realized that I am under sin and not doing good things. Slowly it talks to me, and now I am surrendering my life in the hands of Jesus."

Accounts from the embedded reporters referred to accepting Jesus, believing on Jesus, trusting Jesus, and similar actions. While not a large percentage, several reports in the embedded reporter data from the Bhatri and Juray languages included reference to life change such as stopping drinking, attending church, and praying for healing. A small sample of embedded reporter quotes illustrating people following Christ includes:

- ✓ "One of the participants accepted Jesus. He was hard drinker...habitual of alcohol. He attended the discussion group. He heard about Jesus. He prayed to Jesus that his habit of alcohol should stop. He saw change after some days in him. He was free from alcohol. His habit of drinking was left. God helped him. He believed in Jesus that he is true God. He is his savior. He thanked to God and praised the God."
- ✓ "Two participants believed on Jesus, they accept him as their savior. They realize that they are sinner and they need to forgiveness of sins and Jesus can only give them forgiveness of sins. So they believed on Jesus and prayed to him and asked forgiveness. They accept Jesus in their life. They decided to follow Jesus in their life. They heard about Jesus in discussion group. They enjoyed the stories in the Bible which was shared in the discussion group. They are living their life according to God's way."
- ✓ "Through hearing the story this week, three people start going to church."
- ✓ "One of the participants believed in Jesus. He was suffering pain in his leg from many days. When he joined the discussion group he listened the stories of Bible. He heard about

²³ It is possible that embedded reporters saw conversions as signs of success and over reported them, yet the accounts they give are very instructive.

Jesus. He trusted Jesus for healing. He was prayed for his leg. After that his leg was totally healed and he became happy. He decided to follow Jesus in his life. Now he is doing fellowship with Gods people. He is living a happy life."

- ✓ "[Name withheld] is from Adawal village, she has born and brought in a Hindu family background. She come to listen stories with her friends, she is very much interested in story listening. She is encouraged by the stories. She started going to church with my friends."

The interview included the question, "How does someone become a Christian?" to determine participant understanding of salvation more directly. There was considerable variation between the languages. The interview data indicated that only about 5% of people in the Rathwi-Bareli language noted "accepting Christ" as compared with 30%-80% in Bhatri, Varhadi and Juray languages. Interestingly, nearly 60% of the responses in Bhatri referenced attending church and about 15% of the other languages included some reference to other types of behavior change such as acting truthfully and honestly, doing good works, and biblical obedience. The degree to which responses reflect "poor theology" or "question misunderstanding" is not clear. A sample of interview quotes in the "how does someone become a Christian" responses follows. They are divided by those that more prominently reference behavior change and those that give a more evangelical "trust in Jesus" response:

BEHAVIOR-CHANGE ORIENTED

- ✓ "[Name withheld] is a village head and used to give money on loan and impose interest. When he heard this story he realized how he had cheated others, and he turned from dishonesty and gave his life to Jesus Christ."
- ✓ "We can understand from the story of Lazarus, Martha and Mary how we can become a Christian. We have to become a friend of Jesus and do the things what he likes, in this way we can become a Christian."
- ✓ "By understanding and reading Bible one person can become a Christian."
- ✓ "After hearing story believing to God people become a Christian."
- ✓ "My husband, brothers, and his Buddhist friends are all against God. They don't trust God. But I shared them Bible story that they will not be hurt in this way. I saw change in them. They liked the story. They started to listen stories about God. They are experiencing God's grace in their life."

EVANGELICALLY ORIENTED

- ✓ "I come across a person who accepted Christ as his personal savior. He used to criticize Christians and pastors but now he is a better Christian. His desire to serve God in his areas among his relatives and others also."
- ✓ "By seeing miracles people come to Jesus Christ and they ask forgiveness from Jesus. Then they become a Christian."
- ✓ "A saint, or follower of Jesus, is not necessarily one who never sins, but one who, as soon as he does sin, asks forgiveness of God, believes himself forgiven and goes on rejoicing to grow in grace and in the knowledge of the Lord."
- ✓ "One of my neighbors is a boy. When I shared him stories he asked me for a New Testament. He read it and he came to me. He asked me some questions. He got satisfied

when he got his answers. He was not believing on Jesus but then he started to believe on Jesus. He accepted Jesus as his savior and he is following Jesus in his life."

- ✓ "One can't be a Christian by his own effort; only by accepting God's grace without doubting His saving power."
- ✓ "Becoming a Christian is changing in response to the gospel message. All you have to do is repent which means to turn away from your sins and ask for forgiveness from them and believe in him and you shall be saved."
- ✓ "To become a Christian, simply tell God, in prayer, that you choose to place your faith in Jesus Christ to receive forgiveness for your sins and a new life. Tell God that you want Him to be in charge of your life. "
- ✓ "Some people find it difficult to believe just how simple it is to become a Christian. There is nothing we can do to earn forgiveness and new life through Christ. One can only receive the gift from God and thank Him for it. Do not be deceived into thinking that, before you can become a Christian, you need to clean up your life, come to a better understanding of the Bible. None of these things will help you be a Christian. Christ, and only Christ, makes a person a Christian."

SURVEY QUESTIONS MAPPED TO OUTCOME 5

3. What is your religion?
4. If Q3 was answered "Christian," were you a Christian before you joined the discussion group?

OUTCOME 6 *Orality Methodology*
CHURCH LEADERS, LAY LEADERS, AND CHRISTIANS USE ORALITY METHODOLOGY TO SHARE BIBLE STORIES AND THE GOSPEL.

This outcome was measured using three survey questions asked of Christians that addressed behavior. Also, qualitative interview data and embedded reporter data were analyzed to provide additional insight.

TABLE 16
ORALITY METHODOLOGY

Language	Pre-survey Score	Post-survey Score	% Relative Change in Outcome	% Change in Outcome
Bhatri	3.35	7.83	67.3%	133.6%
Juray	4.71	6.34	30.9%	34.7%
Rathwi-Bareli	3.40	4.46	16.1%	31.1%
Varhadi	7.47	8.87	55.3%	18.7%
Average	4.73	6.88	42.4%	54.5%

OUTCOME OBSERVATIONS

This outcome increased in all four languages, and the increase in relative change ranged from 16.1% to 67.3%. Of note, similar to the questions mapped to *Discipleship*, the questions that mapped to this outcome were only asked to Christians, creating a pre- to post-survey comparison to existing Christians (pre) and existing Christians plus the new Christians that resulted from the program (post). Table 17 indicates the average *n* for the four questions that mapped to this outcome in the pre- and post-survey for each language.

TABLE 17
AVERAGE N FOR ORALITY METHODOLOGY QUESTIONS

Language	Pre-survey Average N	Post-survey Average N
Bhatri	42	81
Juray	139	152
Rathwi-Bareli	38	62
Varhadi	22	28

The post-survey outcome score in Bhatri, Juray, and Varhadi, was above a 6, meaning that this outcome is being achieved quite well in these languages. The post-survey score in Rathwi-Bareli was 4.46 and saw the smallest percent relative change (16.1%), indicating there is room for improvement for this outcome in this language.

- ✓ The question that received the highest post-survey score for this outcome across all four languages asked participants if they shared the stories orally, using technology, or both.²⁴ Table 18 shows the proportion of each method indicated by participants by language.

TABLE 18
METHOD OF SHARING STORIES BY LANGUAGE

Language	% Orally	% Using Technology	% Both Orally & Using Technology	Total %
Bhatri	100%	0%	0%	100%
Juray	69%	4%	9%	82%
Rathwi-Bareli	19%	5%	23%	47%
Varhadi	29%	0%	71%	100%

18% of respondents in Juray and 53% in Rathwi-Bareli indicated that they did not share stories either way. Sharing the stories orally is done more often than using technology across all four languages. This could be because it is much easier to share stories orally than with a device, to which the person may or may not have access.

- ✓ The question that received the lowest post-survey score for this outcome across all four languages asked participants how often they use stories to share the gospel. In Varhadi, this question scored above an 8, indicating it is being achieved at a high level. However, the question scored a 5 or below in the other three languages. Even though the participants in these three languages are not using stories to share the gospel at a high rate, they are sharing stories generally—with increased comfortability with the gospel stories, they may share them more, if already in the habit of sharing stories

About 40% of the Bhatri and Varhadi embedded reporter forms referenced some use of orality, and 75-80% of the Rathwi-Bareli and Juray embedded reporter forms referenced some use of orality. Such differences may be due to differences in behavior among language groups or due to differences in practice and preference by embedded reporters—they are not necessarily indicative of significant differences in program effectiveness. Comparison with quantitative data suggests that the variations are due to embedded reporter activity. A sample of embedded reporter quotes related to orality include:

- ✓ "Most of the pastors and leaders are not using the oral methods but now some leaders of this area are practicing the oral methods to tell Bible stories."

²⁴ This question (Q24) also mapped to outcome 2, but when calculating the score for outcome 6, only the responses from Christians were used.

- ✓ "Yes, the pastor is using orality to share Bible stories. We met with a pastor. We had good rapport with him and went to his church. In his church our storyteller shared a story of Abraham. All enjoyed by hearing the story, and they expressed wanting to have a story listening groups in that church."
- ✓ "Before this methodology was unknown for our area with the pastors and the leaders. When the participants listened to the story and memorized the story during the group discussion, it is quite easy to the group members to share the story orally."
- ✓ "Most of the pastors are not able to use the oral method."
- ✓ "In the local churches some leaders now use the oral methods when they are sharing the Bible story among the children."
- ✓ "Some of the group participants are able to use these methods."

There was one question on the qualitative interview form that asked if Christians had seen a change in how Christians in their community share the gospel, and how. Many (especially from the Varhadi and Juray languages) reported that the device prompted increased levels of evangelism and enthusiasm for sharing the gospel. In specific, participants noted that the device improved the understanding of the stories and key principles, greatly contributed to the ease of sharing (especially with illiterate people), provided valuable content in the local language, and was a flexible communication tool that many people like. Interview quotes illustrating these themes include:

- ✓ "There is change in sharing the gospel after listening to stories on the device. It has become very useful for illiterate people who can't read or write. When they listen to the story, it enters into their minds. God works in their hearts and without any obstacles they can hear the word of God."
- ✓ "It has become very useful to listen to stories on the device. Now we can listen to story everywhere and any time through the device. Stories are available in our own languages. It is helpful. It is affecting the life of people. They are enjoying listening stories through device and experience God's grace in their life. Christian people are sharing gospel eagerly."
- ✓ "It helps a person to hear and understand what is being said more clearly or to express thoughts more easily."
- ✓ "The ability to communicate is something most of us take for granted but voice device makes it sure that every hearer has realized the story."
- ✓ "The combination of the voice device and live storytelling is very effective means for evangelism."
- ✓ "The voice device plays a familiar story with new concepts in new and different ways."
- ✓ "There was change in the people of the Christian community after listening to story on device. They started to share gospel eagerly. They can share the gospel to people with the help of this device any time. People are also interested to listen to the story through the device."
- ✓ "Voice devices are better than traditional way of sharing stories."

- ✓ "Using voice device helps to reach the maximum number of people in a short period of time."

SURVEY QUESTIONS MAPPED TO OUTCOME 6

24. Have you shared the stories by telling them orally, using technology (an audio device or a cell phone) or both?
32. In your church or other Christian community, how often does your pastor or leader use stories in their teaching?
33. When you share the gospel, how often do you use stories to do so?

OUTCOME **7** *Group Multiplication*

DISCUSSION GROUP LEADERS, AND THOSE THEY TRAIN, FORM NEW DISCUSSION GROUPS.

This outcome was measured using three survey questions that addressed behavior. Also, qualitative interview data and embedded reporter data were analyzed to provide additional insight.

**TABLE 19
GROUP MULTIPLICATION**

Language	Pre-survey Score	Post-survey Score
Bhatri	N/A	8.15
Juray	N/A	4.26
Rathwi-Bareli	N/A	2.86
Varhadi	N/A	3.72
Average	N/A	4.75

OUTCOME OBSERVATIONS

Because this outcome is dependent on the program occurring, two of the three questions were not in the pre-survey. Consequently, this outcome does not have a pre-survey score.

- ✓ The question that asked participants to indicate the number of people in their communities that come together to learn Bible stories was asked in the pre- and post-surveys, and the score increased in all four languages. Table 20 shows the relative increase in question score for this question (Q25), indicating a decidedly larger number of people are coming together to learn Bible stories across all four languages, as a result of the discussion groups

**TABLE 20
% RELATIVE INCREASE IN Q25**

Language	% Relative Increase
Bhatri	62%
Juray	19%
Rathwi-Bareli	13%
Varhadi	35%

- ✓ The score for this outcome was highest for Bhatri at 8.15. However, one question (Q27) was removed from the outcome score calculation, because T4G's in-country team confirmed that the survey interviewers in Bhatri misunderstood the question and CEC determined that the responses recorded were not valid.
- ✓ 49% of participants indicated that they started a discussion group in Juray, 47% in Rathwi-Bareli, and 32% in Varhadi; on average, 42% of group participants are starting their own discussion groups. This means discussion groups are multiplying at a high rate, and many more people are being reached with the device's gospel content.
- ✓ 98% of participants indicated that one or more people in their discussion group started other discussion group(s) in Bhatri, 44% in Juray, 12% in Rathwi-Bareli, and 36% in Varhadi.

While tracking multiple generations of group multiplication was beyond the scope of this study, embedded reporters did note both the growth of attendance within group and the formation of new groups. Among the groups observed through the embedded reporter activity, there was some variation in group size (and corresponding opportunity for multiplication) between the different languages: Bhatri group sizes ranged from approximately 7-15 members, Rathwi-Bareli and Juray groups typically ranged from 4-12 members, and Varhadi groups ranged from 10-20 members. Within these groups there was observed group growth or new groups in about 70% of the Bhatri and Juray embedded reporter forms but considerably lower for Varhadi embedded reporter forms, while there was some form of growth reported in all of the Rathwi-Bareli groups. A sample of quotes from the embedded reporter responses illustrating these themes include:

- ✓ "This week, three new groups were formed from older listeners by telling the story to people in this week new people joined and we formed two new listener groups."
- ✓ "In the story listening group members are increasing every day and with great joy joining the groups. And we make one another listener group in this village"
- ✓ "There are some listeners who are very interested in story listening and sharing. We encouraged them. They listen and would make listening to others at their home, and we made one new group."
- ✓ "In this week two new groups have been formed and are continuously praying and listening the stories."
- ✓ "Participants shared with others the stories in the discussion group meetings. New people listened to their stories and they liked the stories, so they joined the discussion group. They were encouraged from the stories in the Bible. They were eager to know more about Jesus and the Bible, and they came to know many things in the discussion group meeting about God. God worked in their heart. So they joined the discussion group."
- ✓ "In the story listening group members are increasing every day and with great joy joining the groups."
- ✓ "[Name withheld] heard the story in the past week and helped the storyteller to start this new group."

SURVEY QUESTIONS MAPPED TO OUTCOME 7

25. Do people in your community come together to learn Bible stories?

27. Did you start a discussion group?

28. How many people in your discussion group started other discussion group(s)?

CHAPTER 5

User Experience

Ratings of Characteristics of the Central India Mobile School Program

In addition to questions to determine outcomes, the post-survey included five questions to ascertain participant experience with the program. Four of the questions covered whether the participants enjoyed listening to the messages (Q35), whether they learned something from listening (Q36), if they would be willing to listen to other similar programs (Q37), and how the number of people in their discussion group changed over time (Q26). Respondents were asked to indicate their experience on a 4- or 5-option scale. In three of these four questions the top two positive answer choices received more than 69% of the responses across all four languages. This largely positive response indicates a high level of satisfaction among the program's participants.

Additionally, the four questions were scored using the same 10-point scale described in Chapter 2 to score questions tied to outcomes. Three of the four user experience questions scored above a 5 across all four languages. The average for the four languages for each question is as follows:

- ✓ Degree of enjoyment, 7.90
- ✓ Amount learned, 7.43
- ✓ Willingness to listen to more, 9.48
- ✓ Increase in group size, 5.70

The question that received the lowest scores was Q26 "How did the number of people in your discussion group change over time?" In Bhatri and Rathwi-Bareli, Q26 received a score below a 5, indicating some groups decreased in size. As mentioned in Chapter 2, T4G's state coordinator in Chhatisgarh, where Bhatri is spoken, indicated that there was some resistance to the program from the Hindu community. This could possibly have contributed to the decrease in group size in Bhatri, and may have also contributed to the decrease in group size in Rathwi-Bareli if similar resistance occurred.

Q34 on the post-survey asked the interviewees about applying lessons learned to their lives. The question included both a qualitative and a quantitative element. After listening to the interviewee respond to the question, the interviewer was to write down their response and indicate "Yes" or "No" on the survey form if the interviewee applied what they learned correctly. Observations of the qualitative responses are presented in the previous chapter. The quantitative responses are presented below. The average percentage of "Yes" responses for the four languages for Q34 is 70.8%

Scores and frequency percentages for each of the four user experience questions plus Q34 are presented below.

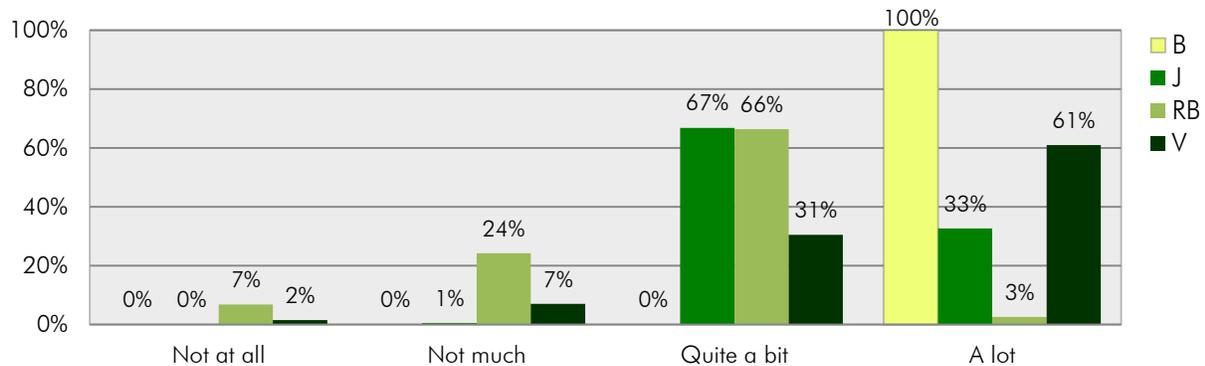
ENTHUSIASM FOR THE PROGRAM

Q35: "How much did you enjoy/like listening to the messages?"

Scores:

- ✓ **Bhatri: 10.00** (n=155)
- ✓ **Juray: 7.73** (n=196)
- ✓ **Rathwi-Bareli: 5.49** (n=190)
- ✓ **Varhadi: 8.36** (n=200)

DEGREE OF ENJOYMENT OF THE MESSAGES

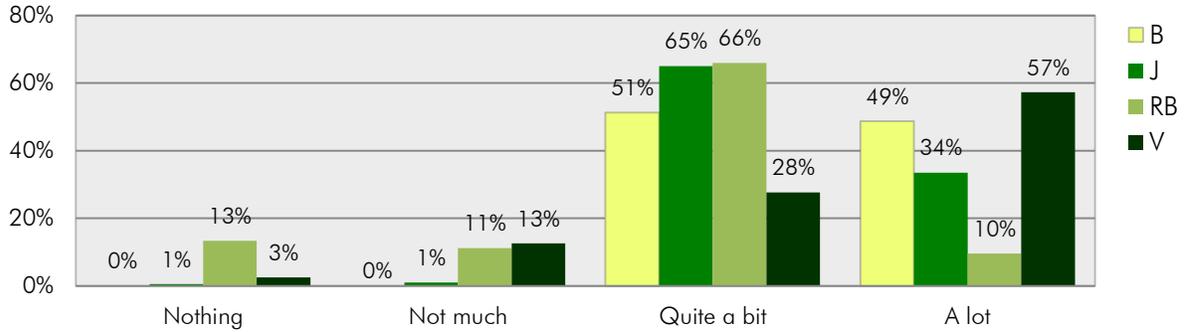


Q36: "How much did you learn from listening to the stories?"

Scores:

- ✓ **Bhatri: 8.29** (n=156)
- ✓ **Juray: 7.71** (n=197)
- ✓ **Rathwi-Bareli: 5.72** (n=188)
- ✓ **Varhadi: 7.99** (n=199)

HOW MUCH PARTICIPANTS LEARNED FROM LISTENING

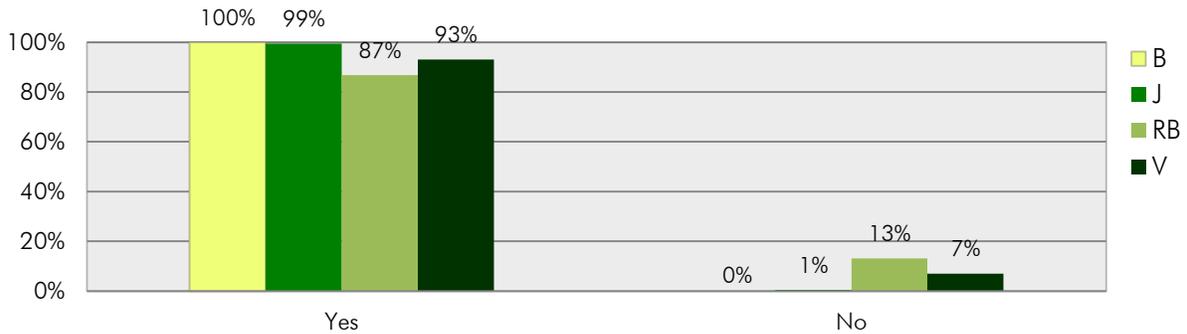


Q37: "Would you be willing to listen to other teaching programs similar to these?"

Scores:

- ✓ **Bhatri: 10.00** (n=155)
- ✓ **Juray: 9.95** (n=197)
- ✓ **Rathwi-Bareli: 8.68** (n=190)
- ✓ **Varhadi: 9.30** (n=200)

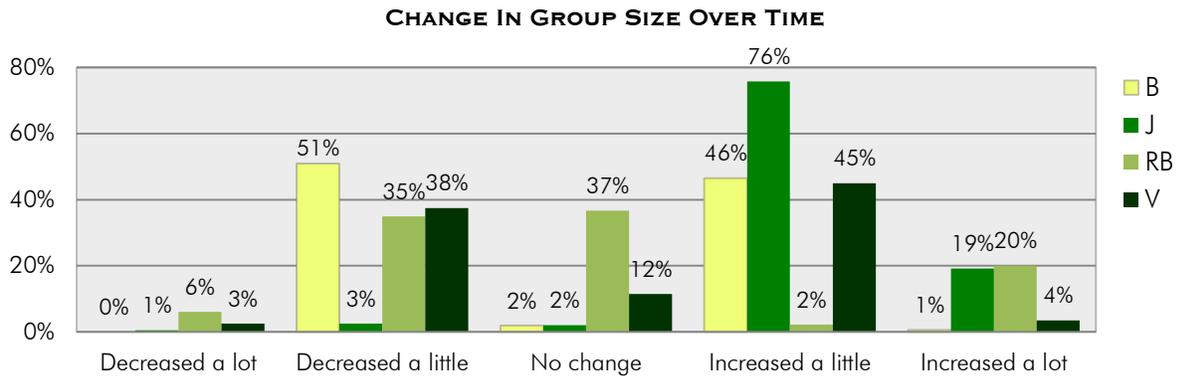
WILLINGNESS TO LISTEN TO SIMILAR PROGRAMS



Q26: "How did the number of people in your discussion group change over time?"

Scores:

- ✓ **Bhatri: 4.92** (n=157)
- ✓ **Juray: 7.77** (n=198)
- ✓ **Rathwi-Bareli: 4.87** (n=180)
- ✓ **Varhadi: 5.24** (n=200)



It is not unreasonable for respondents in the Bhatri language to both indicate that the groups size decreased a little (51%) and increased a little (46%) because respondents participated in one of several discussion groups; quite possibly some groups increased in size and others decreased. The same logic applies to other languages.

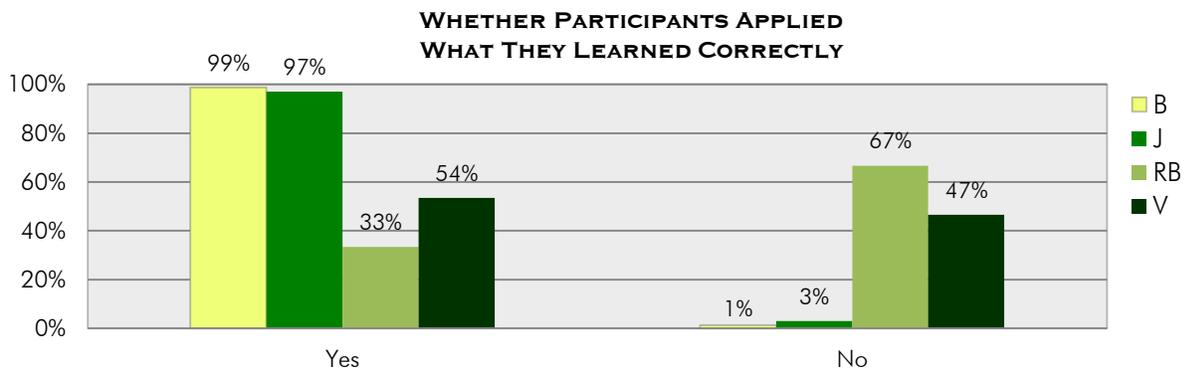
APPLICATION OF THE PRINCIPLES TAUGHT

Q34: "Think about the stories you listened to and what they taught. Can you tell me about a time when you used one of the lessons you learned in your own life? What happened?"

After listening to the interviewee respond to the question above, interviewers indicated "Yes" or "No" if the interviewee applied what they learned correctly.

Scores:

- ✓ **Bhatri: 9.87** (n=157)
- ✓ **Juray: 9.70** (n=134)
- ✓ **Rathwi-Bareli: 3.33** (n=138)
- ✓ **Varhadi: 5.35** (n=200)



CHAPTER 6

Recommendations

Improving the Program

The Central India Mobile School Program was evaluated to measure the degree to which its desired outcomes are achieved. This would help confirm its effectiveness (or not), provide input to improve the program, and support fundraising efforts. CEC was engaged to provide an independent and reliable understanding of the program's outcomes and the "user experience," so adjustments could be made based on real world information and feedback. As anticipated, analysis of the survey and interview data indicates some recommendations related to the program.

The evaluation indicates that T4G's Central India Mobile School is a successful ministry program. Five of the seven outcomes had the possibility to report change—four as changes in outcome scores and one as the rate of conversion. In the Rathwi-Bareli language groups, all five outcomes increased. In the Juray language group, four of five outcomes increased. On average, Juray's outcome scores had a relative change of 51.9%; Rathwi-Bareli's had a relative change of 31.9%. In the Bhatri and Varhadi language groups, three outcomes showed an increase in score, while one outcome in each decreased. The average relative change in outcome score for each of the four language groups was at least 29%, indicating overall very positive program impact in all four languages. Participants ascribed a variety of positive changes in their life from participating in the discussion groups. A clear majority of survey respondents indicated that they enjoyed the messages a lot, learned a lot from listening, and would be willing to participate in similar programs. The interviews were full of positive feedback on the program. Nevertheless, there are some areas for potential improvement.

Outcome data should always be used to guide program improvements and adjustments. In the case of T4G, these could involve changes in areas such as the overall program design, content development, selection and deployment of discussion group leaders, whom to target with distribution, and other areas.

Several recommendations are presented below, however, these recommendations are limited to those that can be derived directly from the data and are not based on significant field experience. In addition, adequate data are provided in this *Report* for T4G to add its own recommendations. Recommendations provided here should be assessed by T4G executives and supplemented with their own set of planned actions.

RECOMMENDATIONS

The following recommendations are not presented in any order. Each should be considered separately.

- 1. Story sharing.** Discussion group leaders were trained to ask a series of 4-6 questions during each discussion group meeting, after the group listened to the content on the device, to facilitate discussion in the group. One of the questions the leaders asked was “Who will you tell?” which was designed to encourage participants to share the stories they hear with others. Outcome 2, *Sharing stories*, which measured the degree to which discussion group participants shared the stories they heard with others, received one of the lowest post-survey scores in three languages: 4.29 in Juray, 2.18 in Rathwi-Bareli, and 4.32 in Varhadi. Approximately 36% of respondents did not share any stories in Juray, 66% in Rathwi-Bareli, 36% in Varhadi. However, the Bhatari language group was an outlier and the discussion group participants shared stories quite well: the outcome scored 6.66, and 100% of respondents shared at least one story. If T4G believes that as an oral culture, the people in these communities in Central India should be sharing stories at a higher rate, then **we recommend** that T4G work with partner organizations and discussion group leaders to identify the limiters to story sharing, and work specifically with the Bhatari discussion group leaders to identify what worked well in that language. Then, future discussion group leaders could be trained to evoke greater sharing by group participants.
- 2. Program duration.** Typically, T4G conducts a mobile school program over approximately 30 weeks, with groups meeting once a week. Due to a predetermined timeline for this evaluation, this program was conducted over 13 weeks, less than half the time of a typical mobile school program. CEC researchers believe that a 30-week program would create greater program impact because discussion group participants would have more time to listen to the content and implement it in their lives. **We recommend** that T4G conduct mobile school programs over the typical 30 weeks, as is done in its other language programs. **We further recommend** that program evaluation is completed at the end of this 30-week program, so that typical and maximum program impact results can be determined.
- 3. Measuring behavior change.** Among knowledge, attitude, and behavior, typically behavior is the last and the hardest for a program to change. For behavior to change, people must first have new information (knowledge), that changes their attitude about a topic, and then they must make a conscious effort to change behavior. In the limited 13-week program and evaluation period, behavior change was difficult to accomplish. In addition to conducting the program and initial post-evaluation over 30 weeks, **we recommend** that T4G consider doing an evaluation at a point where group participants have had sufficient time to implement new behavior. T4G should consider when this might be most appropriate, based on the culture and program goals. For example, T4G could do a small second post-survey that focuses on behavior change one year after the program ends. **We further recommend** that T4G discuss this matter with its key funders so they understand that the fruit borne by their investment may grow beyond the limited evaluation period; this may lead funders to request program results reporting at a later time.
- 4. T4G model.** T4G has developed a philosophy for developing content in its language programs. This involves input and direction from a local guidance committee and other community experts, respect for the culture’s worldview, and use of local idiom, humor, music,

etc. In addition to Bible stories, T4G typically develops community development stories based on the needs of the community, on topics such as hygiene practices, farming, and health. This program in Central India was not a typical T4G program. T4G helped another organization distribute its content, which was strictly scripture. **We recommend** that T4G revisit the content and possibly test whether scripture distribution would be better done within the T4G model of Bible stories and community development stories. **We further recommend** that this consideration of program content be done from the perspective of effectiveness and impact, as measured in this *Report*, not on a theoretical or ideological basis.

5. **Rathwi-Bareli performance.** In the Rathwi-Bareli language group, although all outcome scores increased, the outcome scores and user experience question scores were consistently low. In four of the seven outcomes, the lowest post-survey scores were in the Rathwi-Bareli language. Q35 asked "How much did you enjoy/like listening to the messages?" Only 3% of participants in Rathwi-Bareli indicated "A lot" when the other three languages ranged from 33%-100%. Q36 asked "How much did you learn from listening to the stories?" Only 10% of participants in Rathwi-Bareli indicated "A lot" when the other three languages ranged from 34%-57%. Q34 asked "Think about the stories you listened to and what they taught. Can you tell me about a time when you used one of the lessons you learned in your own life? What happened?" Interviewers indicated that only 33% of respondents in Rathwi-Bareli correctly applied a lesson they learned to their lives, while the other languages ranged from 54%-99%. **We recommend** that that T4G work with partner organizations and discussion group leaders to identify the limiters to outcome performance in the Rathwi-Bareli language. **We further recommend** that this information be used to add to T4G's existing "best practices" training for discussion group leaders in its mobile school programs.
6. **Predominately Christian areas.** In the Juray language group, 78% of post-survey participants were Christians prior to participating in the discussion group. While the discussion groups are meant both for evangelizing unbelievers and discipling Christians, the relatively low number of unbelievers in the group affected the ability to evangelize. It appears that the villages in which discussion groups were conducted in the Juray language were predominately Christian areas. However, some of the qualitative data indicated that some participants who claimed to be Christians did not have a clear understanding of what it means to be a true follower of Jesus. Additionally, 71% of Juray pre-survey participants indicated that they were Christians, but the *Biblical knowledge* score was below a 5, indicating limited biblical knowledge, even among Christians. **We recommend** that, when the area is predominantly Christian, T4G be aware that some of the Christians might be nominal or immature in their faith, and that it train discussion group leaders to both evangelize unbelievers and disciple Christians who need to better understand what it means to be a true follower of Jesus.
7. **Embedded reporter activity supervision.** The embedded reporter activity was designed for embedded reporters to sit in on 1-2 discussion groups for the last 12 weeks of the program, and fill out an embedded reporter form after each group meeting, in order to observe the progression of the group over the duration of the program. Essentially, they were to be a part of the group. There was one embedded reporter in each language, so if each reporter sat in one or two groups, CEC should have received 48-96 embedded reporter forms from 4-8 villages. However, CEC received 147 forms from 17 villages. It is clear that the embedded reporters did not attend the same group every week, but instead sat in on different groups in

different villages. While this added diversity of perspective, it resulted in inferior qualitative data for a given group. It is apparent that embedded reporters need ongoing in-country supervision. If T4G continues the embedded reporter activity, or something similar to it, **we recommend** that T4G train a supervisor that closely monitors embedded reporters and their reporting.

- 8. Additional villages for evaluation.** The Central India program began in July 2015, prior to T4G's engagement with CEC. In order to administer pre-surveys to villagers who had not yet experienced the program, T4G identified 3-5 additional villages for each of the four languages in which to conduct the program. Presumably these additional villages were somewhat different from the original villages identified for the program, and possibly not the best sample population to evaluate. Additionally, it is possible that T4G discussion group leaders were stretched too thin conducting discussion groups in more villages than originally planned, and therefore possibly unable to deliver content to the highest T4G standards for content delivery. Both of these scenarios may have depressed outcome scores. **We recommend** that T4G work with the evaluator to conduct the pre-survey prior to the commencement of the program. This will ensure adequate time for the design of the evaluation, in the most relevant locations, with the discussion group leaders working in ideal scenarios, and, thus, to obtain an optimal assessment of the program as it was intended.
- 9. Two-tiered evaluation training system.** Because the surveys and interviews needed to be administered in the local languages, CEC required interviewers that spoke the local language. This presented a challenge in that it was not feasible to find qualified individuals who speak the local languages and English. Another challenge arose in that individuals who did speak one of the four languages were spread out geographically across four states in India, and so it was logistically difficult for them to attend training in person. To attempt to overcome these challenges, T4G identified four language supervisors who spoke Hindi, some English, and the local language to oversee three survey interviewers each. CEC trained the language supervisors for three days, and additional training was provided by T4G leadership for two more days. The four language supervisors had little prior knowledge of T4G, its program, evaluation, or surveying techniques. The nature of their supervision of the interviewers throughout the evaluation process is unknown. This "train the trainer" system was an experimental approach for T4G and CEC. **We recommend** that a two-tiered training system be avoided and that the interviewers be trained directly and supervised by CEC. CEC learned a great deal from this process and will refine its training to ensure adequate training—both its duration and the approach/agenda—in the future.

Appendix A

Data Scrubbing & Outcome Scoring System

SURVEY DATA SCRUBBING

Through an initial review of the data results, CEC determined that it was necessary to scrub the data, based on principles described below; rules varied slightly for pre- and post-surveys. The scrubbing rules resulted in modifications to the raw data and the creation of scrubbed data sets.

- ✓ For most questions only one answer was acceptable, when two (or more) responses were recorded, these responses were treated as if left blank.
- ✓ Q4 (a post-survey-only question) and Q29-Q33 were questions reserved for Christians only. If responses to Q4 and/or Q29-Q33 were recorded, but the interviewee indicated a religion other than Christianity, those responses were removed. This affected 30 pre-surveys in Bhatri, 33 in Juray, 67 in Rathwi-Bareli, and 1 post-survey in Bhatri, 44 in Juray, 137 in Rathwi-Bareli.²⁵
- ✓ There were four post-survey questions that mapped to outcome 2, *Sharing Bible stories*. Each question had an answer option that indicated the participant did not share any stories. Inconsistent responses were handled in the following manner. If three of the responses indicated that they had shared stories, but one question indicated they did not, (or vice versa), the inconsistent response was removed. If two of the four responses indicated that they had shared stories, and the other two responses indicated that they had not shared any stories, the responses indicating that they had shared stories were removed. This affected 2 post-surveys in Bhatri, 12 in Juray, 35 in Rathwi-Bareli, and 8 in Varhadi.
- ✓ The response options to Q24 were “Orally,” “Using technology,” “Both,” and “I have not shared any stories.” If the interviewer recorded “Orally” and “Using technology” the response was changed to “Both.” This affected 20 post-surveys in Rathwi-Bareli.
- ✓ Any survey that had 10 or more unanswered questions was removed from the data sets. This affected 1 pre-survey in Juray, 8 in Rathwi-Bareli, and 7 post-surveys in Bhatri, 1 in Juray, 10 in Rathwi-Bareli.

²⁵ While data errors can result from two primary sources—inconsistent data provided by the interviewee or errors in asking the question or recording the response by the interviewer—in this case it appears that interviewers did not follow the instruction to refrain from asking Q4 and/or Q29-Q33 of non-Christians.

SCORING SYSTEM

The following rules were used for outcome scoring:

- ✓ Each question can “earn” 10 points; no questions were weighted or scored to yield a maximum of more or less than 10.
- ✓ For scaled questions²⁶ or those that had a logical ascending or descending order of responses, the point allocation between 10 and 0 is an evenly distributed value based on the total number of possible answers for each question. For example, for a question with four possible answers and a high score of 10 and a low score of 0, the two answers in between 10 and 0 receive a possible score of 6.66, and 3.33, respectively.
- ✓ If “Not applicable” is an optional answer for a question, this answer is disregarded for the purposes of point allocation. For example, for a question with four possible answers, one being “Not applicable,” this question is considered to only have three possible answers for point allocation.
- ✓ Also, respondents who answered “Not applicable” are ignored in calculating averages for the question (they do not increment the count of respondents by 1). They are not included in (n).

²⁶ A scaled question presents response choices in a logical and consistent order where the relative difference between choices is roughly equivalent. An example is where the possible answers for a question are “very important,” “somewhat important,” “not very important,” and “not important at all.”

Appendix B

Assessment Instruments

The following pages present the following assessment instruments—three in the Bhatri language, and one in Hindi. Each language supervisor used a Hindi version of the embedded reporter form. The same instruments were used for each of the four evaluated languages.

- ✓ Pre-survey
- ✓ Post-survey
- ✓ Qualitative interview form
- ✓ Embedded reporter form

**Bhatri Survey Instrument
PRE-T4 Global Distribution**

Date: _____
दिनांक _____

Interviewer: _____
साक्षात्कारकर्ता: _____
Interviewee: _____
साक्षात्कार: _____

Interview #: _____
साक्षात्कार का नाम _____
Village: _____
गाँव का नाम _____

#	Question	Answers				
		Male	Female			
1	What is the interviewee's gender? साक्षात्कार का लिंग क्या है ?	Male पुरुष	Female स्त्री			
		<input type="radio"/>	<input type="radio"/>			
2	What is the interviewee's age? साक्षात्कार का उम्र कितना है ?	0-33	34-55	56 & Older		
		0-33	34-55	56 & बजुर्ग		
3	What is your religion? आपका धर्म क्या है?	Hindu	Muslim	Christian	Buddhist	Other
		हिन्दू	मुस्लिम	इसाई	बुद्धिस्ट	अन्य
		<input type="radio"/>				
	[Set up questions 5-16] I'm going to ask you some questions about stories that you may have heard. If you don't know the story just tell me that.					
	[5-16 प्रश्नों को सेट करें] कुछ सवाल पूछने के लिए जा रहा हूँ कहानियों के बारे में हो सकता है आपने यह सुना अगर नहीं सुना हो तो हो कृपया मुझे बताएं					
5	Do you know the biblical story of Creation? Tell it to me. [The person mentions]: क्या आप सृष्टि की कहानी को जानते हैं? मुझे यह बताये [व्यक्ति का उल्लेख]	Yes हाँ	No ना			
	God created heaven and earth परमेश्वर ने स्वर्ग और पृथ्वी को बनाया	<input type="radio"/>	<input type="radio"/>			
	God made people परमेश्वर ने लोगों को बनाया	<input type="radio"/>	<input type="radio"/>			
6	Do you know the story of Zacchaeus the tax collector? Tell it to me. [The person mentions]: आप जक्कई चुंगी लेनेवाले की कहानी जानते हैं? मुझे यह बताये [व्यक्ति का उल्लेख]	Yes हाँ	No ना			
	Zacchaeus was a small man who climbed a tree जक्कई जो एक छोटा सा आदमी था एक पेड़ पर चढ़ गया ,	<input type="radio"/>	<input type="radio"/>			
	Zacchaeus was a corrupt tax collector जक्कई एक भ्रष्ट चुंगी लेनेवाले था	<input type="radio"/>	<input type="radio"/>			
	Zacchaeus was changed after meeting Jesus जक्कई यीशु से मुलाकात के बाद बदल गया था	<input type="radio"/>	<input type="radio"/>			
7	Do you know the Bible story of the father and the son who went away? Tell it to me. [The person mentions]: क्या आप बाइबल कहानी पिता और पुत्र की कहानी को जानते हैं जहाँ बेटा पिता से दूर चला गया था ? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हाँ	No ना			
	The son left home and wasted his inheritance from his father बेटे ने घर छोड़ दिया और अपने पिता की विरासत को बर्बाद कर दिया	<input type="radio"/>	<input type="radio"/>			
	The father forgave the son/accepted him back पिता ने पुत्र को माफ कर दिया और उसे वापस स्वीकार कर लिया	<input type="radio"/>	<input type="radio"/>			
8	Do you know the story of Daniel and the lions' den? Tell it to me. [The person mentions]: आप डैनियल की कहानी और शेर की मांद की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हाँ	No ना			
	Daniel would not worship the king but only pray to God डैनियल राजा की उपासना नहीं की लेकिन केवल परमेश्वर से प्रार्थना किया	<input type="radio"/>	<input type="radio"/>			
	The king threw Daniel in the lions' den राजा ने शेर की मांद में डैनियल को फेंक दिया	<input type="radio"/>	<input type="radio"/>			
	God saved Daniel परमेश्वर ने डैनियल को बचाया	<input type="radio"/>	<input type="radio"/>			

9	Can you tell me about the life and death of Jesus? [The person mentions]:	Yes	No
	क्या आप यीशु के जीवन और मौत के बारे में मुझे बता सकते हैं? [व्यक्ति का उल्लेख है]:	हाँ	ना
	Jesus is God's son	<input type="radio"/>	<input type="radio"/>
	यीशु परमेश्वर का पुत्र है		
	Jesus' life, his teaching, and miracles	<input type="radio"/>	<input type="radio"/>
	यीशु के जीवन, उसके उपदेश, और चमत्कार		
	Jesus' death on the cross	<input type="radio"/>	<input type="radio"/>
10	Do you know the story of Noah's ark? Tell it to me. [The person mentions]:	Yes	No
	आप नुह और जहाज की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	हाँ	ना
	The people on earth sinned and did many wicked things	<input type="radio"/>	<input type="radio"/>
	पृथ्वी पर लोगों ने पाप किया और कई बुरे काम किये		
	God told Noah to build an ark	<input type="radio"/>	<input type="radio"/>
	परमेश्वर ने नुह से कहा एक जहाज के निर्माण के लिए		
	Animals came in pairs to enter the ark	<input type="radio"/>	<input type="radio"/>
11	Do you know the story of Jesus feeding the 5,000 people? Tell it to me. [The person mentions]:	Yes	No
	क्या आप यीशु की कहानी जानते हैं जिसने 5000 लोगों को खिलाया ? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	हाँ	ना
	Jesus took five pieces of bread and two fish and blessed them	<input type="radio"/>	<input type="radio"/>
	यीशु ने रोटी के पाच टुकड़े और दो मछली ले लिया और उन्हें आशीर्वाद दिया		
	Jesus gave it to his disciples to give to the people to eat	<input type="radio"/>	<input type="radio"/>
	यीशु ने अपने शिष्यों को दो लोगों को खाने के लिए दे		
	There were 12 baskets full of food remaining	<input type="radio"/>	<input type="radio"/>
12	Do you know the story of David and Goliath? Tell it to me. [The person mentions]:	Yes	No
	क्या आप दाऊद और गोलियत की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	हाँ	ना
	The Philistines were fighting against Israel	<input type="radio"/>	<input type="radio"/>
	फिलिस्तीनों ने इजरायल के विरुद्ध लड़ रहे थे		
	A very tall, mighty man named Goliath mocked Israel	<input type="radio"/>	<input type="radio"/>
	एक गोलियत नाम का बहुत लंबा, वीर इजरायल का मजाक उड़ा रहा था		
	A young man named David told the king he would fight Goliath	<input type="radio"/>	<input type="radio"/>
13	Do you know the story of Paul's conversion? Tell it to me. [The person mentions]:	Yes	No
	आप पॉल के परिवर्तन की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	हाँ	ना
	A man named Paul tried to destroy the church and put followers of Jesus in jail	<input type="radio"/>	<input type="radio"/>
	पॉल नाम के एक आदमी चर्च को नष्ट करने और जेल में यीशु के अनुयायियों के डालने की कोशिश की		
	He met Jesus on the road to Damascus	<input type="radio"/>	<input type="radio"/>
	उसने दमिश्क के सड़क पर यीशु से मुलाकात की		
	He started to preach that Jesus is the son of God	<input type="radio"/>	<input type="radio"/>

14	Do you know the story of Lazarus rising from the dead? Tell it to me. [The person mentions]:	Yes	No	
	क्या आप इस कहानी को जानते हैं जहाँ लाज़र मर कर जी उठा ? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	हाँ	ना	
	Lazarus became sick	<input type="radio"/>	<input type="radio"/>	
	लाज़र बीमार हो गया	<input type="radio"/>	<input type="radio"/>	
	Jesus waited when he first heard the news that Lazarus was sick	<input type="radio"/>	<input type="radio"/>	
15	Do you know the story of Pentecost? Tell it to me. [The person mentions]:	Yes	No	
	क्या आप पेंटेकोस्ट की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	हाँ	ना	
	The disciples were gathered when a sound came from heaven like rushing wind	<input type="radio"/>	<input type="radio"/>	
	जब शिष्यों इकट्ठे हुए थे तब स्वर्ग से हवा की तरह एक आवाज़ आई	<input type="radio"/>	<input type="radio"/>	
	They were filled with the Holy Spirit	<input type="radio"/>	<input type="radio"/>	
16	Do you know the story of Cain and Abel? Tell it to me. [The person mentions]:	Yes	No	
	क्या आप कैन और हाबिल की कहानी जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	हाँ	ना	
	Adam and Eve gave birth to two sons named Cain and Abel	<input type="radio"/>	<input type="radio"/>	
	आदम और हवा ने कैन और हाबिल नाम के दो बेटों को जन्म दिया	<input type="radio"/>	<input type="radio"/>	
	They brought offerings before God--Cain brought fruits from the ground, Abel brought an animal as a living sacrifice	<input type="radio"/>	<input type="radio"/>	
17	Do people you meet in your community treat you with kindness?	Always	Sometimes	Never
	क्या जब आप अपने समुदाय में लोग मिलते हैं वे दयालुता के साथ आपसे मिलते हैं ?	हमेशा	कभी कभी	नहीं
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Are the people you meet in your community honest with you?	Always	Sometimes	Never
	क्या आप अपने समुदाय में लोग मिलते हैं तो आप के साथ ईमानदार हैं ?	हमेशा	कभी कभी	नहीं
18	Do people in your community help each other when someone is in need—for example, providing food or money?	Always	Sometimes	Never
	क्या आपके समुदाय के लोग एक-दूसरे की मदद करते हैं किसी की जरूरत में । उदाहरण के लिए भोजन या पैसा उपलब्ध कराने के लिए ?	हमेशा	कभी कभी	नहीं
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Think over the last few months when people have treated you unfairly. How often did you forgive them?	Always	Sometimes	Never
	सोचिये पिछले कुछ महीनों में जब लोग गलत तरीके से आप व्यवहार किये हैं । कितनी बार आप उन्हें माफ कर दिया ?	हमेशा	कभी कभी	नहीं
20		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	How many people in your community come together to learn Bible stories?	No one does	A few people do	Most people do	Nearly everybody does
25	आपके समुदाय में कितने लोग बाइबिल कहानियों सीखने के लिए एक साथ आते हैं?	कोई नहीं	कुछ लोग	ज्यादातर लोग	सभी
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	[Only ask questions 29-33 if answered "Christian" to Q3 "What is your religion?"] [कवल सवाल पूछते हो 29-33 जवाब है, तो "ईसाई" के लिए "आपके धर्म क्या है?"]				
	On average, how often do you meet with other followers of Jesus, whether in a church or other Christian community?	Never	A few times a year	A least monthly	At least weekly
29	कितनी बार आप यीशु के अन्य अनुयायियों, एक चर्च या अन्य ईसाई समुदाय के साथ से मिलते हैं, औसत पर बताएं ?	नहीं	कुछ समय	महिना में	प्रतिसप्ताह
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Do you trust God to provide for you, such as wisdom for every situation, strength and endurance in the midst of hardship/persecution?	Always	Sometimes	Never	
30	क्या आप विश्वास करते हैं की परमेश्वर हर कठिनाई और सतावा के बिच में हर स्थिति, शक्ति और सहनशीलता के लिए जान देता है ?	हमेशा	कभी कभी	नहीं	
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
	How often do you pray to Jesus?	At least daily	At least weekly	Not often	Never
31	आप कितनी बार यीशु से प्रार्थना करते हैं?	कम से कम प्रतिदिन	कम से कम प्रति सप्ताह	अक्सर नहीं	कभी नहीं
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	In your church or other Christian community, how often does your pastor or leader use stories in their teaching?	Always	Sometimes	Never	
32	आपके चर्च या अन्य ईसाई समुदाय में, कितनी बार अपने पास्टर या लीडर उनके शिक्षा में कहानियों का उपयोग करते हैं?	हमेशा	कभी कभी	कभी नहीं	
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
	When you share the gospel, how often do you use stories to do so?	I always use stories	I sometimes use stories	I never use stories	N/A I don't share the gospel
33	आप सुसमाचार सुनते हैं, कितनी बार आप ऐसा करने के लिए कहानियों का उपयोग करते हैं?	मैं हमेशा कहानियों का उपयोग करता हूँ	मैं कभी-कभी कहानियों का उपयोग करता हूँ	मैं कहानियों का उपयोग कभी नहीं करता	N/A मैं सुसमाचार नहीं सुनाता हूँ
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**Bhatri Survey Instrument
POST-T4 Global Distribution**

Date: _____
दिनांक: _____

Interviewer: _____
साक्षात्कारकर्ता: _____
Interviewee: _____
साक्षात्कार: _____

Interview #: _____
साक्षात्कार का नाम: _____
Village: _____
गाँव का नाम: _____

#	Question	Answers				
		Male	Female			
1	What is the interviewee's gender? साक्षात्कार का लिंग क्या है ?	Male पुरुष	Female स्त्री			
		<input type="radio"/>	<input type="radio"/>			
2	What is the interviewee's age? साक्षात्कार का उम्र क्या है ?	0-33	34-55	56 & Older		
		0-33	34-55	56 & बुजुर्ग		
3	What is your religion? आपका धर्म क्या है?	Hindu हिन्दू	Muslim मुस्लिम	Christian इसाई	Buddhist बुद्धिस्ट	Other अन्य
		<input type="radio"/>				
4	[If Q3 is "Christian" ask:] Were you a Christian before you joined the discussion group? [अगर प्रश्न 3 में मसीही कहे] क्या आप चर्चा समूह में शामिल होने से पहले एक ईसाई थे?	Yes हां	No नहीं			
		<input type="radio"/>	<input type="radio"/>			
	[Set up questions 5-16] I'm going to ask you some questions about stories that you may have heard. If you don't know the story just tell me that.					
	[5-16 प्रश्नों को सेट करें] कुछ सवाल पूछने के लिए जा रहा हूँ कहानियों के बारे में हो सकता है आपने यह सुना अगर नहीं सुना हो तो हो कृपया मुझे बताएं					
5	Do you know the biblical story of Creation? Tell it to me. [The person mentions]. क्या आप सृष्टि की कहानी को जानते हैं? मुझे यह बताये [व्यक्ति का उल्लेख]	Yes हां	No ना			
	God created heaven and earth परमेश्वर ने स्वर्ग और पृथ्वी को बनाया	<input type="radio"/>	<input type="radio"/>			
	God made people परमेश्वर ने लोगों को बनाया	<input type="radio"/>	<input type="radio"/>			
6	Do you know the story of Zacchaeus the tax collector? Tell it to me. [The person mentions]. आप जक्कई चुंगी लेनेवाले की कहानी जानते हैं ? मुझे यह बताये [व्यक्ति का उल्लेख]	Yes हां	No नहीं			
	Zacchaeus was a small man who climbed a tree जक्कई जो एक छोटा सा आदमी था एक पेड़ पर चढ़ गया ,	<input type="radio"/>	<input type="radio"/>			
	Zacchaeus was a corrupt tax collector जक्कई एक भ्रष्ट चुंगी लेनेवाले था	<input type="radio"/>	<input type="radio"/>			
	Zacchaeus was changed after meeting Jesus जक्कई यीशु से मुलाकात के बाद बदल गया था	<input type="radio"/>	<input type="radio"/>			
7	Do you know the Bible story of the father and the son who went away? Tell it to me. [The person mentions]. क्या आप बाइबल कहानी पिता और पुत्र की कहानी को जानते हैं जहाँ बेटा पिता से दूर चला गया था ? मुझे यह बताये। [व्यक्ति का उल्लेख है].	Yes हां	No नहीं			
	The son left home and wasted his inheritance from his father बेटे ने घर छोड़ दिया और अपने पिता की विरासत को बर्बाद कर दिया	<input type="radio"/>	<input type="radio"/>			
	The father forgave the son/accepted him back पिता ने पुत्र को माफ कर दिया और उसे वापस स्वीकार कर लिया	<input type="radio"/>	<input type="radio"/>			
8	Do you know the story of Daniel and the lions' den? Tell it to me. [The person mentions]. आप डैनियल की कहानी और शेर की मांद की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है].	Yes हां	No नहीं			
	Daniel would not worship the king but only pray to God डैनियल राजा की उपासना नहीं की लेकिन केवल परमेश्वर से प्रार्थना किया	<input type="radio"/>	<input type="radio"/>			
	The king threw Daniel in the lions' den राजा ने शेर की मांद में डैनियल को फेंक दिया	<input type="radio"/>	<input type="radio"/>			
	God saved Daniel परमेश्वर ने डैनियल को बचाया	<input type="radio"/>	<input type="radio"/>			

9	Can you tell me about the life and death of Jesus? [The person mentions]: क्या आप यीशु के जीवन और मौत के बारे में मुझे बता सकते हैं? [व्यक्ति का उल्लेख है]:	Yes हां	No नहीं
	Jesus is God's son यीशु परमेश्वर का पुत्र है ?	<input type="radio"/>	<input type="radio"/>
	Jesus' life, his teaching, and miracles यीशु के जीवन, उसके उपदेश, और चमत्कार	<input type="radio"/>	<input type="radio"/>
	Jesus' death on the cross क्रूस पर यीशु की मृत्यु	<input type="radio"/>	<input type="radio"/>
	Jesus rising from the dead यीशु मृत्यु में से जी उठा	<input type="radio"/>	<input type="radio"/>
10	Do you know the story of Noah's ark? Tell it to me. [The person mentions]: आप नूह और जहाज की कहानी को जानते हो? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हां	No नहीं
	The people on earth sinned and did many wicked things पृथ्वी पर लोगों ने पाप किया और कई बुरे काम किये	<input type="radio"/>	<input type="radio"/>
	God told Noah to build an ark परमेश्वर ने नूह से कहा एक जहाज के निर्माण के लिए	<input type="radio"/>	<input type="radio"/>
	Animals came in pairs to enter the ark पशु जोड़े में आये जहाज में प्रवेश करने के लिए	<input type="radio"/>	<input type="radio"/>
	God flooded the earth परमेश्वर ने पृथ्वी पर जल प्रलय किया	<input type="radio"/>	<input type="radio"/>
11	Do you know the story of Jesus feeding the 5,000 people? Tell it to me. [The person mentions]: क्या आप यीशु की कहानी जानते हैं जिसने 5000 लोगों को खिलाया ? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हां	No नहीं
	Jesus took five pieces of bread and two fish and blessed them यीशु ने रोटी के पांच टुकड़े और दो मछली ले लिया और उन्हें आशीर्वाद दिया	<input type="radio"/>	<input type="radio"/>
	Jesus gave it to his disciples to give to the people to eat यीशु ने अपने शिष्यों को दी लोगों को खाने के लिए दे	<input type="radio"/>	<input type="radio"/>
	There were 12 baskets full of food remaining वहाँ भोजन से भरा शेष 12 बास्केट थे	<input type="radio"/>	<input type="radio"/>
12	Do you know the story of David and Goliath? Tell it to me. [The person mentions]: क्या आप दाऊद और गोलियत की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हां	No नहीं
	The Philistines were fighting against Israel फिलिस्तीनियों ने इजरायल के विरुद्ध लड़ रहे थे	<input type="radio"/>	<input type="radio"/>
	A very tall, mighty man named Goliath mocked Israel एक गोलियत नाम का बहुत लंबा, वीर इजरायल का मजाक उड़ा रहा था	<input type="radio"/>	<input type="radio"/>
	A young man named David told the king he would fight Goliath डेविड नाम के एक युवक ने राजा से कहा वह गोलियत लड़ेगा	<input type="radio"/>	<input type="radio"/>
	David killed Goliath with a stone and sling दाऊद ने एक पत्थर और गोफन के साथ गोलियत को मारा	<input type="radio"/>	<input type="radio"/>
13	Do you know the story of Paul's conversion? Tell it to me. [The person mentions]: आप पॉल के परिवर्तन की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हां	No नहीं
	A man named Paul tried to destroy the church and put followers of Jesus in jail पॉल नाम के एक आदमी चर्च को नष्ट करने और जेल में यीशु के अनुयायियों के डालने की कोशिश की	<input type="radio"/>	<input type="radio"/>
	He met Jesus on the road to Damascus उसने दमिश्क के सड़क पर यीशु से मुलाकात की	<input type="radio"/>	<input type="radio"/>
	He started to preach that Jesus is the son of God उसने प्रचार करना शुरू कर दिया की यीशु परमेश्वर के पुत्र हैं	<input type="radio"/>	<input type="radio"/>
14	Do you know the story of Lazarus rising from the dead? Tell it to me. [The person mentions]: क्या आप इस कहानी को जानते हैं जहाँ लाजर मर कर जी उठा ? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हां	No नहीं
	Lazarus became sick लाजर बीमार हो गया	<input type="radio"/>	<input type="radio"/>
	Jesus waited when he first heard the news that Lazarus was sick यीशु इंतजार कर रहे थे जब वह सबसे पहले यह खबर सुना कि लाजर बीमार था	<input type="radio"/>	<input type="radio"/>
	Jesus called Lazarus to come out of the grave and he came out यीशु के बाहर आने के लिए लाजर को बुलाया और वह कब्र से बाहर आ गया	<input type="radio"/>	<input type="radio"/>

15	Do you know the story of Pentecost? Tell it to me. [The person mentions]: क्या आप पेंटेकोस्ट की कहानी को जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हां	No नहीं			
	The disciples were gathered when a sound came from heaven like rushing wind जब शिष्यों इकट्ठे हुए थे तब स्वर्ग से हवा की तरह एक आवाज आई	<input type="radio"/>	<input type="radio"/>			
	They were filled with the Holy Spirit वे पवित्र आत्मा से भर गये	<input type="radio"/>	<input type="radio"/>			
	They started praising God in different languages उन्होंने अलग अलग भाषाओं में परमेश्वर की स्तुति शुरू कर दिया	<input type="radio"/>	<input type="radio"/>			
	Peter told the people who gathered to repent and believe in Jesus पीटर इकट्ठे हुए लोगों से पश्चाताप और यीशु में विश्वास करने के लिए कहा	<input type="radio"/>	<input type="radio"/>			
	Do you know the story of Cain and Abel? Tell it to me. [The person mentions]: क्या आप कैन और हाबिल की कहानी जानते हैं? मुझे यह बताये। [व्यक्ति का उल्लेख है]:	Yes हां	No नहीं			
	Adam and Eve gave birth to two sons named Cain and Abel आदम और हवा ने कैन और हाबिल नाम के दो बेटों को जन्म दिया	<input type="radio"/>	<input type="radio"/>			
They brought offerings before God--Cain brought fruits from the ground, Abel brought an animal as a living sacrifice परमेश्वर के सामने भेंट वे लाये कैन जमीन से फल लाया - और हाबिल एक जीवित बलिदान के रूप में एक पशु लाया	<input type="radio"/>	<input type="radio"/>				
God accepted Abel's sacrifice but not Cain's परमेश्वर ने हाबिल के भेंट को स्वीकार कर लिया, लेकिन कैन का नहीं	<input type="radio"/>	<input type="radio"/>				
Cain became angry and killed his brother Abel कैन क्रोधित हो गया और उसके भाई हाबिल को मार डाला	<input type="radio"/>	<input type="radio"/>				
[Set up questions 17-20] Think about how people in your community treat each other [17-20 प्रश्नों को सेट करें] अपने समुदाय में लोगों को के बारे में सोचो कैसे एक दूसरे का इलाज करें						
Do people you meet in your community treat you with kindness? क्या जब आप अपने समुदाय में लोग मिलते हैं वे दयालता के साथ आपसे मिलते हैं ?	Always हमेशा	Sometimes कुछ समय	Never नहीं			
Are the people you meet in your community honest with you? क्या आप अपने समुदाय में लोग मिलते हैं तो आप के साथ ईमानदार हैं ?	Always हमेशा	Sometimes कुछ समय	Never नहीं			
Do people in your community help each other when someone is in need--for example, providing food or money? क्या आपके समुदाय के लोग एक-दूसरे की मदद करते हैं किसी की जरूरत में। उदाहरण के लिए भोजन या पैसा उपलब्ध कराने के लिए ?	Always हमेशा	Sometimes कुछ समय	Never नहीं			
Think over the last few months when people have treated you unfairly. How often did you forgive them? सोचिये पिछले कुछ महीनों में जब लोग गलत तरीके से आप व्यवहार किये हैं। कितनी बार आप उन्हें माफ कर दिया ?	Always हमेशा	Sometimes कुछ समय	Never नहीं			
[Set up questions 21-28] Think about the stories you heard in the listening group and how the listening group worked. The next questions are about these topics. [21-28 प्रश्नों को सेट करें] आप सुनने के समूह में सुना गया कहानियों के बारे में सोचो और कैसे सुनने के समूह में काम किया। अगला प्रश्न इन विषयों के बारे में हैं।						
How many people have you shared the stories with? आप कहानी को कितने लोगों को बताया ?	None नहीं	1	2-5	6-10	11 or more 11 से ज्यादा	
How many stories have you shared? कितने कहानियों को बताये ?	None नाही	1	2-4	5 or more 5 से अधिक		

23	Who have you shared the stories with?	My family	People in my village	People in other villages	I have not shared any stories	
	किन लोगों को आपने कहानी बताया	मेरा परिवार	मेरे गाँव के लोग	दूसरे गाँव के लोग	नहीं सुनाया	
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
24	Have you shared the stories by telling them orally, or using technology (an audio device or a cell phone), or both?	Orally	Using technology	Both	I have not shared any stories	
	क्या आप कहानियों को मौखिक तौर से बताया या उपकरण का इस्तेमाल किया (ऑडियो या फोन के माध्यम से)या दोनों के माध्यम से	मौखिक	उपकरण	दोनों	नहीं	
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
25	How many people in your community come together to learn Bible stories?	No one does	A few people do	Most people do	Nearly everybody does	
	आपके समुदाय में कितने लोग बाइबिल कहानियों सीखने के लिए एक साथ आते हैं?	नहीं	कुछ लोग	अधिकांस	सभी	
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
26	How did the number of people in your listening group change over time?	Decreased a lot	Decreased a little	No change	Increased a little	Increased a lot
	कैसे आपके विचार विमर्श समूह के सदस्य समय समय के अनुसार बदलते हैं?	बहुत	कुछ	नहीं	कुछ बढ़ा	बहुत बढ़ा
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27	Did you start a listening group?	Yes	No			
	आप एक सुननेवाला समूह शुरू कर दिया?	हां	नहीं			
		<input type="radio"/>	<input type="radio"/>			
28	How many people in your listening group started other discussion group(s)?	None	1	2	More than 2	
	कितने लोग आपके सुनने के समूह में अन्य चर्चा समूह शुरू कर दिया?	ना	1	2	दो से ज्यादा	
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
[Only ask questions 29-33 if answered "Christian" to Q3 "What is your religion?". Otherwise, skip to Q34]						
केवल मसीही जवाब देने वाले को ही 29-33 के प्रश्न को पूछें प्रश्न 3 "आपका धर्म क्या है" नहीं तो प्रश्न 34 पर जाएँ						
29	On average, how often do you meet with other followers of Jesus, whether in a church or other Christian community?	Never	A few times a year	A least monthly	At least weekly	
	लगभग कितने बार आप अन्य यीशु मसीह के विश्वासी के साथ मिलते हैं, चर्च में या मसीही समाज में ?	नहीं	कुछ समय	मासिक	साप्ताहिक	
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
30	Do you trust God to provide for you, such as wisdom for every situation, strength and endurance in the midst of hardship/persecution?	Always	Sometimes	Never		
	क्या आप परमेश्वर पर भरोसा रखते हैं की आपकी आवश्यकता को पूरा करे, जैसे की सभी परिस्थितियों में ज्ञान, सामर्थ, सहायता, जटिल एव सताव के बिच ?	Translation	Translation	Translation		
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>		
31	How often do you pray to Jesus?	At least daily	At least weekly	Not often	Never	
	कितने बार आप येशु मसीह से प्रार्थना करते हैं ?	रोजाना	साप्ताहिक	बार बार नहीं	नहीं	
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
32	In your church or other Christian community, how often does your pastor or leader use stories in their teaching?	Always	Sometimes	Never		
	आपके चर्च या अन्य ईसाई समुदाय में, कितनी बार अपने पास्टर या लीडर उनके शिक्षा में कहानियों का उपयोग करते हैं?	हमेशा	कभी नहीं	नहीं		
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>		

	When you share the gospel, how often do you use stories to do so?	I always use stories	I sometimes use stories	I never use stories	N/A I don't share the gospel		
33	जब आप सुसमाचार सुनते हैं, कितनी बार आप ऐसा करने के लिए कहानियों का उपयोग करते हैं?	हमेशा	कभी कभी	नहीं	योग्य नहीं		
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>		
	Think about the stories you listened to and what they taught. Can you tell me about a time when you used one of the lessons you learned in your own life? What happened? [Write in answer below, and fill in "Yes" or "No" if they applied what they learned correctly]					Yes	No
	आप सुना हुआ कहानी के बारे में सोचिये की वे क्या सिख दी. क्या आप मुझे बता पाएंगे उस समय जब आप उस अध्याय को अपने जीवन में स्तेमाल किया? क्या हुआ ? [उत्तर निचे लिखे और खाली स्थान को भरें हाँ/ना यदि वे लागू किया गया जब वे सही सिखा]					हा	ना
34						<input type="radio"/>	<input type="radio"/>
	How much did you enjoy/like listening to the messages?	Not at all	Not much	Quite a bit	A lot		
35	आप कितने आनन्द, लिया/ सन्देश को सुनते समय	बिल्कुल नहीं	कुछ नहीं	कुछ	बहुत		
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>		
	How much did you learn from listening to the stories?	Nothing	Not much	Quite a bit	A lot		
36	कहानी के सुनने के माध्यम से आप कितने सीखे ?	नहीं	कुछ नहीं	कुछ	बहुत		
		<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>		
	Would you be willing to listen to other teaching programs similar to these?	Yes	No				
37	क्या आप और सुनना चाहते हैं अन्य शिक्षा जो इसी कार्यक्रम के जैसा हो ?	हा	ना				
		<input type="radio"/>	<input type="radio"/>				

**Bhatri Qualitative Instrument Form
POST-T4 Global Distribution**

Date: _____
दिनांक _____

Interviewer: _____
साक्षात्कारकर्ता _____
Interviewee: _____
साक्षात्कार _____

Interview #: _____
साक्षात्कार का नाम _____
Village: _____
गाँव का नाम _____

#	Question	
1	Tell me about a time that you shared one of the stories? Which story did you tell? Why did you choose that story? Who did you share it with? How did they respond?	सुनाया गया कहानी का समय बताइए ? क्या कहानी को बताया ? क्यों उस कहानी को चुना ? किसके साथ यह कहानी को सुनाया ? कहानी के प्रति उनका प्रतिक्रिया क्या था ?
2	Has listening to the stories made any changes in your community? Give an example of changes. Have you seen people being more kind? Or forgiving? Or helping people in need? [Get as many stories as possible	कहानी के द्वारा समाज में क्या परिवर्तन हुआ? कोई उदाहरण दीजिये . क्या आप ऐसे दयावान लोगों को देखा? और क्षमा करते हुये? एव जरूरत की सहायता करते हुए?जितना कहानी बनाने की सम्भावना है उतना बनाईये
3	Are you or anyone you know a better person after listening to the stories? How?	क्या आप और कोई व्यक्ति उस व्यक्ति को जानते हैं जो कहानी सुनने के पश्चात अच्छा हुआ हो?कैसे ?
4	How does someone become a Christian?	कैसे कोई व्यक्ति मसीही बन सकता है
5	[Only ask this question if answered "Christian" to "What is your religion?"] Since listening to the stories on the device, have you seen a change in how Christians in your community share the gospel? How?	[कोई मसीह हूँ कह कर उत्तर दे तो उसी व्यक्ति को पूछे क्या आप का धर्म क्या है?] उपकरण से कहानी सुनने के द्वारा,आपके मसीही समाज में सुसमाचार सुनाने बदलाहट को क्या आपने देखा ? कैसे?

Hindi Embedded Reporter Form (for all local languages)

Date: _____
दिनांक _____ उपस्थिति _____

No. in attendance:

Fill out this form after each discussion group meeting to describe stories that you hear group participants share during the meeting. Provide as much detail as possible when recounting stories and discussions. If there were no stories in a group meeting that apply to a particular section, say "None" in the space provided. Not every section will be filled out every time, particularly during the first few meetings. It is expected that more stories will emerge over time. This form is to be filled out in Hindi.

मीटिंग के दौरान ग्रुपों के साथ किये वार्तालाप और विचार विमर्श किया गया एव कहानी जो बताया गया वह इस फॉर्म में भरना है . कहानी के विचार विमर्श के समय जितना बार हो सके उसे दोबारा गिनती कीजिये . अगर कोई आपके मीटिंग के दौरान कहानी न हो तो उसे दुसरे भाग में भर दे, और कहे "नहीं" जो खली स्थान दिया गया है. हर समय हर भाग भरा नहीं जायेगा, सम्भवत पहला पहला कुछ मीटिंग के. इससे उम्मीद किया जाता है की और यहाँ पर कई कहानीयों को जोड़ सकते हैं आगामी दिन में

Name: _____
नाम _____
Village: _____
गाँव का नाम _____
List the stories listened to: _____
सुना गया कहानी के नाम _____
Discussion group: _____
समूह का वार्तालाप _____

1	Biblical knowledge. Describe stories about participants learning and retaining the Bible stories that they learned. बाइबल का ज्ञान . भागीदारियों की सिख कहानियों के प्रति और बैबल के अनुसार कहानी को आपस में सिख
2	Sharing Bible stories. Describe stories about participants sharing Bible stories with others. बाइबल की कहानी को बताना . भागीदार के द्वारा बाइबल की कहानी को विस्तार रूप से दूसरों को बताना
3	Community transformation. Describe stories about positive changes in the community here. (e.g., participants demonstrated love towards others, served their community, applied the stories to their lives, etc.). समूह की परिवर्तन . समुह में कहानी के द्वारा बदलाव को विस्तार रूप से बताना (उदाहरण. दुसरे को प्रेम करना,समूह का सेवा करना, कहानियों को अपने जीवन में लागू करना इत्यादि)
4	Discipleship. Describe stories about participants who are followers of Christ growing in their faith and applying biblical principles learned from the stories to their lives. शिष्यता . भागीदारों को विस्तार रीती से कहानियों को बताना जो लोग येशु मसीह के अनुआइ हैं और विश्वास में बढ़ते हैं अध्यात्मिक नियमों को कहानी के द्वारा सीखकर अपने जीवन में लागू करना

5	<p>Christ follower. Describe stories about how and why participants decide to follow Jesus. येशु के अनुआइ कहानियों को विस्तार रूप से बताये की अनुआइ को कैसे और क्यू येशु मसीह के अनुआइ होना है</p>
6	<p>Orality methodology. Describe stories about local pastors, leaders, Christians, or group members using orality to share Bible stories. मौखिक सिधात स्थानीय पास्टर के कहानियों को विस्तार रूप से बताये, अगवा,मसीहो,और समूह के सदस्य के द्वारा बोलने के द्वारा बाइबल के कहानी का प्रयोग</p>
7	<p>Group multiplication. Describe stories about how new people join the group and how new groups form. समूह का - कहानी के द्वारा कैसे नए लोग समूह में जुड़ेगे और कैसे नए समूह का गठन करेगे</p>
8	<p>Other stories. Use the space below to describe other stories you heard that do not fit the sections above, but would be helpful to T4 Global. अन्य कहानीया जिचे दिए गये स्थानों में अन्य कहानियों को लिखिए जो कहानी आपने सुना और उपयुक्त भागों के आधार नहीं हैं,किन्तु T4 Global के कार्य में मदद हो सके</p>

Appendix C

Training Agenda

Attendees:

T4 GLOBAL

Mr. Sunil Masih

CALVIN EDWARDS & COMPANY

Mr. Calvin Edwards

4 LOCAL SUPERVISORS

Dates: October 20-22, 2015

Tuesday 9:30 am – 5:00 pm

Wednesday 9:00 am – 5:00 pm

Thursday 9:00 am – 3:00pm (then depart)

Re: Training on use of evaluation instruments for T4 Global's language program in central India

AGENDA

Tuesday, October 20

- ✓ Prayer
- ✓ Introductions
 - T4 Global—Sunil
 - Calvin Edwards & Company—Calvin
 - 4 supervisors (one per language)
 - Check prior experience
- ✓ Introduction to the project
 - Program—Sunil
 - Purpose of the project
 - Overview of methodology
 - Pre- & post-surveys
 - Qualitative interviews

- Embedded reporter
- ✓ Training schedule
- ✓ Importance of taking detailed notes
 - For self
 - For training interviewers
- ✓ Role of supervisors
 - Train interviewers
 - Manage interviewers, answer questions, resolve problems
 - Quality control
 - Return completed instruments to state coordinator
 - Communication of issues/problems to Sunil
- ✓ Who are the interviewers? How are they selected?

BREAK *[DISTRIBUTE 4 SURVEY INSTRUMENTS]*

- ✓ General training on effective survey administration
 - Use a pencil with eraser
 - How to start:
 - Greet interviewee & introduce self
 - Obtain permission
 - Location: alone
 - Professional, courteous
 - Proceed through survey from beginning to end
 - Avoiding bias: consistent reading questions, no commentary
 - Quality control & completion
 - Attention to detail, clean, neat
- ✓ Brief overview of assessment instruments
 - Orally administered
 - Similarity/differences between pre- & post-surveys
 - Use of Scantron forms
 - Structure
 - Admin items
 - Demographic items
 - Questions
 - How questions are grouped
 - Focus on behavior & belief (not “customer satisfaction”)

LUNCH

- ✓ Pre- & post-survey administration
 - Selecting interviewees for the pre-survey
 - Selecting group participants for the post-survey; matching
 - Pre-survey to be conducted immediately following training of interviewers

- Post-survey to be conducted 3-4 months following (when program is complete)
- ✓ Detailed instrument review
 - Survey introductory script

“Thank you for agreeing to complete this survey regarding the stories you listened to and discussed in groups. It will allow the program’s creator to assess the program and make improvements for future use. The survey will take approximately 20 minutes to complete. Your name will not be connected to this survey and your answers will not be shared with anyone. Nothing in the survey will identify you personally. Please answer all questions honestly and to the best of your ability. If you do not know an answer, just tell me that you don’t know. I will read the questions and answers; please select only one answer for each question.”
 - Types of questions: yes/no (listening); scale; frequency
 - Review each question
 - Note questions unique to post-survey
 - Duration: Pre, 10 minutes; Post, 20-30 minutes
- ✓ Returning pre- & post-surveys
 - From interviewer to supervisor
 - From supervisor to state coordinator
 - From state coordinator to CEC
- ✓ How to answer, “Why are you doing this?”
- ✓ Other issues with interviewees

BREAK FOR EVENING

Wednesday, October 21

- ✓ Peer practice of the pre- & post-surveys
 - Review & summarize from yesterday
 - Solicit questions or concerns
 - Supervisors practice by administering surveys to each other in pairs
 - Swap roles so both act as interviewer & interviewee
 - Discuss the questions, suggested revisions

BREAK

- ✓ Training on qualitative interview administration
 - Selecting group participants for qualitative interview
 - Permission
 - Asking for stories—ask a question whose answer is a story
 - What happened?
 - Was there ever a time when...?
 - Have you ever felt...?

- When... did anything happen...?
 - Can you remember ever...?
 - Tell me about a time...
 - Clarifying what is a story
 - Recording answers
 - Returning qualitative forms to state supervisor
- ✓ Peer practice of the qualitative interview
- Supervisors practice by administering interview to each other in pairs
 - Swap roles so both act as interviewer & interviewee
 - Discuss the questions, issues, suggested revisions

LUNCH

- ✓ Training on Embedded Reporter Form & activity
- Describe what listening groups look like—Sunil
 - Describe embedded reporter concept
 - Review Embedded Reporter Form
 - Recounting information discussed in groups
 - Process for returning forms
- ✓ Assignment of supervisors to regions/villages—Sunil
- ✓ T4G timeline
- Start pre-surveys
 - Complete pre-surveys
 - Start embedded reporting
 - Complete embedded reporting
 - Start post-surveys
 - Complete post-surveys

BREAK FOR EVENING

Thursday, October 22

- ✓ Prepare forms for interviewer use
- Revise the pre- & post-surveys & qualitative interviews if needed
 - Print all survey instruments in four languages
- ✓ Review revised surveys if needed
- ✓ Organize instruments into envelopes
- Pre-tests in one envelope per village
 - Provide matching set of envelopes for completed pre-surveys
 - Post-tests in one envelopes per village
 - Provide matching set of envelopes for completed post-surveys
 - Provide envelope for qualitative surveys
 - Provide envelope for embedded reporter forms

- ✓ Record how many forms go to which supervisors, locations to be interviewed, & all logistical details
- ✓ Distribute surveys & envelopes
- ✓ Administration issues
 - Review process for returning completed surveys
 - Who to go to with questions
 - Process for being paid
 - Process for expense reimbursement
 - Security issues
 - Check for other issues
- ✓ Calvin & Sunil available to interviewers for questions
- ✓ Thank all participants
- ✓ Calvin begins travel home

Appendix D

Predictive Value of T4G Outcomes for Other Populations

When outcome calculations are based on a sample,²⁷ the question often arises as to whether the sample size is adequate. Can the results be used to predict results for the entire population? For other populations? CEC treats outcome measures as predictive of the population when the underlying statistical data—usually from a survey—is valid.

STATISTICAL VALIDITY

Statistics that are valid may be extended from the sample to the general population; that is, they have predictive power. Importantly, the sample predicts measures for the population from which the sample is taken. This raises the question of what, exactly, is the population. In this study, the population was all Bhatari, Juray, Rathwi-Bareli, and Varhadi speakers who participated in the program.

Generally, the predictive power of a survey is expressed in terms of the survey findings having a 95% confidence level and a margin of error not greater than 5%—this means that “reality” for the whole population (not just the sample used) has a 95% probability of being within 5% of the survey results for the sample.

Validity depends on sample size and the frequency distribution of answers to each question.

SAMPLE SIZE

After incomplete and inaccurate surveys were removed, 766 pre-surveys and 746 post-surveys remained in the data sets across the four languages. For each question, nearly all participants responded (there were few “blank” questions) and so, for each question, our sample size was about 190 in each language. The population of participants was approximately 975 across the four languages. Thus, survey results have a confidence level of 95% with a margin of error of 1.75%.

²⁷ In many cases certain parameters for an *entire* population are measured and sampling is not employed. In such cases this discussion does not apply, except as a proxy for the question of whether the results may be used to predict outcomes in *other* populations.

FREQUENCY DISTRIBUTION

The above statistics apply for normally distributed data.²⁸ However, questions mostly did not lend themselves to normally distributed answers. If a 10-point scale was used, we might expect that the frequency of various answers would increase from a few responses of 1 or 2, to many responses in the middle of 5 or 6, and decrease to few responses of 9 or 10. However, such scales are not practical to use in oral surveys administered to populations not familiar with such survey questions. The largest scale CEC used had five possible answers, and many had 2-4 answers. Such questions generate skewed frequency distribution curves, not a normally distributed curve. This was clearly observed in the data set.

When data are skewed to one end or the other, not the middle, a smaller sample is required to achieve soundly predictive results. Thus, the survey results may be more predictive of the population than it appears.

VALIDITY OF OUTCOME SCORES

Given the sample size and frequency distribution, the outcome scores may be assumed to provide an excellent indication of the outcomes generated by T4G participants.

EXTENSION TO OTHER POPULATIONS

The question may arise as to whether the outcome results may be used to predict outcomes for other "populations" such as persons in Nigeria whose primary spoken language is not Dukawa, or users of T4G in other countries.

Just as a survey of political beliefs among English speakers in the U.S. may not reflect beliefs among Spanish speakers, CEC researchers believe that, statistically speaking, T4G cannot reliably assume that outcomes achieved among speakers of these four languages are necessarily indicative of outcomes that would be achieved among persons whose primary language is not these four languages. However, it is reasonable to use logic and analogy to reason how outcomes for these speakers may indicate outcomes for other languages. Such arguments would not be based in statistics but other experience of T4G personnel.

CEC researchers do not believe that the results can be extrapolated with certainty to other populations with a different culture and language. While T4G may find the strong outcome results in these four languages encouraging and thus hope and expect that T4G has a similar impact in other countries, such conclusions cannot be drawn from CEC's analysis of the data from these four languages.

²⁸ Imagine a frequency curve that shows the height of men nationwide, with very few really short men, lots in the middle, and fewer and fewer who are increasingly tall. Assuming a normal distribution requires the largest sample size; predictions can be made of skewed populations with a smaller sample.