

AN IN-DEPTH STUDY ON THE APPLICATION OF GLOBAL MISSIONS STRATEGY

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By submitting this paper, I affirm that this work is my own except for where the words or ideas of others are specifically acknowledged. I also affirm that this work, as it stands, did not exist before the beginning of the course for which it is submitted.

Target Audience: The pastors, missions committee and highly trained missionaries of our local church will be the primary readers of this research paper. Terminology used throughout this research paper reflects the concept of a well-informed target audience.

Purpose of this Paper: This research paper is being written at the specific request of the pastoral staff at our local community church. This research paper is intended to fulfill a specific need for a sound research methodology for selecting and reaching an unreached people group (UPG).

Executive Summary: This research paper is designed to provide the reader with an overall understanding of the concept of an unreached people group, the statistics used to select a specific group, the tools required to reach the identified group, and the methodology employed by previous strategic missions' efforts which might be applicable in today's global missions' situation. The country of India will be used as the specific research case-in-point.

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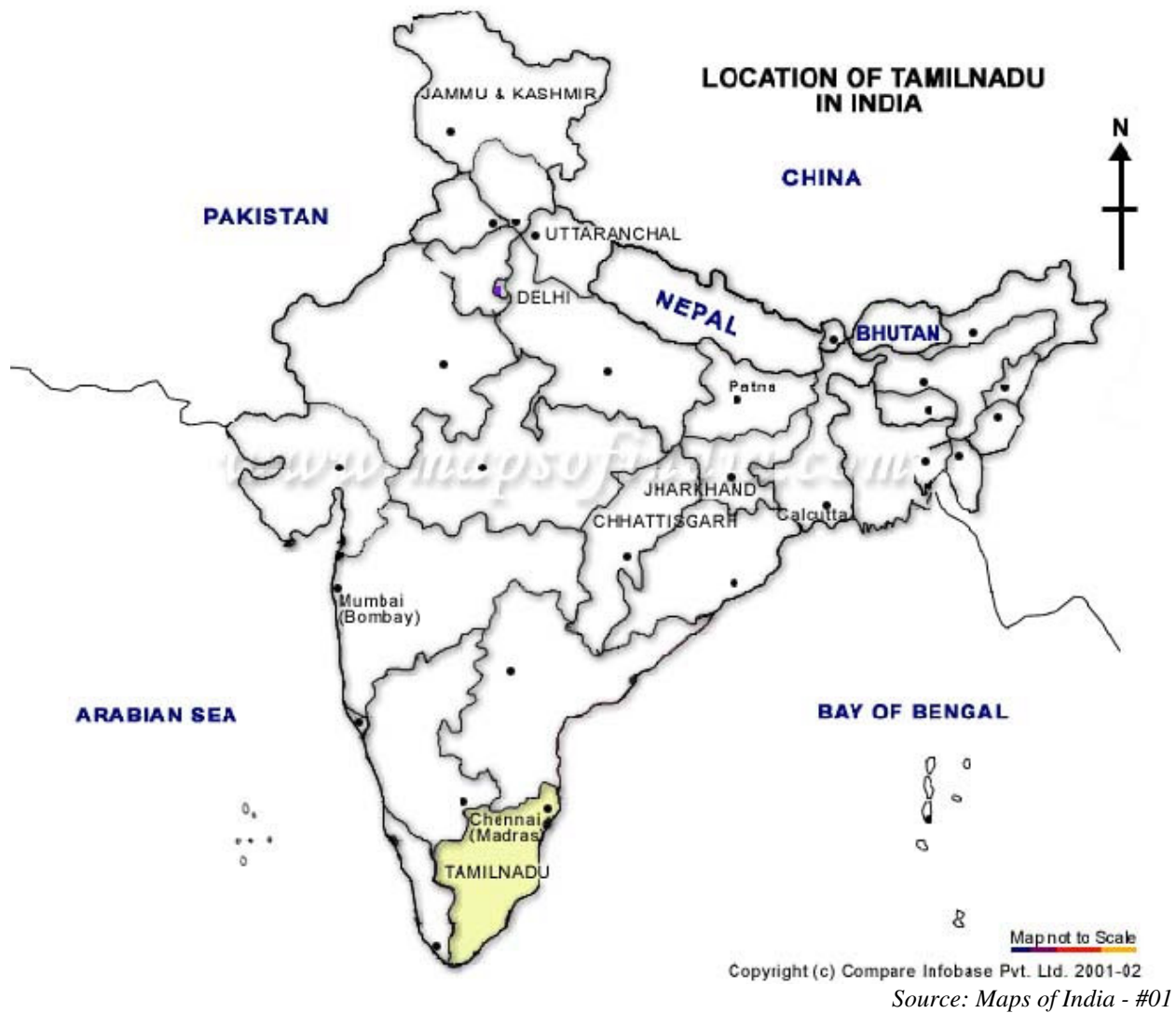
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EXECUTIVE SUMMARY – INDIA

- UPG:** Unreached People Group (UPG) – a distinct group of indigenous peoples living in close proximity, sharing several common cultural distinctions, and who have a less than 2% evangelized “Christian” population.
- Location:** Southern Asia, bordering the Arabian Sea and the Bay of Bengal, between Burma and Pakistan
- Coordinates:** 20 00 N, 77 00 E
- Map ref:** Asia
- Area:** *total:* 3,287,590 sq km / *land:* 2,973,190 sq km / *water:* 314,400 sq km
comparative: Slightly more than one-third the size of the US
- Land boundaries:** *total:* 14,103 km (7,000 km of coastline)
border countries: Bangladesh 4,053 km, Bhutan 605 km, Burma 1,463 km, China 3,380 km, Nepal 1,690 km, Pakistan 2,912 km
- Climate:** varies from tropical monsoon in south to temperate in north
- Terrain:** upland plain (Deccan Plateau) in south, flat to rolling plain along the Ganges, deserts in west, Himalayas in north
- Natural hazards:** droughts; flash floods, as well as widespread and destructive flooding from monsoonal rains; severe thunderstorms; earthquakes
- Environment - current issues:** deforestation; soil erosion; overgrazing; desertification; air pollution from industrial effluents and vehicle emissions; water pollution from raw sewage and runoff of agricultural pesticides; tap water is not potable throughout the country; huge and growing population is overstraining natural resources
- Population:** 1,045,845,226 (July 2002 est.)
- Age structure:** *0-14 years:* 32.7% (male 175,858,386; female 165,724,901)
15-64 years: 62.6% (male 338,957,463; female 316,063,497)
65 years and over: 4.7% (male 24,975,465; female 24,265,514) (2002 est.)
- Growth rate:** 1.51% (2002 est.)
- Nationality:** *noun:* Indian(s) / *adjective:* Indian
- Ethne:** Indo-Aryan 72%, Dravidian 25%, Mongoloid and other 3% (2000)
- Religions:** Hindu 81.3%, Muslim 12%, Christian 2.3%, Sikh 1.9%, other groups including Buddhist, Jain, Parsi 2.5% (2000)
- Languages:** English enjoys associate status but is the most important language for national, political, and commercial communication; Hindi is the national language and primary tongue of 30% of the people; there are 14 other official languages: Bengali, Telugu, Marathi, Tamil, Urdu, Gujarati, Malayalam, Kannada, Oriya, Punjabi, Assamese, Kashmiri, Sindhi, and Sanskrit; Hindustani is a popular variant of Hindi/Urdu in the north.

Source: CIA Factbook - #12

MAPS: (NATIONAL)



HISTORY OF INDIA - SUMMARIZED

The Indus Valley civilization dates back more than five thousand years. Around 1500 B.C., Aryans arrived from central Asia and gradually pushed the native Dravidians to the south. Buddhism flourished during King Asoka's reign in the third century B.C. but declined afterward. The northern Gupta Kingdom, from the fourth to sixth centuries A.D., was a golden age of science, literature, and the arts. Southern India also experienced several great empires. Arab, Turk, and Afghan Muslims ruled successively from the eighth to eighteenth centuries, providing some basis for the historical animosity between Hindus and Muslims. Following Portuguese and Dutch traders, the English eventually assumed political control of the area.

After World War I, Mahatma Gandhi led a continuing nationalist movement, advocating civil disobedience and passive resistance in a campaign to gain autonomy from Great Britain. Gandhi's goal was realized in 1947, when India was granted independence. Religious rivalry and violence led to the establishment of Pakistan as a Muslim state. India became a republic within the British Commonwealth; Jawaharlal Nehru was the first prime minister. Gandhi was assassinated in 1948. Nehru's daughter (Indira Gandhi) was prime minister twice (1966-77, 1980-4). She was assassinated by her Sikh bodyguards after Indian troops stormed the Sikhs' Golden Temple in a violent clash with separatists. Recurring violence related to a Sikh movement for independence in Punjab Province subsided by the late 1990s.

Just to the north of Punjab lies Kashmir, India's most disputed and fought over territory. In 1972, Pakistan and India agreed to a cease-fire line now called the Line of Control (LOC), which divides Kashmir. One-third is under Pakistan's control; two-thirds is part of India as Jammu and Kashmir. In 1999, Indian attacks on Pakistani infiltrators fanned fears of war. Under international pressure, the Pakistanis withdrew and India suspended air strikes. Relations remain tense, but both nations continue to look for opportunities to negotiate. In 2001, the Indian government invited Kashmiri militants to enter peace talks.

After Indira Gandhi's death, the powerful Congress Party gradually weakened in the face of economic troubles, a rise in Hindu fundamentalism, massive corruption, crime, and religious violence. No party won even more than one-third of all seats in the 1996 parliamentary elections. The coalition fell apart in 1997; new elections were held in 1998. The Bharatiya Janata Party (BJP) won, though not with a majority of seats, and formed a coalition government under the direction of Prime Minister Atal Bihari Vajpayee.

The BJP, often seen as extremist, moderated some of its policies and worked to address India's most pressing economic and social concerns. Its nuclear test explosions in 1998 resulted in international condemnation and sanctions, even though India promises not to use nuclear weapons in a first strike. The BJP-led coalition fell to a vote of no confidence but regained power through elections six months later. In 2000, Vajpayee continued support for more open markets, privatization, and smaller government. Progress was slowed by corruption scandals; renewed religious violence; floods; and a devastating earthquake in the state of Gujarat, which killed more than 20,000 and left millions homeless.

Source: Culture Grams - #15

STATISTICAL APPROACH USED TO SELECT THE UPG

Unreached People Group Data:

- 1st pass – 11,124 – people groups Worldwide – world
- 2nd pass – 2,329 – people groups in India – country
- 3rd pass – 279 – people groups near Coimbatore – city
- 4th pass – 12 – people groups over 100K in population – population
- 5th pass – 8 – people groups with NO current presence – presence
- 6th pass – 3 – people groups with over 250K in population – population

<i>Community</i>	<i>Population</i>	<i>Hindus</i>	<i>Muslims</i>	<i>Christians</i>	<i>Buddhists</i>	<i>Jains</i>	<i>Sikhs</i>
Vanniyan	427500	427500	0	0	0	0	0
Kaikolan	357280	356080	1200	0	0	0	0
Boya	264649	264649	0	0	0	0	0
Telaga	214933	214733	200	0	0	0	0
Chakkiliyan	195271	159071	36200	0	0	0	0
Viswakarma	191481	191441	40	0	0	0	0
Bazigar	181298	181298	0	0	0	0	0
Vannan	159050	147920	11130	0	0	0	0
Brahman	142893	142893	0	0	0	0	0
Ilavan	125955	124755	1200	0	0	0	0
Arunthathiyar	120448	120448	0	0	0	0	0
Adi Dravida	104837	94077	10760	0	0	0	0

Source: Joshua Project II - #06

7th pass – 1 – unreached people group – distinct

<i>Rank</i>	<i>UPG</i>	<i>Total Population</i>	<i>Countries</i>	<i>Languages</i>
3	Vanniyan	10,610,934	India & Sri Lanka	Konkani-Tamil-Telugu
1	Kaikolan	1,816,086	India	Konkani-Tamil-Telugu
2	Boya	3,406,889	India	Kannada-Marathi-Telugu

Source: Joshua Project II - #06

Note: The ultimate decision to select the UPG of the Kaikolan (a.k.a. Sengunthar) was due to several contributing factors such as; geographic location, availability of evangelical materials, proximity of sub-people groups, size of population, and answers to prayers.

THE KAIKOLAN UNREACHED PEOPLE GROUP

The Kaikolan (the unreached people group) is considered by the Indian government to be a backward caste (tribe). According to one recent survey, done within the last five years, the country of India has several dozen such castes.

The Kaikolan are geographically located between the states of Tamilnadu (to the south and east) and Kerala (to the north and west). There appears to be a potential concentration of the Kaikolan near a city named Erode. Erode is famous for cotton and textile manufacturing thus a business opportunity might exist for entry by a potential missionary to the Kaikolan.

The Kaikolan speak several languages though mainly Tamil. The Tamil language is similar to Arabic, Aramaic and other character (sound) based languages. It will require extensive study to master this heart (native) language.

The basic social unit of the Kaikolan is the extended family. There will be a male head of the household which answers to a group of elder or senior males. This group of elders in turn will make major decisions for the caste. Family to family ministry may prove a logical choice between the church and the Kaikolan.

The Kaikolan are, as yet, a relatively undefined unreached people group (UPG), according to several credible sources including the Joshua Project. The Joshua Project mentions approximately 1.8 million Kaikolan people between the two India states. They are nearly 100% Hindu with a very small sampling of Muslims and an even smaller number of Evangelicals located within the UPG.

One Kaikolan legend deals with a now deforested area in which outsiders came (hunting local game). The locals were so outraged at the constant intrusion that one of the local hunters reportedly cut the tail from the animal, thus depriving the hunters of their trophy, causing the outsiders to leave empty handed never to return. This type of mythology may give rise to other redemptive analogies and similar reach (connection) strategies.

The Kaikolan, even though they are Hindu, will probably have some sort of tribal awareness of spirits, magical powers, ancestry worship and perhaps even other forms of animistic worship. Knowledge of these evil personalities will be critical to a sound reach and growth strategy (see below). Shamans, healers and magicians provide locals with contact with the other side, healing of injuries and perhaps even power (prayer) encounters.

The Kaikolan, being Tamil heart (native) speakers, have several key evangelical tools available to them. These include the Jesus film, radio broadcasts, audio tapes and the Bible. Each of these tools will be critical to effectively ministering to the UPG. There is at least one variation of Tamil in addition to theirs. These linguistic patterns will need to be identified, written down and taught to the UPG. It may be possible to locate a translator within one of the large cities who speaks both English and Tamil.

Reaching the Kaikolan will require a delicate approach in order to reach them in a sustainable way, grow with them and be present (physically and prayerfully) when a people movement (mass conversion) begins. The mission team will need to comprise a leader (first contact person of high integrity), a linguist (heart language and music), and perhaps a medical specialist (health and safety) and/or an evangelist (administrator type). Children would probably be a welcome addition to round out the team approach.

Our church believes that the Kaikolan are in need of much prayer. Specifically, they need prayer for a team to stand up for them, they need prayer for God's forgiveness, they need prayer for a contact moment to introduce the team, they need prayer for one godly man waiting for the Word, they need prayer for a local opportunity to host the team, they need prayer for evangelical tools to be made available, they need prayer for sufficient funds to be made available to cover initial needs, they need prayer for an open mind leading to an open heart, and they need prayer for God's salvation as a persecuted minority within India.

The Kaikolan may be reached in one of two ways. First, there is the professional or business approach. In Erode there may be one cotton manufacturing firm which might need outside management (ISO) assistance. Here the selected missionary can work within his professional trade (tent makers). Second, there is an academic or university approach. In both Tamilnadu and Kerala there are several universities which might need outside teaching expertise. Here the missionary can teach for his living (perhaps even with government support). Either strategy will require carefully planning, approach and launch.

The Kaikolan are considered a backwards caste; they are family oriented with perhaps a smattering of animism and family worship practices under the guise of Hinduism. They are an UPG who exist in the southern part of India which means there will be mass illiteracy, poor hygiene, and other unsuspected issues.

In our churches opinion the Kaikolan deserve to hear His Word, receive His love and prayerfully extend the Kingdom through people movements facilitated by the Holy Spirit. First (E3, us to them) in one small group (perhaps even one man and his family), (E1, themselves) extending to other neighbors, and then (E2, them to others) maybe even over the hill to other distant neighbors. All in His good time.

The Kaikolan have touched me without even meeting me. I have learned of the importance of prayer and of sound research while studying an UPG. Resources are scarce – but I believe will be made available when needed. Next summer, my family and I may be able to go to the area and perform a more thorough search for the Kaikolan. I hope to secure an entrance opportunity (business and/or academic) and perhaps even make a friend or two to act as on-the-ground observers. During the course of this paper I have interviewed missionaries, students and other like-minded people – one thing has emerged, go if God leads, support if He sends another, but pray always.

KAIKOLAN DATA - METHODOLOGY

KAIKOLAN: an analysis by Joshua Project

<i>Alternate names of this people across countries:</i> Sengunthar											
Country	Country Code	Languages / Dialects	Language Code	Ministry Tools:	Population	Unreached: % Evangelicals	Least Reached Basis:	Major Religion	Ministry Milestones	Original JPL List	
India	IN	Konkani Tamil Tamil Telugu	KNK TCV02 TCV TCW	BRAJ BRAJ BRAJ BRAJ	1,816,086	0.00% % Adherents 0.20%	2	Hinduism		People Code (ROP3) 112563	
Unreached / Least-Reached: Less than 2% Evangelicals Less than 5% Adherents		Ministry Tools / Language: B = Bible or Portions R = Christian Radio Broadcasting A = Gospel Audio Recordings J = Jesus Film Available		Least-Reached Basis: 1 = Meets Criteria / Real Data 2 = Meets Criteria / Extrapolated Data 3 = Assumption Based on Location			Ministry Milestones: 1 = Engaged / Ministry Commitment 2 = On-site Church Planting Team 3 = Indigenous Church of 100 4 = People Movement				

Total People	1	Sum of People	1,816,086	People 112563
Least-Reached People	1	Least-Reached	1,816,086	

Source: Joshua Project II - #06

Methodology for Selection of the UPG:

Due to an initial interest in India (specifically Coimbatore) I decided on the country (India) the state (Tamilnadu) and the city (Coimbatore) prior to researching the actual paper.

Subsequent statistical passes narrowed the UPG from a base selection of over 11,000 people groups to 3 unreached people groups.

The ultimate decision to select the UPG of the Kaikolan was, in part, due to several factors; geographic location, availability of evangelical materials, proximity of sub-people groups, size of population, and answers to prayers.

Additional charts and data demonstrate the availability of specific information on language, religion, medical precautions, complimented by ministry tools.

KAIKOLAN DATA – REQUIREMENTS

TAMIL: a language of India

<i>SIL Code (TCV)</i>	ISO 639-1 (ta) & ISO 639-2 (tam) / ISO Country Code (IN)
<i>Population</i>	61,527,000 in India (1997 IMA). Population totals all countries 66,000,000 first language speakers; 74,000,000 including second language users (1999 WA).
<i>Region</i>	Tamilnadu and neighboring states. Also spoken in Bahrain, Fiji, Germany, Malaysia (Peninsular), Mauritius, Netherlands, Qatar, Réunion, Singapore, South Africa, Sri Lanka, Thailand, UAE, United Kingdom.
<i>Alternate names</i>	TAMALSAN, TAMBUL, TAMILI, TAMAL, DAMULIAN
<i>Dialects</i>	ADI DRAVIDA, AIYAR, AIYANGAR, ARAVA, BURGANDI, KASUVA, KONGAR, KORAVA, KORCHI, MADRASI, PARIKALA, PATTAPU BHASHA, TAMIL, SRI LANKA TAMIL, MALAYA TAMIL, BURMA TAMIL, SOUTH AFRICA TAMIL, TIGALU, HARIJAN, SANKETI, HEBBAR, MANDYAM BRAHMIN, SECUNDERABAD BRAHMIN.
<i>Classification</i>	Dravidian , Southern , Tamil-Kannada , Tamil-Kodagu , Tamil-Malayalam , Tamil .
<i>Comments</i>	Kasuva is a jungle tribe dialect. Burgandi speakers are nomadic. Aiyar and Aiyangar are Brahmin dialects. CIIL has prepared syllabus for hearing-impaired children. National language. SOV. Tamil script. Hindu, Muslim. Bible 1727-1995.

Source: Ethnologue - #14

HINDU: a religion of Tamilnadu

India is the birthplace of Hinduism, Buddhism, Jainism, and Sikhism. It is also an adopted home for Zoroastrianism. About 75 percent of Indians are Hindu. Officially, Hinduism is not a religion but a "way of life." Shared beliefs of various indigenous religions merged over thousands of years, so people often include images of gods from other religions in their family temples. Hindu concepts include reincarnation and veneration for trees and animals that can be symbols of a certain god.

Source: Culture Grams - #15

VACCINES: a recommendation of CDC

- [Hepatitis A](#) or immune globulin (IG).
- [Hepatitis B](#), if one might be exposed to blood (for example, health-care workers), have sexual contact with the local population, stay longer than 6 months, or be exposed through medical treatment.
- [Japanese encephalitis](#), only if one plans to visit rural areas for 4 weeks or more, except under special circumstances, such as a known outbreak of [Japanese encephalitis](#).
- [Rabies](#), if one might be exposed to wild or domestic animals through the work or recreation.
- [Typhoid](#) vaccination is particularly important because of the presence of *S. typhi* strains resistant to multiple antibiotics in this region.
- As needed, booster doses for [tetanus-diphtheria](#) and [measles](#), and a one-time dose of polio for adults. [Hepatitis B](#) vaccine is now recommended for all infants and for children ages 11–12 years who did not receive the series as infants. Do 4-6 weeks prior to travel.

Source: CDC - #13

STRATEGIC PRAYER

Prayer has been conducted on four different fundamental levels. By bringing to bear the full might of prayerful consideration we elevate the potential of successful project launch immeasurably.

- √ Personal – on our own, each in his/her private moments.
Pray for an academic/business opportunity to arise
Pray for the health of each family member
- √ Team – as a unique group we have met to pray for our UPG.
Pray for the best “entrance point” to the UPG
Pray for ease in learning the language
- √ Family – we have strived to include the Kaikolan in our home/family thoughts.
Pray that the family will be uniquely qualified to “Go”
Pray that the family would integrate quickly and easily
- √ Requested – to ensure a proper launch & successful conclusion we need others.
Pray for the formation of an active “core team”
Pray that the needed funds would be raised

Prayer has been one of the defining moments during the research of this paper due in part to the assigned readings and due in part to earnest guidance from God. Please note the 1st (primary) and last (concluding) strategic milestones are prayer.

STRATEGIC MISTM – GRID

<i>Source: © Wayne Sneed / Roger Peterson 2002 “Maximum Impact Short-Term Mission” by STEMPress</i>			Process Trilogy		
			PRE-Field	ON-Field	POST-Field
Participant Trilogy	Senders	Sending Support (personal core team)	TBD	TBD	TBD
		Sending Entity (institutional organization)	Bethany	Bethany	Bethany
	Goers	Going Leaders (point person)	TBD	TBD	TBD
		Going Followers (the away team)	TBD	TBD	TBD
	Receivers	Field Facilitators (field missionaries/locals)	TBD	TBD	TBD
		Intended Receptors (people group)	Kaikolan	Kaikolan	Kaikolan

STRATEGIC CONCLUSIONS

- √ Prayer needs to be coupled with financial support
- √ Time needs to be spent on research collection
- √ Teams, not individuals, need to be considered
- √ Churches, not just individuals, adopt an UPG
- √ Networking with “like-minded” believers helps
- √ Consider the end – first – and then the beginning
- √ Only the achievement on the Great Commission is adequate
- √ Third era missions requires an exact focus of effort
- √ Prayer should be focused and specific for the mission
- √ The Holy Spirit works as it will of its own accord
- √ Individuals should consider/pray about their unique role in missions
- √ Create a 501C3 foundation to handle the ministry finances
- √ Attempt to become “debt free” thus freeing one’s energies on ministry
- √ Partner with like-minded agencies/organizations
- √ A budget for the cost of the mission is to be drawn up

SOURCES OF INFORMATION – ON-LINE

INDIA SITES

01) Tamilnadu Government
<http://www.tn.gov.in/>

Consulate General of India
<http://www.indianconsulate-sf.org/>

02) The Hindu Newspaper
<http://www.hinduonline.com/>

03) India Missions Association
<http://www.imaindia.org/>

UNREACHED PEOPLE GROUPS

04) Unreached People Groups Prayer Profiles
<http://www.bethany.com/profiles/home.html>

05) Caleb Project
<http://www.calebproject.org/upgpray.htm>

06) Joshua Project (II)
<http://www.joshuaproject.net/index.html>

07) Operation World
<http://www.gmi.org/ow/>

NOTABLE MISSIONARIES

08) William Carey – <http://www.wmcarey.edu/carey/index2.html>

Baptist Missionary Society (BMS)
<http://www.bmsworldmission.org/>

09) Hudson Taylor – http://www.aim25.ac.uk/cgi-bin/search2?coll_id=66&inst_id=19

Overseas Missionary Fellowship (OMF)
<http://www.us.omf.org/>

10) Donald McGavran – <http://home.snu.edu/~hculbert.fs/history/tsld002.htm>

United Christian Missionary Society
<http://www.disciples.org/>

GOVERNMENT RESOURCES

- 11) US Commercial Services
<http://www.export.gov/cntryind.html>
- US Consulate in Chennai
<http://usembassy.state.gov/chennai/>
- 12) CIA Fact Book
<http://www.cia.gov/cia/publications/factbook/index.html>
- 13) CDC
<http://www.cdc.gov>

COMMERCIAL RESOURCES

- 14) Ethnologue
<http://www.ethnologue.com/>
- 15) Culture Grams (BYU)
<http://www.culturegrams.com/>
- 16) *Worldwide Perspectives* – Revised Edition
Ms. Meg Crossman
- 17) Bible Gateway
<http://www.biblegateway.com/>
- 18) International Bible Society
<http://www.gospelcom.net/ibs/index.php>
- 19) The Jesus Film
<http://www.jesusfilm.org/>
- 20) Adopt-A-People
<http://www.adoptapeople.org/>
- 21) Trans World Radio
<http://www.transworldradio.org>
- 22) FEBA Radio
<http://www.feba.org.uk>
- 23) Gospel for Asia
<http://www.gfa.org>

APPENDIX – A – INDIAN CULTURAL INFORMATION

Land:

India, covering 1,269,338 square miles (3,287,590 square kilometers), is roughly one-third the size of the United States. A small section of the Himalaya Mountains lies in the disputed territories of the north. The Ganges Plain below is fertile and densely populated. South of the plain is the Deccan Plateau. About half of the country is under cultivation and one-fourth is forested. India currently comprises 35 independent states/provinces.

Most of the country experiences three basic seasons: hot summer (March-May), rainy (June-September), and cool winter (October-February). Temperatures rarely go below 40°F (4°C) in January and reach above 100°F (40°C) during the summer. Variations exist according to region and elevation. Floods, droughts, and earthquakes are common.

Population:

India has the second largest population in the world behind China, having welcomed its one billionth resident in 2000. The population is growing at 1.6 percent. India is one of the most ethnically diverse countries in the world, with hundreds of linguistic nationalities and hundreds of different castes (tribes) residing in each state. The Indo-Aryan castes comprise 72 percent of the population, while Dravidians account for 25 percent. The remaining 3 percent is made of a number of other groups. Nationally, castes are assigned to one of four general classes by the government. These include forward classes (FC), backward classes (BC), scheduled castes (SC), and scheduled tribes (ST). Classifications are based on social, historical, and economic criteria. Individuals in each classification might be rich or poor, as class does not necessarily define wealth in today's India, but BCs, SCs, and STs can access affirmative action programs that reserve jobs, scholarships, and other benefits for castes that were historically persecuted or disadvantaged. People in the SC and ST groups have come to be known collectively as *Dalits* (downtrodden). A person's caste is a matter of lineage and cannot change, but Parliament technically has power to reassign a caste to another class. There are currently 2329 unique peoples within India.

For example, the current president belongs to a *Dalit* class, and his offspring can access affirmative action unless Parliament upgrades his caste to the forward class. Caste still plays an important role in certain social interactions like marriage. Castes maintain their distinct culture and identity, and they rarely intermarry (though this is changing in cities and over time).

Castes are often confused with the Brahmin classification philosophy, *Chaturvarna Vyavasta* (four-class system), perhaps because the three historically dominant Aryan castes bear the same name as the three highest classes in this system. The ancient Sanskrit scholars believed any society is composed of four classes: *Brahmin* (intellectuals and priests), *Kshatriya* (rulers and warriors), *Vaishya* (farmers and merchants), and *Shudra* (workers). As they dispersed on the Indian subcontinent, the Aryans grouped most non-Aryan castes into the Shudra class.

The Brahmin philosophy became widespread by A.D. 1000 because of Aryan dominance in many states, but it does not determine a person's caste.

Language:

India is home to more than 347 languages, of which 33 have 100,000 or more speakers. Eighteen languages have official status: Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sindhi, Sanskrit, Tamil, Telugu, and Urdu. Except for Sindhi and Sanskrit, these languages are important by state (e.g., Telugu is the language of the Tamilnadu state). There are 428 “people groups” that are recorded as speaking the Telugu language worldwide.

At least 30 percent of the population speaks Hindi. English is important for business and government and is the language of national communication. Hindustani, a blend of Hindi and Urdu, is spoken widely in northern India. English is also official and is the language of government, business, science, education, and national communication.

Religion:

Differences between religions usually are minor due to the historical Brahmin influence on most castes. Brahmin spread throughout India over time, adopting and adapting local religions and then writing their philosophies in Sanskrit and the local languages. Hence, Brahmanism helped shape many religious traditions. Buddhism even stems, in part, from Brahmin philosophy. Among the most prominent Hindu gods in various states are Narayana, Rama, Krishna, Shiva, Durga, Jagannath, Ganesh, Venkateswara, Murugan, Vishnu, and so on.

Twelve percent of the people are Muslims, who worship *Allah* and follow the writings (in the *Qur'an*) of the prophet Muhammad. The Sikh religion (2 percent, mostly in Punjab) emerged around the 16th century, drawing on principles from both Hinduism and Islam. Sikhism stresses simple teachings, tolerance, and devotion. Buddhism began in India and flourished for a time but did not maintain a following there. Less than 1 percent of the population is Buddhist. Jains, though powerful in India, also make up less than 1 percent. Jains practice a reverence for life (*ahimsa*, literally, "nonviolence"), self-denial (especially monks), and vegetarianism. Less than 6.5 percent of the population is Christian of these, 1.8 percent would be classified as “evangelical Christians”.

Attitudes:

Indians are religious, family oriented, and philosophical. Their rich heritage has produced numerous architectural and artistic masterpieces. Indians traditionally value simple material comforts, physical purity, and spiritual refinement. Even in hardship, one is to accept one's course in life as the will of God or fate. Abundant expressions of gratitude are reserved for real favors rather than routine courtesies.

The average Indian deeply respects the nation's founder, Mahatma Gandhi, and his ideals, which included humility, nonviolence, self-denial, and religious harmony.

Yet Indians sadly acknowledge that Gandhi's principles are hard to find in practice in today's India. Indians are equally troubled by the fact that the government has not adequately addressed basic needs: sanitation, health care, education, and housing.

In addition, tensions between Hindus and Muslims, social classes, rural and urban areas, and traditional and modern values make it difficult for India's people to seek common ground amid their diversity. Nevertheless, as citizens of the world's most populous democracy, Indians are pressing forward to find balance amid continual social change.

Appearance:

Women generally wear a *saree* (a long length of fabric draped in variations that can represent socioeconomic status and religious affiliation) or a colorful pantsuit with a knee-length shirt. Women also wear considerable jewelry. Hindu women may have a *bindi*, or red dot, on their foreheads. Traditionally a sign of femininity, gracefulness, and marital status, the *bindi* has become for many an optional beauty aid, and its color frequently matches the wearer's outfit. After marriage, the *bindi*, accompanied by white powder on her upper forehead (or vermilion powder in the part of her hair), signifies the woman's husband is alive; widows do not wear a *bindi*.

Men wear Western-style suits or more traditional clothing, such as the *dhoti* (large piece of cloth wrapped around the waist). As with women, this varies with region and religion. Sikhs wear turbans and specific items with religious significance, while Hindus and Muslims may wear a long shirt with pants, sometimes accompanied by a jacket or a vest.

People:

Maharishi Valmiki (c. 400-200 B.C.), Poet

Valmiki is also known as *Adikavi*, "the first poet," because of his enduring epic poem, the *Ramayana*. This moral, literary, and mythological poem has retained its significance and popularity through the millennia. It was written in Sanskrit sometime between the fourth and second centuries B.C. The ability to recite the *Ramayana* is still highly respected in India. According to legend, Valmiki was a bandit before he met a sage who softened his heart and introduced him to the power of Lord Rama, about whom the *Ramayana* is written.

Buddha (Siddhartha Guatama) (c. 483 B.C.), Founder of Buddhism

According to tradition, young Guatama began his struggle for the meaning of life when he left his royal family to become an ascetic, or wandering holy man. At age 35, he achieved enlightenment, or the ultimate truth, while sitting under a *bodhi* tree in a trance. At that moment he became the Buddha, or "the enlightened one," and he spent his life teaching the truths he learned. His teachings are summarized in the Four Noble Truths.

Shah Akbar (1542-1605), Emperor

Akbar was given political power early, becoming a governor at the age of 13. His father consolidated rule over the Punjab area of India, but Akbar ultimately conquered all of northern India after becoming the Mughal emperor in 1560. His reign is considered to be the beginning of the Mughal Empire. He abolished slavery, reformed the tax system, promoted commerce, and encouraged science, literature, the arts, and discussion among different religions.

Mohandas Karamchand Gandhi (1869-1948), Political and philosophical leader

Considered to be the father of his country, Gandhi was a leader in the Indian nationalist movement against British rule. In his early life, Gandhi was politically influenced by his father and religiously influenced by his mother. His mother's teaching of the Jain philosophy *ahimsa* (non-injury to all living beings) was the foundation for his doctrine of *satyagraha* (nonviolent resistance). He taught his many followers to facilitate social change through peaceful means.

Greetings:

The *Namaste* is India's traditional greeting. One presses the palms together (fingers up) below the chin and says *Namaste* (in the south, *Namaskaram*). For superiors or to show respect, a slight bow is added. Out of respect for women's privacy, men usually do not shake hands with or touch women in public. However, Indian men will shake hands with Westerners, and educated women may do so as a courtesy. "Hello" and "Hi" are acceptable greetings among equals, but people address superiors with more formal terms such as "Good morning" or its equivalent.

It is polite to use titles such as *Professor*, *Doctor*, *Mr.*, *Shri* (for men), *Shreemati* (married women), *Kumari* (unmarried women), or the suffix *-ji* with a last name to show respect. Muslims use the right hand for a *salaam* gesture of greeting and farewell. Indians usually ask permission before taking leave of others.

Gestures:

Excessive hand gestures or verbal articulation is considered impolite. People beckon with the palm turned down; they often point with the chin. It is impolite to sniff or handle flowers displayed at bazaars. Grasping one's own ears expresses repentance or sincerity. One's feet or shoes should not touch another person, and if they do, an immediate apology is necessary.

Whistling is very impolite. Women do not wink or whistle; such behavior is considered unladylike. Public displays of affection are inappropriate. Postage stamps are not licked, but water is provided to moisten them. All people cover their heads when entering a Sikh shrine. Women also cover their heads in temples.

Visiting:

Visits in the home between friends or family often are unannounced. The need for prior arrangements is increasing in large cities. It is impolite to say "no" to an invitation; if one cannot attend, one more likely says, "I'll try." Among traditional families, women may not be involved in social functions. At certain gatherings, guests adorned with a garland of flowers remove and carry them as an expression of humility. Guests repay hosts' hospitality by giving gifts, such as flowers, specialty foods (fruits, sweets) from other areas of the country, or something for their children.

Many Indians do not wear shoes inside the home. Most people at least remove shoes before entering the living room. Hosts offer their guests water, tea or coffee, and fruits or sweets.

It is polite for a guest initially to refuse these refreshments but eventually to accept them. Visitors often indicate they are ready to leave by saying *Namaste*. In temples, saffron powder, holy water from the Ganges River, and sometimes food are offered to visitors as *prasad*, or blessings from the gods; refusing these gifts is discourteous.

Eating:

Eating habits vary sharply between traditional and modern settings. Modern (most often urban) families eat together and follow many Western customs. Traditional families may eat their food with the right hand instead of utensils. Also, women may eat after other members of the family and any guests.

When people drink from a communal cup, their lips must never touch it. A gesture of *Namaste* can indicate one has had enough to eat. Some Hindus object to having their food handled by members of different castes.

Family:

The basic social unit in India is the family, which takes precedence over the individual. Families generally are large, and extended families often live together or near each other. The elderly are respected and cared for by their families. The father is head of the household. A middle- or upper-class father expects to provide financially for his children until they finish their education and take a job-regardless of how long it takes.

Few women work outside the home. However, a growing number of urban women are part of the workforce, making important professional contributions to Indian society. Rural women are responsible for the children and household, helping in the fields, obtaining drinking water and/or firewood, and so on.

Dating:

Western-style dating is not common in India. Traditional marriages are still arranged by parents, often with the consent of the bride and groom. Marriage is sacred to most Indians and is considered to endure beyond death. Chastity is the most treasured virtue of womanhood. Weddings are cause for great celebration, expense, and feasting. Ceremonies are often elaborate and vary widely from state to state.

In many, the bride and groom exchange garlands and/or words before they circle around a fire three to seven times to solemnize the marriage. Bright clothing, jewelry, and flowers are part of nearly every type of ceremony. Giving a dowry (money, land, etc.) to the groom is still common for the bride's parents, even though the practice is illegal.

Diet:

Diet depends on culture and region. For example, rice is a staple in the south, while wheat bread (*roti*) is a staple in the north. Indian meals are usually very spicy. Onions are used in most dishes. Different types of curry (eggs, fish, meat, or vegetables in a spicy sauce) are popular. Betel leaves and nuts commonly are eaten after meals to aid digestion.

Vegetarianism is widely practiced, often for religious reasons. All castes have different food laws and customs, as does each religion. Hindus consider cows to be sacred and will not eat beef. Muslims do not eat pork or drink alcohol.

Recreation:

The favorite sports in India are soccer, cricket, and hockey. Women generally do not play sports. India's motion picture industry is one of the worlds largest. Its cinemas are well attended.

Every major city has numerous modern theaters, some equipped with elevators and restaurants.

Holidays:

India's national holidays include International New Year's Day (1 Jan.), Republic Day (26 Jan.), Independence Day (15 Aug.), and Mahatma Gandhi's Birthday (2 Oct.). Numerous spring and harvest festivals are common between January and March, celebrated with dancing, feasting, and many colorful events. For *Holi*, this marks the end of the cold season; people toss colored water and powder on each other. *Baisakhi*, the New Year in northern India, also starts Punjab's harvest season. The New Year is celebrated elsewhere by other names on different dates (as set by various calendars).

Muslims celebrate *Id-ul-Fitr* with prayers and greetings at the end of *Ramzaan*, the month of fasting. Snakes are venerated during the summer festival of *Naag Panchami* because of their association with Hindu gods.

The Hindu Lord Krishna's birth is celebrated in August or September during *Jan mashtami*. Later, *Dussehra* is held under different names in various regions to celebrate the triumph of good over evil. *Diwali* (Festival of Lights) celebrates the triumph of light over darkness. Thousands of lights decorate stores and homes at this time of goodwill. Christians celebrate Christmas and Easter.

Commerce:

Normal urban business hours generally run weekdays from 9 a.m. to 1 p.m. and 2 to 5 p.m. Government offices open at 10 a.m. Bazaars and fairs are popular in India.

Rural areas may have a fair every week-some for trading animals, others for selling produce and handicrafts, and others as part of a festival.

The GDP of India is approximately \$450 USD growing at an average annual rate of 4%.

Government:

A democratic republic, India is divided into 29 states and 6 union territories. President K. R. Narayanan, elected in 1997 by Parliament and the state assemblies, has mostly ceremonial duties. Prime Minister Vajpayee is head of government. India's Parliament has two houses: the *Rajya Sabha* (Council of States) and the *Lok Sabha* (House of the People).

No more than 250 members, elected by the legislatures of each state, serve in the *Rajya Sabha*. All but 2 of the 545 members of the *Lok Sabha* are directly elected by the people. All citizens may vote at age 18. India has approximately 388 major cities within its borders.

Commerce:

India is primarily an agricultural nation. It is a leading world producer of peanuts, rice, cheese, tobacco, wheat, cotton, milk, sugarcane, and rubber. Other important crops include grains, oilseed, jute, tea, and coffee. Export earnings come mainly from tea, coffee, iron ore, fish products, and manufactured items. Textiles are a principal domestic product and also a profitable export. India is rich in natural resources, with coal, iron ore, natural gas, diamonds, crude oil, limestone, and important minerals.

High-technology industries lead the way for industrial growth. Tourism is also increasingly vital for income. Economic growth for 2000 was 6 percent; inflation rose to 7 percent. Serious gaps between the urban wealthy and 350 million poor highlight India's stark social contrasts and future challenges. Nearly 25 percent of all people are unable to provide for their basic needs and up to 70 percent are subsistence farmers. Currency is the *rupee* (Re).

Transportation:

Roads in urban areas are generally well developed, but those in rural regions may be unpaved and impassable in heavy rains. Buses, often crowded, serve as the main source of public transportation in cities. Taxis are also plentiful but rates are not standardized. Trains connect major cities. Other common forms of transportation include rickshaws (tricycle-driven), motor scooters, and horse-drawn *tanga*. Traffic travels on the left side of the road. Many people own televisions, especially in urban areas. Radios are more affordable and widespread. Newspapers are plentiful. Domestic telephone service is expanding. Indians without phones in their homes can easily access public calling offices (PCOs) in towns and villages throughout India. Vajpayee's administration is privatizing the nation's airline and car manufacturing companies.

Education:

Education is a primary concern in India. Schooling is free and compulsory from ages six to fourteen, although facilities are often inadequate and up to one-third of all children do not attend. Half (especially girls) drop out after a few years. Government programs are trying to meet the increasing need for education. India has more than one hundred universities and three thousand colleges.

Health:

The people of India face health challenges stemming from poverty, natural disasters, malnutrition, and poor sanitation. Diseases such as cholera, yellow fever, malaria, typhoid, polio, and hepatitis endanger many, especially rural inhabitants who lack access to preventive medical care.

Health-care workers are trying to teach people better hygiene, nutrition, and family planning. Education may also be the key to India's rising HIV-infection rate. More than four million Indians carry the virus that causes AIDS.

*Source: Joshua Project II - #06
Source: Culture Grams - #15*

APPENDIX – B – (HISTORICAL) – ERA #1 – 1750~1900

Summary of *William Carey's* article “An Inquiry into the obligations of Christians to use means for the conversion of the Heathens ...”

It was William Carey's purpose to use every lawful method in order to spread the knowledge of the Lord's name. In order to fulfill this purpose he felt that it was necessary to become acquainted with the religious state of the world & to be prompted to pursue this information.

Carey clearly stated his Biblical knowledge that sin was introduced by the fall of Adam & the consequences that were to follow passed from generation to generation. He thought that such consequences would have deterred mankind from sinning further against God, yet it was clear the people of Abraham were blinded & the wickedness prevailed. God continued to make his intentions clear that he would prevail over Satan & it was for that purpose Jesus was sent & died for those who believed in him & would be justified & saved through his sacrifice.

It was Jesus who sent his disciples to preach the Gospel by all methods, to bring the 'lost world' to God. Their efforts were successful, as have been the many attempts since the Apostolic age to spread the gospel, including those efforts having been made during Carey's time.

He commented that even though these attempts were successful, it doesn't begin to compare with what might happen if the entire body of Christians would join heartily into the efforts. He felt that although some Christians were aware of the needs, others had a greater love for their wealth than for the 'souls of their fellow creatures'.

Carey clearly stated that the commission given to the disciples is still binding & part of our duty as Christians. To the contrary he noted that it appeared that many Christians thought that the commission acted on by the apostles & those before them would suffice, as there was enough for them to attend to locally with their own, & if God intended to see the heathens be saved he would find a way to bring them to the gospel or visa versa.

They concluded that the apostles were 'extraordinary officers' without proper successors, thereby releasing them from any further obligations. Carey's response to these observations called him to point out some of the following in regards to Jesus' command:

1. If efforts were limited to the apostles to teach all nations, then baptism should be limited, too.
2. Ordinary ministers who have carried the gospel to heathens did so without authority.
3. Jesus' promise of divine presence at the time of the apostles is not limited to them, & precluded by – “Lo, I am with you always, to the end of the world.”
4. When obstacles have been removed, making obedience to a command possible, it is binding.

Carey pointed out the efforts of the apostles & others to spread the gospel & how they repeatedly encountered opposition, yet through their prayers for a divine power to enable them, they continued & endured. Carey also shared the calling of a cross-section of different people to show how God works his plan through the hearts & works of many.

Carey's summary of the religious state of the world, clearly shows a vast number of the world's people who are unreached heathens without any means of hearing the gospel.

Carey concludes that if the prophecies concerning the increase of Christ's Kingdom are true, then it must also infer that as Christians we should concur with God in promoting his plan. As believers our duties include fervent & united prayer, & we should not be content with prayer "without exerting ourselves in the use of means" for obtaining what we pray for.

Carey suggested the need for an appointed committee to procure information, receive money, oversee the missionaries & provide necessities for the missionaries. Furthermore he added that such committees would be best if put in place by denominations, as he acknowledged the divided state of believers, and so these actions were taken.

Source: William Carey - #08

APPENDIX – C – (HISTORICAL) – ERA #2 – 1900~1990

Summary of *Hudson Taylor's* article "Union and Communion".

Hudson Taylor stated that "The great purpose, towards which all the dispensational dealings of God are tending, is revealed in I Corinthians 15 ... 'That God may be all in all.'" He felt that this agreed with the words of Jesus found in John 17:3 "And this is (the object of) life eternal, that they might know Thee the only true God, and JESUS CHRIST, whom thou hast sent." He continues, "All Scripture is given by inspiration of God and is profitable ... few portions of the Word will help the devout student more in the pursuit of this all-important 'knowledge of God; than the too-much neglected 'Song of Solomon.'" He felt that this book is a poem describing the life of a believer (or the church) on earth and that it reveals how true blessing and satisfaction are to be possessed.

Taylor divided the Song of Solomon into six sections, each of which will be briefly reviewed:

Section 1 (Chap 1:2 – 2:7) The Unsatisfied life and its remedy

Describes the unsatisfied longings of an espoused one – longing which could only be met by her unreserved surrender to the Bridegroom of her soul. She cannot promise to love and honor if she would not also promise to obey. While she retains control of her own will and resources, she cannot claim those of her bridegroom. The intense activity of our times may lead to zeal in service but to neglect of personal communion with our Bridegroom. Such neglect not only lessens the value of the service but also tends to incapacitate us for the highest service. Rather than moving in many different directions, the church should function as one body with many members. She should move rapidly and harmoniously causing His Kingdom to progress throughout the world. The church, however, seems to be doing what it wants rather than following her Bridegroom. When the surrender was made, instead of the burden she had so much feared she found a King – the KING OF LOVE – who both satisfied her deepest longings, and bound His own satisfaction in her.

Section 2 (Chap 2:8 – 3:5) Communion Broken – Restoration

Shows the failure on the Church's part, how the bride has drifted back from her position of blessing into a state of worldliness. She sees that her beloved could not follow her and with full purpose of heart returns to seek Him, confessing His name and her communion with her Bridegroom is restored.

Section 3 (Chap 3:6 – 5:1) The Joy of Unbroken Communion

The church finds joy in her Bridegroom – she is not occupied with Him for her own sake, but rejoices in His joy in finding in her His satisfaction. Taylor’s questions is “Do we sufficiently cultivate this unselfish desire to be all for JESUS, and to do all for His pleasure?” While rejoicing in the bridegroom, the church is willing to do anything he asks. It is in this section that we see the command “All power is given unto Me ...Go ye therefore and disciple all nations ... Lo, I am with you always.” When focused on her Bridegroom, she is ready to accept this invitation and go forth with Him seeking to rescue the perishing.

Section 4 (Chap 5:2 – 6:10) Communion Again Broken – Restoration

This fourth section begins with a narration of how the presence and comfort of the Bridegroom are again lost to the Bride. This time, not by relapse into worldliness but by slothful self-indulgence. Perhaps spiritual pride in the achievements which grace enabled the church to accomplish was the cause (i.e.: missions done in Era 1). Perhaps delighting in the blessing she had received rather than focusing on the Blessor was the cause. I get the distinct impression that this section is the one Taylor aimed at the church of his day. He says, “Why is it that His head is filled with the dew? Because His heart is a shepherd-heart. There are those whom the FATHER has given to Him who are wandering on the dark mountains of sin: many, oh, how many, have never heard the SHEPHERD’S voice.” And again, “how sadly possible it is to ... delight in the rest of faith while forgetful to fight the good fight of faith; to swell upon the cleansing and the purity effected by faith, but to have little thought for the poor souls struggling in the mire of sin.”

At the conclusion of this section we see that “the bride went forth diligently to seek her LORD, and so confessed Him as to lead others to long to find Him with her, He revealed Himself and the communion was restored, to be interrupted no more.”

Section 5 (Chap 6:11 – 8:4) Fruits of Recognized Union

This section describes not only the mutual satisfaction and delight of the bride and Bridegroom in each other, but the recognition of her position and her beauty by the daughters of Jerusalem. Here we finally begin to get a glimpse of the final scene as described in Revelation where we see “a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... [crying in a loud voice] ... Salvation belongs to our God, who sits on the throne, and to the Lamb.” Taylor impresses upon the church the purposes of God.

Section 6 (Chap 8:5-14) Unrestrained Communion

In the closing section of this book, we see the bride leaning upon her Beloved, occupying herself in His vineyard, until He calls her away from earthly service. Taylor reminds us one last time “He will not carry out His purposes of grace irrespective of His bride, but will work with and through her.”

Source: Hudson Taylor - #09

APPENDIX – D – (ACTUAL) – ERA #3 – 1990~Present

Stages of Strategic Execution:

- 01) Prayer – listening prayer (*Psalm 46:10*)
- 02) Research – careful collection of facts, data and supporting evidence
- 03) Outline of strategy – preparation of project goal, scope and outcome
- 04) Refinement of data – attention to detail on the research & trends
- 05) Logistical concerns – planning for the project needs & project team
- 06) Timing – looking at the sending/receiving schedule
- 07) Financial/Prayer support – combined approach needed for fulfillment
- 08) Launch – actual “GO” of the team
- 09) Prayer – intercessory prayer (*Isaiah 55:10-11*)

Prayer: Psalm 46:10 – “*Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.*” NIV

Research: Culture and religion are intertwined. The social unit is the family, which takes precedence over individuals. Traditions are generally unknown and will require further research to determine the Redemptive Analogies. Values such as humility, non-violence, harmony, and self-denial are deeply respected within the culture – these may offer points of similarity to Christian core beliefs (contextualization). The practice of Hinduism will need to be studied further. Care should be taken with regard to syncretism (such as the Holy Trinity being seen as three gods and not three-in-one) since Hindus believe in three separate gods as a “trinity”. For a general physical description and information on religious background of the UPG see the Appendices.

Outline: Preparation of the mission objectives, scope, and agenda. By putting these into place we become focused on the UPG. Relationships will be forged based on the entrance strategy selected (academic or business).

Data: Pgs. 13~14. For further resources and data regarding our UPG see the Appendices.

Logistics: Entrance opportunities include academic (local university) and/or business (consultation) avenues which would create perceived “value” by the local UPG. A team consisting of a family unit will be utilized as the approach because of the importance of the family structure within the culture. Multiple ministry tools are available including the Bible (OT & NT), radio addresses, gospel audio recordings, and the Jesus Film (which are all in Tamil). Since Indians enjoy films so much, the Jesus Film can be used as an effective tool in a culturally sensitive manner. Evangelized people groups exist on either side of our UPG within the states of Kerala & Tamilnadu. Therefore, we feel that a church can be planted, grown and reproduced through local efforts. Visas will be obtained through the Consulate in San Francisco.

Timing: A survey trip will be undertaken during the summer of 2004. During this trip information will be gathered regarding potential entrance points, cultural distinctions, government parameters, and personal relationships will be started. Once the survey is complete, a long-term mission will be recommended. It will take approximately one year to raise sufficient funds, begin language and evangelical training. An additional year in-country will be needed to complete the training.

Support: A “home” core team will be formed including approximately eight (8) people. These people will provide the link between the support organization and the missionaries. Their responsibilities will include such functions as raising financial support, on-going prayer, communication and accountability. In-country support can be gleaned from the US Consulate in Chennai. Finances will initially be obtained through a combination of home support and local earnings.

Launch: Currently, no mission agency has any efforts being conducted with this UPG. To our knowledge there is no government imposed restrictions on evangelizing this UPG. Caution should be maintained at all times. We claim God’s promise of a fruitful harvest based on scripture.

Prayer: Isaiah 55:10-11 *“As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.” NIV*

Paper Goal: Absolute World Evangelization (AWE)

Paper Verse: John 10:16
(¹⁶I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.) NIV

Paper Scope: The directed evangelization of the Kaikolan UPG in southern India resulting in a spirit-lead people movement which self-reproduces throughout the world.

Paper Thought: If we study the natural migration of peoples throughout the ages and then compare those to the current location of people groups, all we need to do is backtrack the patterns, sharing the gospel as we go, to achieve absolute world evangelization.

Reference: Donald McGavran - #10