

Chapter 1 : Josef Silny & Associates | Translations

Any of the deficiencies in English translations can easily be dealt with in preaching/lecturing as and when they crop up, and to be honest they are pretty few and far between in the major modern translations.

Creates a positive vision for self Outcome 2: A Collaborative Worker Monitors own behavior as a group member Assesses and manages group functioning Demonstrates interactive communication Demonstrates consideration for individual differences Outcome 3: A Complex Thinker Uses a wide variety of strategies for managing complex issues Selects strategies appropriate to the resolution of complex issues and applies the strategies with accuracy and thoroughness Accesses and uses topic-relevant knowledge Outcome 4: These learning goals for students combine traditional academic outcomes with lifelong competencies necessary for success beyond the schoolhouse walls: Apply basic communication and mathematics skills in situations similar to what they will experience in life Goal 2: Apply core concepts and principles from mathematics, science, social studies, arts, and practical living studies, and vocational studies to situations similar to what they will experience in life Goal 3: Demonstrate self-sufficiency Goal 4: Demonstrate responsible citizenship Goal 5: Think and solve problems Goal 6: Integrate knowledge across disciplines A number of other states, including Maine, Michigan, Minnesota, Pennsylvania, and Virginia, have included similar lifelong learning outcomes among their revised educational goals. In short, educators are increasingly seeing the need to identify standards for both traditional discipline knowledge and outcomes that relate to lifelong learning. Although educators have acknowledged the importance of reinforcing standards and outcomes like those listed above, they have quickly recognized that current assessments do not adequately address these standards and outcomes. For the most part, standardized tests require students to recall or recognize fragmented and isolated bits of information. They rarely ask students to apply that information, and they almost never require students to exhibit proficiencies in the "higher forms" of cognition, such as complex reasoning and self-directedness Marzano and Costa Lauren Resnick characterizes the problem in this way: Many of the tests we do use are unable to measure what should be the hallmark of a "thinking" curriculum: Testing practices may in fact interfere with the kind of higher order skills that are desired Resnick , p. The Relationship Between Assessment and Teaching and Learning A second factor contributing to the need for assessment reform involves the relationship between assessment and the processes of teaching and learning. Behavioral theories that characterize learning as the accumulation of discrete skills have given way to a conception of learning and teaching based on cognitive psychology. Lori Shepard summarizes this shifting conception of the learning process: The notion that learning comes about by the accretion of little bits is outmoded learning theory. Current models of learning based on cognitive psychology contend that learners gain understanding when they construct their own knowledge and develop their own cognitive maps of the interconnections among facts and concepts. Real learning cannot be spoon-fed one skill at a time Shepard , pp. This holistic view of learning is reflected in contemporary instructional methods such as integrated language arts; "hands-on, minds-on" approaches in science; writing-to-learn across the curriculum; problem solving and reasoning emphases in mathematics; and cooperative learning. If learning occurs in a holistic fashion, then assessments, too, should be able to provide holistic information, not just bits of information. This shift in emphasis is made explicit in a report from the National Commission on Testing and Public Policy: If we want students to learn how to solve open-ended science problems, we should assess their problem-solving skills by other means than multiple-choice tests in which they choose among alternative prescribed answers. Carefully crafted assessments would ask students to supply answers, perform observable acts, demonstrate skills, create products, and supply portfolios of work National Commission on Testing and Public Policy Conventional selected-response test formats e. They provide only a snapshot or a "one moment in time" picture of learning. Although such sampling may have certain uses, it is generally incapable of revealing in any comprehensive way what students know and can do. Moreover, the conditions of such tests are often highly controlled. Students complete the work within inflexible time limits and have restricted access to resources and limited opportunities to make revisions. These kinds of tests also sacrifice authenticity, since they differ markedly

from the ways in which people apply knowledge in the world outside of school. Despite these limitations, the results of such one-time measures are frequently used to make significant decisions, such as whether a student should be admitted to or excluded from special programs and what final grade a student will receive in a class. What we now know about learning indicates that assessment and learning are closely and intimately tied. The importance of changing assessment practices so they mirror the learning process becomes more clear when one realizes that students in American schools learn what they know they will be tested on. Doyle found that students in American schools soon discover that all things learned are not equal: Not surprisingly, most students choose to ignore those things on which they are not tested. And teachers tend to consciously or unconsciously focus their instruction on the learnings that are prescribed and tested by the school, district, or state Doyle In effect, then, assessment has both a direct and an indirect effect on learning. Assessment directly affects learning in that it provides the necessary feedback for effective learning. It indirectly affects learning in that instruction is commonly skewed toward what is assessed; and, obviously, what is taught affects what is learned. Given our new understanding of the learning process and the relationship between assessment and both teaching and learning, there is little doubt that reformed assessment practices are long overdue. The Limitations of the Present Ways of Recording Student Performance and Reporting Credit A third factor driving assessment reform is the manner in which achievement data are recorded and reported. Critics point out that the current methods do not provide meaningful feedback about student performance. For example, at the secondary level, the majority of American school districts rely on the Carnegie unit, which is based on a specified number of clock hours. In other words, students receive credit for the amount of time they spend in specific classes. This system has one major advantage: However, it also has the negative effect of rewarding "seat time" rather than demonstrated competence. All too many educators can cite specific examples of students who received credit for a course primarily because they showed up every day, not because they acquired any new knowledge or skills. A number of advocates for assessment reform are calling for a modification of this certification procedure to emphasize the role of demonstrated proficiency judged against established performance standards Wiggins The problems inherent to the Carnegie unit are also found in classroom record keeping and reporting practices. Course grades are generally calculated by averaging the results of various measures. One student with a grade of "C" might perform very differently from another student with a grade of "C. What does a "C" grade tell a teacher or, more important, a student about how that student can improve? Because such a system is grounded by specific performance criteria, reports are more informative and meaningful to students, teachers, parents, and the general school community. If we wish to improve learning, not simply measure it, then we must re- consider our record-keeping and reporting mechanisms. Indeed, such a revolution is currently under way in the form of an emphasis on performance assessment. What Is Performance Assessment? This book is about performance assessment from the perspective of a specific model of teaching and learning, Dimensions of Learning. Although there is growing agreement on the need to reform assessment practices, no such consensus exists regarding assessment terminology. The terms alternative assessment, authentic assessment, and performance assessment are all used in discussions of assessment reform. Although these terms are sometimes used synonymously, they have different meanings. The term alternative assessment applies to any and all assessments that differ from the multiple-choice, timed, one-shot approaches that characterize most standardized and many classroom assessments. The term authentic assessment, popularized by Grant Wiggins , conveys the idea that assessments should engage students in applying knowledge and skills in the same way they are used in the "real world" outside of school. Authentic assessment also reflects good instructional practice, so that teaching to the test is desirable. Performance assessment is a broad term, encompassing many of the characteristics of both authentic assessment and alternative assessment Mitchell In this book, performance assessment refers to variety of tasks and situations in which students are given opportunities to demonstrate their understanding and to thoughtfully apply knowledge, skills, and habits of mind in a variety of contexts. These assessments often occur over time and result in a tangible product or observable performance. They encourage self-evaluation and revision, require judgment to score, reveal degrees of proficiency based on established criteria, and make public the scoring criteria. They sometimes involve students working with others. In

Chapter 3, we describe our model of performance assessment in detail. It is important to note from the outset, however, that an emphasis on performance assessment does not imply that we should abandon conventional testing. Instead, it reflects the belief that certain educational outcomes cannot be adequately assessed through conventional formats. Indeed, the current emphasis in performance assessment supports the practices that good teachers have always used to assess and improve learning: The Role of Standards Readers familiar with the current national discussion of standards-based education have no doubt noticed that our discussion of assessment reform has been laced with references to standards. Standards-based education is a rapidly growing movement within the larger movement of educational reform. It is intimately tied to performance assessment. In brief, standards-based education calls for a clearer identification of what students should know and be able to do. The emphasis on clearer educational goals stems from the research finding that what students are taught in a specific subject and at a specific grade level varies greatly among schools, and even among classrooms within a school. Indeed, this was the basic finding of many of the school effectiveness studies of the s. For example, Fisher and his colleagues reported that one elementary school teacher who was observed for more than ninety days taught nothing about fractions, despite the state mandate to teach the topic at that grade level. Again, teacher preference was the basic reason behind the variation. The standards-based education movement grows out of the assumption that the only way to ensure that all students acquire specific knowledge and skills is to identify and teach to expected levels of performance for specific knowledge and skills. Schools and districts that have embraced the standards-based movement have made a concerted effort to identify critical knowledge and skills. These efforts, however, have disclosed a number of basic issues that must be confronted by anyone engaged in standards-based education. We will briefly consider three of these issues. For a detailed discussion of the issues regarding standards-based education, see Marzano and Kendall Curriculum Standards Versus Content Standards Clarifying the distinction between curriculum standards and content standards is a basic issue in standards-based education. Curriculum standards, sometimes referred to as program standards, are best described as the goals of classroom instruction. Content standards, also known as discipline standards, comprise the knowledge and skills specific to a given discipline. While driving a car, for instance, a person might use spatial sense to judge the distance of an upcoming turn. In mathematics class, a student might use spatial sense to solve a perplexing problem. The second standard is of a different sort because one does not usually model, draw, and classify shapes to complete everyday tasks or solve academic problems. Such activities are used more as instructional devices to help students understand shapes or demonstrate their understanding of shapes. Standards like the first one above are called content standards because they describe information or skills essential to the practice or application of a particular discipline or content domain. Standards like the second one above are called curriculum standards because they identify the curricular or instructional activities that might be used to help students develop skill and ability within a given content domain. To a great extent, curriculum standards describe the instructional means to achieve content standards.

Chapter 2 : Credential Evaluation

Professor Abdur Raheem Kidwai (Aligarh Muslim University, India) has published copiously on the English translations of the Qur'an. His major works on this aspect are: "Bibliography of the.

Also has several Hebrew and Greek texts including an interlinear NT with parsing and concordance , commentaries, etc. Sponsored by Logos Bible Software. Owned and operated by the Zondervan corporation, publisher of the NIV. Search on whole words, parts of words, or phrases. Learning to use this resource is a bit of a challenge. The Blue Letter Bible. You can also view the Hebrew or Greek text, and for each word of the original text you can see the entry in the Hebrew lexicon of Gesenius as translated by Tregelles or the Greek lexicon of Thayer. Bible Database Online Bibles. This site also has many Bibles in other European and Asian languages. This site, owned by Salem Communications, has some recent versions that are not available elsewhere. The catch is, you have to view them in a little window surrounded by aggressive ads for the latest foolheaded books and videos. But this may be an appropriate setting for some of the new versions! Bibles of the Past by Chris Corley. A collection of links to online facsimiles of early English Bibles to Parallel Text of Historic Bibles. Download sites The Sword Project. A program with many versions and original language texts. Another free downloadable Bible study program with multiple versions. The Unbound Bible download page. Download several English versions and original language texts in zipped archive format. Collection of articles on the Anglo Saxon versions by Michael Marlowe. The Gospels of the Fower Euangelistes: This resource includes the Gospel of Luke in Anglo-Saxon. West Saxon Psalms Paris Psalter: Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi Anglo-Saxonica, partim soluta oratione, partim metrica composita , also here. Early English Text Society, From the Early Manuscripts at Oxford University. Extremely large megabyte digital facsimiles of complete manuscripts, scanned directly from the originals. Provided by the Online Medieval and Classical Library. Northumbrian and Mercian Glosses: Internet Explorer users must turn off ActiveX filtering and enable cookies to view the pages. Printed edition of the Lindisfarne and Rushworth Gospels Durham: Surtees Society, , , , Matthew ; Mark ; Luke ; John. Also here and here. Images of some parts of an 11th century MS.

Chapter 3 : Center for Educational Documentation - Credential Evaluation Service

Thus, an evaluation of versions on the basis of the underlying Greek text can become a very divisive issue, even among those who strongly hold to the inspiration and inerrancy of the Word of God. 3 [Note: For a helpful article on what the historic, fundamentalist position is on Bible translations, see Robert L. Sumner's booklet, "Bible Translations," published by Biblical Evangelism.

How can we determine whether a modern translation is trustworthy and reliable? Is it possible to examine a version and definitely discover a bias against the Person and work of Christ? These are important questions for those who are deeply concerned that the Bible they hold in their hand and recommend to others best reflects the original God-breathed text. In recent decades, the King James Bible and the Textus Receptus the Greek text upon which its New Testament is believed to be based has been made the standard for many Fundamentalists by which all other English versions are measured and rejected. Almost all of the modern versions or modern translations are based upon a minority of ancient manuscripts which KJV defenders consider to be corrupt manuscripts. Some of these men are convinced that the King James Bible is a perfect and flawless translation which cannot be improved upon, although the King James translators themselves would have strongly objected to this characterization see the preface to the KJV entitled "The Translators to the Reader" which shows that the KJV translators did not deem their work to be perfect or infallible. Regarded as a "close cousin" to the Textus Receptus, the Majority Text also designated as the Byzantine family of manuscripts has been presented by a small group of scholars as preserving the original text of the New Testament even better than the Textus Receptus. On the other side of the debate, there are many Bible-believing, conservative scholars who do not believe the Textus Receptus should be made the absolute standard for determining the trustworthiness of a translation. Robertson 1 , Henry Alford, C. Thus, an evaluation of versions on the basis of the underlying Greek text can become a very divisive issue, even among those who strongly hold to the inspiration and inerrancy of the Word of God. For a helpful article on what the historic, fundamentalist position is on Bible translations, see Robert L. This is by no means a new method. After the Revised Standard Version was published nearly 30 years ago, conservative, Bible-believers were almost unanimous in their opposition to this translation. Why was this so? Their united opposition, for the most part, was not due to the underlying Greek text. Rather, it was because of certain key verses such as Isaiah 7: Let us now consider one such verse and see if it really serves as a good test for evaluating versions. Modern scholarship, however, has made every effort to circumvent the obvious implications of such a statement, and to do so they have played an ingenious game of repunctuation. God who is over all be blessed forever! Christ, who is over all. God be blessed forever! If we allow such punctuation, then the King James rendering becomes dubious and Romans 9: Is the punctuation of this verse dependent on the whim of the translator? Is there any sure way of knowing which rendering is correct? Indeed, when Romans 9: Consider the following facts: Thus, if we follow the same pattern: Christ, who is over all, God blessed forever" Who is "God blessed forever"? Thus according to Pauline usage, the doxology would have to refer to Christ! Robertson, the distinguished grammarian, agrees: Their principal argument is a real shocker! Apparently such unbelieving critics have never read what Paul said about Christ in Titus.

Chapter 4 : Comparing Bible Versions

Download Bible Translation Guide PDF With the surplus of Bibles available in many different translations, it may help to understand the basic differences between each. Word-for-word (also known as formal equivalence) translations attempt to match the original language words with the closest English language counterpart.

There are a whole range of English Bible translations to choose from, and more keep coming out. Which Bible translation is the best one to study, meditate on, and use for our guide in faith and practice? Each translation claims to be better in some aspect than other translations. A few are basically literal word for word translations. But most employ some degree of paraphrasing or putting the Bible into the words of men. Some translators do a significant amount of putting into the Bible their own words, beliefs, and biases. Among other things it uses foul language, renames the Apostle Peter as Rocky, and promotes sexual relationships with a partner outside of marriage. It is called a Bible. Changes in new Bible translations in recent years have been made to fit changes in secular society and to fit politically correct or popular thought. Imagine what it would be like in the United States if anyone with a PhD could make a new version of the Constitution of the United States, put it into their interpretation of layman English, paraphrase the wording, or change the meaning and the new version still be binding as the Constitution of the United States. People could change the Constitution to make it say anything they wanted it to say. Then imagine having over versions of the US Constitution, each with different wording. The Constitution would be almost worthless as a foundation document. This describes what has happened to the Bible. The Bible is the foundation document for the Church and for us as Christians. But the Bible has become hollow as a foundation document of Truth for the modern Church because there are so many wordings of what the Bible says and interpretations of what the Bible means. The multitude of English Bible translations has undermined the Bible as the foundation of the Church instead of making the Church stronger. The multitude of different wordings in the Bible has contributed to a multitude of diversity of thought, belief, and practice in the Church. Much diversity of belief is not because of the different wording directly but because of the subconscious implication that results from a variety of wordings in translations, that the Bible can be changed to fit various opinions and interpretations or that one can pick and choose the wording of the Bible that one likes best. But instead of being of one mind and doctrine, the Church has become divided into many different beliefs. Even within the local church, it is often difficult to find more than two people who believe the same. God describes the Bible as pure, it is Truth, and words are not to be added to the Bible or removed from it. Note how often God speaks about the individual words of the Bible. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. And if any man shall take away from the WORDS of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. The Encarta Encyclopedia says this about the requirements for a document to be copyrighted: The law considers a work to be fixed if it is recorded in some permanent format. Acceptable ways of fixing a work include writing it down, storing it on a computer floppy disk, recording it on videotape, or sculpting it in marble. If a poet thinks of a new poem and recites it to an audience before writing it down, copyright does not protect the poem because it is not fixed. To be original, the work must not be copied from previously existing material and must display at least a reasonable amount of creativity. Be careful in using a copyrighted Bible. You might be following an original document of men that is based on the Word of God but which has added to or removed words from the Word of God. At the same time this is not to say that a version that is not copyrighted has not tampered with the Words of God. You also may not quote more than verses. That would significantly limit the Bible studies we are able to make available on this website and the resources people could copy from the website for Bible studies in their home or house church. Copyrighted translations also prohibit the copying of an entire Book of the Bible, such as the Gospel of John, even for free distribution! That is making merchandise of the Word of God and it is wrong! The Church needs

one foundation document to stand on that we know for certainty is Truth and is the Word of God. The Bible, and the translation we use, really is one of the most significant subjects that the Church faces today. Greek New Testaments and missing verses An even more important factor in choosing a translation is the Greek New Testament it was translated from. The Greek New Testaments used to translate from are not all the same! When I discovered this, I spent many, many hours researching in the Greek New Testaments, the many fragments of 2nd, 3rd, and 4th century Greek New Testaments, and the writings of early church fathers to find out which Greek Bible was correct. Unfortunately this was the Greek New Testament used by most modern translations. What translation should you use? If your purpose in reading the Bible is just to be religious, then any version that you like will work, but if you want to serve Jesus with all your heart, soul, mind, and strength, and you want to make sure you go to Heaven when you die, and you want to make sure that those you lead to Christ go to Heaven, then use a translation that is not copyrighted, can be freely copied and distributed, is translated from a complete Greek New Testament, and is faithful to the individual words of God, such as the King James Version KJV. The KJV, while it does not have modern English, has been tested and proven for many years. The Old English used in the KJV can be quickly learned even by children and is easier to memorize than the modern translations. The KJV uses italics to indicate what words were added by the translators to make a complete sentence in English. I have found it beneficial in studying various passages of Scripture to know what words were added and not to put any weight on the use of that particular word. Most other translations do not make any differentiation between the words added by translators and the Words of God. There may be other translations that are also accurate, but they have not been tested and proven with the same certainty as the KJV. What about the New King James Version? I had enough questions about the way the NKJV translated words at places and I felt it was best to lead my family to a stable trusted translation. So we switched to the KJV and have not regretted it.

Chapter 5 : Oâ€™Brien article

Completion â€™ Summative, Outcome, and Impact Evaluation Following completion of the program, evaluation may examine its immediate outcomes or long-term impact or summarize its overall performance, including, for example, its efficiency and sustainability.

The New World Translation employs nearly 16, English expressions to translate about 5, biblical Greek terms, and over 27, English expressions to translate about 8, Hebrew terms. The translators state that, where possible in the target language, the New World Translation prefers literal renderings and does not paraphrase the original text. The Hebrew texts, Biblia Hebraica Stuttgartensia and Biblia Hebraica Quinta, were used for preparing the latest version of this translation. Hort was used as the basis for translating the New Testament into English. Bover and Augustinus Merk Translators are given a list of words and expressions commonly used in the English New World Translation with related English words grouped together e. A list of vernacular equivalents is then composed. A database of Greek and Hebrew terms is available where a translator has difficulty rendering a verse. The vernacular terms are then applied to the text in the target language. Further editing and translation is then performed to produce a final version. The translators use the terms "Hebrew-Aramaic Scriptures" and "Christian Greek Scriptures" rather than "Old Testament" and "New Testament", stating that the use of "testament" was based on a misunderstanding of 2 Corinthians 3: There is also an index listing scriptures by subject. Square brackets [] were added around words that were inserted editorially, but were removed as of the printing. Double brackets were used to indicate text considered doubtful. The pronoun "you" was printed in small capitals i. These features were discontinued in the release. The New World Translation attempts to indicate progressive rather than completed actions, such as "proceeded to rest" at Genesis 2: The release indicates progressive verbs only where considered contextually important. Use of Jehovah[edit] Main article: Jehovah The name Jehovah is a translation of the Tetragrammaton Hebrew: Kahle stated, "We now know that the Greek Bible text as far as it was written by Jews for Jews did not translate the Divine name by Kyrios, but the Tetragrammaton written with Hebrew or Greek letters was retained in such MSS manuscripts. It was the Christians who replaced the Tetragrammaton by Kyrios, when the divine name written in Hebrew letters was not understood any more. Based on this reasoning, the translators "restored the divine name", though it is not present in any extant manuscripts. Editions[edit] The New World Translation is available as a standard edition, and a Reference edition. The reference edition contains the cross references and adds footnotes about translation decisions and additional appendices that provide further detail relating to certain translation decisions and doctrinal views.

Chapter 6 : Bible Versions and Translations Online

The Translation Department offers translations from and into all major languages, in fields such as accounting, advertising, art, business, information technology, education, law, medicine, science and technology.

An explanation of the NT Textual Base column is included at the end of this article, after the section on the correct translations of the test verses. Correct Translations of the Test Verses In this section we will share the American Standard Version translation of each of the test verses, and note some ways that translators got them wrong. I failed YLT for a bizarre word choice of "fluttering" for the word often translated "moving", "moved upon", "hovered over. One may think I am being too strict here, again, in insisting on "virgin" as the correct translation over "maiden. What is spectacular about this verse is, the LORD is speaking, and He says of the crucifixion, "they will look unto me whom they have pierced. In the past I have been a little pickier with this verse than the Hebrew text really allows. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. The two Roman Catholic versions do not say "which is poured out" but "which shall be poured out". This I think may be in reference to their notion that the Mass is a renewal of the sacrifice of Christ. Richard Challoner compared the Greek to the Latin in his revision of the Douay-Rheims, and let this one go through. NLT says that people are baptized to "show" that they had repented and been forgiven, a concept not present in the text. Douay-Rheims replaces the term "repentance" with "penance"; they are not the same thing. Weymouth similarly says that John came to baptize "the penitent," which would obviate the call to repentance in other words, it would not be necessary to call people who were already penitent to repentance. YLT replaces "repentance" with "reformation. NLT says "repent of your sins" which is close, but the text just says "repent;" it actually does better in the places where it says "turn from sin and turn to God. And he took a cup, and when he had given thanks, he gave to them: And he said unto them, This is my blood of the covenant, which is poured out for many. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, [even] that which is poured out for you. The NET says no one can come to the Father unless He "allows" them to come--once again, it is not "given". GW says people cannot come to Jesus unless "God provides the way. Weymouth says the Father will send the Holy Spirit "at my request" rather than "in my name. For to you is the promise, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call unto him. GW renders "repent" as "turn to God and change the way you think and act. GNV replaces "repent" with "amend your lives. NWT inserts the name of Jehovah in Acts 2: GW says Jesus will lead the people of Israel to change the way they think and act, which is different from giving them repentance. YLT recasts repentance to "reformation. MSG recasts repentance as "a changed life. The term "wash" connects to "be baptized" which is a washing , and the term "by" is inserted to force the interpretation that it is "calling on his name" that washes away the sins rather than the baptism. So in pointing out this error, am I supporting "ex opere operato" baptism, that is, a baptism that is effective regardless of the faith of the subject? No; what I am saying is you need a stronger argument than a doctrinally biased translation, because even a moderately educated opponent will be able to say the word "by" should not be there in this verse. Where I would go with this is to point out that Paul had obviously already repented, so he did not need to be told again to repent; so what Ananias said to Paul is really identical to what Peter told the crowd in Acts 2: The others tamper with "leadeth thee to repentance. And such were some of you: Using the a different term in place of "unrighteous" or "unjust", which is not precisely the same thing: Using incomplete definitions instead of the precise theological terms "sanctified" and "justified": Using some word other than "washed", or explanatory text to eliminate baptism as an interpretation of "washed": Weymouth translated the term for a practicing homosexual to "guilty of unnatural crime. I have accepted various translations for "effeminate" because it is something of a slang term in the Greek with an obscure meaning; "effeminate" itself is probably the best, but I have not objected when it has been lumped into practicing homosexuals. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a

man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. Several versions use some word other than "discern" in "discern not the body. CEV substitutes a different concept altogether: The Douay-Rheims again uses "shall be delivered for you" which I suspect is to support the idea of renewing the sacrifice of Christ in the Supper. NWT again uses "this means" rather than "this is. Instead it is portrayed as being just a marking, without the implication of protection and preservation. LITV changes "with" to "in"; we accept "by" as a valid rendering of the underlying word. Why is it important for so many versions to alter this? The concept is plainly seen in this verse, unless it is obscured in translation. The very concept is removed in the MSG rendering. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee. The NLT changes "save" to "for the sake of your salvation. Aramaic Bible in Plain English changes "save" to "bring life to your soul" which is regeneration, something God does, not something we do. Jubilee replaces "continue" with "be diligent. NLT replaces "give them repentance" with "change their hearts. The Message obscures all of these things. NLT changes "draw near" to going "right into the presence of God. MSG seemingly eliminates this entire verse. NLT changes "revealed" to "for all to see" and changes "last time" to "last day. MSG is only tenuously connected to this text at all. We are not accepting wildly different translations, though. Aramaic Bible in Plain English changes it to "confess God with a good conscience. Douay-Rheims changes it to "examination of a good conscience toward God"; Darby changes it to a "demand" of a good conscience; Weymouth changes it to "craving" a good conscience; GNV changes it to "confidently demanding" and messes severely with the word order of the verse; CEV and MSG remove the inquiry from the text. LITV gives "antitype" the definition of "type", so baptism is presented as a figure rather than the fulfillment of the figure of the flood from the previous verse. Aramaic Bible in Plain English inserts the name "Jehovah" where it does not exist in the text, and changes "repentance" to "conversion. MSG speaks of "giving everyone space and time to change" rather than repentance. The New Testament Texts For some people the text the New Testament was translated from is a very important criterion in selecting their Bibles. Here is a brief description of each text noted above as an NT Textual Base. The primary difference between the Nestle-Aland and UBS is that the UBS is aimed at translators, focusing on variants that are important for the meaning, while the Nestle-Aland includes more variants for textual criticism the science of determining the reading that is most accurate to the original writing. Every manuscript discovered is considered by the editors of these texts, so they are informed by all known Greek manuscripts. These are not "competing texts", they are essentially the same text with different emphases for different purposes. To illustrate this, the Aland in Nestle-Aland is Kurt Aland, who has been on the UBS committee from the first edition in all the way to the current fifth edition, published in It is basically a compilation of only two major manuscripts, Codex Vaticanus and Codex Sinaiticus, with a small number of other manuscripts compared. The Darby Bible was completed before the Westcott-Hort text, but judging from his writings, was probably based on his personal comparisons of the same two main manuscripts. Eberhard Nestle was a pioneer in doing the work that is now done by Nestle-Aland, establishing a main text and a textual apparatus for recording alternate readings and the source manuscripts. He began with the texts of Tischendorf, Westcott-Hort, and Weymouth. Nestle dropped this text from his apparatus in and replaced it with the text of Bernhard Weiss. Some of the Bibles on this list pre-date all of these modern critical texts. The Majority Text is a modern example of this. Hodges and Arthur L. Farstad believed that, because the vast majority of Greek manuscripts exhibit a Byzantine text type, that these represented the best, providentially preserved witness to the originals. By contrast the Consensus text is distinctly Alexandrian, because the oldest known manuscripts are of the Alexandrian type. For a more full discussion of this topic, please see Textual Choices and Bible Versions. The oldest text used in the Bible versions listed above is the Textus Receptus, or in English, the Received Text, originally compiled by the Catholic theologian Erasmus in , then later maintained by Robert Estienne also known as "Stephanus" , then Theodore Beza. There are later editors of the text, but the King James Version is based on selections from these three editors, and most versions using this text today are based on the King James Version. The Textus Receptus was based on a small number of manuscripts; Erasmus used 6, and Estienne used For a time, Estienne also maintained the Latin Vulgate. Later in life, Estienne converted to Reformed Protestantism and

his last edition of the Textus Receptus, in 1541, was made in Geneva. In this edition, Estienne introduced our modern chapter and verse divisions. Therefore many people consider it to be the text of the Reformation, but the Reformation would have happened regardless of whether the Greek text used had a Byzantine character like the Textus Receptus or an Alexandrian character. A later editor of the Vulgate preferred Alexandrian readings and as a result, the Vulgate and the English translations based on it have been sort of a slightly Byzantine-leaning hybrid of the two text types. A few of the above Bible versions are translations of translations and not directly from an original Greek text. The Douay-Rheims is one example. It is based on the Clementine Vulgate, which is actually newer than the Textus Receptus. It is a post-Reformation version of the text. It is often impossible for me to determine if these translations are true to their underlying text, so I have evaluated these ones according to the American Standard Version.

Chapter 7 : History of the Arabic Language | Today Translations | Professional translations

The focus here is not on the theory of translation quality assessment, nor on its implementation in translator training, but rather on the practice of translation quality evaluation in the professional sphere where translation quality is also ever topical and contentious.

This Chapter [PDF 6" KB] The program evaluation process goes through four phases – planning, implementation, completion, and dissemination and reporting – that complement the phases of program development and implementation. Each phase has unique issues, methods, and procedures. In this section, each of the four phases is discussed. Planning The relevant questions during evaluation planning and implementation involve determining the feasibility of the evaluation, identifying stakeholders, and specifying short- and long-term goals. For example, does the program have the clarity of objectives or transparency in its methods required for evaluation? What criteria were used to determine the need for the program? Is the program gathering information to ensure that it works in the current community context? Defining and identifying stakeholders is a significant component of the planning stage. Stakeholders are people or organizations that have an interest in or could be affected by the program evaluation. They can be people who are involved in program operations, people who are served or affected by the program, or the primary users of the evaluation. The inclusion of stakeholders in an evaluation not only helps build support for the evaluation but also increases its credibility, provides a participatory approach, and supplies the multiple perspectives of participants and partners Rossi et al. Stakeholders might include community residents, businesses, community-based organizations, schools, policy makers, legislators, politicians, educators, researchers, media, and the public. For example, in the evaluation of a program to increase access to healthy food choices in and near schools, stakeholders could include store merchants, school boards, zoning commissions, parents, and students. Stakeholders constitute an important resource for identifying the questions a program evaluation should consider, selecting the methodology to be used, identifying data sources, interpreting findings, and implementing recommendations CDC, Once stakeholders are identified, a strategy must be created to engage them in all stages of the evaluation. Ideally, this engagement takes place from the beginning of the project or program or, at least, the beginning of the evaluation. The stakeholders should know that they are an important part of the evaluation and will be consulted on an ongoing basis throughout its development and implementation. The relationship between the stakeholders and the evaluators should involve two-way communication, and stakeholders should be comfortable initiating ideas and suggestions. One strategy to engage stakeholders in community programs and evaluations is to establish a community advisory board to oversee programs and evaluation activities in the community. This structure can be established as a resource to draw upon for multiple projects and activities that involve community engagement. An important consideration when engaging stakeholders in an evaluation, beginning with its planning, is the need to understand and embrace cultural diversity. Recognizing diversity can improve the evaluation and ensure that important constructs and concepts are measured. Evaluation during program implementation could be used to inform mid-course corrections to program implementation formative evaluation or to shed light on implementation processes process evaluation. For community-engaged initiatives, formative and process evaluation can include evaluation of the process by which partnerships are created and maintained and ultimately succeed in functioning. Top of Page Completion – Summative, Outcome, and Impact Evaluation Following completion of the program, evaluation may examine its immediate outcomes or long-term impact or summarize its overall performance, including, for example, its efficiency and sustainability. For example, control of blood glucose was an appropriate program outcome when the efficacy of empowerment-based education of diabetes patients was evaluated Anderson et al. In contrast, the number of people who received the empowerment education or any program service would not be considered a program outcome unless participation in and of itself represented a change in behavior or attitude e. Similarly, the number of elderly housebound people receiving meals would not be considered a program outcome, but the nutritional benefits of the meals actually consumed for the health of the elderly, as well as improvements in their perceived quality

of life, would be appropriate program outcomes Rossi et al. Program evaluation also can determine the extent to which a change in an outcome can be attributed to the program. If a partnership is being evaluated, the contributions of that partnership to program outcomes may also be part of the evaluation. The CBPR model presented in Chapter 1 is an example of a model that could be used in evaluating both the process and outcomes of partnership. Once the positive outcome of a program is confirmed, subsequent program evaluation may examine the long-term impact the program hopes to have. For example, the outcome of a program designed to increase the skills and retention of health care workers in a medically underserved area would not be represented by the number of providers who participated in the training program, but it could be represented by the proportion of health care workers who stay for one year. Reduction in maternal mortality might constitute the long-term impact that such a program would hope to effect Mullan, Top of Page

Dissemination and Reporting To ensure that the dissemination and reporting of results to all appropriate audiences is accomplished in a comprehensive and systematic manner, one needs to develop a dissemination plan during the planning stage of the evaluation. This plan should include guidelines on who will present results, which audiences will receive the results, and who will be included as a coauthor on manuscripts and presentations. Dissemination of the results of the evaluation requires adequate resources, such as people, time, and money. Finding time to write papers and make presentations may be difficult for community members who have other commitments Parker et al. In addition, academics may not be rewarded for nonscientific presentations and may thus be hesitant to spend time on such activities. Additional resources may be needed for the translation of materials to ensure that they are culturally appropriate. Although the content and format of reporting may vary depending on the audience, the emphasis should be on full disclosure and a balanced assessment so that results can be used to strengthen the program. Dissemination of results may also be used for building capacity among stakeholders.

Chapter 8 : What is the Best Bible Translation? - Biblical Research Reports

Poetry in Translation, a unit created by Queens teacher Carol McCarthy, draws on the unique abilities of her multicultural classroom. In her introductory lesson plan, Carol calls upon her students to investigate poetry through the lens of their individual cultural backgrounds.

Paraphrase – A paraphrase is a less literal rendering of the Bible – restating the text to give the original sense but not attempting to literally translate each term in the original language. Interlinears are actually copies of the Hebrew and Greek text with a literal English translation printed below. It follows the word order and grammar of the original language whether or not it is easily readable in the modern language English for example. Interlinears can be helpful for study purposes particularly if the reader has some knowledge of Hebrew and Greek, but are not useful as a Bible for regular reading. That is, to put the Greek or Hebrew words and phrases into readable English, the translator has to decide to some degree what each term means. That makes paraphrases easier reading because it seems everything is explained. But for that reason, they also will be less reliable, because you only know what the person doing the paraphrase thought a particular verse or phrase means. So it is best to stick with translations for most study and reading. Modern translations are very readable and yet they allow the reader to draw more of his own conclusions when the meaning is vague. Some ultra-conservative Christian groups wrongly suggest that the King James Version has special authority as a version over all the others. It is true that the KJV has had the greatest impact of any translation and for the longest time through the present. But there is no special divine authority attached to it over others. Other versions have certain renderings that are controversial because they were done by scholars that do not have an evangelical perspective Revised Standard Version – a more liberal biblical scholarship – endorsed by the National Council of Churches; Douay Version and the New American Bible – Catholic scholars, etc. Ultimately, the reliability of a particular version depends not on some special authority from God but upon the accuracy, knowledge, and spiritual integrity of the scholars doing the translation.

History of Translations A. Its purpose was to provide Greek speaking Jews with Scriptures in the common language. Jesus and the apostles used and quoted the Septuagint. In the 1st-3rd centuries A. Early Bibles – As Christianity spread to various areas and language groups Act 2: Syriac Aramaic Translations – Aramaic is a language similar to Hebrew that replaced the older traditional Hebrew. So Jews in nearby Syria needed the Aramaic scriptures. At first the Old and New Testaments were not all bound together. It took a while to even gather and recognize which books were accepted as inspired in both Testaments see Canonization. Eventually, however, complete Bibles were available in the language discussed above. Latin Versions – Greek was the major language in Rome until the third century A. After some early Latin translation efforts, St. Jerome's translations became the unofficial standard text of the Bible throughout the Middle Ages. At the Council of Trent, the Roman Catholic officially made it the standard text. Its quality is best in the Old Testament excluding the Apocrypha which Jerome did not like. He began the first complete translation of the Scriptures into English. The New Testament was published in 1534 and the Old Testament in completed by others after his death in 1548. Miles Coverdale produced the first complete printed English Bible. They used the printing press invented in by Johannes Gutenberg. King James I of England appointed 54 biblical scholars to produce a new translation of the Bible in 1604. The work was complete, giving the English-speaking world the standard Bible used for over 3 centuries. The attached chart describes the revisions of the King James Version and how the various versions developed. Translations for the world The Bible is still being translated constantly around the world. Wycliffe Bible Translators is a mission agency devoted specifically to that task. New Tribes Mission is also involved in doing much pioneer Bible translation work. A study by Wycliffe counted 6,000 existing languages in the world. Here are some of their key statistics www.wycliffe.org.

Chapter 9 : The Changing Face of Educational Assessment

evaluate definition: 1. to judge or calculate the quality, importance, amount, or value of something; 2. to judge or calculate the quality, importance, amount, or.

Yevgeny Yevtushenko Andrea Zanzott This list is an ongoing instrument which is meant to be amended and developed as the process develops. Students will be free to add poets of their own choice as the term proceeds. Students will be asked to perform several the following tasks: Select a poet of particular interest. Write a translation of one of the poems selected. Compare the student translation to one done by another poet. Find cultural material, via a search engine, related to the socio-political milieu from which the poet comes. Illustrate with original art. Students will be given several weeks to complete this project and will be checked with regard to progress periodically. A bibliography and documentation of sources will be required. This will give them the opportunity to share their talents with others and involve themselves with the community beyond the school. Extra Credit Enrichment Project: For extra credit students will be asked to find examples of prose essays written by the poet of their choice. This will lead to the writing of a personal memoir. Samples of memoirs will be given out in class to study the genre. These will include memoirs and letters written by poets such as Rilke and Akhmatova and by others such as Primo Levi, Ernest Galarza, and Sandra Cisneros. Voices, Translations Poems Used: Original and translated works by the following poets: Students will examine the work of three contemporary women who represent various ethnic and cultural backgrounds. They will look at the original and the translation for the works of Lorna Dee Cervantes and Nuala Ni Dhomhnaill and those who can write Chinese will translate Geok-lin Lim poem into modern Chinese. Students will identify elements such as form, diction, figurative language, and poetic devices used. Students will write a poem in the style of one of the poets. Students will recognize and list major themes shared by all three poets. The poems will be compared and contrasted for similarities and differences. The following quote will appear on the board: How does this tie in with similar issues in other parts of the world. Discuss related topics and chart on board. What can women from such diverse backgrounds have in common? Discuss and put student observations, culled from collaborative interaction on the board. Distribute poems -- Read each silently and orally. Present each poem at least twice with different readers. Identify the major themes introduced in each poem. Find and list examples of figurative language. Write in notebooks and on the board. Make a separate list for each of the three poems. What observations can be made about the form of the Shirley Geok-lin Lim poem? What are the characteristics of a pantoum? Composed of several stanzas of four lines each. Follows the pattern of using lines 2 and 4 of each stanza for lines 1 and 3 of the next stanza. The first line of the poem should be the same as the last line. Every line in the poem is used twice. Rhyme is optional Does the poem meet these criteria? Why or why not? How has the culture and ethnicity of each poet influenced her work? What are the issues of major concern to each poet? Explore the feelings that evoked the strongest response from you. What were they and why were they so strong? Find other works and translations by one of the three poets. Find a work in the original language: Spanish, Irish, or Chinese and attempt to write his or her own translation. Find out what societal, cultural, political forces influenced the work. What role did the issue of gender play in the work? Find a sample of the poet reading her work. Write a poem in your own language that reflects a theme explored in the work of the poets studied. Illustrate your poem with appropriate symbols or art. Original and translated works. Students will read poems by three poets who lived through or wrote about the holocaust era. Internal and external conflict in each poem will be explored. Form, figurative language and major themes will be explored. Students will find cultural, historical and political links on the Internet to demonstrate and understanding of the background and forces that influenced each poet. Poems will be compared and contrasted. Students will write a poem influenced by a major event such as genocide or any type of social injustice that has affected their culture or changed their perspective on life. Students will take an online trip to the Museum of Jewish Heritage and investigate the artifacts, art, diary entries to be found on the second floor which features the Holocaust Memorial material. Each will print out information and write a preliminary report on some particular aspect of the holocaust. These will be presented in class and precipitate a

preliminary discussion that will set the stage for the study of the three poems noted above. Poems will be distributed and read orally. What is the major theme explored in each? Who is the speaker in each poem? Find several examples of figurative language such as similes, metaphors, personification, alliteration, oxymoron, apostrophe and synesthesia. What do you notice about the form, rhyme, and verse? What effect does the form have on the content? What does each poem reveal about the cultural, political and social context of the work? Write a brief prose version of each poem. Tell the story in your own words. Find the original language version of the poem. Find biographical background on one of the poets and report on how his background influenced his work. Find the poet reading his work. Find another poem by the same poet and if possible record the English version in your voice. Modern haiku by poets including W. Selections from *The Sea* and *The Honeycomb*: Students will learn the form of the traditional haiku and demonstrate their mastery of the form by writing original haiku in the style of Issa, Basho or Chiyo. They will find one or more translations of the work of an early writer of haiku. Students will write original haiku, both traditional and modern style. Completed work will be illustrated with original art or traditional Chinese art found online. Students will enter their work in the Japan Society Haiku Contest. What makes haiku different from other poetic forms? Format for a haiku: Read several samples of traditional haiku poetry. Make several observations about the poems: List the following images on the board: View short film on haiku, in class as a summary. Demonstrate understanding by writing one traditional haiku and two modern-style haiku. Enter Japan Society contest. Students will do online research on the following: Gather information on the background and historical context of the life of a traditional writer of haiku such as Basho or Issa. Find three to five haiku not read in class and illustrate with traditional Chinese art found online or create your own art work to illustrate each selection. Students will be given passages of *Beowulf* from the beginning, middle and end of the saga, as well as the original Anglo-Saxon. They will examine the original and the two translations. Students will make several observations with regard to diction, point of view, voice, structure and figurative language.