Self-Assessment to Improve the Translation of Biblical Greek

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People learn a new language for many different reasons, but most of the time it is learned with the purpose of communication, seeking to integrate conversational and cultural elements to develop linguistic fluency. However, not all languages are meant to be learned for communication. A minority is interested in learning languages that are no longer native to a community, such as Bible translators. They face the difficult task of reproducing not only the grammar and syntax but the meaning of the original text in a way that sounds natural to the reader (Fee & Strauss, 2007).

Biblical Greek is one of the languages in which the Bible was originally written. Translating it and interpreting it is fraught with complications; therefore, for the theology student who is new to the matter, learning it becomes very hard. In addition to that, not all have the necessary discipline of perseverance, and give up easily when they do not see progress; making it harder for the teacher to maintain the group's motivation until the end. Furthermore, it is difficult to transfer the relevance of it, and for the professor the easiest route is to tell the student the answers and the meaning of each word, leaving students with the problem of not being able to make sense of it.

There is a high need for reinventing the teaching methods of Biblical languages which for very long have been taught through memorization and repetition. Additionally, according to Nikolaeva and Korol (2021), formative assessment should be incorporated to enhance performance and achievement when translating. Through self-assessment students can evaluate the quality of their translation and judge the degree to which their work reflects the criteria needed to build and discuss theology by exegeting the Bible. This paper thus seeks to explore the potential of self-assessment to improve the translation of biblical languages.

Literature Review

The Greek language has a long history that goes back to the fourteenth century BCE. From the many forms of Greek that evolved throughout the centuries, Koine Greek is the result of the simplification of many dialects of Classical Greek, which was adapted to a common and simple form of the language. This form of Greek is the one that the Septuagint, the New Testament (NT) and the New Testament Apocrypha use. Koine Greek was used from the fourth century BCE to 1453 CE. From that year on, the language was called Modern Greek (Mounce, 2019).

Koine Greek is the Greek of the NT, and is a language of high interest to learn, but for translation and interpretation purposes. It is usually taught by the traditional Grammar Translation Method (GTM), a derivation from the Classical Method from the nineteenth century, characterized by elaborating long explanations of grammar, memorization, and repetition of long exercises to learn the different forms and inflections of words (Brown, 2000).

The GTM has been used for years by professors who are very knowledgeable of the language but have little knowledge of additional methodologies available for teaching languages. For instance, Bill Mounce (2009) addressed that problem, especially because the type of student who knew what a dependent and subordinate construction was, no longer exists. Miller & Black (2019), promoters who spoke up on the issue, stated the strengths, weaknesses, opportunities, and threats of the GTM for teaching Biblical Greek. They compared it with more modern language teaching methods that seek communication.

In addition to that, the purpose of teaching biblical languages is to reproduce the meaning of the text in a way that sounds natural to the reader. This is called Functional Equivalence, which aligns to what the modern teaching methods seek: to communicate

meaning. On the other hand, Formal Equivalence, known as literal translation, intends to reproduce the grammar or syntax of the original as closely as possible (Fee & Strauss, 2007), and it is useful to support the different translations of the Bible. The problem surges when students learn to translate literally and by memory, not being able to reason and justify their translation nor organize the sentences into a coherent translation. It is then when it is evident, they did not understand the language.

There are six components to ensure a successful learning method according to what is called Communicative Language Teaching (CLT): (1) The classroom goals should focus on all of the components of communicative competence; (2) the language techniques should be designed to engage learners in functional uses of language for meaningful purposes; (3) fluency and accuracy are complementary; (4) students should use the language, productively and receptively, in unrehearsed contexts outside the classroom; (5) students should receive opportunities to focus on their own learning process, understanding their own styles of learning and through the development of appropriate strategies for autonomous learning; and, (6) the role of the teacher is that of facilitator and guide (Brown, 2000). All components could be useful to teach Biblical Greek but need to be adapted to the purpose of interpreting and translating a text.

Now, teaching needs to be meaningful for the learner by focusing his attention only on what's worth learning according to Blythe (1998). The theory expressed that the teacher should be constantly evaluating students throughout the entire learning process (Blythe, 1998). Most of the time the implementation of formative assessment while teaching Greek is out of the equation and even though scholars like Mounce (2019) and Hewett et al. (2009) have produced good grammar books, not much is published to help the teacher to develop a methodology and strategy to help students improve their learning journey. The

problem has been raised, and marked the starting point of the crisis that theology students and teachers are currently facing. Thus, if a professor were to implement a CLT methodology, with the Teaching for Understanding Theory and had students self-assess, surely, they would be able to evaluate the quality of their work and judge the degree to which their work reflects the criteria needed to improve, and they will be able to build and discuss theology while exegeting[1] the Greek Bible.

The incorporation of self-assessment into any language classroom enforces the goals established within CLT (Alderson & Banerjee, 2001; Oscarson, 1997). It is verified that providing necessary feedback to the student in the entire learning process enhances his performance and achievement for learning languages. A study conducted by Geeslin (2003) helped to outline self-assessment principles into a Spanish as a foreign language classroom. In her study the learners became actively involved in monitoring and assessing their own progress, helping to recognize sources of difficulty and to identify ways to improve and evaluate their own progress.

Other research of this type was conducted in diverse fields besides language learning including chess, mathematics, and physics. For example, Rivers (2001), analyzed self-directed language learning behaviors of adult third-language learners finding that "all learners were found to assess their progress, learning styles, strategy preferences, and conflicts with teaching styles and with the behaviors of other learners regularly" (p. 279). The study exhibited learner's autonomy because self-assessment requires the students to reflect on their performances, and to judge the extent to which they have met a stated criteria to make the necessary revisions. Thus, using this type of assessment as formative

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[1] Exegesis is the critical interpretation of a biblical text, which is key for translation.

will allow students to detect errors when translating Biblical Greek. While they identify the gap between their current performance and the desired one, they will autonomously make plans for improvement. According to Black (2004), formative assessment maximizes the feedback process helping to modify the teaching and learning activities to improve students' learning (Black, 2004, as cited in Takrouni & Assalahi, 2022).

Unfortunately, and with no surprise, there are no studies conducted for the implementation of self-assessment when teaching Biblical Greek. As stated above, the majority of Greek Professors continue to use the GTM (Miller, 2019) with no strategy to seek improvement. However, since the use of self-assessment in other languages and other fields have brought positive results, this study seeks to prove that self-assessment can also work in the field of translation of Biblical languages, specifically for Biblical Greek.

Now, it is necessary to be aware that Self-Assessment also has its flaws. As Ross (2006) expressed, some professors fear that sharing the control of assessment with the students will lower standards, or that students may intentionally inflate their assessments by lying or due to misapplying the criteria. They may also express some concern about their ability to self-assess and of the potential for cheating. And finally, an external component is needed to succeed when self-assessing: students' commitment.

On the other hand, Ross (2006) found that self-assessment produces consistent results; it provides information about student achievement that corresponds only in part to the information generated by teacher assessments; it contributes to higher student achievement; the strengths of self-assessment can be enhanced through training students how to assess their work and each of the weaknesses of the approach can be reduced through teacher action, meaning that limitations can be countered with proper training to self-assess.

Innovation

At the Seminary, Biblical Greek was taught in two courses (Greek I and II), one per semester, which were given in a modular modality. After completing both, not many of the students were able to analyze and translate a text on their own, easily forgetting the content of it in weeks. Not much explanation was provided for students to translate on their own and the grammatical components of the Greek of the NT were taught through memorization. Furthermore, students were not able to provide a comprehensible translation without looking into their Bibles or the interlinear[2]; they simply looked into the answers to force the meaning. Another problem presented was that the same ideologies presented by the professor were memorized and repeated with no support and not allowing the students to develop critical thinking skills, leaving out the nuances of the original and the complexity of Bible translations.

In this study, 21 students from a Christian Seminary participated in the innovation. They all had previously approved Greek I, which served as the pilot of the innovation. The course included the basics of a sentence, and word formation. In Greek II, the innovation, added the verbal system in a 4-week plan which included a total of 15 hours per week, adding up a total of 60 hours for the course. The hours were divided in a total of 36 synchronous sessions and 24 asynchronous sessions (independent work), with the help of technological tools such as: a Kindle textbook that came up from a natural and careful reading of the Greek New Testament by Rehfeldt (2021), Zoom, Its Learning (a LMS platform), Power Point, Kindle, BibliaDeEstudio (Study Bible) Bible Software, the Strong

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[2] Having the same text in different languages (Koine Greek - Spanish) printed on alternate lines.

Bible Dictionary, Microsoft Word, Kahoot, and Padlet so that learners could be actively

engaged with the learning objectives.

       The idea of this innovation was to help students to translate and exegete a text on

their own so they could use their knowledge to justify theological points or teachings in

their current ministry. For this study the content of the course remained the same, with the

innovation of implementing self-assessment into a backwards design plan (Appendix 1) to

improve the translation of the students. The course sought to provide a comprehensible

translation from the Greek of the NT into Spanish so that students could provide and justify

an exegetical translation of a pericope[3] on their own.

       Week 1 was meant for review; a pre-assessment was done to measure and record the

students' initial level of understanding of the language. After the pre-test, topics of Greek I

were reviewed since the students had a gap of two months between the two subjects. The

materials included creative activities that offered meaning making and transfer

opportunities, such as introducing a portion of the NT providing some of the socio-

historical context of the text and asking some students to read and translate a few sentences

of the Greek Bible for meaning making while translating. Some different translations were

presented for discussion of translation approaches, where the students would support the

translation that mostly resumes the original, always seeking to translate the author's

intended meaning.

       In the middle of the week, the teacher introduced Self-Assessment with the purpose

of teaching students the use of rubric, and each criteria description. Students were

explained what self-assessment is and why it is important, by the students evaluating the

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[3] According to the Oxford Languages Dictionary, a pericope is an extract from a text, especially a passage from the Bible.

pretest as a sample on how they should do the work later. The rubric listed a description of the criteria and the levels of quality the work that students should have achieved (from "excellent" to "needs improvement"), with the determinated numerical value. The rubric was presented and explained in detail so they could learn how to monitor and record their progress, by matching their work with each category description of the rubric. The task counted as class participation criteria, so that the students had the time and support to revise their work.

At the end of the week, Self-Assessment 1 was incorporated to measure whether students could provide a comprehensible translation of the text close to the original, and capture the nuances of it, while allowing them to compare their translation with at least one different translation approach, to determine which produced the most accurate translation, observing the broad possibilities for interpreting a text. Students did the first self-assessment on their own, following the guidance provided by the teacher. Afterwards, the teacher met with each student individually, to provide feedback for the next task and get a sense of what needed to be done with that student for improvement.

Weeks 2 and 3 introduced new material for the students, all centered in samples of where the indicative verb system is used in the NT. All lessons included a hook linked to the objective, group activities and individual activities that enhanced the significance of the Greek verb. All possible translations were introduced, emphasizing that the context will always be key when interpreting the Greek verb. At the end of week 3 the students were introduced to the second self-assessment task (Self-Assessment 2), again, providing opportunities to self-assess with a rubric that would provide the student a sense of where he was at to seek improvement.

Week 4 was dedicated to Participles and non-indicative moods, likewise, divided into activities that enhanced the significance of the Greek text. At the end of week 4, the students were evaluated based on a Final Performance Task. The task consisted in exegeting a New Testament passage: John 1:1-3. After completing the respective grammar analysis of each verse, the students were to provide a provisional translation as modeled in class, and through the self-assessment tasks. After doing so, they were to compare their translation with at least 3 different Bible versions, choose an interesting topic and write an academic article following the basic steps of Biblical Hermeneutics.

Research Methodology

This study was conducted as an Action Research (AR), a methodology that allows the teacher to become an investigator of his personal teaching context, while at the same time, allows him to participate in it (Burns, 2010). AR is a process which through the collection and analysis of data, increases the understanding of an issue. According to O' Brien (1998), it follows the following four steps: (1) Plan, (2) Act, (3) Observe, and (4) Reflect.

The problem found for this study is that Biblical Greek had been taught through memorization of vocabulary words, repetition, and long explanations of grammar, which at the long run, was found useless for the Greek learner who could not translate on his own. The central idea for this AR is to identify to what extent does the effect of self-assessment improve the students' translation of the Greek NT?

This study was conducted using quantitative data to measure how self-assessment of an exegetical pericope (independent variable) can help students improve their exegetical translation of the Greek NT (dependent variable). The instruments used to collect this data were a pretest and a posttest. First, students were given a pretest, and using a rubric

(Teacher Assessment 1), the teacher tested students. The rubric had been developed to precisely quantify students' translation ability, and to to quantify the ability to exegete it. Then students were introduced to a self-assessment technique. They were instructed on the benefits and purpose of self-assessment. On the next units, students were given two opportunities and instruction to self-assess their translation, by using a rubric before the formal assessment.

Using an LMS platform students would practice measuring their exegetical skills through translation, then they used the self-assessment tool to indicate how well they felt with their translation. After the self-assessment, students had a week to improve upon areas they identified in the self-assessment as needing improvement. Finally, students completed a posttest in the formal graded assessment using the same rubric that was used in the pretest (Teacher Assessment 2). At this point the teacher followed the same rubric to assign a numerical score to each student. There was a 4-week delay between pretest and posttest. Both consisted in exegeting several verses of the NT, by justifying the translation.

Participants

A number of 21 students from the biblical, theological and ministerial program from a Christian Seminary, participated in this project. Participants had approved Greek I, and the gap between the two courses could not exceed a two-month period. All of them were Ecuadorian residents, with 71 % males and the remaining 29% females, representing 2 of the 4 regions in the country: Coast and Sierra. Participants have some experience teaching the Bible in Spanish, mostly in church settings.

From the participants, 90% identified as mestizo, whereas 10 % stated they considered indigenous and mulatos. The classroom was very diverse, with a broad

generational gap of more than 30 years, having the youngest 24 and the oldest 62 years old. The educational background of participants was not consistent either, although all students completed high school, 42.9% of them graduated within the Math and Physics field of specialization, 23.8% in Administration and Accounting, and the remaining percentage within other areas of specialization. A total of 71.6% completed their studies in a local university or technological institute, and a lower percentage (28.6 %) did not complete an undergraduate education.

Based on the educational background of the students it was inferred that the group belonged to a working class with a diverse socio-economic background. Two out of 21 students were international students, but all of them were Spanish native speakers. The students mostly belonged to the Christian and Missionary Alliance (C&MA) denomination, which means their church culture is centered on the C&MA values. The denomination was founded in 1887 by A. B. Simpson, as a branch of Protestantism seeking to share the gospel throughout the globe (The Christian and Missionary Alliance, 2023).

The demographic survey used to collect this information was a Google Form link that students needed to complete previous to the class. The results were represented by percentage as obtained by the survey collector. Additionally, a prerequisite for Greek II and to participate in the innovation project, was to have four full credits approved of Greek I. The participants completed the course no more than two months ago before starting Greek II. Only one student, who was a returning student, took the course back in 2020. This student was committed to reviewing the material to be at the same level of the classroom. It is important to state that all participants who were accepted for this study learned the same

material in the previous course, even the returning student, who had to review all the

material of Greek I in order to participate.

Instruments

For this study the participants self-assessed the exegesis of a pericope to improve

the translation of the Greek NT. The rubric and the checklist applied to this innovation, was

validated by two experts: (1) an expert in the field of instructional design; (2) and an expert

in the field of Biblical interpretation, both opinions and feedback was needed for

developing the initial rubric. The rubric was piloted in an Introduction to the Old Testament

class, where students had to write an essay of one of the themes discussed in class. The

graded task was to exegete a Biblical text and write an article about it, for later publishing it

in the Seminary's academic magazine. Just to clarify, theology students followed four steps

for biblical interpretation, and interpretation and translation are intertwined: (1) They

identified the text to study; then, (2) they researched the cultural and historical context, (3)

they did a lexical and syntactic analysis; and (4) finally, they linked the text with the whole

Bible (Duvall & Hays, 2020). Those elements were selected as the basics for any sort of

Biblical interpretation.

Additionally, the rubric was piloted by other faculty members in a training session

on rubrics, which took place in June of 2022. There, faculty members had to evaluate two

different essays obtained from the first testing of the rubric, and in groups they had to grade

the essays seeking to obtain a standard objectivity. With those results, the final rubric

(Appendix 2) was completed.

To measure to what extent the effect of self-assessment improved the students' exegetical translation of the Greek NT, the following aspects were evaluated from a scale 0 to 100, with zero being the lowest score and one hundred being the highest. The rubric implemented is an analytic rubric since it allows us to evaluate various aspects independently (Ulker, 2017). The first aspect to be evaluated is the thesis statement, which sought to evaluate the student's ability to connect the main point, or idea of the translated passage. The second, organization of the text, to determine whether the student was able to organize the text in a comprehensible sequence. The third, translation accuracy and comprehensibility; a broad aspect to evaluate since the rubric only evaluates three aspects of it: Precision, comprehensibility and capturing original nuances. This aspect sought to identify the extent to which the translation was close to the original by capturing nuances of it. Fourth, content, which needed to be related to the translation and the evidence to support it, and lastly, conclusion.

The pretest and a posttest served as instruments during the innovation, which tend to answer the following question: *To what extent does the effect of self-assessment improve the students' translation of the Greek NT to Spanish?*

For the pretest, which took place before the review unit, the students were asked to exegete two verses of the Greek NT: Hebrews 11:1-2. They were asked: (1) To provide the grammatical analysis of each word, providing the following information: a) the text in Greek, b) the word-for-word analysis, c) the grammatical structure of each word (is it a noun, an adjective, etc.), d) the translation of the verse. (2) To compare their translations with at least one different version of the Bible to the one they usually read. And (3) to write

a short essay based on the translated texts. Students could choose a topic, based on the

pericope by following the basic steps of Biblical interpretation. The essay did not need to

be long, it could be a 300-word essay, where they could write and support a theological

nuance taken from the Greek text.

Afterwards, they had to self-assess using the rubric to evaluate the various aspects

of the assignment, such as central idea, organization of the text, accuracy of the translation,

content, and conclusion; to then upload it to Its Learning, the LMS platform used by the

Seminary to keep a record of all submitted assignments from students. The impact of the

self-assessment in students was measured through the rubric's results, to see if self-

assessment really helped to improve the students' translation of the Greek NT.

For the posttest, a final task was given as a final evaluation. The students received

sufficient feedback on the quality of the translation and the interpretation of the text

throughout the course of the course given; so, at the time of fulfilling this final task they

were ready for it. Feedback on how to continue to self-assess was also provided. The goal

for the task was to exegete a pericope of the Greek NT by translating a Greek text. The role

of the students was of an exegete that would publish an article for the Seminary's

Magazine. The audience were other students, who were able to read their peers' work. The

situation was an authentic context for a theologian, in which they had to develop an

academic writing idea, and to apply exegesis in the original language of the NT. All in all,

the task involved to exegete John 1:1-3 by doing the respective grammar analysis of each

verse for providing their own translation, comparing their translation with at least 3

different Bible versions (each had to be a different approach of translation), for finally

choosing an interesting topic and writing an article following the steps of interpretation.

The assessment was relevant for the application of knowledge and skills by assuring

the student to do exegesis. It was also open-ended, in a sense that students had multiple

ways of translating the same verses with the plus of the topic of choice for the essay. For a

theology student, the task was relevant to their needs, and provided evidence of

understanding the transfer goal by demonstrating the capacity to support the ideas derived

from the text. And finally, the task was multi-faceted since it could be implemented for

ministry purposes or academics. At the end of the posttest, the students self-assessed their

work and received feedback along with the summative assessment.

Data Analysis

To test the impact of self-assessment on the translation grade a paired sample *t*-test

was completed. The paired sample *t*-test allows for a comparison of present and posttest

between a single student's scores to be completed, in a paired-sample *t*-test, the null

hypothesis is that there is no difference between dependent groups, indicated by a *p*-value

greater than or equal to .0.5. The analysis was done in Microsoft Excel using the analytic

tools Packs.

Grades from pre-test and post-test were uploaded in an excel document. Descriptive

statistics were run by mean, mode, median, minimum, maximum, and standard deviation.

Inferential statistics: *p*-value was also calculated.

Ethical Considerations

The Seminary's authorities expressed a total approbation to conduct this AR. The institution allowed all participants, who were all adults, to be part of the AR as long as the anonymity of the individuals and confidentiality of data was protected; therefore, no names were added. The method implemented to ensure ethical conduct was Zeni's (1998), who suggested that an action research project must conform to local school policy; the director and dean of the institution discussed with the researcher possible troubling issues which were resolved in mutual consent and agreement of executing it only for academic purposes.

In a Christian institution of higher education, academic integrity is particularly important. Students were warned to restrain from any form of cheating and plagiarizing. Any indicator of unacknowledged use of other people's words or ideas as theirs would result in failing the course. To ensure that, "Turn It In", a tool included in the LMS platform, was used to analyze each work received.

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Results

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The results were favorable. The classroom focused language techniques engaging learners in functional uses for meaningful purposes; for example, for the phrase "καὶ θεὸς ἦν ὁ λόγος" Student 1 wrote: "the Online Study Bible translates it as '...and God was the Word'... The presence of two different nouns with their respective definite articles alludes to two different individuals, accompanied by the verb to refer both as God", this type of reasoning demonstrated how meaningful the translation was for the student, and the complementary accuracy needed for the translation using the language productively in an unrehearsed context outside the classroom.

Additionally, students received opportunities to focus on their own learning process, understanding their own styles of learning (Brown, 2000). For that, necessary feedback was

provided. For example, Student 2, who had committed unintentional plagiarism wrote: "in the corrected essay the text to which you refer as plagiarized was corrected, thank you very much for your guidance, help and patience", creating a way to hold students accountable and guided throughout the process.

The results of the various aspects measured are represented according to the rubric's criteria and organization and then the general scores:

Teacher Assessment

	Pre-test			Post-Test		
	Min.	Max.	Mean	Min.	Max.	Mean
Thesis Statement	42	90	65.38	85	100	96.14
Organization	42	80	64.85	85	100	99.29
Translation Accuracy	80	100	78.52	90	100	99.52
Content	50	79	64.14	80	100	96.67
Conclusion	46	80	64.19	85	100	96.76
Total	52	81.2	67.41	85	100	97.68

At present, a minimum score of 52 was found in the pretest. No minimum scores below 80 were found in the posttest. The total grade for the pretest was 52 for the minimum and 81.2 was the maximum, having a mean of 67.41. The total grade for the posttest was 85 for the minimum and 100 was the maximum, having a mean of 97.68.

Self-Assessment rubric

	Self-Assessment 1			Self-Assessment 2		
	Min.	Max.	Mean	Min.	Max.	Mean

Thesis Statement	69	100	89.86	69	100	91
Organization	70	100	85.67	70	100	89
Translation Accuracy	79	100	93.24	90	100	95.71
Content: Grammar discussion (based on the translation)	60	100	82.24	79	100	91.81
Conclusion	69	100	83.95	69	100	84.57
Total	78.2	100	86.4	78	100	90.42

The total grade for the Self-Assessment 1 was 78.2 for the minimum and 100 the maximum, having a mean of 86.4. The total grade for the self-assessment 2 was 78 for the minimum and 100 the maximum, having a mean of 90.42.

In the paired-sample *t*-test comparing pretest total and posttest total, the results were statistically significant. This is indicated by a *p*-value below .05. Given the results, the data suggests that the difference between the 78.52 mean pretest grade and the 99.52 mean posttest to measure translation accuracy is meaningful. This indicates that the intervention is an effective means to increase students' translation of Biblical Greek.

t-Test: Paired Two Sample for Means		
	PRE-TEST	*POST TEST*
Mean	67.4190476	97.6761905
Variance	270.967619	10.4659048
Observations	21	21
Pearson Correlation	0.84063182	

Hypothesized Mean Difference	0	
df	20	
t Stat	-10.009201	
P(T<=t) one-tail	1.5576E-09	
t Critical one-tail	1.72471824	
P(T<=t) two-tail	0.0000000031	
t Critical two-tail	2.08596345	

Discussion

This action research sought to determine whether self-assessment helped to improve the students' translation and interpretation of a portion of Greek NT[4], supporting the result of their interpretation through a persuasive essay. The implementation of formative assessment into language courses demonstrated similar results to previous studies (Alderson & Banerjee, 2001; Oscarson, 1997). The pretest and posttest measured translation accuracy together with items that ensured the students critical thinking of the task, enhancing CLT goals applicable to translation.

As Greeslin's study showed (2003), self-assessment principles helped students to become actively involved in monitoring and assessing their own progress, helping them to identify ways to improve and evaluate their translation progress. As occurred in other research of this type, the students exhibited learner autonomy to detect errors when translating Biblical Greek. This was the first time that self-assessment was used to teach

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[4] Interpretation is intertwined with translation. The remaining criterion of the rubric allows the student to follow the steps of the interpretative journey and build theology out of the translation of a text, through interpretation.

Biblical Greek, and the results proved that it worked in the field of translation of Biblical languages (Biblical Greek).

However, the difficulties presented by Ross (2006) were also expressed by the students and teacher. At the beginning, when self-assessment was introduced, a student asked: "how would you know we are assessing correctly". And although this question created doubts of the outcome of the AR, it also showed how committed the group was with it. That is why the researcher must make sure to responsibly teach his students to self-assess properly. For this study, the students received the proper training on how to self-assess, even though this meant spending extra time with them, and to provide examples on how to mark their responses, etc.

Conclusions

According to the obtained results, the Greek students from the Seminary have shown a significant improvement into the translation of Biblical Greek after the self-assessment implementation. Comparing pretest and posttest grades, important changes are visible in the means of translation accuracy, and the content presented in the final task, proving once more that self-assessment allows students to assess their own performance. This research supported the value of self-reflection, critical thinking, reasoning, and students' commitment for their own learning. This group of students became autonomous learners, so they can reach their goals towards exegeting the NT in its original language.

Limitations

During the exercise of the investigation, some inconveniences arose that should be taken into account for future studies. First, the day of the pretest one student was not able to take it because he was not registered for the course yet. Doing it the next day or during the

week meant more delays in the application of the AR, so he got a grade of zero, showing a lower grade of zero in the pretest.

Second, the research instruments were too long for the time limit we had, so I had to reduce its length to make it applicable to the group's needs. Finally, the time spent on providing individual feedback was overloading for one person. A teaching assistant is recommended for future interventions of this type. Also, the data collection through ITS Learning, the LMS platform, was time consuming since it did not allow me to download the self-assessment results, so I had to manually transcribe it to an excel file, making the research take more time than expected.

Recommendations

It is highly recommended to have a teaching assistant to conduct research of this type, above all because checking word by word the translation and the other criteria measured for this study was a lot of work for one person. In addition to that, the level of the task was highly academic, talking about the exegetical standards that followed into a scholarship category that were not easy. However, the project was not ambitious in that sense since that is why students study biblical languages in the first place. To record the student's progress another LMS platform might be more useful than ITS Learning. And finally, it is highly recommended to carry out a similar project in additional biblical languages such as Aramaic or Hebrew to corroborate that self-assessment can help students to improve in assignments of this type. Thus, further research is definitely recommended to explore students' perspectives towards self-assessment.

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Appendix 1

Lesson Plan

Available upon request.

Appendix 2

Rubric in Spanish

Available upon request.

Checklist

Available upon request.

Appendix 3

Grades

Available upon request.

Appendix 4

E-Portfolio

Available upon request.