



**UPG UNREACHED
PEOPLE GROUPS**
of the Greater Middle East

A Collection of Documents to
Inform & Describe
an Engagement Strategy for UPGs

Prepared for



by

Calvin Edwards & Company
in collaboration with
SRG staff, ministry partners, & UPG Initiative leaders

January 2020
Version 2.0



Strategic Resource Group (SRG) is a 501(c)(3) professional advisory services organization specializing in international grantmaking services for Christian resource partners (donors) who seek to improve both the stewardship of and return on their kingdom investments. Focusing on the Middle East,

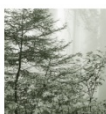
North Africa, and the Arabian Peninsula, SRG identifies strategic ministry initiatives in the region, conducts due diligence, and bundles them into *ministry funds*. It invites resource partners to contribute to these funds, and thus help to maximize ministry impact and facilitate wise stewardship.

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NOTICE

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INTRODUCTION

This collection of documents is a part of something bigger.

In 2017, Strategic Resource Group (SRG) launched the UPG Initiative: investment in outreach to unreached people groups (UPGs) within the Greater Middle East.

Over thirteen years SRG has developed 17 ministry funds and invested over \$100 million in 200+ kingdom projects in the region. Each fund targets an “audience” with the gospel, and pursues a strategy to maximize impact. Funds have focused on a region (country, group of countries, or the entire Middle East) or a ministry sector (such as women, media, or refugees).

Now SRG is pursuing a new initiative which includes creation of a ministry fund focused on selected regional UPGs. This book contains the underlying research for the initiative. Version 2 adds new information, updates data, and describes the current state of the strategy.

BACKGROUND

In June 2016, Strategic Resource Group (SRG) convened a UPG Consultation to launch the development of an initiative to identify and reach unreached people groups. Its focus was UPGs in SRG’s nine “Priority Countries” which are the most populated countries of the Middle East and North Africa (MENA), and four Near East countries which are host to millions of refugees and internally displaced persons.

SRG invited leaders from ministry organizations that conduct outreach or develop evangelistic resources and tools for gospel proclamation, discipleship, leadership development, and church formation. Participants included persons from Bible translation agencies, orality ministries, church-planting organizations, and evangelistic groups; key indigenous and Muslim-background believers who were engaged in ministry in the region; some academics and researchers; and a representative group of resource partners.

Participants largely agreed that SRG should add UPGs as a focus (in addition to regions and sectors) and expressed widespread approval and support.

UPG CONSULTATION MATERIALS

SRG engaged Calvin Edwards & Company (CEC) to compile resource material for the first UPG Consultation (similar events have been held annually since). The information, presented in a binder, was selected to support the development of a strategy for a new UPG ministry fund. It also documented many available resources and organizations that could contribute to executing a UPG outreach strategy. That material became the foundation for this book.

UNREACHED PEOPLE GROUPS: A COLLECTION OF DOCUMENTS, VERSION 1

The first version of the book, published in October 2017, expanded and updated the binder material. Some information pertaining to strategies that were under consideration, but which SRG no longer intended to pursue were removed (most notably, the “Greatest Need” approach which was rejected in favor of the “Greatest Impact” approach), and numerous additional documents were added.

VERSION 2

Since its initial publication, this reference work has helped to shape SRG’s strategy for the UPG Initiative and provides a valuable compilation of materials for others who are called to serve the millions of unreached persons in the Greater Middle East.

With the release of version 2.0 in January 2020, the volume now includes much more information on the implementation of the strategy and how the initiative is organized. Notably, it includes a new section, UPG Initiative Strategy (Section 3) with several documents, including *Implementation Principles & Plans* by Dr. David Pope and *UPG Languages: Bible Translation Status & Recommendations* which provides detailed information on Bible product availability for each language, and proposes high-level steps to meet initiative goals.

Further research since the first edition of this book revealed that two languages proved not to conform to the selection criteria and were withdrawn from the initiative. Turoyo and Dzodinka are noted thus in version 2.0.

Also, the index at the back of version 1 has been removed as it is very challenging to maintain and update. A list of all the tables in the book has been added following the table of contents.

ADDITION OF PAKISTAN

In 2018 SRG added Pakistan to the UPG initiative. This required additional research to identify the UPG languages that conform to SRG’s impact-based selection algorithm. That research and profiles of the resulting languages and people groups are included in this version.

SPECIAL PROJECTS

In 2019 SRG expanded the initiative further by allowing for special projects that relate to the UPG Initiative but do not fit exactly within its primary strategies. This provides flexibility to include projects and actions that best fit within the Initiative, under its budget and leadership, rather than elsewhere in SRG. Section 12, new to version 2.0, contains information about one special project. Others may be added

UPG INITIATIVE OPERATIONS

At the time of publication of version 2.0, many actions have been taken within the UPG initiative that build upon the original research in this book. Tasks that have been completed or are underway include:

- Checking & validation of emerging assumptions with experts (via Zoom calls)
- Research of existing and planned Bible products, and exploration of potential Bible translation partners

- Enrichment of desk research with in-field interviews
- Development of a *Request for Proposal* for ministry partners to propose an SRG partnership
- Formation of an SRG *UPG ministry fund* with a *Prospectus*
- Recruitment of an UPG Initiative Managing Director
- Development and refinement of a detailed implementation strategy
- Recruitment of language cluster consultants to design and lead work with a family of languages
- Integration of the initiative into SRG's systems and formation of related processes for project approval, funding, oversight, etc.
- Identification of ministry partners and components of the strategy they can execute
- Raising capital investments into the fund

A number of documents supporting this work are included herein.

ONGOING REVISIONS

Just as the UPG Initiative is an ongoing, ever-changing, kingdom project, this compendium of information requires constant revision and updating, and in some instances, correction, as it seeks to both support and guide implementation.

From time to time, new print versions may be released. But more regularly, updated PDF versions will be available at upginitiative.org. Contact SRG for the password to gain access.

OUTCOMES FOR READERS

SRG prays that many others will join it and focus resources on reaching UPGs in the Greater Middle East. As a short-term result of the publication of this book, SRG leadership hopes that:

- **Ministry partners** will prayerfully consider this information to help formulate outreach strategies
- **Other ministries** will be inspired to partner with SRG to leverage outcomes
- **Resource partners** will sense the opportunity to invade strongholds with the gospel
- **Researchers** and others will speak to the issue of UPG outreach in the Greater Middle East and provide guidance that increases the impact of the UPG Initiative.

YOUR RESPONSE

SRG invites you to carefully consider how you might respond to the findings presented here. We desire that this compilation is not “dead facts” but “living wisdom,” and that God will use it to speak to you.

SRG is convicted that it is called to pursue a UPG-outreach strategy of “greatest impact,” and is creating a ministry fund to do so. What are you called to pursue?

FACT SHEET

Greater Middle East UPG Initiative

An Engagement Strategy for Unreached People Groups

Vision

To see movements among unreached people groups in the Greater Middle East where people come to Christ, are discipled, develop local leadership, and form churches.

Mission

Over the next **7** years¹, to form locally-led churches among **29** MENA language groups², impacting **90** people groups³ with a population of around **254** million⁴ in **14** countries.⁵

- 1. This is an estimate; work may not be complete in this period but engagement with all 29 languages should be initiated.*
- 2. Some languages are a dialect within a larger family of languages.*
- 3. Some people groups span multiple countries or languages; if these are treated as two, the count rises to 136.*
- 4. The population continues to increase rapidly, pointing to urgent action.*
- 5. The countries are SRG's 10 Priority Countries and 4 Near East countries.*

Estimated Investment

Up to \$100 million.

Macro Strategy for the Initiative

The engagement of people groups follows the following high-level strategy:

- 1. Create an SRG ministry fund** for the UPG Initiative, led by the UPG initiative executive director, to mobilize and direct people, prayer, and financial resources.
- 2. Divide the task** by 29 UPG languages so that, over time, the fund includes 29 “sub-funds” led by language cluster consultants.
- 3. Develop a Language Strategy** that centers on the local community and results in church formation and multiplication.
- 4. Employ a holistic approach** with multiple ministry partners, for each UPG language, who specialize in at least one of nine UPG initiative sectors (see list below).
- 5. Solicit proposals** for segments of work within an initiative sector for a UPG language.
- 6. Stagger initiation** of engagement over time so that strategies for future UPG languages can be refined with learnings from prior languages.
- 7. Provide funding and direction** for approved *Proposals*.
- 8. Evaluate results** and continue to refine the strategy and its execution.

Ministry Sectors

Tools

1. Bible translation & distribution
2. Media
3. “JESUS” film & other videos
4. Orality

Evangelism Process

5. Proclamation
6. Discipleship
7. Leadership development
8. Church formation

Support

9. Prayer mobilization

SECTION 1

UPG LANGUAGE SELECTION &
PRIORITIZATION PROCESS

UPG LANGUAGE SELECTION & PRIORITIZATION PROCESS

This section includes the following seven documents:

1. SRG-selected UPG Languages: Potentially High-Impact People Groups
2. Prioritization of SRG-selected UPG Languages
3. Regional Maps
4. Additional Information on UPG Languages
5. Additional Information on People Groups
6. Description of UPG Data Sources
7. UPG Identification & Engagement: Expert Feedback

This section describes the analytical process used to create, select, and prioritize the list of UPG languages on which SRG is focusing its efforts to fund outreach to UPGs.

Selection took place at two phases: original selection in 2017 of 27 UPG languages from SRG's nine Priority Countries and four Near East countries, and the addition in 2019 of four new languages and six people groups from Pakistan, once it was added as an SRG Priority Country.

Originally, languages with "insufficient Scripture," where significant impact could be achieved, were selected from a comprehensive list of all regional UPG languages. The prioritization process was based on population size and Bible products available or in process. From the larger list, 25 languages within SRG's nine Priority Countries, and eight languages within the four Near East countries were selected. Six of the 33 languages are spoken in both regions, resulting in 27 unique languages.

In most cases, one language is spoken by multiple people groups; consequently, 27 languages represent 93 UPGs in the nine Priority Countries, and eight languages represent 35 UPGs in the four Near East Region countries.

In 2018, when SRG added Pakistan to its priority countries, four languages, spoken by six people groups, were added.

Further, as of June 2019, two languages from the original 27 which had incomplete information in the original research, Turoyo and Dzodinka, proved to not conform to the selection criteria and were withdrawn from the initiative. See each language's profile for further details.

Additional data on the languages and people groups is also included, such as population, religion, proportion of Christians in the population, proportion who are evangelical, and date of

translation of Bible products if they exist. Also, this section includes a description of UPG data sources, language & people group databases, and definitions of selected key terms used in this book.

PRESENTATION OF TABLES

Table data throughout this section is ordered in a manner that follows SRG's process in defining the boundaries for the UPG Initiative. It started with SRG Priority Countries, then added Near East countries, and two years later added Pakistan. Rather than revising tables that clearly presented information at the time or have been in place for some time, the original table structure is retained here and generally includes three tables for: nine Priority Countries, four Near East countries, and Pakistan. However, it should be noted that Pakistan is a Priority Country and so, in total, SRG is serving UPGs in all ten SRG Priority Countries.

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

LANGUAGE SELECTION

Strategic stewardship—the wise deployment of limited resources for greatest kingdom impact—requires prayerful selection of investments and prioritization within those investments. If tools and resources to support evangelism and church planting within unreached people groups are to be funded and created, then key questions must be answered: Which people groups? Which languages? Which resources?

Languages

During 2017, SRG engaged in an analytical process that used recognized databases to create a preliminary list of proposed languages—those that would be addressed first. This resulted in a list of 25 languages (selected from a larger qualified list) within SRG’s nine Priority Countries. The same process was applied to four Near East countries and it yielded a list of eight languages (selection from a larger list was not required). Six languages were on both lists so when it was de-duplicated, there were 27 unique UPG languages.

In 2018 SRG added another four languages in Pakistan, for a total of 31 languages. Also, as of June 2019, two languages, Turoyo and Dzodinka, were withdrawn from the initiative; this left 24 of the original Priority Country list of 25, and seven of the eight Near East list. See each language’s profile for further details. This resulted in 29 languages that are currently served by the UPG Initiative.

People Groups

These changes, and the addition of Pakistan, result in some changes in the people group counts from Version 1. The new counts are described here.

Usually, one language is spoken by more than one people group. Thus, if SRG helps to create resources in 29 languages, these may be used to reach 136 UPGs.

This count treats a UPG in different countries as a separate UPG; for example, Southern Yemeni Arabs in Egypt, Saudi Arabia, Sudan, and Yemen are counted as four people groups, also, Western Baluch in Iran and Pakistan are counted as two groups. Also, in six cases, the people group speaks two of the SRG-selected languages. If the country and language is ignored—a people group in multiple countries is treated as one group—then there is a total of 90 UPGs.

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

The 136 UPGs include 46 instances of duplicate listing of a UPG. Thus, the unduplicated count of UPGs is 90. This adjustment is made up of the following:

- 3 UPGs were listed twice because they speak two languages
- 3 UPGs were counted multiple times because they speak two languages and live in multiple countries
- 40 UPGs were counted multiple times because they exist in multiple countries

Most of the UPGs are Islamic, some Sunni and some Shi'ite. Some people groups practice Ethnic Religions.

Insufficient Scripture

SRG used the language attribute of insufficient Scripture to identify languages where significant impact could be achieved. This was termed the “Greatest Impact” approach because it builds on Bible translation work already done or underway. Lists were created by applying criteria in a systematic way to identify languages spoken by UPGs. This is described in the methodology at Tables 1.7 & 1.8, and the result of applying the decision rules to languages is reported in Tables 1.1 & 1.2.

Database Research

Five databases were interrogated to identify UPGs that have insufficient Scripture:

- Church Planting Progress Indicators (CPPI)
- World Christian Database (WCD)
- Joshua Project (JP)
- Ethnologue
- Finishing the Task (FTT)

LANGUAGES WITH INSUFFICIENT SCRIPTURE

The three tables below list the SRG-selected languages with insufficient Scripture, sorted in descending order based on population size. Six languages co-exist in both lists and are cross referenced in the Language column.

Table 1.1
24 Languages in Nine SRG Priority Countries¹

	Language	Country	People group	Population June 2019
1	Sudanese Arabic (apd)	Sudan	Sudanese Arabs	30,251,600
			Gaaliin	
			Guhayna	
			Shaikia	
			Gawamaa	
			Kawahia	
			Bederia	

¹ The data presented in the table was extracted from www.peoplegroups.org and www.joshuaproject.net on May 3rd, 2016. The population data was updated June 2019.

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

	Language	Country	People group	Population June 2019
			Dar Hamid	
			Hasania	
			Baggara	
			Rufaa	
			Hamer-Banna	
			Yazeed	
			Rizeiqat	
			Kababish	
			Fezara	
			Berti	
			Shukria	
			Batahin	
			Tungur	
			Lahawin	
			Husseinat	
			Gimma	
			Sherifi	
			Shuweihat	
			Maalia	
			Dubasiyin	
			Awlad Hassan	
			Selim	
			Liri	
			Kerarish	
			Gule	
			Mandal	
			Kineenawi	
			Eliri	
			Baygo	
		Egypt	Sudanese Arabs	
		Saudi Arabia	Sudanese Arabs	
		Yemen	Sudanese Arabs	
2	Saidi Arabic (aec)	Egypt	Saidi Arabs	23,810,000
3	Ta'izzi-Adeni Arabic (acq)	Yemen	Akhdam	
			Southern Yemeni Arabs	
			Tihama Yemeni Arabs	
		Egypt	Southern Yemeni Arabs	
		Saudi Arabia	Southern Yemeni Arabs	
		Sudan	Southern Yemeni Arabs	
4			Saudi Arabs	12,875,000

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

	Language	Country	People group	Population June 2019
	Najdi Arabic (ars, see #5 in the next table)	Saudi Arabia	Bedouin Arabs	
5	Sanaani Arabic (ayn)	Yemen	Northern Yemeni Arabs	10,580,000
		Saudi Arabia	Northern Yemeni Arabs	
6	Hijazi Arabic (acw)	Saudi Arabia	Hijazi Saudi Arabs	16,518,000
			Tihama	
7	Tachelhit (shi)	Morocco	Ishelhayn Berber	5,680,000
		Algeria	Ishelhayn Berber	
8	Gulf Arabic (afb)	Saudi Arabia	Saudi Arabs	4,767,000
			Saudi Shi'a Arabs	
		Yemen	Gulf Arabs	
		Egypt	Gulf Bedouin	
		Sudan	Rashaida	
		Iran	Gulf Arabs	
9	North Levantine Arabic (apc, see #1 in the next table)	Turkey	Alawites	7,900,200
			Syrian Arabs	
			Levantine Arabs	
		Saudi Arabia	Lebanese Arabs	
			Jordanian Arabs	
		Israel	Druze	
			Alawites	
		Egypt	Palestinian Arabs	
Yemen	Palestinian Arabs			
10	Central Kurdish (ckb, see #4 in the next table)	Iran	Central Sorani Kurds	4,000,000
11	Eastern Egyptian Bedawi Arabic (avl, see #6 in the next table)	Egypt	Eastern Bedouin	2,761,000
			Levantine Bedawi	
		Israel	Negev Bedouin	
12	Gilaki (glk)	Iran	Gilaki	2,400,000
13	Beja (bej)	Sudan	Beja	2,845,000
		Egypt	Beja	
14	South Levantine Arabic (ajp, see #3 in the next table)	Israel	Palestinian Arabs	2,013,000
		Saudi Arabia	Palestinian Arabs	
			Syrian Arabs	
15	Hadrami Arabic (ayh)	Yemen	Hadramout Yemeni Arabs	1,770,000
16	Western Balochi (bgn) (see #5 in Table 1.2b)	Iran	Western Baluch	2,070,000
17	Dimli (diq)	Turkey	Southern Zaza	1,495,000
18	Southern Kurdish (sdh)	Iran	Southern Kurds	1,500,000
19	Mesopotamian Arabic (acm, see #2 in the next table)	Iran	Arabs	1,396,000
		Yemen	Iraqi Arabs	
20	Nobiin (fia)	Egypt	Fedicca/Mohas Nubian	729,000

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

	Language	Country	People group	Population June 2019
		Sudan	Fedicca/Mohas Nubian	
21	Libyan Arabic (ayl)	Egypt	Libyan Arabs	393,000
22	Andaandi (dgl)	Sudan	Dongolese Nubians	77,500
23	Koalib (kib)	Sudan	Turum	266,500
			Umm Heitan	
24	Masalit (mls)	Sudan	Masalit	406,000
	Dzodinka (Adere) (add) ²	Sudan	Murgi Birked	---
Count = 93				Total = 152,336,800
Unduplicated count = 76				

The unduplicated count is calculated by ignoring the country of the people group—removing from the count similar people groups that speak a common language but are located in different countries.

Table 1.2
Seven Languages in Four Near East Countries³

	Language	Country	People group	Population June 2019
1	North Levantine Arabic (apc, see #9 in the prior table)	Syria	Syrian Arabs	21,980,500
			Alawites	
			Shi'ites	
			Palestinian Arabs	
			Druze	
		Jordan	Palestinian Arabs	
			Syrian Arabs	
			Iraqi Arabs	
		Lebanon	Lebanese Arabs	
			Palestinian Arabs	
Druze				
Iraq	Alawites			
2	Mesopotamian Arabic (acm, see #19 in the prior table)	Iraq	Palestinian Arabs	22,359,500
			Iraqi Arabs	
			Marsh Arabs	
		Mandaeen		
Syria	Iraqi Arabs			
3		Jordan	Palestinian Arabs	6,652,500
			Jordanian Arabs	

² As stated above in the introduction to this document, this language was withdrawn; the people group has been moved to #1 Sudanese Arabic.

³ The data presented in the table was extracted from www.peoplegroups.org and www.joshuaproject.net on August 30, 2016.

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

	Language	Country	People group	Population June 2019
	South Levantine Arabic (ajp see #14 in the prior table)		Druze	
		Syria	Palestinian Arabs	
			Jordanian Arabs	
		Iraq	Palestinian Arabs	
4	Central Kurdish (ckb, see #10 in the prior table)	Iraq	Central Sorani Kurds	4,585,000
		Jordan	Central Kurds	
5	Najdi Arabic (ars, see #4 in the prior table)	Iraq	Bedouin Arabs	3,606,000
		Syria	Bedouin Arabs	
		Jordan	Bedouin Arabs	
6	Eastern Egyptian Bedawi Arabic (avl, see #11 in the prior table)	Syria	Levantine Bedawi Arabs	1,544,000
		Jordan	Bedouin	
		Lebanon	Levantine Bedouin	
7	Adyghe (ady)	Jordan	Adyghe	249,500
		Syria	Adyghe	
		Iraq	Adyghe	
	Turoyo (tru) ⁴	Iraq	Southern Assyrians	---
		Syria	Syrian Aramaic	
			Count = 35	Total = 61,977,000
			Unduplicated count = 17	

Table 1.2b
Five Languages in Pakistan⁵

	Language	Country	People group	Population June 2019
1	Saraiki (skr)	Pakistan	Southern Punjabi	22,260,000
2	Southern Pashto (pbt)	Pakistan	Southern Pashtun	10,569,000
		Iran	Western Pashtun ⁶	
3	Eastern Balochi (bgp)	Pakistan	Eastern Baluch	3,841,500
			Dehwari	
4	Southern Balochi (bcc)	Pakistan	Southern Baluch	2,000,500
		Saudi Arabia	Southern Baluch	
5	Western Balochi (bgn) (see #16 in table 1.1)	Pakistan	Western Baluch	1,390,000
			Count = 8	Total = 40,061,000
			Unduplicated count = 7	

⁴ As stated above in the introduction to this document, this language was withdrawn; the people groups have also been removed.

⁵ The data presented in the table was extracted from www.peoplegroups.org and www.joshuaproject.net in May 2019.

⁶ Joshuaproject.net categories the Southern Pashto speakers in Iran as part of the Southern Pashtun people group, while the IMB considers them the Western Pashtun people group.

The unduplicated count is calculated by ignoring the country of the people group—removing from the count similar people groups that speak a common language but are located in different countries.

Note that while there are 76 unduplicated UPGs that speak the SRG-selected languages in the Priority Countries, 17 unduplicated UPGs in the Near East, and 7 unduplicated in Pakistan (totaling to 100), ten UPGs are co-located across the three regions so the net unduplicated count of unique UPGs is 90.

COUNTRY DISTRIBUTION

Tables 1.3, 1.4, and 1.4b below list the number of languages and people groups for each country based on the preceding lists. They provide a quick overview of the countries in which the greatest impact could be achieved.

Note that the total number of languages is more than 24, seven, and five respectively since in several instances one language spans across multiple countries. Also, as stated above, some UPGs speak a common language but exist in more than one country causing it to be counted twice in the total. Also, six UPGs speak two of the SRG-selected languages and are also counted twice. The total is adjusted for this dispersion of UPGs in the unduplicated total at the bottom.

Table 1.3
Languages & People Groups, by Country
for 24 Languages in Nine SRG Priority Countries

Country	Number of languages	Number of people groups
Algeria	1	1
Egypt	9	10
Iran	6	6
Israel	3	4
Morocco	1	1
Saudi Arabia	8	13
Sudan	8	45
Turkey	2	4
Yemen	7	9
Total		93
Unduplicated total	24	76

Table 1.4
Languages & People Groups, by Country
for Seven Languages
in Four Near East Countries

Country	Number of languages	Number of people groups
Iraq	6	9
Jordan	6	10
Lebanon	2	5
Syria	6	13
Total		35
Unduplicated total	7	17

Table 1.4b
Languages & People Groups
for Five Languages in Pakistan

Country	Number of languages	Number of people groups
Iran	1	1
Pakistan	5	6
Saudi Arabia	1	1
Total		8
Unduplicated total	5	7

As noted above, ten people groups cross the three regions of interest for SRG, thus the count of 76 UPGs in the SRG Priority Countries and 17 in the Near East.⁷ Pakistan adds another 6 UPGs to this, the removal of Turoyo and Dzodinka, and the finding that three UPGs were actually alternate names for a groups already included, makes for a total of 90 unique UPGs across the two regions.

CLASSIFICATION OF INSUFFICIENT SCRIPTURE

Data from Joshua Project (JP) and International Mission Board of the Southern Baptist Convention (IMB) were used to identify languages with insufficient Scripture. See the methodology described at Tables 1.7 and 1.8. When a language possessed one of four characteristics, it was deemed to meet the definition of “insufficient Scripture.” The number of languages that qualified under each characteristic is tabulated in the following three tables.

⁷ As noted above, this includes six UPGs that are counted twice because they each speak two languages, forming, in effect, two UPGs.

Table 1.5
Characteristics of 24 Languages
in Nine SRG Priority Countries

Characteristic	Count
Portions only	20
New Testament & audio Scripture but no "JESUS" film	0
New Testament & "JESUS" film but no audio Scripture	3
New Testament but no "JESUS" film & no audio Scripture	1

Table 1.6
Characteristics of Seven Languages
in Four Near East Countries

Characteristic	Count
Portions only	4
New Testament & audio Scripture but no "JESUS" film	0
New Testament & "JESUS" film but no audio Scripture	3
New Testament but no "JESUS" film & no audio Scripture	0

Table 1.6b
Characteristics of Five Languages
in Pakistan

Characteristic	Count
Portions only	1
Portions & "JESUS" film but no audio Scripture	1
New Testament & audio Scripture but no "JESUS" film	0
New Testament & "JESUS" film but no audio Scripture	3 ⁸
New Testament but no "JESUS" film & no audio Scripture	0

METHODOLOGY TO SELECT SRG UPG LANGUAGES

The steps utilized to arrive at the list of 25 SRG Priority Country languages (Table 1.1), the list of eight Near East languages (Table 1.2), and the five Pakistan languages (Table 1.2b) are described below in Tables 1.7, 1.8, and 1.8b.

The methodology places priority on **impact**, that is, languages where the most persons could gain access the quickest, by selecting the largest regional languages with some Bible products but not a complete set ("insufficient Scripture").

⁸ This information is current as of June 2019. In August 2019, BTAA and American Bible Society provided information that the New Testament previously attributed to Saraiki (skr), had been determined to not be in that language.

Table 1.7
Methodology to Identify Languages in Nine SRG Priority Countries

	Action	Database/dataset Used	Result
1	Obtain IMB people groups. Select all UPGs for 9 SRG Priority Countries.	PeopleGroups.org maintained by International Mission Board (IMB)	365 people groups
2	Obtain JP people groups. Select all UPGs for 9 SRG Priority Countries.	Joshua Project (JP)	441 people groups
3	Consolidate lists. Aligned columns in each data set, added code for database source, & consolidated data.	IMB & JP	806 people groups, including duplicates
4	Consolidate people group data. For duplicate people groups (rows) ⁹ , discreet JP data was copied into IMB rows & those JP people groups were removed. ¹⁰	Consolidated data set	648 people groups (208 from IMB/CPPI, 283 from Joshua Project, & 157 combined)
5	Remove JP people groups. Non-duplicate JP people groups, since they represent a different way of grouping common populations, were removed. ¹¹	Consolidated data set	365 IMB people groups with JP data appended where possible
6	Sort by language. All people groups were sorted & grouped by language code.	De-duped consolidated IMB data set	208 languages representing 365 people groups
7	Remove very small languages. Languages with less than 5,000 speakers were removed.	De-duped consolidated IMB data set, sorted & subtotaled by language	185 languages representing 342 people groups
8	Add EDIGS code. For IMB languages (not those with JP appended data ¹²), the associated EGIDS code was appended from Ethnologue.	De-duped consolidated IMB data set, sorted & subtotaled by language, for languages with >=5,000 speakers	EGIDS code available for each language
9	Remove dying & undefined deaf languages. Languages with an EGIDS score of 7 or higher were removed.	De-duped consolidated IMB data set, sorted & subtotaled by language, for languages with >=5,000 speakers	152 languages representing 303 people groups ¹³

⁹ Duplicates were identified by name and shared latitude and longitude.

¹⁰ In 11 instances where IMB & JP mapped one people group to different languages, the alternate language was noted in an additional column.

¹¹ Failing to do so would mean that various populations—divided into people groups using different methodologies by IMB and JP—would be counted twice.

¹² For these, the EDIGS code was appended with the JP data that was consolidated into the IMB database.

¹³ Two deaf languages associated with two people groups were removed, the balance were dying languages.

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

	Action	Database/dataset Used	Result
10	Sort by Bible products. Languages were separated into those with and without Scripture.	List of significant languages ¹⁴ for UPGs in 9 countries	53 languages with no Scripture product ¹⁵ ; 99 with some portion of Scripture
11	Append Joshua Project Bible product data. For the largest 125 languages, Bible status ¹⁶ data was appended from the “Languages table” at legacy.joshuaproject.net . ¹⁷	List of 152 languages with some Scripture for UPGs in 9 countries	List of 125 languages, with the Bible status of each language from IMB & Joshua Project ¹⁸
12	Select based on Bible need. Languages with (i) “Portions” (status of 2) or (ii) New Testament (status of 3) and no “JESUS” film or no “audio Scripture” were retained; others were removed. ¹⁹	List of 125 significant languages for UPGs in 9 countries with Bible status	List of 37 significant languages with insufficient Scripture: a Bible translation status of “Portions” (2) or New Testament (3) but lacking both/either “JESUS” film and/or “audio Scripture”
13	Select largest population. The largest 25 languages, by population, were selected.	List of significant languages with insufficient Scripture	List of top 25 languages, based on population, with insufficient Scripture, used by 82 unique people groups

Table 1.8
Methodology to Identify Languages in Four Near East Countries

	Action	Database/dataset Used	Result
1	Obtain IMB people groups. Select all UPGs for 4 SRG Near East countries.	PeopleGroups.org maintained by International Mission Board (IMB)	72 people groups
2	Obtain JP people groups. Select all UPGs for 4 SRG Near East countries.	Joshua Project (JP)	65 people groups

¹⁴ “Significant languages” refers to those with $\geq 5,000$ speakers AND an EGIDS code < 7 .

¹⁵ This was determined using the IMB classification (yes or no); Joshua Project often has a different status (Bible portions, New Testament, whole Bible). For example, IMB indicates that aao, acm, acw have Scripture, whereas Joshua Project indicates that they do not.

¹⁶ Bible translation status: 0=Questionable need, 1=None, definite need, 2=Portions, 3=New Testament, 4=Complete Bible.

¹⁷ The legacy website of the Joshua Project is updated as regularly as its regular website. The legacy website contains downloadable information on the Bible status of each language that [joshuaproject.net](http://legacy.joshuaproject.net) does not. See <http://legacy.joshuaproject.net/download.php>.

¹⁸ A Joshua Project status of “None, definite need” may be expected to correspond to IMB’s Scripture Status of “No.” However, there are 16 instances in the data set of 125 where Joshua Project indicates that a language group has no Scripture but IMB indicates that it has some.

¹⁹ IMB’s “Scripture” status was used to identify which languages to remove. Language groups with the whole Bible (status of 4) were excluded since they are presumed to have sufficient Bible products such as oral Scriptures and the “JESUS” film. Included in those removed were 16 languages that IMB indicated had some Scripture but JP indicated they had no Scripture. The rationale for this anomaly is unknown. Ethnologue did not indicate the existence of any Scripture for any of the 16 languages. Since the purpose here was to identify languages with some Scripture but insufficient Bible products, it was assumed that these 16 languages did not have any Scripture and did not belong in the dataset being constructed.

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

	Action	Database/dataset Used	Result
3	Consolidate lists. Aligned columns in each data set, added code for database source, & consolidated data.	IMB & JP	137 people groups, including duplicates
4	Consolidate people group data. For duplicate people groups (rows) ²⁰ , discreet JP data was copied into IMB rows & those JP people groups were removed.	Consolidated data set	106 people groups (41 from IMB/CPPI, 34 from Joshua Project, & 31 combined)
5	Remove JP people groups. Non-duplicate JP people groups, since they represent a different way of grouping common populations, were removed. ²¹	Consolidated data set	72 IMB people groups with JP data appended where possible
6	Sort by language. All people groups were sorted & grouped by language code.	De-duped consolidated IMB data set	26 languages representing 72 people groups
7	Remove very small languages. Languages with less than 5,000 speakers were removed.	De-duped consolidated IMB data set, sorted & subtotaled by language	24 languages representing 70 people groups
8	Add EDIGS code. For IMB languages (not those with JP appended data ²²), the associated EGIDS code was appended from Ethnologue.	De-duped consolidated IMB data set, sorted & subtotaled by language, for languages with $\geq 5,000$ speakers	EGIDS code available for each language
9	Remove dying & undefined deaf languages. Languages with an EGIDS score of 7 or higher were removed.	De-duped consolidated IMB data set, sorted & subtotaled by language, for languages with $\geq 5,000$ speakers	20 languages representing 64 people groups ²³
10	Sort by Bible products. Languages were separated into those with and without Scripture.	List of significant languages ²⁴ for UPGs in 4 Near East countries	4 languages with no Scripture product ²⁵ ; 16 with some portion of Scripture
11	Append Joshua Project Bible product data. The Bible status ²⁶ data was appended from the "Languages table" at legacy.joshuaproject.net. ²⁷	List of significant languages ²⁸ for UPGs in 4 Near East countries	List of 20 languages, with the Bible status of each

²⁰ Duplicates were identified by name and shared latitude and longitude.

²¹ Failing to do so would mean that various populations—divided into people groups using different methodologies by IMB and JP—would be counted twice.

²² For these, the EDIGS code was appended with the JP data that was consolidated into the IMB database.

²³ One deaf language labeled as Undetermined (und) and the associated people groups were removed, the balance were dying languages.

²⁴ "Significant languages" refers to those with $\geq 5,000$ speakers AND an EGIDS code < 7 .

²⁵ This was determined using the IMB classification (yes or no); Joshua Project often has a different status (Bible portions, New Testament, whole Bible). For example, IMB indicates that Hijazi Arabic has Scripture, whereas Joshua Project indicates that it does not.

²⁶ Bible translation status: 0=Questionable need, 1=None, definite need, 2=Portions, 3=New Testament, 4=Complete Bible.

²⁷ The legacy website of the Joshua Project is updated as regularly as its regular website. The legacy website contains downloadable information on the Bible status of each language that joshuaproject.net does not. See <http://legacy.joshuaproject.net/download.php>.

²⁸ "Significant languages" refers to those with $\geq 5,000$ speakers AND an EGIDS code < 7 .

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

	Action	Database/dataset Used	Result
			language from IMB & Joshua Project ²⁹
12	Select based on Bible need. Languages with (i) "Portions" (status of 2) or (ii) New Testament (status of 3) and no "JESUS" film or no "audio Scripture" were retained; others were removed ^{30, 31}	List of significant languages for UPGs in 4 Near East countries	List of 8 significant languages with insufficient Scripture: a Bible translation status of "Portions" (2) or New Testament (3) but lacking both/either "JESUS" film and/or "audio Scripture," used by 23 unique people groups.

Table 1.8b
Methodology to Identify Languages in Pakistan

	Action	Database/dataset Used	Result
1	Obtain IMB people groups. Select all UPGs for Pakistan.	PeopleGroups.org maintained by International Mission Board	82 people groups
2	Sort by language. Sort & group people groups by language code.	List of 82 people groups from IMB database	66 UPG languages representing 82 people groups
3	Remove very small languages. Eliminate languages with fewer than 5,000 speakers—6 languages.	List of 66 languages from IMB database	60 UPG languages representing 76 people groups with >=5,000 speakers
4	Add EGIDS code. Append the associated EGIDS code from Ethnologue.	List of 60 languages from IMB database	EGIDS code available for each language
5	Remove dying languages. Identify languages with an EGIDS code of 7 or higher (shifting, moribund, or dormant); 0 languages had these codes.	List of 60 languages from IMB database, for languages with >=5,000 speakers	60 UPG languages representing 76 people groups

²⁹ A Joshua Project status of "None, definite need" may be expected to correspond to IMB's Scripture Status of "No." However, there are 2 instances in the data set of 20 where Joshua Project indicates that a language group has no Scripture but IMB indicates that it has some.

³⁰ Language groups with the whole Bible (status of 4) were excluded since they are presumed to have sufficient Bible products such as oral Scriptures and the "JESUS" film.

³¹ If either IMB or Joshua Project indicated that the language had some Scripture, the language was retained in this set.

SRG-SELECTED UPG LANGUAGES: POTENTIALLY HIGH-IMPACT PEOPLE GROUPS

	Action	Database/dataset Used	Result
6	Remove sign language. Remove Pakistan sign language from list.	List of 60 languages from IMB database	59 UPG languages representing 75 people groups
7	Select for Bible products. Separate languages into those with and without Scripture ³² ; 20 languages with no Scripture product were removed.	List of 59 significant languages ³³ for UPGs in Pakistan	39 UPG languages with some portion of Scripture representing 54 people groups
8	Append Bible product data from Joshua Project. Append Joshua Project data on Bible translation status ³⁴ for each language from the JP database and “Languages Table” at legacy.joshua-project.net. ³⁵	List of 39 languages with some portion of Scripture representing 54 people groups	39 UPG languages with the Bible status of each language from IMB & Joshua Project, representing 54 people groups
9	Validate Bible product data. Confirm each deleted language in Step 7 was not listed as having Scripture in the JP database. ³⁶	List of 39 languages with some portion of Scripture representing 54 people groups	Confirmed list of 39 UPG languages with some portion of Scripture representing 54 people groups

³² This was determined using the IMB classification (yes or no); Joshua Project often indicates a different status. For example, IMB indicates that aao, acm, acq, and acw have Scripture, whereas Joshua Project indicates they do not.

³³ “Significant languages” refers to spoken languages with $\geq 5,000$ speakers AND an EGIDS code < 7 .

³⁴ Bible translation status: 0=Questionable need, 1=None, definite need, 2=Portions, 3=New Testament, 4=Complete Bible.

³⁵ The legacy website of the Joshua Project is updated as regularly as its regular website. The legacy website contains downloadable information on the Bible status of each language that joshuaproject.net does not. See <http://legacy.joshuaproject.net/download.php>.

³⁶ To confirm the appropriateness of removing the 20 languages in Step 7, each language was cross-checked with the Joshua Project database using both language name and Registered Language Code. Thirteen of the 20 languages were not listed in the Joshua Project database; the remaining seven were listed as having no Scripture. All 20 languages remained deleted.

	Action	Database/dataset Used	Result
10	Select based on Bible need. Using the JP Bible translation status, retain languages with (i) “Portions” (status of 2) or (ii) New Testament (status of 3); 19 were removed. ³⁷	Confirmed list of 39 languages with some portion of Scripture representing 54 people groups	List of 20 significant UPG languages with some but insufficient Scripture—a Bible translation status of “Portions” (2) or New Testament (3)—representing 23 people groups ³⁸
11	Select based on video & audio need. Languages with no “JESUS” film or no audio Scripture were retained; one was removed. ³⁹	List of 20 significant UPG languages with insufficient Scripture	List of 19 significant UPG languages with some but insufficient Scripture, and no “JESUS” film, no audio Scripture, or neither “JESUS” film nor audio Scripture, representing 22 people groups (see the list at Tables 1.11b & 1.13b)
12	Select largest populations. The 4 largest languages were selected based on population. Also, Western Balochi moved to Pakistan group, based on similarity to other Pakistani languages.	List of 19 significant UPG languages with insufficient Scripture products	List of 5 languages, based on population and similarity, with insufficient Scripture, used by 7 people groups

ALTERNATIVE METHODOLOGIES

SRG chose a specific way to select the UPGs in need of evangelization that it will serve—by identifying languages with insufficient Scripture, presuming that this is a measure of need and impact within a broad variety of UPGs. There are other methods that would yield different results.

SRG considered other strategies for prioritizing UPGs. Below are four strategies that were considered, but not utilized.

³⁷ A Joshua Project status of “None, definite need” may be expected to correspond to IMB’s Scripture Status of “No,” which was used in Step 7 to identify languages to remove. However, there were six instances in the data set of 39 languages where IMB indicated that a language had at least some Scripture, but Joshua Project indicated that it had none. The rationale for this anomaly is unknown. The purpose here was to identify languages with some Scripture but insufficient Bible products. Since we were using the JP database to identify the amount of Scripture that existed, for these six languages with conflicting data, JP’s classification was allowed to prevail over IMB’s, and it was assumed that these six languages did *not* have Scripture and therefore did not belong in the dataset being constructed. Also, 13 language groups in the Joshua Project database with the whole Bible (status of 4) were excluded since they were presumed to have sufficient Bible products.

³⁸ Among the 20 languages, there were 4 languages listed by IMB as spoken in Pakistan but not listed by Joshua Project, Ethnologue, or both as Pakistani languages. There were also two languages in the IMB dataset that were categorized by Joshua Project as “zero people groups in Pakistan speaking as primary language.”

³⁹ It was assumed that languages with both the “JESUS” film and audio Scripture have adequate Bible products rather than insufficient Scripture.

Greatest need—This approach would use a similar methodology as the “greatest impact” strategy adopted by SRG but would select languages with no Scripture products.

Greatest reach—The “greatest impact” (insufficient Scripture) and “greatest need” (no Scripture) approaches could be blended by not picking one or the other, but by simply selecting the largest languages from both groups combined.

Another approach would apply a point system to people groups (not languages) with more points for greater need/threat/difficulty. Using nine available factors, for each people group, points would be applied for each factor so each language gets scored out of 100 based on a weighted average of the people groups that speak the language. Using such a point system does not favor large populations; because other factors are introduced, the top scoring languages are not necessarily the largest languages.

Highest risk—The resulting language list could be sorted in descending order with the highest score the more severe need/conditions and greatest risk.

Least risk—Alternatively, the resulting language list could be sorted in ascending order with the lowest score the least severe need/conditions and lowest risk.

No one list should be seen as “the best”; rather each approach presents a rational strategy to reach UPGs in the MENA region. Because of SRG’s values and understanding of stewardship, it favors the “greatest impact” approach.

PRIORITIZATION OF SRG-SELECTED UPG LANGUAGES

BACKGROUND INFORMATION

SRG has performed exploratory research to initiate funding to reach unreached people groups (UPGs) in the Greater Middle East. This research yielded a list of 234 languages spoken by unreached people groups in the region. From this larger list of languages, using a set of decision rules designed to maximize impact, SRG selected 33 languages and corresponding people groups—25 languages in SRG’s nine Priority Countries and eight languages in four Near East countries (see the prior document, *SRG-selected UPG Languages: Potentially High Impact People Groups*, for details on how these languages were selected).

Of these 33 languages, six were found to be duplicates—spoken in both regions, SRG’s nine Priority Countries *and* Near East countries. SRG combined the populations and other relevant data of these languages to produce a list of 27 unique UPG languages (see Table 1.9 below). In 2018, SRG added Pakistan to its Priority Countries, and four additional languages to the UPG initiative (Western Balochi moved from Iran to Pakistan for a total of five Pakistani languages).

PRIORITIZATION OF SRG-SELECTED UPG LANGUAGES

Subsequently, SRG created a methodology to prioritize the 27 selected languages, Table 1.9 presents the original 27 unique UPG languages in priority order—the highest priority first (see points assigned in the right-most column)—based upon the potential impact of an investment in Bible products and outreach to the UPGs that speak the language. Likewise, Table 1.9b presents the five Pakistani languages in priority order. Columns are included for all parameters that were scored to calculate a language’s rank. Points assigned for each value are shown in parentheses.

The system used to assign points and rank the languages is described below at Methodology.

STRATEGY IMPLEMENTATION

SRG will select about five of the 27 languages to begin funding teams of ministry partners that will create a strategy and implement it to reach the UPGs that speak those languages. One may presume that the order in which SRG will proceed would be selecting languages 1-5 and working its way down the prioritized list, or selecting languages 23-27 and working its way up the prioritized list. However, actual selection will depend on the availability of ministry partners called to serve UPGs and access to Bible products. SRG will work in cooperation with both ministry partners and one or more translation agencies.

Table 1.9
27 SRG-selected UPG Languages in Priority Order
From SRG Priority Countries & Near East Countries

	Language	Countries	Population June 2019	Population Rank ⁴⁰	Population Score	Written Scripture	"JESUS" Film	Gospel Recording	Audio Scripture	Gospel Films	Radio Broadcast	Total
1	Sudanese Arabic (apd)	Sudan	30,251,600	1	100	NT (35)	Yes (25)	No (0)	No (0)	No (0)	Yes (10)	170
		Egypt										
		Saudi Arabia										
		Yemen										
2	Mesopotamian Arabic (acm)	Iraq	23,755,500	3	81	NT (35)	Yes (25)	Yes (10)	No (0)	Yes (10)	Some (5)	166
		Syria										
		Iran										
		Yemen										
3	North Levantine Arabic (apc)	Syria	29,880,700	2	89	Portions (15)	No (0)	Yes (10)	No (0)	No (0)	Some (5)	119
		Jordan										
		Lebanon										
		Iraq										
		Turkey										
		Saudi Arabia										
		Israel										
		Egypt										
		Yemen										

⁴⁰ Refers to the rank of the language when languages are sorted from largest to smallest.

PRIORITIZATION OF SRG-SELECTED UPG LANGUAGES

	Language	Countries	Population June 2019	Population Rank ⁴⁰	Population Score	Written Scripture	“JESUS” Film	Gospel Recording	Audio Scripture	Gospel Films	Radio Broadcast	Total
4	Central Kurdish (ckb)	Iraq	8,585,000	10	31	NT (35)	Yes (25)	Yes (10)	No (0)	Yes (10)	Some (5)	116
		Jordan										
		Iran										
5	South Levantine Arabic (ajp)	Jordan	8,665,500	8	33	Portions (15)	Yes (25)	Yes (10)	Yes (10)	Yes (10)	Some (5)	108
		Syria										
		Iraq										
		Israel										
		Saudi Arabia										
6	Ta'izzi-Adeni Arabic (acq)	Yemen	16,833,000	5	56	Portions (15)	Yes (25)	No (0)	No (0)	No (0)	No (0)	96
		Egypt										
		Saudi Arabia										
		Sudan										
7	Saudi Arabic (aec)	Egypt	23,810,000	4	80	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	95
8	Najdi Arabic (ars)	Saudi Arabia	16,481,000	6	53	Portions (15)	No (0)	No (0)	Yes (10)	Yes (10)	No (0)	88
		Syria										
		Iraq										
		Jordan										
9	Tachelhit (shi)	Morocco	5,680,000	11	16	NT (35)	Yes (25)	No (0)	No (0)	No (0)	Some (5)	81
		Algeria										
10	Adyghe (ady)	Jordan	249,500	24	1	NT (35)	Yes (25)	Yes (10)	No (0)	No (0)	No (0)	71
		Syria										
		Iraq										

PRIORITIZATION OF SRG-SELECTED UPG LANGUAGES

	Language	Countries	Population June 2019	Population Rank ⁴⁰	Population Score	Written Scripture	“JESUS” Film	Gospel Recording	Audio Scripture	Gospel Films	Radio Broadcast	Total
11	Turoyo (tru)	Iraq Syria	---	27	1	NT (35)	Yes (25)	Yes (10)	No (0)	No (0)	No (0)	71
12	Gilaki (glk)	Iran	2,400,000	14	9	Portions (15)	Yes (25)	No (0)	No (0)	No (0)	Yes (10)	59
13	Koalib (kib)	Sudan	266,500	23	1	NT (35)	No (0)	Yes (10)	No (0)	Yes (10)	No (0)	56
14	Gulf Arabic (afb)	Saudi Arabia Yemen Egypt Sudan Iran	4,767,000	12	16	Portions (15)	Yes (25)	No (0)	No (0)	No (0)	No (0)	56
15	Sanaani Arabic (ayn)	Yemen Saudi Arabia	10,580,000	7	35	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	50
16	Hijazi Arabic (acw)	Saudi Arabia	16,518,000	9	33	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	48
17	Eastern Egyptian Bedawi Arabic (avl)	Syria Jordan Lebanon Egypt Israel	4,305,000	13	13	Portions (15)	No (0)	No (0)	Yes (10)	No (0)	Yes (10)	48
18	Western Balochi (bgn)	Iran Pakistan	3,460,000	17	6	Portions (15)	Yes (25)	No (0)	No (0)	No (0)	No (0)	46

⁴¹ Withdrawn from the UPG initiative in 2019.

PRIORITIZATION OF SRG-SELECTED UPG LANGUAGES

	Language	Countries	Population June 2019	Population Rank ⁴⁰	Population Score	Written Scripture	"JESUS" Film	Gospel Recording	Audio Scripture	Gospel Films	Radio Broadcast	Total
19	Beja (bej)	Sudan Egypt	2,845,000	15	8	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	23
20	Hadrami Arabic (ayh)	Yemen	1,770,000	16	6	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	21
21	Dimli (diq)	Turkey	1,495,000	18	5	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	20
22	Southern Kurdish (sdh)	Iran	1,500,000	19	5	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	20
23	Nobiin (fia)	Egypt Sudan	729,000	20	3	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	18
24	Libyan Arabic (ayl)	Egypt	393,000	21	1	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	16
25	Andaandi (dgl)	Sudan	77,500	22	1	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	16
26	Masalit (mls)	Sudan	406,000	25	1	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	16
27	Dzodinka (Adere) (add)	Sudan	--- ⁴²	26	1	Portions (15)	No (0)	No (0)	No (0)	No (0)	No (0)	16
Total			215,703,800			20 – P 7 – NT	11 – Yes 16-No	7 – Yes 20-No	3 – Yes 24 – No	5 – Yes 22 – No	3 – Yes 5–Some 19-No	

⁴² As of June 2019, peoplegroups.org categorizes this people group with the Sudanese Arabic language rather than as its own language

Table 1.9b
Five SRG-selected UPG Languages in Priority Order
From Pakistan⁴³

	Language	Countries ⁴⁴	Population	Population Rank ⁴⁵	Population Score	Written Scripture	“JESUS” Film	Gospel Recording	Audio Scripture	Gospel Films ⁴⁶	Radio Broadcast ⁴⁷	Total
28	Saraiki (skr)	Pakistan	22,260,000	1	100	NT (35)	Yes (25)	Yes (10)	No (0)	No (0)	No (0)	170
29	Eastern Balochi (bgb)	Pakistan	3,841,500	3	18	NT (35)	Yes (25)	Yes (10)	No (0)	Yes (10)	No (0)	98
30	Southern Pashto (pbt)	Iran	10,569,000	2	47	Portions (15)	No (0)	Yes (10)	No (0)	Yes (10)	Yes (10)	92
		Pakistan										
31	Southern Balochi (bcc) ⁴⁸	Pakistan	2,000,500	5	9	NT (35)	Yes (25)	Yes (10)	No (0)	Yes (10)	No (0)	89
		Saudi Arabia										
18	Western Balochi (bgn)	Iran	3,460,000	4	13	Portions (15)	Yes (25)	No (0)	Yes (10)	Yes (10)	No (0)	73
		Pakistan										

⁴³ The prioritization score is based on information current as of June 2019, and is not altered based on emerging new information.

⁴⁴ Ethnologue.com; the data refers to which of the 14 countries in the SRG UPG Initiative includes speakers of the language.

⁴⁵ Refers to the rank of the language when languages are sorted from largest to smallest population of speakers.

⁴⁶ The Joshua Project Database did not include a Gospel Films category but referred the reader to indigitube.tv. Data for this column were gathered from indigitube.tv, searching by language within the total pool of available Pakistani films.

⁴⁷ If the language included only one people group and the Joshua Project Database indicated radio broadcasts were available, it was scored as 10. Two languages are spoken by two people groups (Eastern Balochi and Southern Balochi) and in both cases neither people group has access to Christian radio broadcasting in the language.

⁴⁸ Information previously provided included the Zikri Southern Baloch people group for this language. However, as of May 2019, peoplegroups.org no longer lists it on the website as an unreached people group for this language. Population data is updated accordingly.

METHODOLOGY

To maximize the impact of its investments, SRG considered two factors: the population size and the existence of Bible products. SRG estimates that when an investment can be used with a larger population the impact is greater than when a similar investment can be used with a smaller population. Also, SRG has estimated that when more, but insufficient, Bible products are available, greater impact may be achieved by investing in completion of a full set of Bible products. With these resources, ministry partners and others have the core necessary tools to conduct effective outreach.

A point system was developed to prioritize larger language groups and those with more Bible products. Up to 100 points were assigned for language size and up to 100 points for biblical (and related) products available. Table 1.10 describes the point system applied to the 31 unique SRG-selected UPG languages. The two scores were added for a score out of 200, and the languages were sorted by score.

Table 1.10
Scoring Methodology

Label	Score	Description
Population	100 for largest population	The population of all UPGs within a language (non UPGs may also speak the language but they are ignored). The largest language was assigned 100 points; each other language was assigned points equal to its proportional size in relation to the largest. Thus, a language with half as many speakers would receive 50 points.
Written Scripture	35 – NT 15 – Portions	The New Testament, a gospel, or portions of the Bible may be available in the language ⁴⁹ . In the process of creating the list of 27 languages, languages with the whole Bible were excluded since they are presumed to have sufficient Bible products. Also, those with no Bible were excluded in order to maximize the impact of SRGs investment by focusing on those languages with insufficient Scripture.
“JESUS” Film	25 – Yes 0 – No	The “JESUS” film is available in the language.
Gospel Recording	10 – Yes 0 – No	There are gospel recordings available in the language.
Audio Scripture	10 – Yes 0 – No	Audio Scriptures are available in the language.
Gospel Films	10 – Yes 0 – No	Some gospel films are available in the language.
Radio Broadcast	10 – Yes 5 – Some 0 – No	Christian radio broadcasting occurs in the language. Where some people groups within a language have access to Christian radio broadcast but others did not five points were assigned. ⁵⁰
Total Possible	200	

⁴⁹ Data for this parameter and the other Bible products is available by people group, that is, at a level of detail greater than the language. However, generally, once a product is available in a language it may be used by all people groups that speak that language as their heart language.

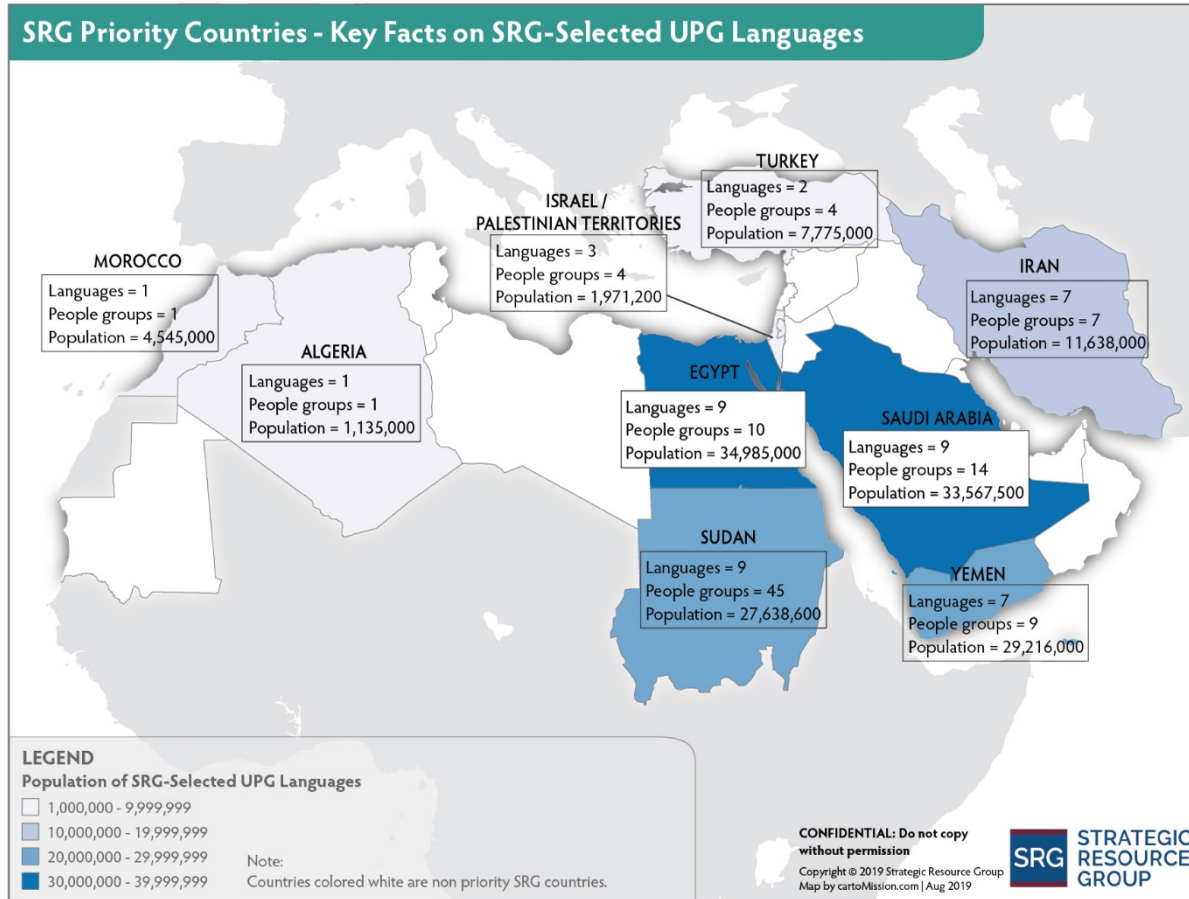
⁵⁰ This occurs when a broadcast signal reaches some UPGs but not others.

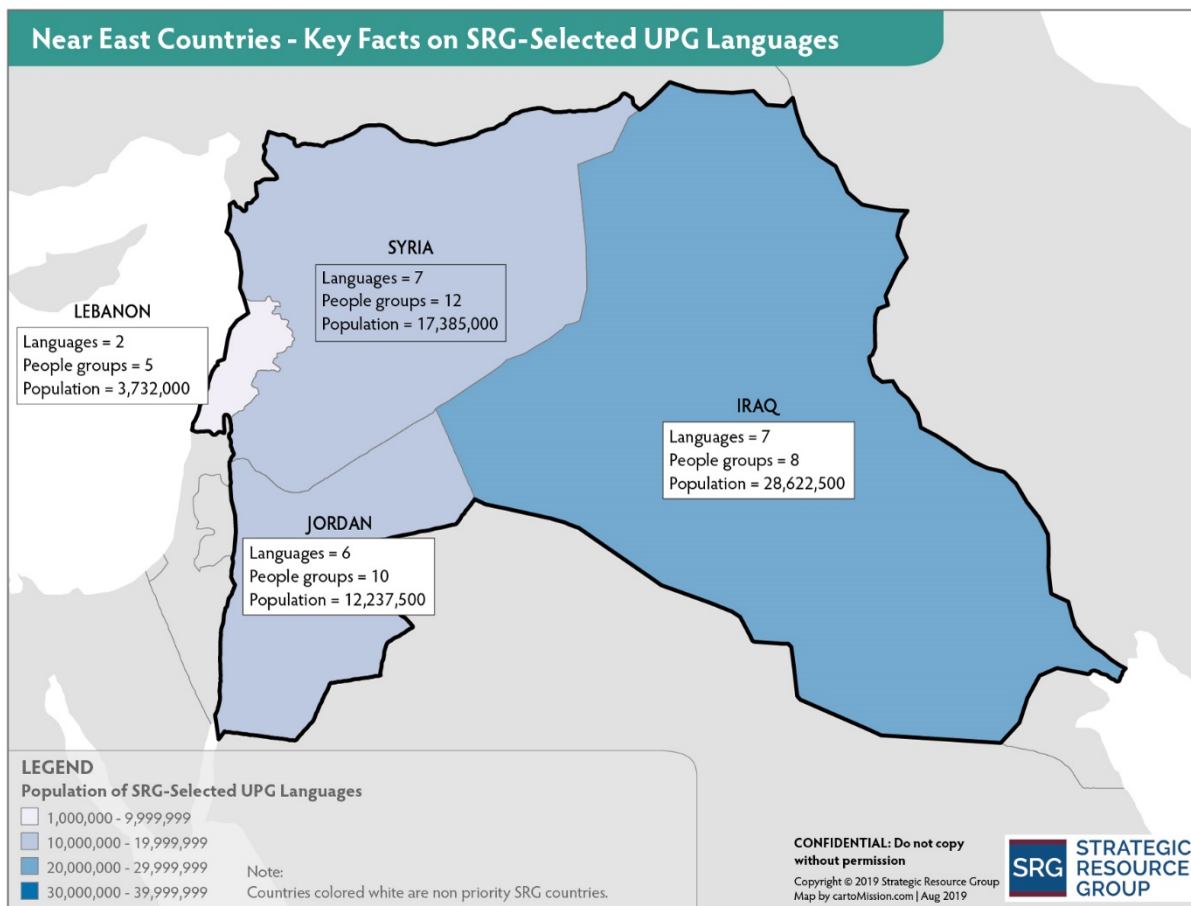
Interestingly, one small language was included because of the extensive development of Bible products in the language, and two large languages were excluded due to a significant lack of Bible products. This suggests that the system worked to maximize impact.

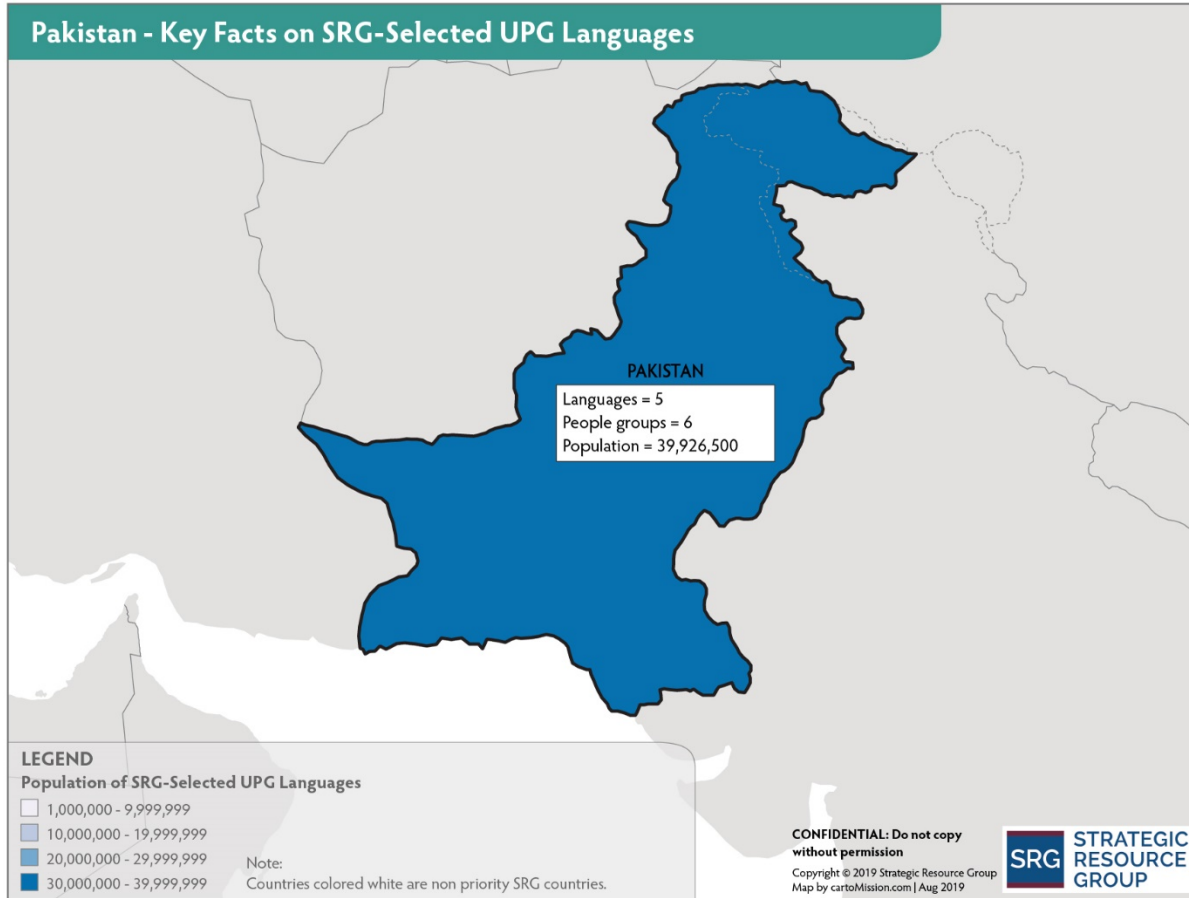
REGIONAL MAPS

MAPS FOR SRG-SELECTED UPG LANGUAGES

The maps in this document show key facts regarding languages, people groups, and population by country for the original nine SRG Priority Countries, four Near East countries, and Pakistan.







ADDITIONAL INFORMATION ON UPG LANGUAGES

The table over the page provides some “drill down” information on the original 27 SRG-selected UPG languages as of the original publication date, except population data which was updated in June 2019. Since then, additional information has been obtained from new sources, and some original sources have updated their information. More current information exists in the document “UPG Languages: Bible Translation Status & Recommendations” at Section 3 in this book and available from SRG in an updated form.

Table 1.11
Additional Information on 27 SRG-selected UPG Languages

	Language	Number of Countries	Population June 2019	EGIDS ⁵¹	Bible Availability (WCD) ⁵²	Bible Product Score ⁵³	Date of Bible Translation ⁵⁴	% language Christians ⁵⁵	% language evangelized ⁵⁶
1	Sudanese Arabic (apd)	4	30,251,600	3	PN	170	1978 ⁵⁷	2.81%	41.78%
2	Mesopotamian Arabic (acm)	4	23,755,500	3	PN	166	Bible/1973 ⁵⁸	0.64%	44.48%
3	North Levantine Arabic (apc)	9	29,880,700	3	Pn	119	1973 ⁵⁹	16.82%	65.13%
4	Central Kurdish (ckb)	3	8,585,000	2	PN	116	Bible/2016 ⁶⁰	0.06%	23.66%
5	South Levantine Arabic (ajp)	5	8,665,500	3	Pn	108	Portions/1973 ⁵⁹	6.16%	53.51%
6	Ta'izzi-Adeni Arabic (acq)	4	16,833,000	6a	pn	96	Portions/Date not available ⁶¹	0.02%	34.11%

⁵¹ See Table 1.12 below for description of EGIDS scale.

⁵² This column presents the status of Scripture available according to the World Christian Database (WCD, www.worldchristiandatabase.org), using the acronym “PNB”—(P)ortions, (N)ew Testament, and (B)ible. Capital letters indicate availability in mother-tongue, lower case indicates availability in near-language (at least 80% common vocabulary). “Portions” means at least a single book of the Bible, usually a gospel. Other sources vary from information reported by WCD; for more complete information, see the table “UPG Languages: Bible Translation Status & Recommendations,” which is at Section 3 and is continually updated as a separate product.

⁵³ Refers to a point system that was developed to prioritize UPG languages. Up to 100 points were assigned for language size and up to 100 points for biblical (and related) products available. The two scores were added for a score out of 200. See *Prioritization of SRG-selected UPG Languages*.

⁵⁴ The date listed in the Bible Translation column is the most recent date when a new product was completed. For a complete list of projects and their dates of completion (when available), see the table “UPG Languages: Bible Translation Status & Recommendations,” which is at Section 3 and is continually updated as a separate product.

⁵⁵ This refers to the percentage of language speakers who self-identify as Christian—not limited to evangelical Christians. Note that this is for the whole language group, not the unreached people groups within a language group. The data comes from www.worldchristiandatabase.org.

⁵⁶ This refers to the percentage of language speakers who have been engaged by gospel outreach and/or active church planting. The data comes from www.worldchristiandatabase.org.

⁵⁷ BTAA

⁵⁸ BTAC, March 2018

⁵⁹ Ethnologue.com

⁶⁰ Source: Bible translation document provided in Orlando, 2017

⁶¹ Source: Reported as “Yes” by the IMB. Listed as “Portions” in this document as that is the smallest unit of Scripture reported by Bible translation agencies.

	Language	Number of Countries	Population June 2019	EGIDS ⁵¹	Bible Availability (WCD) ⁵²	Bible Product Score ⁵³	Date of Bible Translation ⁵⁴	% language Christians ⁵⁵	% language evangelized ⁵⁶
7	Saidi Arabic (aec)	1	23,810,000	6a	pn	95	Portions/Date not available ⁶¹	16.68%	69.68%
8	Najdi Arabic (ars)	4	16,481,000	3	pn	88	Portions/2013 ⁶²	0.26%	33.87%
9	Tachelhit (shi)	2	5,680,000	5	PNb	81	NT/2010 ⁶²	0.04%	28.89%
10	Adyghe (ady)	3	249,500	2	pn	71	Portions/2007 ⁶²	0.03%	19.18%
11	Turoyo (tru)	2	--- ⁶³	6b	PNb	71	NT/2013 ⁶⁴	97.34%	99.81%
12	Gilaki (glk)	1	2,400,000	4	None	59	2012 ⁶²	0.20%	24.69%
13	Koalib (kib)	1	266,500	4	PN	56	NT/1994 ⁶⁴	50.00%	90.50%
14	Gulf Arabic (afb)	5	4,767,000	3	pn	56	Portions/Date not available ⁶¹	1.58%	47.56%
15	Sanaani Arabic (ayn)	2	10,580,000	6a	pn	50	Portions/Date not available ⁶¹	0.02%	31.52%
16	Hijazi Arabic (acw)	1	16,518,000	6a	pn	48	Portions/Date not available ⁶¹	Not provided	Not provided
17	Eastern Egyptian Bedawi Arabic (avl)	5	4,305,000	6a	pn	48	Portions/Date not available ⁶¹	0.01%	23.51%
18	Western Balochi (bgn)	2	3,460,000	5	Pn	46	Portions/2005 ⁶²	0.00%	15.17%
19	Beja (bej)	2	2,845,000	5	p	23	NT/2015 ⁶²	0.00%	11.08%
20	Hadrami Arabic (ayh)	1	1,770,000	6a	Pn	21	Portions/Date not available ⁶¹	0.02%	30.52%
21	Dimli (diq)	1	1,495,000	5	None	20	Luke, Nahum, Jonah,	0.00%	11.40%

⁶² Source: Joshuaproject.net

⁶³ Withdrawn from UPG initiative in 2019.

⁶⁴ Source: World Christian Database

ADDITIONAL INFORMATION ON UPG LANGUAGES

	Language	Number of Countries	Population June 2019	EGIDS ⁵¹	Bible Availability (WCD) ⁵²	Bible Product Score ⁵³	Date of Bible Translation ⁵⁴	% language Christians ⁵⁵	% language evangelized ⁵⁶
							Daniel/Date not available ⁶²		
22	Southern Kurdish (sdh)	1	1,500,000	6a	Pn	20	Portions/1900 ⁶²	0.05%	25.55%
23	Nobiin (fia)	2	729,000	6b	P	18	Portions/1899 ⁵⁹	0.02%	18.27%
24	Libyan Arabic (ayl)	1	393,000	3	pn	16	Portions/Date not available ⁶¹	0.00%	11.05%
25	Andaandi (dgl)	1	77,500	6b	p	16	None ⁶⁵	0.02%	13.97%
26	Masalit (mls)	1	406,000	6a	None	16	Portions/Date not available ⁶¹	8.21%	20.34%
27	Dzodinka (Adere) (add)	1	--- ⁶⁶	6a	pn	16	None ⁶⁷	50.00%	87.50%

⁶⁵ Reported as a “Questionable” by JoshuaProject.net. No written Scripture listed in this language by IMB, BTAA, Ethnologue, & World Christian Database. This was previously listed as “Portions” in the *Unreached People Groups of the Greater Middle East: A Collection of Language Profiles for 27 SRG-selected Languages* book.

⁶⁶ As of June 2019, peoplegroups.org now categorizes this people group with the Sudanese Arabic language rather than as its own language.

⁶⁷ This was previously listed as portions in the *Unreached People Groups of the Greater Middle East: A Collection of Language Profiles for 27 SRG-selected Languages* book. However, no source document could be found to support the designation.

Table 1.11b
Additional Information on Five SRG-selected Pakistani UPG Languages

	Language	Number of Countries	Population June 2019	EGIDS ⁶⁸	Bible Availability (WCD) ⁶⁹	Bible Product Score ⁷⁰	Date of Bible Translation ⁷¹	% language Christians ⁷²	% language evangelized ⁷³
28	Saraiki (skr)	1	22,260,000	4	PNb	170	1898	4.0%	48.9%
29	Eastern Balochi (bgp)	1	3,841,500	5	Pn	98	2010	0.1%	29.8%
30	Southern Pashto (pbt)	2	10,569,000	5	Pnb	92	1999	0.0%	20.8%
31	Southern Balochi (bcc)	2	2,000,500	5	PN	89	1815-1906	0.0%	22.0%
18	Western Balochi (bgn)	2	3,460,000	5	Pn	73	1983-2005	0.00%	15.17%

Western Balochi was in the original 27 languages but was moved to the Pakistan group because it is related to two other selected languages.

⁶⁸ See Table 1.12 for a description of the EGIDS scale.

⁶⁹ This column presents the status of Scripture available according to the World Christian Database (WCD, www.worldchristiandatabase.org), using the acronym “PNB”—(P)ortions, (N)ew Testament, and (B)ible. Capital letters indicate availability in mother-tongue, lower case letter indicates availability in near-language (at least 80% common vocabulary). “Portions” means at least a single book of the Bible, usually a gospel.

⁷⁰ Refers to a point system that was developed to prioritize UPG languages. Up to 100 points were assigned for language size and up to 100 points for biblical (and related) products available. The two scores were added for a score out of 200. The prioritization score is based on information current as of June 2019, and is not altered based on emerging new information. See *Prioritization of SRG-selected UPG Languages*.

⁷¹ Source: World Christian Database.

⁷² This refers to the percentage of language speakers who self-identify as Christian—not limited to evangelical Christians. Note that this is for the whole language group, not the unreached people groups within a language group. The data comes from www.worldchristiandatabase.org.

⁷³ This refers to the percentage of language speakers who have been engaged by gospel outreach and/or active church planting. The data comes from www.worldchristiandatabase.org.

EGIDS SCALE FOR LANGUAGE DEVELOPMENT

The EGIDS consists of 13 levels with each higher number on the scale representing a greater level of disruption to the intergenerational transmission of the language. Table 1.12 provides summary definitions of the 13 levels of the EGIDS.

Languages with an EGIDS score of 7 or higher were removed when creating lists of SRG-selected languages.

Table 1.12
EGIDS Scale⁷⁴

Level	Label	Description
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	The language is used in education, work, mass media, and government at the national level.
2	Provincial	The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.
3	Wider Communication	The language is used in work and mass media without official status to transcend language differences across a region.
4	Educational	The language is in vigorous use, with standardization and literature being sustained through a widespread system of institutionally supported education.
5	Developing	The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.
6a	Vigorous	The language is used for face-to-face communication by all generations and the situation is sustainable.
6b	Threatened	The language is used for face-to-face communication within all generations, but it is losing users.
7	Shifting	The child-bearing generation can use the language among themselves, but it is not being transmitted to children.
8a	Moribund	The only remaining active users of the language are members of the grandparent generation and older.
8b	Nearly Extinct	The only remaining users of the language are members of the grandparent generation or older who have little opportunity to use the language.
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community, but no one has more than symbolic proficiency.
10	Extinct	The language is no longer used and no one retains a sense of ethnic identity associated with the language.

⁷⁴The EGIDS scale was obtained from <https://www.ethnologue.com/about/language-status>.

ADDITIONAL INFORMATION ON PEOPLE GROUPS

The table over the page provides “drill down” information on the people groups corresponding to the original 27 SRG-selected UPG languages. Regarding columns, only the population numbers have been updated from the initial publication. However, there have been row changes that affect the people group count as explained at the bottom of the table.

Table 1.13
Key People Group Data on 27 SRG-selected UPG Languages

	Language	Country	People Group	Population 2019	Religion	Indicators of Reachedness ⁷⁵	% Adherents % Evangelical	Threat Level	Evangelism Responsiveness ⁷⁶
1	Sudanese Arabic (apd)	Sudan	Sudanese Arabs	5,840,000	Islam	2, 2, 2	10% / 0.5%	High	407
			Gaaliin	3,820,000	Islam	1, 1, 2	7% / 0.6%	High	473
			Guhayna	1,765,000	Islam	1, 1, 1	0% / 0%	High	0
			Shaikia	1,195,000	Islam	1, 1, 1	0.3% / 0.05%	High	602
			Gawamaa	1,195,000	Islam	1, 1, 1	0% / 0%	Elevated	281
			Kawahia	1,175,000	Islam	1, 1, 1	0.01% / 0%	High	280
			Bederia	1,155,000	Islam	1, 1, 1	0% / 0%	Elevated	277
			Dar Hamid	909,000	Islam	1, 1, 1	0% / 0%	High	257
			Hasania	896,000	Islam	2, 1, 1	1.4% / 0.1%	Elevated	472
			Baggara	722,000	Islam	2, 2, 1	0% / 0%	High	237
			Rufaa	695,000	Ethnic Religions	1, 1, 1	0.2% / 0.03%	High	421
			Hamer-Banna	515,000	Islam	1, 1, 1	0.02% / 0.01%	High	268
			Yazeed	515,000	Islam	1, 1, 1	0% / 0%	Elevated	411
			Rizeiqat	473,000	Islam	1, 1, 1	0% / 0%	High	0
			Kababish	472,000	Islam	1, 2, 1	0% / 0%	High	403
			Fezara	399,000	Islam	1, 1, 1	0% / 0%	High	389
			Berti	388,000	Islam	1, 1, 1	0.1% / 0%	High	473
			Shukria	325,000	Islam	1, 1, 1	0.3% / 0.05%	High	542

⁷⁵ This column presents three indicators of reachedness from two sources; they describe the extent to which a people group is engaged/unengaged and reached/unreached. The first number refers to the Global Status of Evangelical Christianity (GSEC), an indicator assigned by IMB. The second number refers to the Strategic Progress, also assigned by IMB. The third number refers to the Joshua Project Progress Scale. For more information on each of these scales, see Tables 1.14, 1.15, & 1.16.

⁷⁶ A measure of new church members baptized per year, per million evangelism-hours expended per year. Higher values indicate greater responsiveness to evangelism, lower values signify small or even zero response.

	Language	Country	People Group	Population 2019	Religion	Indicators of Reachedness ⁷⁵	% Adherents % Evangelical	Threat Level	Evangelism Responsiveness ⁷⁶
1	Sudanese Arabic (apd) continued	Sudan continued	Batahin	309,000	Islam	1, 1, 1	0.1% / 0%	High	222
			Tungur	239,000	Islam	1, 2, 1	0% / 0%	High	369
			Lahawin	226,000	Islam	1, 1, 1	0% / 0%	Elevated	0
			Murgi Birked	218,000	Islam	1, 1, 1		High	183
			Husseinat	197,000	Islam	1, 1, 1	0% / 0%	High	0
			Gimma	194,000	Islam	1, 1, 2	0.1% / 0.02%	High	386
			Sherifi	165,000	Islam	1, 1, 1	0% / 0%	High	336
			Shuweihat	107,000	Islam	1, 1, 1	0% / 0%	High	0
			Maalia	102,000	Islam	1, 1, 1	0% / 0%	High	293
			Dubasiyin	95,000	Islam	1, 1, 1	0% / 0%	High	0
			Awlad Hassan	113,000	Sunni	1, 1, 1	0% / 0%	High	363
			Selim	75,500	Islam	1, 1, 1	0% / 0%	High	0
			Liri	56,000	Islam	1, 1, 1		High	0
			Kerarish	44,500	Islam	1, 1, 1	0% / 0%	High	0
	Gule	35,000	Islam	1, 1, 1	1% / 0.1%	High	354		
	Mandal	33,000	Ethnic Religions	1, 1, 1	3% / 0.6%	High	382		
	Kineenawi	32,500	Islam	1, 1, 1	0% / 0%	Severe-Chronic	0		
	Eliri	400	Islam	1, 1, 1	2% / 0.5%	High	619		
	Baygo	2,700	Islam	1, 1, 1	0% / 0%	High	0		
		Egypt	Sudanese Arabs	4,950,000	Islam	1, 2, 1	1.4% / 0.2%	High	309
	Saudi Arabia	Sudanese Arabs	124,000	Islam	1, 1, 1	1.4% / 0.13%	High	372	
	Yemen	Sudanese Arabs	479,000	Islam	1, 1, 1	0.5% / 0.4%	High	242	
			40 People Groups	30,251,600					

ADDITIONAL INFORMATION ON PEOPLE GROUPS

	Language	Country	People Group	Population 2019	Religion	Indicators of Reachedness ⁷⁵	% Adherents % Evangelical	Threat Level	Evangelism Responsiveness ⁷⁶
2	Mesopotamian Arabic (acm)	Iran	Arabs	1,280,000	Shi'a	2, 2, 1	0.3% / 0.1%	High	266
		Yemen	Iraqi Arabs	116,000	Islam	1, 1, 1	2% / 0.2%	High	
		Iraq	Iraqi Arabs	21,710,000	Islam	2, 2, 1	0.5% / 0.2%	Severe-Chronic	96
			Marsh Arabs	547,000	Islam	1, 1, 1	0.4% / 0.2%	Severe-Chronic	
			Mandaeen	30,000	Ethnic Religions	1, 1, 1	0% / 0%	Severe-Chronic	0
		Syria	Iraqi Arabs	72,500	Islam	1, 1, 1		Severe-Chronic	165
			6 People Groups	23,755,500					
3	North Levantine Arabic (apc)	Turkey	Alawites	1,650,000	Shi'a	1, 2, 1	0.03% / 0.01%	High	
			Syrian Arabs	3,370,000	Sunni	1, 1, 1	5% / 0.4	High	
			Levantine Arabs	1,260,000	Islam	1, 2, 1	0.5% / 0.1%	High	5
		Saudi Arabia	Lebanese Arabs	153,000	Islam	1, 1, 2	31% / 0.5%	High	322
			Jordanian Arabs	224,000	Islam	1, 1, 1	4% / 0.1%	High	359
		Israel	Druze	143,000	Islam	1, 2, 1	0% / 0%	High	76
			Alawites	2,200	Shi'a	1, 2, 1	0% / 0%	High	
		Egypt	Palestinian Arabs	69,000	Islam	1, 1, 2	6% / 1%	High	49
		Yemen	Palestinian Arabs	29,000	Islam	1, 1, 2	6% / 0.5%	High	295
		Syria	Syrian Arabs	11,240,000	Sunni	2, 2, 2	6% / 0.1%	Severe-Chronic	94
			Alawites	1,565,000	Shi'a	2, 2, 1	0.02% / 0.02%	Severe-Chronic	
			Shi'ites	1,115,000	Shi'a	1, 1, 1	0% / 0%	Severe-Chronic	

	Language	Country	People Group	Population 2019	Religion	Indicators of Reachedness ⁷⁵	% Adherents % Evangelical	Threat Level	Evangelism Responsiveness ⁷⁶
			Palestinian Arabs	675,000	Islam	1, 1, 1	0% / 0%	Severe-Chronic	62
			Druze	642,000	Shi'a	1, 1, 1	0.36% / 0.36%	Severe-Chronic	75
			Jordanian Arabs	40,000	Islam	1, 1, 1	0% / 0%	Severe-Chronic	151
		Jordan	Palestinian Arabs	2,175,000	Sunni	2, 2, 1	1.8% / 0.3%	High	145
			Syrian Arabs	1,345,000	Islam	1, 2, 2	6% / 0.1%	High	156
			Iraqi Arabs	500,000	Islam	2, 2, 2	0% / 0%	High	272
		Lebanon	Lebanese Arabs	2,590,000	Islam	2, 2, 2	34% / 0.5%	High	60
			Palestinian Arabs	737,000	Islam	1, 2, 1	38% / 0.1%	High	131
			Druze	236,000	Islam	2, 2, 1	0.05% / 0.01%	High	131
			Alawites	100,000	Shi'a	1,1,1.1	0% / 0%	High	
		Iraq	Palestinian Arabs	20,500	Sunni	1, 1, 1	3% / 0.01%	Severe-Chronic	253
			23 People Groups	29,880,700					
4	Central Kurdish (ckb)	Iran	Central Sorani Kurds	4,000,000	Sunni	2, 2, 1	0.2% / 0.04%	High	623
		Iraq	Central Sorani Kurds	4,575,000	Sunni	3, 2, 1	0.05% / 0.01%	Severe-Chronic	489
		Jordan	Central Kurds	10,000	Islam	1, 1, 1		High	
			3 People Groups	8,585,000					
5	South Levantine Arabic (ajp)	Israel	Palestinian Arabs	1,660,000	Islam	1, 2, 1	5% / 1.3%	High	76
			Saudi Arabia	Palestinian Arabs	188,000	Islam	1, 1, 2	5.6% / 0.1%	High
		Jordan	Syrian Arabs	165,000	Islam	1, 1, 1	4% / 0.1%	High	410
			Jordanian Arabs	3,330,000	Sunni	2, 2, 1	2.5% / 0.3%	High	109
			Palestinian Arabs	2,807,000	Islam	2, 2, 1	1.8% / 0.3%		145
			Druze	36,500	Islam	1, 1, 1	0% / 0%	High	156

ADDITIONAL INFORMATION ON PEOPLE GROUPS

	Language	Country	People Group	Population 2019	Religion	Indicators of Reachedness ⁷⁵	% Adherents % Evangelical	Threat Level	Evangelism Responsiveness ⁷⁶
		Syria	Palestinian Arabs	428,000	Islam	1, 2, 1	3% / 0.5%		62
			Jordanian Arabs	30,000	Islam	1, 2, 1	2% / 0.3%		151
		Iraq	Palestinian Arabs	21,000	Islam	1, 2, 1	1.5% / 0.1%		253
			9 People Groups	8,665,500					
6	Ta'izzi-Adeni Arabic (acq)	Yemen	Akhdam	1,710,000	Sunni	1, 1, 1	0% / 0%	Severe-Chronic	
			Southern Yemeni Arabs	9,885,000	Zaydis ⁷⁷	3, 2, 1	0% / 0%	High	420
			Tihama Yemeni Arabs	4,905,000	Sunni	1, 1, 1	0% / 0%	High	0
		Egypt	Southern Yemeni Arabs	100,000	Zaydis	1, 2, 1	0.08% / 0%	High	342
		Saudi Arabia	Southern Yemeni Arabs	229,000	Zaydis	1, 1, 1	0.1% / 0%	High	0
		Sudan	Southern Yemeni Arabs	4,000	Zaydis	1, 1, 1	0% / 0%	High	0
			6 People Groups	16,833,000					
7	Saidi Arabic (aec)	Egypt	Saidi Arabs	23,810,000	Islam	1, 2, 4	14% / 4%	High	101
			1 People Group	23,810,000					
8	Najdi Arabic (ars)	Saudi Arabia	Saudi Arabs	11,570,000	Islam	1, 2, 1	0.6% / 0.1%	High	576
			Bedouin Arabs	1,305,000	Islam	1, 1, 1	0.3% / 0%	Severe-Chronic	332
		Iraq	Bedouin Arabs	1,680,000	Islam	1, 1, 1	0% / 0%	Severe-Chronic	468
		Syria	Bedouin Arabs	1,405,000	Islam	1, 1, 1	0% / 0%	Severe-Chronic	304

⁷⁷ The Zaydis sect of Islam is part of the Shi'ite tradition; it is considered more liberal and moderate than most Shi'ites.

ADDITIONAL INFORMATION ON PEOPLE GROUPS

	Language	Country	People Group	Population 2019	Religion	Indicators of Reachedness ⁷⁵	% Adherents % Evangelical	Threat Level	Evangelism Responsiveness ⁷⁶
		Jordan	Bedouin Arabs	521,000	Islam	1, 2, 1	0.01% / 0.01%	High	311
			5 People Groups	16,481,000					
9	Tachelhit (shi)	Morocco	Ishelhayn Berber	4,545,000	Islam	1, 2, 1	0.2% / 0.1%	High	386
		Algeria	Ishelhayn Berber	1,135,000	Islam	1, 2, 1	0.09% / 0%	High	372
			2 People Groups	5,680,000					
10	Adyghe (ady)	Jordan	Adyghe	145,000	Sunni	1, 2, 1	0.02% / 0.02%	High	303
		Syria	Adyghe	65,500	Sunni	1, 1, 1	0.4% / 0.1%	Severe-Chronic	262
		Iraq	Adyghe	39,000	Sunni	1, 1, 1	0.02% / .01%	Severe-Chronic	521
			3 People Groups	249,500					
11	Turoyo (tru)	Withdrawn from UPG Initiative in 2019							
12	Gilaki (glk)	Iran	Gilaki	2,400,000	Shi'a	2, 2, 1	0% / 0%	High	463
			1 People Group	2,400,000					
13	Koalib (kib)	Sudan	Turum	241,000	Ethnic Religions	1, 1, 1	0% / 0%	High	270
			Umm Heitan	25,500	Ethnic Religions	1, 1, 1	2% / 0.7%	High	384
			2 People Groups	266,500					
14	Gulf Arabic (afb)	Saudi Arabia	Saudi Arabs	581,000	Sunni	1, 2, 1	0.2% / 0.1%	High	503
			Saudi Shi'a Arabs	2,225,000	Shi'a	1, 2, 1		High	503
		Yemen	Gulf Arabs	12,000	Islam	1, 1, 1	0.6% / 0.2%	High	297
		Egypt	Gulf Bedouin	1,580,000	Islam	1, 2, 1	1.1% / 0%	High	
		Sudan	Rashaida	100,000	Islam	1, 1, 1	0% / 0%	High	
		Iran	Gulf Arabs	269,000	Islam	1, 2, 1	1.2% / 0.1%	High	535
			6 people groups	4,767,000					

ADDITIONAL INFORMATION ON PEOPLE GROUPS

	Language	Country	People Group	Population 2019	Religion	Indicators of Reachedness ⁷⁵	% Adherents % Evangelical	Threat Level	Evangelism Responsiveness ⁷⁶
15	Sanaani Arabic (ayn)	Yemen	Northern Yemeni Arabs	10,310,000	Shi'a	2, 1, 1	0% / 0%	High	452
		Saudi Arabia	Northern Yemeni Arabs	270,000	Islam	1, 1, 1	0% / 0%	High	0
			2 People Groups	10,580,000					
16	Hijazi Arabic (acw)	Saudi Arabia	Hijazi Saudi Arabs	16,370,000	Islam	1, 2, 1	0.3% / 0.1%	High	568
			Tihama	148,000	Islam	1, 1, 1	0% / 0%	High	
			2 People Groups	16,518,000					
17	Eastern Egyptian Bedawi Arabic (avl)	Egypt	Eastern Bedouin	1,445,000	Sunni	1, 2, 1	0% / 0%	High	0
			Levantine Bedawi	1,150,000	Sunni	1, 1, 1	0% / 0%	High	0
		Israel	Negev Bedouin	166,000	Islam	2, 2, 1	0% / 0%	High	413
		Syria	Levantine Bedawi Arabs	107,000	Sunni	1, 1, 1	0.01% / 0%	Severe-Chronic	304
		Jordan	Bedouin	1,368,000	Islam	1, 1, 1	0.01% / 0.01%		447
		Lebanon	Levantine Bedouin	69,000	Islam	1, 2, 1	0.2% / 0.1%		
			6 People Groups	4,305,000					
18	Western Balochi (bgn)	Iran	Western Baluch	2,070,000	Sunni	1, 2, 1	0% / 0%	Do not travel	0
		Pakistan	Western Baluch	1,390,000	Sunni	2,2,1	0% / 0%	Reconsider travel	
			2 People Groups	3,460,000					
19	Beja (bej)	Sudan	Beja	1,750,000	Islam	2, 2, 1	0% / 0%	High	0
		Egypt	Beja	1,095,000	Islam	1, 2, 1	0% / 0%	High	405
			2 People Groups	2,845,000					
20	Hadrami Arabic (ayh)	Yemen	Hadhramout Yemeni Arabs	1,770,000	Islam	1, 1, 1	0% / 0%	High	221
			1 People Group	1,770,000					
21	Dimli (diq)	Turkey	Southern Zaza	1,495,000	Sunni	1, 1, 1	0% / 0%	High	0

	Language	Country	People Group	Population 2019	Religion	Indicators of Reachedness ⁷⁵	% Adherents % Evangelical	Threat Level	Evangelism Responsiveness ⁷⁶
			1 People Group	1,495,000					
22	Southern Kurdish (sdh)	Iran	Southern Kurds	1,500,000	Sunni	2, 2, 1	0.05% / 0.01%	High	715
			1 People Group	1,500,000					
23	Nobiin (fia)	Egypt	Fedicca/Mohas Nubian	393,000	Islam	1, 2, 1	0.05% / 0%	Elevated	293
		Sudan	Fedicca/Mohas Nubian	336,000	Sunni	1, 1, 1	0% / 0%	High	248
			2 People Groups	729,000					
24	Libyan Arabic (ayl)	Egypt	Libyan Arabs	393,000	Sunni	1, 2, 1	2.5% / 0.3%	High	0
			1 People Group	393,000					
25	Andaandi (dgl)	Sudan	Dongolese Nubians	77,500	Sunni	1, 2, 1	0% / 0%	High	533
			1 People Group	77,500					
26	Masalit (mls)	Sudan	Masalit	406,000	Islam	2, 2, 1	0% / 0%	High	966
			1 People Group	406,000					
27	Dzodinka (Adere) (add)	Withdrawn from UPG Initiative in 2019							
Total			129 People Groups	215,703,800					
Unduplicated total			84 People Groups						

Version 1 of this book reported an unduplicated total of 130 people groups, with a total population of 193,595,200. Version 2 makes several changes.

First, it shows that two languages, Turoyo (tru) and Dzodina (Adere) (add), are withdrawn from the UPG initiative. This reduced the unduplicated count of people groups by two, due to removing the two Turoyo people groups but moving the Dzodinka people group, Murgi Birked, to the Sudanese Arabic language. This reflects information currently available through the IMB and WCD.

ADDITIONAL INFORMATION ON PEOPLE GROUPS

Second, it moves Western Balochi (bgn) to Pakistan, increasing the total count of UPGs separated by country by one because the Western Baluch are located in Iran and Pakistan.

Third, it merges six people groups into three people groups. It was found that some names were alternate names for the same group. This affects: Ta'izzi-Adeni Arabic (acq) merging Yemeni Arabs with Southern Yemeni Arabs; Tachelhit (shi), merging Ishelhayn with Ishelhayn Berber; and Sanaani Arabic (ayn) merging Northern Yemeni with Northern Yemeni Arabs.

These changes are included in the table below and constitute a difference from Table 1.13 in the first version of this book.

Table 1.13b provides people group data on the selected Pakistani UPG languages.

Table 1.13b
Key People Group Data on Five SRG-selected Pakistani UPG Languages

	Language	Country	People Group	Population 2019	Religion ⁷⁸	Indicators of Reachedness ⁷⁹	% Adherents % Evangelical ⁸⁰	Threat Level ⁸¹	Evangelism Responsiveness ⁸²
28	Saraiki (skr)	Pakistan	Southern Punjabi	22,260,000	Islam	2, 2, 1	0% / 0%	Reconsider travel	239
			1 People Group	22,260,000					
29	Eastern Balochi (bgp)	Pakistan	Eastern Baluch	3,781,500	Sunni	3, 2, 1	0% / 0%	Reconsider travel	0
			Dehwari	60,000	Sunni	1, 2, 1	0% / 0%	Reconsider travel	

⁷⁸ IMB database.

⁷⁹ This column presents three indicators of reachedness from two sources; they describe the extent to which a people group is engaged/unengaged and reached/unreached. The first number refers to the Global Status of Evangelical Christianity (GSEC), an indicator assigned by IMB. The second number refers to the Strategic Progress, also assigned by IMB. The third number refers to the Joshua Project Progress Scale. For more information on each of these scales, see Tables 1.14, 1.15, & 1.16 in the main book.

⁸⁰ Joushuaproject.net

⁸¹ IMB based on Travel.state.gov-US Department of State. The IMB always based its threat level categorization on the State Department country data. However, the labels changed in March 2018 due to a new administration.

⁸² A measure of new church members baptized per year, per million evangelism-hours expended per year. Higher values indicate greater responsiveness to evangelism, lower values signify small or even zero response. Source: World Christian Database.

	Language	Country	People Group	Population 2019	Religion ⁷⁸	Indicators of Reachedness ⁷⁹	% Adherents % Evangelical ⁸⁰	Threat Level ⁸¹	Evangelism Responsiveness ⁸²
			2 People Groups	3,841,500					
30	Southern Pashto (pbt)	Pakistan	Southern Pashtun	10,450,000	Sunni	2, 2, 1	0.02% / 0.02% ⁸³	Reconsider travel	
		Iran	Western Pashtun ⁸⁴	119,000	Sunni	1,1,1	0.02% / 0%	Do not travel	
			2 People Groups	10,569,000					
31	Southern Balochi (bcc)	Pakistan	Southern Baluch	1,985,000	Sunni	3, 2, 1	0% / 0%	Reconsider travel	0
		Saudi Arabia	Southern Baluch	15,500	Islam	1,2,1	0% / 0%	Exercised increased caution	172
			2 People Groups	2,000,500					
18	Western Balochi (bgn)	Iran	Western Baluch	2,070,000	Sunni	1, 2, 1	0% / 0%	Do not travel	0
		Pakistan	Western Baluch	1,390,000	Sunni	2,2,1	0% / 0%	Reconsider travel	
			2 People Groups	3,460,000					
Total Pakistan language groups			9 People Groups	42,131,000					
Unduplicated total Pakistan people groups			7 People Groups						
Unduplicated all people groups			90 People Groups	254,374,800					

⁸³ Southern Pashto is not listed in joshuaproject.net as a language spoken in Pakistan. These percentages are for Afghanistan where this database indicates 8.9M Southern Pashto speakers live.

⁸⁴ Joshuaproject.net categories the Southern Pashto speakers in Iran as part of the Southern Pashtun people group, while the IMB considers them the Western Pashtun people group.

RATINGS OF REACHEDNESS

The following three tables describe three scales used by researchers to describe the degree to which a people group is engaged or reached. The statuses for each UPG in Table 1.13 (above) are provided in the Indicators of Reachedness column.

Global Status of Evangelical Christianity (GSEC)

International Mission Board (IMB), which has created the Church Planting Progress Indicators (CPPI), also developed the GSEC scale which defines the progress of the gospel among a people group by considering:

- Extent to which the people group is evangelical
- Accessibility to the gospel
- Church planting activity, whether localized or widespread, within the past two years.

Table 1.14 presented the GSEC status categories and descriptions.

Table 1.14
GSEC Indicators of Reachedness

Status	Description
0	No evangelical Christians or churches, no access to major evangelical print, audio, visual, or human resources
1	Less than 2 percent evangelical and some evangelical resources available, but no active church planting within past two years
2	Less than 2 percent evangelical, and initial (localized) church planting within past 2 years
3	Less than 2 percent evangelical, and widespread church planting within past 2 years
4	Greater than or equal to 2 percent evangelical
5	Greater than or equal to 5 percent evangelical
6	Greater than or equal to 10 percent evangelical

Strategic Progress

IMB has also created a scale for Strategic Progress which defines two categories of whether a people group has been engaged and reached. It is presented in Table 1.15 below.

Table 1.15
Indicators of Strategic Progress

Status	Description
1	Unengaged & Unreached: groups that have not been engaged in the past two years
2	Engaged, yet Unreached: groups that have been engaged within the past two years

Joshua Project Progress Scale (JP Scale)

Joshua Project provides an indicator which estimates the progress of church planting among a people group using a 1-5 scale. Below are the status and descriptions for the JP Scale.⁸⁵

Table 1.16
Indicators of Reachedness

Status	Description
1 Unreached	Few evangelicals and few who identify as Christians. Little, if any, history of Christianity. Criteria: Evangelicals <= 2 percent Professing Christians <= 5 percent
2 Minimally Reached	Few evangelicals, but significant number who identify as Christians. Criteria: Evangelicals <= 2 percent Professing Christians > 5 percent and <= 50 percent
3 Superficially Reached	Few evangelicals, but many who identify as Christians. In great need of spiritual renewal and commitment to biblical faith. Criteria: Evangelicals <= 2 percent Professing Christians > 50 percent
4 Partially Reached	Evangelicals have a modest presence. Criteria: Evangelicals > 2 percent and <= 10 percent
5 Significantly Reached	Evangelicals have a significant presence Criteria: Evangelicals >10 percent

⁸⁵ “Joshua Project” is not the source for Table 1.16, but the organization from which the Joshua Project Progress Scale (JP Scale) was pulled.

DESCRIPTION OF UPG DATA SOURCES

INTRODUCTION⁸⁶

How many people groups are there in the world? How many are unreached? Which numbers are correct and which list of people groups is “right”? The varying answers to these questions can be confusing. The same complexity exists with regards to languages, how one chooses to define a language depends on the purposes one has in identifying one language as being distinct from another. Some data sources base their definition on purely linguistic grounds, focusing on lexical and grammatical differences. Others see social, cultural, or political factors as being primary or at least as important.

Today, thanks in large part to the excellent language research of SIL over the last 70 years, the global missions community has several sets of people group information. Each has value, though they differ. It is not useful to think of variant lists as right or wrong. Each list has unique perspective, definitions, criteria, sources, and methods which cause variations. These variations cause a degree of disagreement between the lists and this encourages healthy dialogue.

Following are some basic definitions, and an overview of the comprehensive global people group lists, several subsets, and other important collections of missions data.

DEFINITIONS

People Group. A significantly large group of individuals who perceive themselves to have a common affinity with one another. For evangelization purposes, a people group is the largest group within which the gospel can spread as a church-planting movement without encountering barriers of understanding or acceptance.

Ethno-linguistic group. An ethnic or racial group defined primarily by language. In practice, this means the people group is primarily defined by language, then by ethnicity, and then by country of residence. Groupings of individuals based on language spoken, but with the possibility of sub-divisions based upon dialect or cultural distinctions, using this method, one language group equals one or more ethnic groups.

Christian adherent. Anyone who claims to be a follower of the Christian religion in any form. This definition is based on the individual’s self-confession, not his or her ecclesiology, theology, or religious commitment and experience. The term embraces all traditions and confessions of

⁸⁶ The following information was adapted from “A Simple Guide to People Group Lists,” see <https://joshuaproject.net/assets/media/articles/global-peoples-list-comparison.pdf>.

Christianity including Protestant, Roman Catholic, other Catholic, Orthodox, foreign marginal, and indigenous marginal.

Evangelical. Christians who generally emphasize the following: (1) Jesus Christ as the sole source of salvation through faith in Him; (2) personal faith and conversion with regeneration by the Holy Spirit; (3) recognition of the inspired word of God as the only basis for faith and Christian living; and (4) commitment to biblical witness, evangelism, and missions that brings others to faith in Christ.

PRIMARY LANGUAGE AND/OR PEOPLE GROUP DATABASES

On the following pages, Table 1.17 describes in considerable detail the five key databases that contain information for Christian researchers of world languages and people groups. Some focus on unreached or unengaged people groups.

Table 1.17
Primary Language and/or People Group Databases

	Church Planting Progress Indicators (CPPI)	World Christian Database (WCD)	Joshua Project	Ethnologue	Finishing the Task (FTT)
Organization	International Mission Board (IMB)	Gordon-Conwell Theological Seminary, Center for the Study of Global Christianity	Frontier Ventures (formerly known as the US Center for World Mission)	Summer Institute for Linguistics (SIL International)	Finishing the Task (division of Cru)
Website	www.peoplegroups.org	www.worldchristiandatabase.org	www.joshuaproject.net	www.ethnologue.com	www.finishingthetask.com
Access	Free, at website	Paid subscription	Free, at website	Paid subscription	Free, at website
Organizing structure	Affinity groups (maps) & people groups (data)	Countries	People groups	Languages	People groups
Description	A global list of ethnic people groups containing descriptive and strategic data from a church-planting perspective. It tracks unengaged people groups (those without any active church planting). CPPI lists 11,490 people groups.	Provides statistical information on countries, cities, languages, world religions, Christian denominations, and people groups.	A global list of ethno-linguistic people groups from a church-planting perspective, with a focus on those with the fewest followers of Christ. Joshua Project lists 16,466 people groups.	A comprehensive catalog of all the world's known, living languages, including: the number of speakers, location, dialects, linguistic affiliations, availability of the Bible, and an estimate of language viability. The 19 th edition contains 7,097 living languages.	A list of unengaged, unreached people groups, including those that are under-engaged and unengaged. FTT is intended to highlight those groups without full-time workers. Thus it is not a list of all unreached people groups.

DESCRIPTION OF UPG DATA SOURCES

	Church Planting Progress Indicators (CPPI)	World Christian Database (WCD)	Joshua Project	Ethnologue	Finishing the Task (FTT)
Key data fields	<ul style="list-style-type: none"> ■ Global Status of Evangelical Christianity (GSEC) ■ Availability of written Scripture, audio Scripture, "JESUS" film, radio broadcast, gospel recordings ■ Status of freedom and the threat level index 	<ul style="list-style-type: none"> ■ Availability of sign language Scriptures ■ Availability of Bible in a second language ■ Number of Christian agencies working in country ■ Statistics on Christian denominations 	<ul style="list-style-type: none"> ■ Affinity bloc & people cluster ■ Status of Scripture and audio resources ■ Percent Christian, percent evangelical 	<ul style="list-style-type: none"> ■ Alternate names for a language and dialects ■ Estimated number of speakers worldwide ■ Language use and viability (EGIDS) ■ Availability of literature and other products of language development 	<ul style="list-style-type: none"> ■ Number of known believers ■ Number of churches ■ Number of full-time workers
Data sources	Authorized regional and national IMB researchers ⁸⁷ who gather and submit people group data to the IMB central database using a private, secure, online system.	Published and unpublished sources, field work, interviews, questionnaires, and officially published reports of government-organized national censuses. New information from thousands of sources is reviewed by a fulltime staff.	Joshua Project gathers data from sources such as Ethnologue, field missionaries and researchers, national and regional initiatives, census data, and published reports.	Researchers, language fieldworkers, and users of the languages. Suggested edits are verified with in-country or regional persons, who may in turn perform further research.	A subset of the IMB/CPPI database listing unengaged, unreached people groups with a population greater than 5,000. Other data is appended: <ul style="list-style-type: none"> ■ Engagement status from CPPI, national networks, & denominations ■ Number of workers, churches planted, & estimated believers from 1,300+ churches & organizations in the FTT network.
People group definitions	Generally ethno-linguistic and allows for subdivisions of language based upon cultural or dialect distinctives. In some cases other criteria such as religion are used.	Ethno-linguistic: a people group is primarily defined by language, then by ethnicity, and then by country of residence.	Primarily on-site definitions of language, religion, culture, and caste.	None. Ethnologue catalogs language and does not include people groups.	Same as CPPI except people groups defined by caste or culture are removed or consolidated into "parent" people group.

⁸⁷ A few non-IMB workers are also authorized to update the database.

	Church Planting Progress Indicators (CPPI)	World Christian Database (WCD)	Joshua Project	Ethnologue	Finishing the Task (FTT)
Other definitions	<ul style="list-style-type: none"> ■ Unreached: less than 2 percent evangelical; the percentage of Christian adherents is not considered ■ Unengaged: no church planting is underway or being implemented. 	<ul style="list-style-type: none"> ■ Christian prospects: general outlook for the future of Christianity during the 21st century in a country: Bleak, Dull, Fair, or Bright. ■ Evangelized: number of persons in a people group living in a country who had adequate opportunity to hear the gospel and to respond, whether they responded positively or negatively, by 2015. 	<ul style="list-style-type: none"> ■ Unreached: less than 2 percent evangelical and less than 5 percent Christian adherent. 	<ul style="list-style-type: none"> ■ The following criteria are used to define a language in relation to varieties which may be considered dialects: 88 ■ Two related varieties are associated with one language if speakers have a functional understanding of the other. ■ The existence of a common literature or ethnolinguistic identity that both understand indicates varieties of the same language. ■ The existence of well-established, distinct ethnolinguistic identities can be a strong indicator of different languages. 	<ul style="list-style-type: none"> ■ Unreached: less than 2 percent evangelical and not Christianized. ■ Unengaged: no active church planting is occurring by full-time workers (FTT adopts the IMB/CPPI definition). ■ Visiting teams, summer outreaches, or adoptions do not qualify as engagements.
Bible status data	Provides “Yes” or “No,” where “Yes” means either portions of Scripture, the New Testament, or the whole Bible; which is unspecified (same as FTT).	Indicates whether a gospel, New Testament, or Bible exists in the people’s mother-tongue or near mother-tongue for a people group.	Provides the Bible translation status for people groups as follows: 0=Questionable translation need 1=None, definite need 2=Portions 3=NT 4=Complete Data is not available in tabular form.	Provides the Bible status—either portions, New Testament, or Bible—for the languages that it knows (not people group); languages with an unknown Bible status are left blank.	Provides “Yes” or “No,” where “Yes” means either portions of Scripture, the New Testament, or the whole Bible (same as CPPI).

⁸⁸ See <http://www.sil.org/iso639-3>. Ethnologue follows the ISO 639-3 inventory of identified languages as the basis for listing distinct languages.

DESCRIPTION OF UPG DATA SOURCES

	Church Planting Progress Indicators (CPPI)	World Christian Database (WCD)	Joshua Project	Ethnologue	Finishing the Task (FTT)
Products & services at website	<p>Interactive maps organized primarily by nine global “affinity groups”</p> <p>Articles on trends and issues related to contextualization and church planting among UPGs.</p> <p>Lists may be download into Excel with people-group data related to the progress of the gospel.</p>	<p>Information on all major world religions and 9,000 Christian denominations</p> <p>Religious statistics such as growth rates/evangelism rates, religious literature, worker activity, and demography.</p> <p>Secular data including population, language, and demographic information.</p>	<p>Country data related to religious makeup, Christian status, persecution rankings, and secular items.</p> <p>List of the world's ethnic people groups with Christian progress status and statistical profiles.</p> <p>List of all unreached people groups with data on church planting and ministry tool availability.</p> <p>Web lists may be sorted by people or language group.</p> <p>Lists may be download into Excel with people-group and related data.</p>	<p>Indexes allow users to browse content by country, region, language, and other parameters.</p> <p>Information on each language includes: alternate language and dialect names, the ISO 639-3 three-letter code, estimated speaker populations, language use, and viability.</p> <p>200+ color language maps.</p>	<p>Interactive map of unengaged and unreached people groups</p> <p>List of the world's “unengaged, unreached” and “under-engaged” people groups with populations over 5,000.</p> <p>For each people group, the status of: written Scripture, oral Scripture, “JESUS” film, known churches, and other information related to evangelism and church planting.</p>
Update frequency	Monthly	Weekly	Approximately every two weeks	Ongoing, with annual releases	Approximately every two months

UPG IDENTIFICATION & ENGAGEMENT: EXPERT FEEDBACK

BACKGROUND

A portion of SRG's research was to validate emerging conclusions regarding outreach to UPGs. SRG developed tentative conclusions that would shape its strategy to fund work among UPGs. It tested those conclusions by inviting experts in various fields to respond to published conclusions via Zoom calls. The first part of this document summarizes input during the call related to UPG identification & engagement.

PARTICIPANTS

On February 1, 2017, the following experts joined a call on UPG identification and engagement.

Facilitators

- Cindy Gleason, SRG
- Calvin Edwards, Calvin Edwards & Company
- Gilles Gravelle, SRG consultant

Experts

- Marco Herrera, American Bible Society
- Henry Huang, American Bible Society
- Labib Madanat, American Bible Society
- Chris Deckert, CRU
- Will Ellis, IMB
- Jim Haney, IMB
- Don Martin, IMB
- Josh Newell, JESUS Film Project
- Tim Klassen, Light of Hope Media/Pioneers
- Jaime Sandlin, Team Expansion, Pray4Tunisia
- Kylan Kirkendall, Pray4Tunisia
- David Hackett, visionSynergy

FEEDBACK

Below are the tentative conclusions SRG tested; the feedback obtained on each conclusion is below the conclusion. This is not a transcription of the conversation, but a summary of highlights. Key ideas marked are in bold.

SRG assumption

SRG should serve UPGs selected on the following criteria:

- *Approach UPGs in terms of language groups, not UPGs, since resources created in a language can be used for multiple UPGs*
 - Jim Haney and Marco Herrera affirmed this as a wise approach. Dr. Haney said reaching people through language is scriptural—Revelations 5:9 and 7:9 speak of every language being represented around the throne of God. Mr. Herrera pointed out that each people group, even though they speak the same language, can be quite different with different cultures, and so, while **different translations are not needed, Christian resources may need to be individualized for people groups.**
 - Ed Weaver noted that by addressing mother tongue languages, it is a compromise between targeting trade languages (too broad) and people groups (too narrow).
 - Dave Hackett read a response from Brad Willits, Pioneer Bible Translators, who said: Language is the clearest and most objective indicator of a social unit where similar tools/means can be used to reach all of the various sub-units. There will be a need for various communicative approaches between the sub-units of a language group, but if their language is the same, **many communication tools can be produced that would span the divisions of the sub-units** (e.g., same translation of the Bible, same JESUS Film, etc.).
- *Identify languages with some but inadequate Scripture products*

SRG wants to maximize impact—going to a language that has some Scripture products versus does not have anything. This creates greater impact because: (i) it offers a quicker start, and (ii) generally, languages with some existing Scripture products are larger languages while ones with none are small languages.

 - No opposition to the assumption was offered, but discussion focused not on the selection of a language but on *how* Scripture translation should proceed and how products would be developed within a selected language
 - Henry Herrera offered: To accelerate Bible translation, the focus should not be on the speed with which translations are completed, but the speed with which a group can be reached with usable Scripture work (portions). **The driver of any effort should be the local church.** What is the kingdom’s presence in that community? What is their need? In some cases the need is OT stories, in some cases it is epistles, in some cases it is the JESUS Film. It is important to be sensitive to the church within a UPG (assuming that while it is unreached, some church presence exists) by letting it decide what is needed.
 - Mr. Huang noted that this is a little bit of a chicken and egg question. Do we establish a church by offering some Scripture or do we respond to church’s felt needs? It is possible that the kingdom presence is not a church but an NGO—then we need to look at what the Scripture engagement felt needs of the NGO might be, based on NGO presence. **Scripture can just sit on the shelves if we do not respond to the need of the community.**
 - Dr. Haney noted that **the ability to distribute the texts should be taken into consideration**—sometimes the products are adequate but distribution is not, or vice versa.
 - Labib Madanat noted that **products should be in appropriate form for the audience**—e.g., audio for oral cultures.

- *Select the largest language groups*
This is very simply the idea of trying to increase impact—more people can be impacted by translations for the largest language groups. It is specifically a choice to direct funds to greatest impact vs. greatest need.
 - Presuming it is best to target greatest impact vs greatest need (there was some discussion about this), there was general consensus that **selecting larger language groups would mean having greater impact.**
- *Proceed irrespective of whether a group is engaged or not—in some cases SRG may support existing engagement, in others it may work with ministry partners to initiate engagement*
 - There were conflicting views on this conclusion. On one side there was skepticism around the idea of SRG, a funder, directing the ministries with what they should do (reach this group, not that one). **There is a danger that ministries will end up being financially motivated instead of motivated by the Holy Spirit.**
 - However, it was noted that, ideally, funders should not just be writing checks, but also involved. Mr. Huang said ministries have seen the catalytic role of funding partners in missions, and God is using this in the current missiological landscape. As an example, SRG is an active partner with the ministries it funds.
 - It was noted again that the possibility for Scripture distribution needs to be present. (Dr. Haney)
 - Don Martin suggested **taking into consideration whether something historic was happening** with a people group—for example, should Syrians be targeted because of the historical nature of their refugee crisis?

SRG assumption

- *Prioritization by population size AND availability of Bible & evangelism products*
SRG has selected 27 languages, and prioritized them based on a scoring system that gave weighting to population size and availability of Bible & evangelism products. Are these the metrics that should be used for ranking languages?
 - Mr. Madanat said this was too simplistic; prioritization needs to be more complex, taking into account a demand in the field and distribution channels with a capacity to distribute—SRG needs to move from a production mindset to an evangelism mindset. Mr. Edwards noted that SRG’s planned next step is to get field input on the prioritized list such as Mr. Madanat stated.
 - Tim Klassen and Will Ellis both suggested (via the chat function) that a **weighting should be given for the youth segment of the population**, since people accept the Lord at a young age. Mr. Ellis also said to take into consideration the quality of the existing resources.

SECTION 2
SRG-SELECTED UPG LANGUAGES

SRG-SELECTED UPG LANGUAGES

This section includes profiles for the 31 SRG-selected languages. These profiles help to provide understanding of the languages and the associated people groups. The profiles are followed by a section that presents field-based human insight on the languages.

Each profile includes general language data, Bible product information, narrative on the largest people group, and people group data. The information in the profiles was analyzed from the sources listed in below.⁸⁹

Ethnologue www.ethnologue.com

- **ROL:** a standardized three-letter, lowercase abbreviation code assigned to each language used to categorize languages spoken on a regional basis; also, known as a ISO-639 code.
- **Writing:** written language(s) for each language profile
- **EGIDS:** a language development scale of 13 levels; a summary of the scale and descriptions of the levels can be found at Table 1.12.
- **Dialects**
- **Alternate names**

IMB www.peoplegroups.org

- **Population of speakers in SRG Countries**
- **Gospel recordings**
- **Audio Scripture**
- **Gospel Films**
- **Radio broadcast**
- **Religion of people groups**
- **Engaged or Unengaged:** A people group is unengaged when there is no church-planting strategy consistent with Evangelical faith and practice, being implemented; in this respect a people group is not engaged when it is merely adopted.
- **Reached or Unreached:** An unreached people group is a people group in which less than 2 percent of the population is Evangelical Christians.
- **Location of People Groups in SRG Countries:** Each profile contains a map with triangles that indicate the location of each people group. The triangle represents the general location of the people group, but often the people group is spread out across a much larger area than the triangle indicates.

World Christian Database www.worldchristiandatabase.org

- **Percent Christian of total language population**

⁸⁹ Data was extracted in June 2017.

- Percent Evangelized of total language population
- Bible available in a second language
- Primary mission agencies⁹⁰
- Denominations
- Evangelism Responsiveness: A measure of new church members baptized per year, per million evangelism-hours expended per year. Higher values indicate greater responsiveness to evangelism, lower values signify small or even zero response.

Joshua Project www.joshuaproject.net

- History, Lifestyle, Beliefs, and Engagement narrative⁹¹
- Percent Christian for the people group
- Percent Evangelical for the people group

Jesus Film Project www.jesusfilm.org

- “JESUS” film
- Magdalena Film
- The Story of Jesus for Children

BTAA, BTAB, BTAC , & United Bible Society

- Current translation activity

The varying sources have varying definitions, criteria, and perspectives. For example, the World Christian Database (WCD) provides data regarding the percentage of language speakers who are Christians, whereas Joshua Project provides data regarding the percentage of a people group who are Christians. This percentage of Christians for the language from WCD includes the entire population of speakers—people groups in SRG’s selected countries and elsewhere.

In Section 6, *Translations Available & Current Activity*, five sources are cited regarding existing translated Scripture for each language. The language profiles in this section report the “sum of all” answer—meaning the greatest amount of existing Scripture reported. For example, if four sources indicate a language has portions of the Bible translated, but the fifth indicates the language has the New Testament translated, the profile in this section reports “New Testament.”

The language profiles are presented in the prioritized order presented in Tables 1.9 and 1.9b in Section 1.

⁹⁰ The agencies and denominations listed have historically worked among the people group. Not all agencies and denominations mentioned are actively working among the people group currently.

⁹¹ For some languages *peoplegroups.info* was used to supplement the narrative for these sections when information from Joshua Project was limited.

UPG LANGUAGE PROFILE

01: SUDANESE ARABIC (APD)

LANGUAGE SUMMARY

General Language Data

ROL: apd

Population of speakers in SRG countries:
30,251,600

Number of people groups in SRG
countries: 40

Writing: Arabic script, Naskh variant.
Latin script.

EGIDS: Wider Communication (3)—The language is used in work and mass media without official status to transcend language differences across a region. De facto language of national identity.

Dialects: Khartoum, Western Sudanese, North Kordofan Arabic, Ja'ali, Shukri. Western Sudan Spoken Arabic and Khartoum Arabic dialects have little compatibility.

Alternate names: Khartoum Arabic, Sudanese Spoken Arabic

Number of Near Languages:⁹² 20

% Christian of total language population:
2.81%

% Evangelized of total language
population: 41.78%

Bible Products

Written Scripture: ✓ NT

Audio Scripture: ✓

Translation date: New
Testament 1978

Current Translation Activity: Work
underway with a Bible translation
agency.

Number of Near Languages with
Written Bible Products: 5

JESUS Film: ✓

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✗

Radio Broadcast: ✓

Some (two of the 39 people groups have
access to Christian radio broadcasts in
Sudanese Arabic)

Other

Written form rarely used; Standard
Arabic (arb) used instead. Used as a
second (or additional) language by all
other language groups in Sudan.

SRG Countries of People Groups Speaking Sudanese Arabic



⁹² A near language is in the same language cluster as the selected language, according to World Christian Database. These languages share 80% or more basic vocabulary. They share general inter-comprehension.

LARGEST PEOPLE GROUP: SUDANESE ARABS IN SUDAN

History: The Sudanese Arabs originated in the Khartoum region of Sudan many centuries ago. Today, they live primarily in northern and central Sudan and in Egypt. A few groups are scattered in Saudi Arabia, Ethiopia, Libya, and Yemen.

The first Arabs were called “Bedouins,” they were tribal nomads from Saudi Arabia, known for their love of poetry and war. The Sudanese Arabs are a tribe who branched off of the Bedouins. They are a heterogeneous people with a mixture of cultures.

Since 1983, conflict between the predominately north Arab and southern animist and Christian regions of the Sudan has accounted for more than two million deaths. In 2011, Sudan split and a new country of South Sudan was formed (not shown on map).

Lifestyle: Most Sudanese Arabs live in small rural villages. They grow grains, vegetables, and cotton, and raise livestock, all of which are used for food or trade. Clusters of mud-brick homes with dirt floors make up the villages. The homes are built close together, which reflects the close ties between the family members within the communities. Although farming is the chief occupation of the villagers, some of them have jobs as carpenters, tailors, religious leaders, or barbers.

Some Sudanese Arabs live in towns or cities. They have a greater variety of occupations, but weaker family ties than those who live in villages. These Arabs have more concern for such things as economic prosperity and education. Today, some of them work in the oil fields of Saudi Arabia, attend universities in neighboring countries, or use trucks instead of camels.

Other Sudanese Arabs have continued living the nomadic lifestyle of their ancestors. They have temporary dwellings and move from place to place with their herds. Camels are used to transport them

across desert lands, and their economy is based primarily on stock breeding and trade. Rigid codes of honor, loyalty, hostility, and hospitality are among those values that have remained strong throughout the centuries.

In the Arab culture, children are considered to be a family’s greatest asset, providing both workers and security for the parents as they grow older. Although boys and girls may be raised together when they are young, they are treated differently. Mothers show great affection towards the boys, pampering them and responding to their every wish. Girls are shown some affection, but are not pampered. The boys are taught by their fathers to obey and respect older males. Girls are taught the values of obedience to their future husbands. Teenagers are not permitted to have any contact with the opposite sex until after marriage.

Religious Beliefs: Sudanese Arabs are Muslims. Identification with the Islamic religion is one of the primary cultural characteristics of most Arabs. While the men gather in the local mosque five times a day for prayer, the women meet in homes and have their own religious services, conducted by female religious leaders. Only on certain occasions are the women permitted inside the mosques.

Engagement: Sudanese Arabs live in a country engulfed by tension, terror, and war. They have some Christian resources available to them, but churches are often closed, destroyed, or not allowed to be built. Converts from the Muslim faith are often persecuted by their Islamic relatives.

Primary mission agencies: SIM International, Church Mission Society, Ordre Basilien Alépin (Melkite Greek), Missionary Education Movement

Denominations: Roman Catholic Church, Church of Christ

PEOPLE GROUPS

Sudan

Sudanese Arabs: 5,840,000; Islam

Galiin: 3,820,000; Islam

Guhayna: 1,765,000; Islam

Shaikia: 1,195,000; Islam

Gawamaa: 1,195,000; Islam

Kawahia : 1,175,000; Islam

Bederia: 1,155,000; Islam

Dar Hamid: 909,000; Islam

Hasania: 896,000; Islam

Baggara: 722,000; Islam

Rufaa: 695,000; Ethnic Religions

Hamer-Banna: 515,000; Islam

Yazeed: 515,000; Islam

Rizeiqat: 473,000; Islam

Kababish: 472,000; Islam

Fezara: 399,000; Islam

Berti: 388,000; Islam

Shukria: 325,000; Islam

Batahin: 309,000; Islam

Tungur: 239,000; Islam, Sunni

Lahawin: 226,000; Islam

Murgi Birked: 218,000

Husseinat: 197,000; Islam

Gimma: 194,000; Islam

Sherifi: 165,000; Islam

Awlad Hassan: 113,000; Islam, Sunni

Shuweihat: 107,000; Islam

Maalia: 102,000; Islam

Dubasiyin: 95,000; Islam

Selim: 75,500; Islam

Liri: 56,000; Islam

Kerarish: 44,500; Islam

Gule: 35,000; Islam

Mandal: 33,000; Ethnic Religions

Kineenawi: 32,500; Islam

Baygo: 2,700; Islam

Eliri: 400; Islam

Egypt

Sudanese Arabs: 4,950,000; Islam

Saudi Arabia

Sudanese Arabs: 124,000; Islam

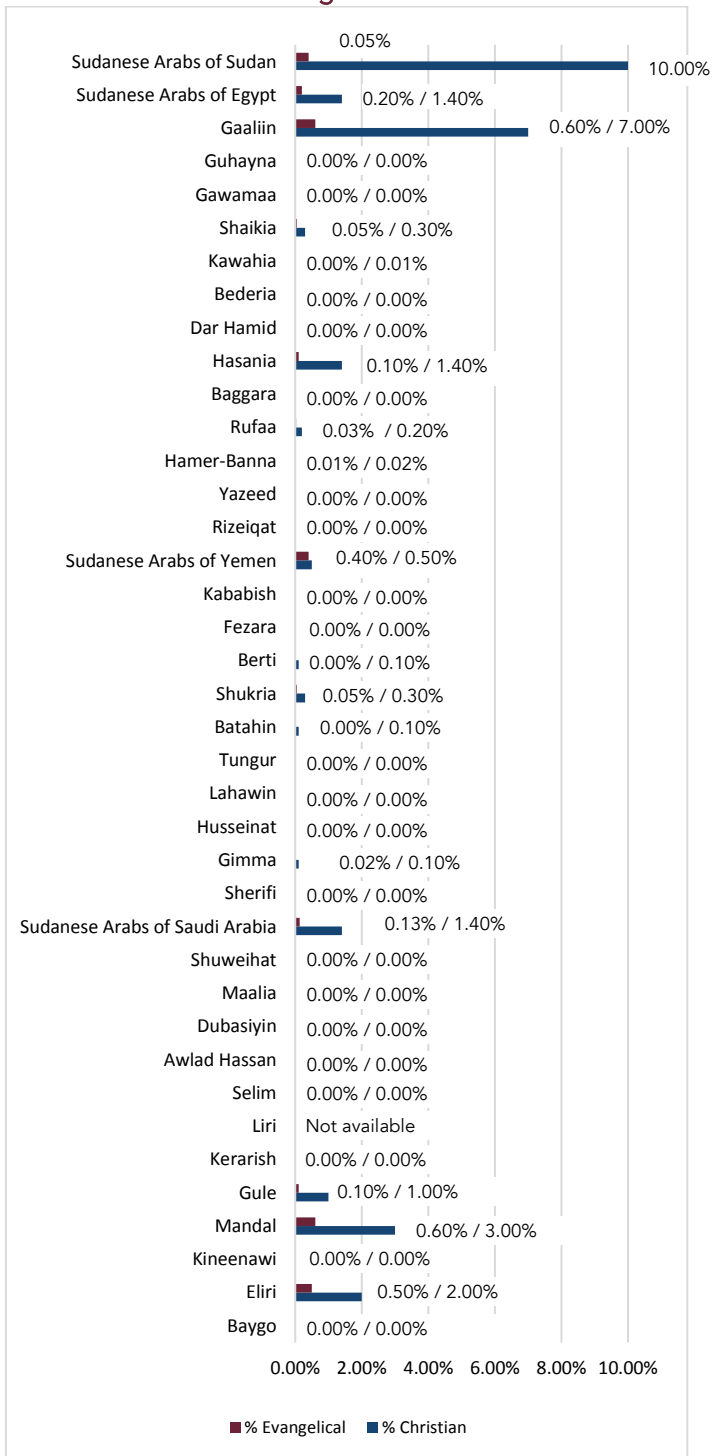
Yemen

Sudanese Arabs: 479,000; Islam

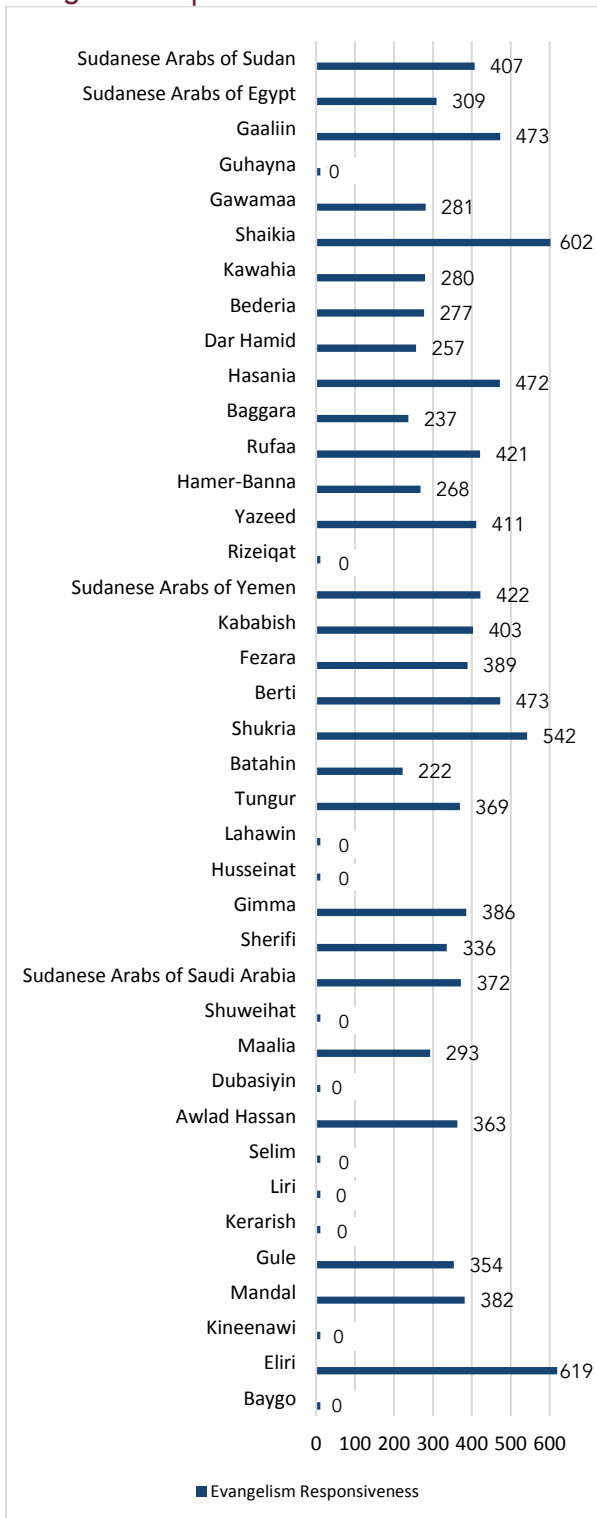
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Sudanese Arabs of Sudan Sudanese Arabs of Egypt Galin Baggara Kababish Tungur	Guhayna Gawamaa Shaikia Kawahia Bederia Dar Hamid Hasania Rufaa Hamer-Banna Yazeed Rizeiqat Fezara Berti Shukria Batahin Lahawin Murgi Birked Husseinat Gimma Sherifi Shuweihat Maalia Dubasiyin Awlad Hassan Selim Liri Kerarish Gule Mandal Kineenawi Eliri Baygo Sudanese Arabs of Saudi Arabia Sudanese Arabs of Yemen

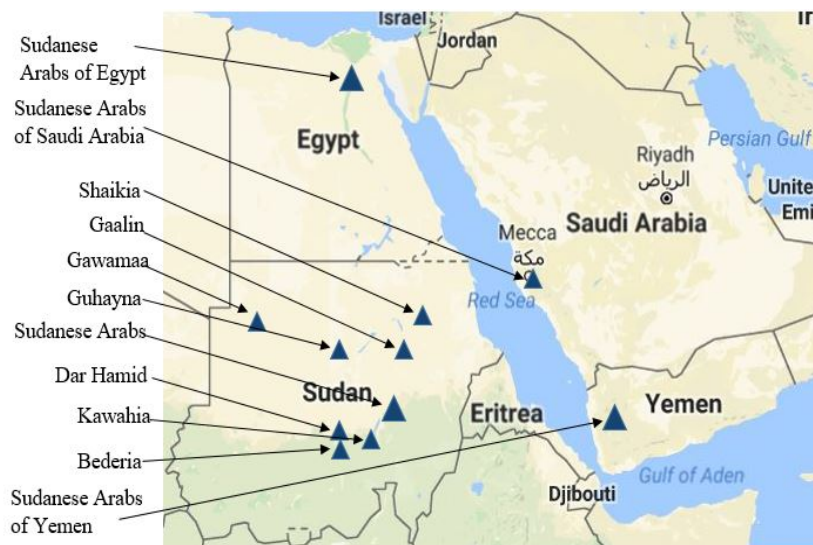
Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries⁹³



⁹³ The 11 largest people groups are shown here.

UPG LANGUAGE PROFILE

O2: MESOPOTAMIAN ARABIC (ACM)

LANGUAGE SUMMARY

General Language Data

ROL: acm

Population of speakers in SRG countries:
23,755,500

Number of people groups in SRG countries:
6

Writing: Arabic script, Naskh variant

EGIDS: Wider Communication (3)—The language is used in work and mass media without official status to transcend language differences across a region. De facto national working language.

Dialects: Iraqi dialects that correlate with geographical and sectarian divisions, and Bedouin dialects exist. Nearly unintelligible to speakers of certain other Arabic varieties.

Alternate names: Arabi; Baghdadi; Furati; Iraqi Arabic; Mesopotamian Gelet Arabic; Mesopotamian Qeltu Arabic

Number of Near Languages: 20

% Christian of total language population:
0.64%

% Evangelized of total language population:
44.48%

Bible Products

Written Scripture: ✓ Bible

Audio Scripture: ✗

Translation date: 1940-1973

Current Translation Activity: Work previously underway with a Bible translation agency, but no current work as of April 2018.

Number of Near Languages with

Written Bible Products: 5

JESUS Film: ✓

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✓

Radio Broadcast: ✓

Other

Four of the six people groups have access to Christian radio broadcasts in Mesopotamian Arabic.

SRG Countries of People Groups Speaking Mesopotamian Arabic



LARGEST PEOPLE GROUP: IRAQI ARABS OF IRAQ

The Iraqi Arabs are part of the Levant Arab people cluster. The narrative here is the same as the

narrative for the Palestinian Arabs of Jordan that speak South Levantine Arabic (ajp), and the Syrian

Arabs of Syria that speak North Levantine Arabic (apc). Joshua Project describes these people groups in the same terms since they are all a part of the Levant Arab people cluster.

History: The Iraqi Arabs descended from a people group cluster called the Levant Arabs. The Levant Arabs originally settled throughout the Arabian Peninsula and later migrated to North Africa. They are spread from Israel to Kuwait and as far east as Iran. “Levant” is a broad term that includes several groups of Arabs: Iraqi, Jordanian, Palestinian, Arabic Jewish, Chaldean, and Syrian Arabs. Most scholars consider Arabs from the Arabian Peninsula to be the original Arabs. The Arabian culture was developed by tribes of nomads and villagers who lived in the Arabian Desert for many centuries.

Lifestyle: Although the Iraqi Arabs have settled in towns or villages, they have held on to their tribal affiliations. Their fortress-like villages can be easily defended. Each house has windows on all sides and is built facing the outside of the village. All goods and persons passing through town are strictly controlled. Social life is extremely important to Arabs. They like to share a daily coffee time by sitting on the floor and drinking coffee. Their diet consists of wheat bread and porridge made with boiled meat or chicken. Village farmers raise wheat, barley, rice, vegetables, coffee, melons, dates, cattle, sheep, and pomegranates. Domestic animals are kept to supply milk and eggs.

Islam has greatly influenced the lives of the Iraqi Arabs. To preserve their people, they are only allowed to marry those inside their own group. Inheritances are passed down through the males. Since children are considered a family’s greatest asset, females are valued mostly for their ability to bear children. Women wear veils or burka both in town and at home.

In the past, marriages were arranged by the parents; however, it is becoming more acceptable for young people to choose their

own spouse. Young girls are considered ready for marriage by age nine.

Religious Beliefs: The primary religion of Iraqi Arabs in Iraq is Islam. Iraqi Arabs make up 56 percent of the population in Iraq. In 1968, the Iraqi constitution established Islam as the religion of the state. Iraq is comprised of both Sunni and Shi’ite Muslims.

Engagement: The greatest spiritual need among the Iraqi Arabs is training for evangelistic workers, church planters, children’s workers, and pastors.

Primary mission agencies: Church of South India, Missionary Education Movement

Denominations: Action Catholique de l’Enfance, Roman Catholic Church; Conservative Baptist International; Seventh-day Adventists

PEOPLE GROUPS

Iraq

Iraqi Arabs: 21,710,000; Islam

Marsh Arabs: 547,000; Islam

Mandaean: 30,000; Ethnic religions

Syria

Iraqi Arabs: 72,500; Islam

Iran

Arabs of Iran: 1,280,000; Islam, Shi’a

Yemen

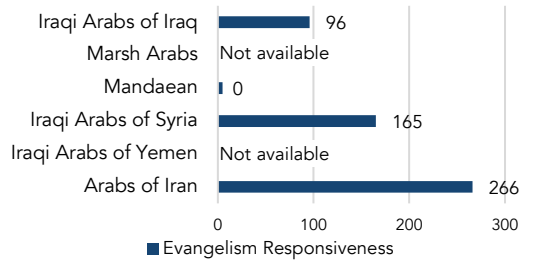
Iraqi Arabs: 116,000; Islam

UPG LANGUAGE PROFILE 02: MESOPOTAMIAN ARABIC (ACM)

Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Iraqi Arabs of Iraq Arabs of Iran	Marsh Arabs Iraqi Arabs of Syria Iraqi Arabs of Yemen Mandaean

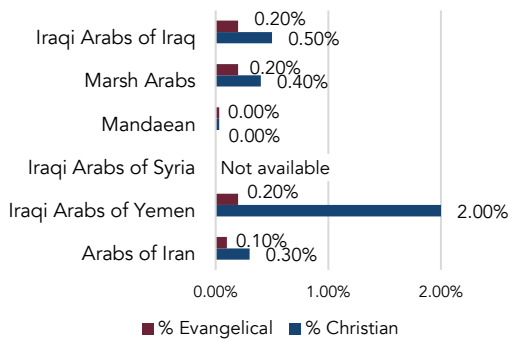
Evangelism Responsiveness



Location of People Groups in SRG Countries



Percent Christian & Evangelical



UPG LANGUAGE PROFILE

03: NORTH LEVANTINE ARABIC (APC)

LANGUAGE SUMMARY

General Language Data

ROL: apc

Population of speakers in SRG countries:
29,880,700

Number of people groups in SRG countries:
23

Writing: Arabic script, Naskh variant

EGIDS: Wider Communication (3)—The language is used in work and mass media without official status to transcend language differences across a region. De facto national working language.

Dialects: Urban standard dialect based on Damascus speech. Beirut well accepted.

Alternate names: Lebanese-Syrian Arabic, Levantine Arabic, North Levantine Arabic, Syro-Lebanese Arabic

Number of Near Languages: 20

% Christian of total language population:
16.82%

% Evangelized of total language population: 65.13%

Bible Products

Written Scripture:

✓ NT

Audio Scripture:

✗

Translation date: 1973-1981

Current Translation Activity: Work underway with a Bible translation agency. Under consideration by another translation agency.

Number of Near Languages with Written Bible Products:

5

JESUS Film:

✗

Magdalena Film:

✗

The Story of Jesus for Children:

✗

Gospel Recordings:

✓

Gospel Films:

✗

Radio Broadcast:

✓

Ten of the 23 people groups have access to Christian radio broadcasts in North Levantine Arabic.

Other

Language not considered appropriate for written Bible products

SRG Countries of People Groups North Levantine Arabic



LARGEST PEOPLE GROUP: SYRIAN ARABS OF SYRIA

The Syrian Arabs are part of the Levant Arab people cluster. The narrative here is the same as the narrative for the Palestinian Arabs of Jordan that speak South Levantine Arabic (ajb), and the Iraqi Arabs of Iraq that speak Mesopotamian Arabic (acm). Joshua Project describes these people groups in the same terms since they are all a part of the Levant Arab people cluster.

History: The Levant Arabs originally settled throughout the Arabian Peninsula and later migrated to North Africa. Today, several hundred thousand Levant Arabs live along the northern edges of the Arabian Desert. They are spread from Israel to Kuwait and as far east as Iran. “Levant” is a broad term that includes several groups of Arabs: Jordanian, Palestinian, Iraqi, Chaldean, and Syrian Arabs.

Scholars consider Arabs from the Arabian Peninsula to be the original Arabs. The Arabian culture was developed by tribes of nomads and villagers who lived in the Arabian Desert for many centuries. It was also from there that Arab migrations began, eventually leading to the expansion of the Arab world.

Lifestyle: The Levant Arabs typically live in villages located near fertile regions; but they can also be found near mountain foothills in less arid regions. Although they have settled in towns or villages, they have held on to their tribal affiliations. The various tribes are ruled by sheiks (Arab chiefs that are experts in Islam and in relating to the outside world). Their fortress-like villages can be easily defended. Each house has windows on all sides and is built facing the outside of the village. All goods and persons passing through town are strictly controlled.

Despite Islamic teachings, different classes of Arabs persist. The type of clothing worn has become an indicator of class. Levant tribesmen dress differently than other villagers and can be easily recognized. The women wear veils both in town and at home. Boys show that they are becoming

men by changing their headgear and wearing daggers.

Muslims are allowed to have up to four wives, but most marriages among the Levant Arabs are monogamous. In the past, all marriages were arranged by the parents; however, it is becoming more acceptable for young people to choose their own mates. Young girls are considered ready for marriage by age nine. They are only allowed to marry those inside their own group.

In recent years, many of the Levant Arab nomads have settled into mountain villages where they now raise grains, vegetables, coffee, melons, dates, mangoes, and pomegranates. Domestic animals are kept to supply milk and eggs.

Religious Beliefs: The Levant Arabs have had a close association with Islam throughout their history; and today, all except the Jewish Arabs are Muslims. The two main branches of Islam in the region are the Shi’ites and Shafiites.

Engagement: Currently, there are only a few known Christians within the Levant Arab community, with the largest number found among the Iraqi Arabs. Evangelization efforts among these tribes are challenging due to restrictions in many of the countries, as well as general antagonism towards Christianity.

Primary mission agencies: Missionary Education Movement

Denominations: Syrian Orthodox Church; Roman Catholic Church; National Evangelical Christian Alliance Church in Syria

PEOPLE GROUPS

Syria

Syrian Arabs: 11,240,000; Islam, Sunni

Alawites: 1,565,000; Islam, Shi’a

Shi’ites: 1,115,000; Islam, Shi’a

UPG LANGUAGE PROFILE 03: NORTH LEVANTINE ARABIC (APC)

Palestinian Arabs: 675,000; Islam

Druze: 642,000; Islam, Shi'a

Jordanian Arabs: 40,000; Islam

Turkey

Alawites: 1,650,000; Islam, Shi'a

Syrian Arabs: 3,370,000; Islam, Sunni

Levantine Arabs: 1,260,000; Islam,
other/marginal

Jordan

Palestinian Arabs: 2,175,000; Islam, Sunni

Syrian Arabs: 1,345,000; Islam

Iraqi Arabs: 500,000; Islam

Lebanon

Lebanese Arabs: 2,590,000; Islam

Palestinian Arabs: 737,000; Islam

Druze: 236,000; Islam

Alawites: 100,000; Islam, Shi'a

Saudi Arabia

Lebanese Arabs: 153,000; Islam

Jordanian Arabs: 224,000; Islam

Israel

Druze: 143,000; Islam

Alawites: 2,200; Islam, Shi'a

Egypt

Palestinian Arabs: 69,000; Islam

Yemen

Palestinian Arabs: 29,000; Islam

Iraq

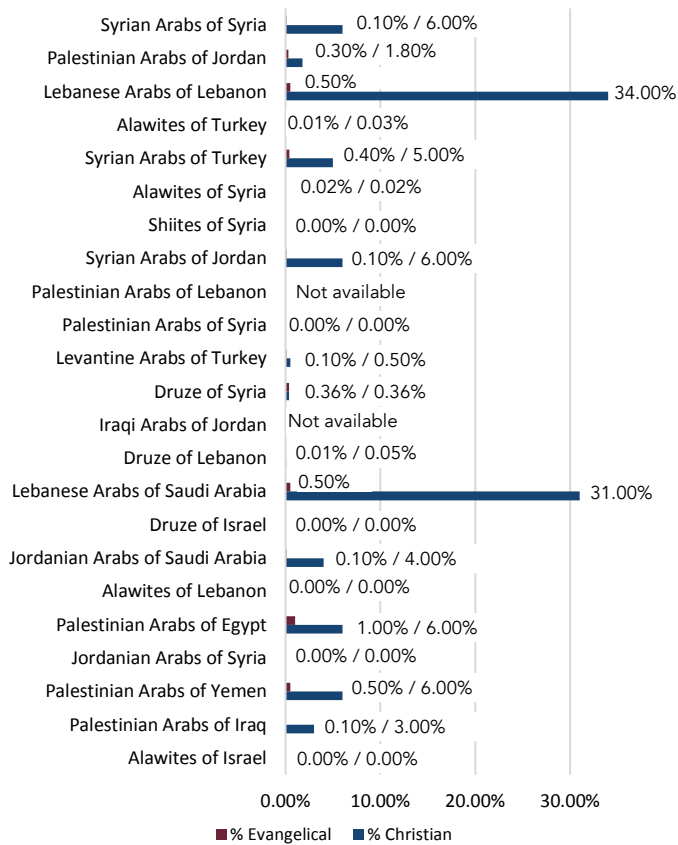
Palestinian Arabs: 20,500; Islam, Sunni

Missional Status of People Groups

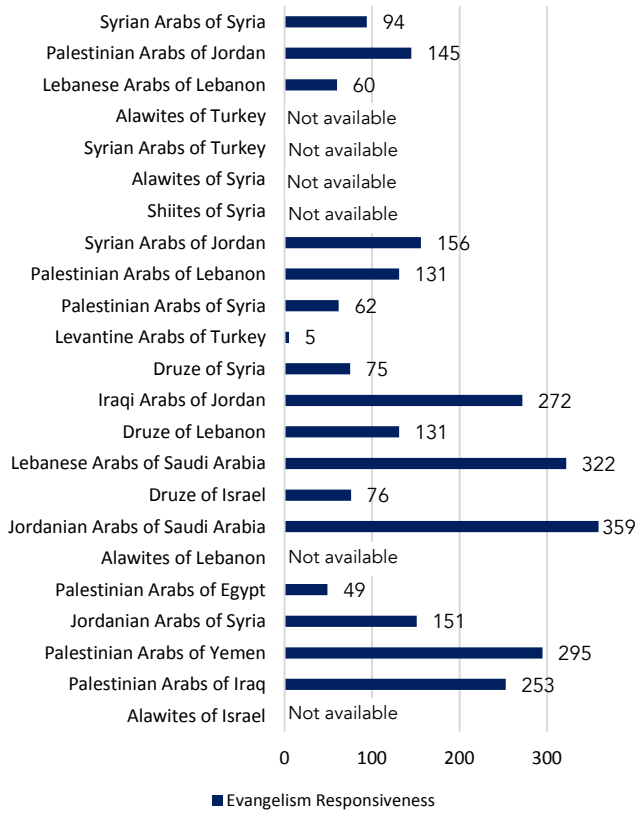
	Engaged	Unengaged
Reached	None	
Unreached	Syrian Arabs of Syria Alawites of Syria Alawites of Turkey Levantine Arabs of Turkey Palestinian Arabs of Jordan Syrian Arabs of Jordan Iraqi Arabs of Jordan Lebanese Arabs of Lebanon Palestinian Arabs of Lebanon Druze of Lebanon Druze of Israel Alawites of Israel	Shi'ites of Syria Palestinian Arabs of Syria Druze of Syria Jordanian Arabs of Syria Syrian Arabs of Turkey Alawites of Lebanon Lebanese Arabs of Saudi Arabia Jordanian Arabs of Saudi Arabia Palestinian Arabs of Egypt Palestinian Arabs of Yemen Palestinian Arabs of Iraq

UPG LANGUAGE PROFILE 03: NORTH LEVANTINE ARABIC (APC)

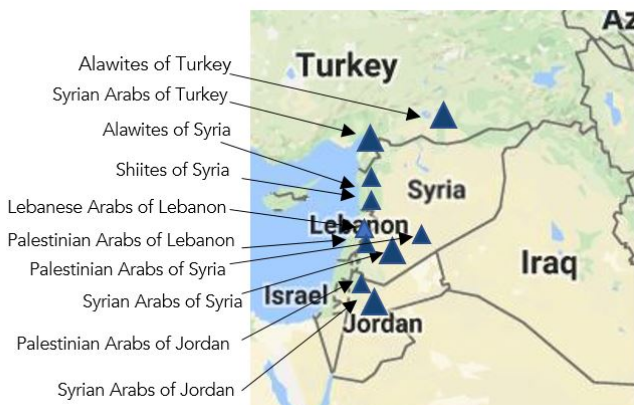
Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries⁹⁴



⁹⁴ The 10 largest people groups are shown here

UPG LANGUAGE PROFILE

04: CENTRAL KURDISH (CKB)

LANGUAGE SUMMARY

General Language Data

ROL: ckb

Population of speakers in SRG countries:
8,585,000

Number of people groups in SRG countries:
3

Writing: Arabic script, Naskh variant
Literary standard based on Sorani (from Suleimaniye) variety.

EGIDS: Provincial (2)—The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.

Dialects: In Sulaimaniya and Kerkuki dialects seen as mutually intelligible. A member of macrolanguage Kurdish.

Alternate names: Kurdi, Sorani

Number of Near Languages: 2

% Christian of total language population:
0.06%

% Evangelized of total language population: 23.66%

Bible Products

Written Scripture: ✓ Bible

Audio Scripture: ✓

Translation date: Full Bible published in April 2017

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with

Written Bible Products: 1

JESUS Film: X

Magdalena Film: ✓

The Story of Jesus for Children: X

Gospel Recordings: ✓

Gospel Films: X

Radio Broadcast: ✓

One of the three people groups has access to Christian radio broadcasts in Central Kurdish.

SRG Countries of People Groups Speaking Central Kurdish



LARGEST PEOPLE GROUP: CENTRAL SORANI KURDS OF IRAQ

The Central Sorani Kurds are part of the Kurd people cluster. The following narrative describes both the larger Kurd group and the Central Sorani Kurds (also known as Central Kurds), and it is reasonable to believe the characteristics of the Central Sorani Kurds of Iran are similar to the larger Kurdish group.

History: The Kurds are a large ethnic group who trace their roots back to the Medes of ancient Persia (now Iraq, Iran, and Turkey). The Kurds are tribal people and many of them lived, until recently, a nomadic lifestyle in the mountainous regions of Turkey, Syria, Iraq, and Iran.

In the wake of World War I, the Kurds were promised a homeland—Kurdistan—in the Treaty of Sevres (1920). However, the victorious allies backed away from their pledge in an attempt to court the new Turkish regime of Kemal Ataturk, and in fear of destabilizing Iraq and Syria, which were granted to Britain and France, respectively, as mandated territories. The 1923 Treaty of Lausanne thus abrogated Kurdish independence and divided the Kurds among Turkey, Iraq, and Syria. Ataturk's discrimination against Turkey's Kurdish population began almost immediately, with Kurdish political groups and manifestations of cultural identity banned outright. In the immediate aftermath of the Second World War, the Kurds of Iran, with Soviet support, succeeded in establishing the first independent Kurdish state (the Kurdish Republic of Mahabad), but this was quickly crushed by Iranian troops.

Today, Kurds are the largest ethnic group in the world without a state of their own. They are unevenly distributed between Turkey, Iran, Iraq, Syria, Armenia, and Azerbaijan.

Lifestyle: The primary loyalty of Kurdish people is to the immediate family, and then to the tribe. The Kurds of Iraq live along the country's northeastern borders with

Turkey and Iran, and form nearly one third of the Iraqi population.

After giving their support to Iran in the war against Iraq in 1980, the Kurds experienced Saddam Hussein's terrible revenge, with the Iraqi government declaring war against the Kurds. In this war 200,000 Kurds were killed and 5,000 of their villages and towns were destroyed. Among other incidents, 5,000 inhabitants were killed by chemical warfare when Saddam's forces attacked the Kurdish town of Halabja in March 1988. The anti-Kurdish campaign was both genocidal and gendericidal in nature. "Battle-age" men were the primary targets of Anfal, according to Human Rights Watch. Only a handful survived the execution squads.

Religious Beliefs: Most Kurds are Muslims, and today about three quarters are members of the majority Sunni branch. However, it is believed that Kurds are not strongly committed to Islam, and do not identify as closely with it as Arabs do. One reason may be that many Kurds still feel some connection with the ancient Zoroastrian faith, an original Kurdish spirituality.

Engagement: Tribalism is still a factor among Kurds, promoting many different factions which weaken the possibility of an independent homeland.

Primary mission agencies: Church of South India, Worldwide Evangelization Crusade (WEC International), Operation Mobilization, Youth With A Mission

Denominations: None

PEOPLE GROUPS

Iraq

Central Sorani Kurds: 4,575,000; Islam, Sunni

Iran

Central Sorani Kurds: 4,000,000; Islam, Sunni

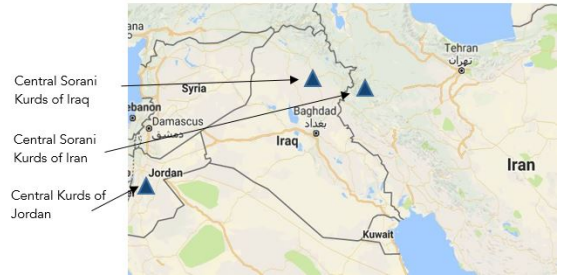
Jordan

Central Kurds: 10,000; Islam

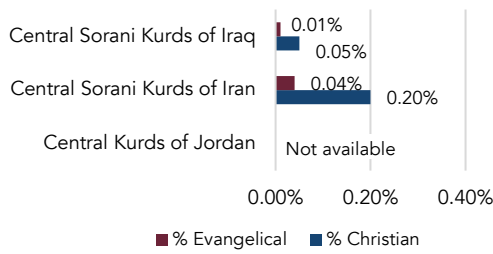
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Central Sorani Kurds of Iraq Central Sorani Kurds of Iran	Central Kurds of Jordan

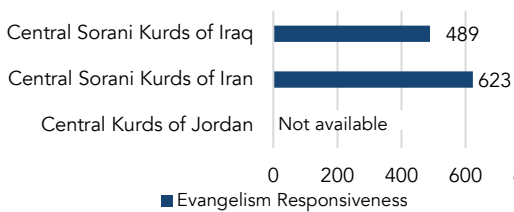
Location of People Groups in SRG Countries



Percent Christian & Evangelical



Evangelism Responsiveness



UPG LANGUAGE PROFILE

05: SOUTH LEVANTINE ARABIC (AJP)

LANGUAGE SUMMARY

General Language Data

ROL: ajp

Population of speakers in SRG Countries:
8,665,500

Number of people groups in SRG
Countries: 9

Writing: Arabic script, Naskh variant

EGIDS: Wider Communication (3)—The language is used in work and mass media without official status to transcend language differences across a region. De facto national working language.

Dialects: Madani, Fellahi. Village to village difference of which speakers are aware. Newly emerging urban standard dialect based in Amman.

Alternate names: Levantine Arabic; Palestinian-Jordanian; South Levantine Spoken Arabic

Number of Near Languages: 20

% Christian of total language population:
6.16%

% Evangelized of total language
population: 53.51%

Bible Products

Written Scripture:

✓ gospel
& portions

Audio Scripture:

X

Translation date: Portions 1940-1973

Current Translation Activity: Work under consideration by a Bible translation agency.

Number of Near Languages with

Written Bible Products:

5

JESUS Film:

✓

Magdalena Film:

✓

The Story of Jesus for Children:

✓

Gospel Recordings:

✓

Gospel Films:

✓

Radio Broadcast:

X

Five of the nine people groups have access to Christian radio broadcasts in South Levantine Arabic.

SRG Countries of People Groups Speaking South Levantine Arabic



LARGEST PEOPLE GROUP: PALESTINIAN ARABS OF JORDAN

The Palestinian Arabs are part of the Levant Arab people cluster. The narrative here is the same as the narrative for the Iraqi Arabs of Iraq that speak Mesopotamian Arabic (acm), and the Syrian Arabs of Syria that speak North Levantine Arabic (apc). Joshua Project describes these people groups in the same terms since they are all a part of the Levant Arab people cluster.

History: Palestinian Arabs are classified as Levant Arabs, which includes several groups of Arabs: Jordanian, Palestinian, Iraqi, Arabic Jewish, Chaldean, and Syrian. Today, several hundred thousand Levant Arabs live along the northern edges of the Arabian Desert. Most scholars consider Arabs from the Arabian Peninsula to be the original Arabs. Tribes of nomads and villagers who lived in the Arabian Desert developed the Arabian culture. It was from there that Arab migrations began. Palestinian Arabs are spread from Israel to Kuwait and as far east as Iran. Small groups can also be found in North Africa.

Palestinian Arabs have had a close association with Islam throughout their history, and today most of them are Muslims. However, there has been a sizable contingent of committed Christians among them. The two main branches of Islam in the region are the Shi'ites and Shafiites.

Lifestyle: Like most Levant Arabs, Palestinian Arabs typically live in villages located near fertile regions; however, they are also found near mountain foothills. Although they have settled in towns or villages, they are still tribal in nature. The various tribes are ruled by sheiks (Arab chiefs that are experts in Islam). Their fortress-like villages can be easily defended. All goods and persons passing through town are strictly controlled. Despite Islamic teachings, different classes of Arabs persist. The type of clothing worn is an indicator of class. Palestinian Arab tribesmen dress can be easily recognized by their dress. The women wear veils both in

town and at home. Boys show that they are becoming men by changing their headgear and wearing daggers. Muslims can have up to four wives, but most marriages among Palestinian Arabs are monogamous. In the past, all marriages were arranged; however, it is becoming more acceptable for young people to choose their own spouses.

Religious Beliefs: Most Palestinian Arabs are Muslim, and Islamic laws have greatly influenced their lives.

Engagement: Evangelization efforts among Palestinian Arabs are challenging due to restrictions in many countries, and general antagonism to Christianity.

Primary mission agencies: Church Mission Society, Foreign Mission Board, Conservative Baptist Foreign Mission Society, Missionary Education Movement

Denominations: Greek Orthodox Church, Roman Catholic Church, Episcopal Church in Jerusalem and the Middle East, Jordan Baptist Convention, Seventh-day Adventists, Jehovah's Witnesses

PEOPLE GROUPS

Jordan

Palestinian Arabs: 2,807,000; Islam
Jordanian Arabs: 3,330,000; Islam, Sunni
Druze: 36,500; Islam

Israel

Palestinian Arabs: 1,660,000; Islam

Syria

Palestinian Arabs: 428,000; Islam
Jordanian Arabs: 30,000; Islam

Saudi Arabia

Palestinian Arabs: 188,000; Islam
Syrian Arabs: 165,000; Islam

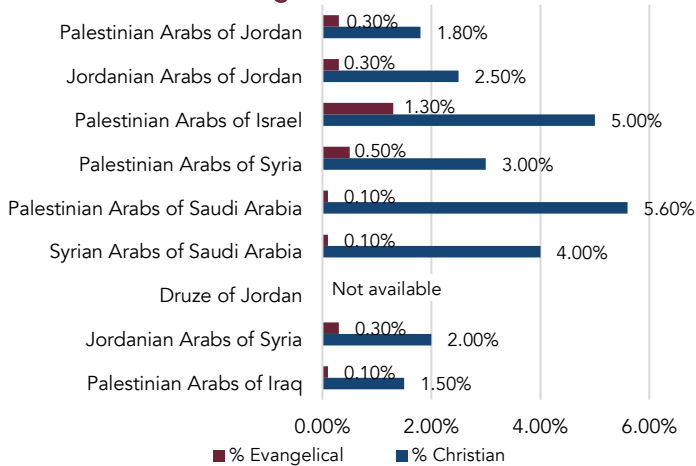
Iraq

Palestinian Arabs: 21,000; Islam

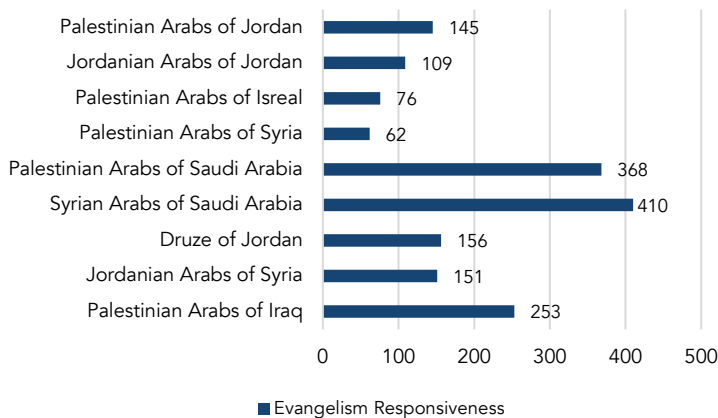
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Palestinian Arabs of Jordan Jordanian Arabs of Jordan Palestinian Arabs of Israel	Druze of Jordan Palestinian Arabs of Syria Jordanian Arabs of Syria Palestinian Arabs of Saudi Arabia Syrian Arabs of Saudi Arabia Palestinian Arabs of Iraq

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

06: TA'IZZI-ADENI ARABIC (ACQ)

LANGUAGE SUMMARY

General Language Data

ROL: acq

Population of speakers in SRG countries:
16,833,000

Number of people groups in SRG countries:
6

Writing: Arabic script, Naskh variant

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable. De facto language of provincial identity in South Yemen.

Dialects: Ta'izzi, Adeni

Alternate names: Southern Yemeni Spoken Arabic

Number of Near Languages: 16

% Christian of total language population:
0.02%

% Evangelized of total language population: 34.11%

Bible Products

Written Scripture: ✓ Portions

Audio Scripture: ✗

Translation date: Unknown

Current Translation Activity: Prior work by a Bible translation agency. New translation agency work to begin Fall 2019.

Number of Near Languages with

Written Bible Products: 6

JESUS Film: ✓

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✗

Radio Broadcast: ✗

SRG Countries of People Groups Speaking Ta'izzi-Adeni Arabic



LARGEST PEOPLE GROUP: SOUTHERN YEMENI ARABS OF YEMEN

The Southern Yemeni Arabs are part of the Yemeni Arab people cluster. The following narrative describes the larger Yemeni Arab group, and it is reasonable to believe the characteristics of the

Southern Yemeni Arabs of Yemen are similar to the larger Yemeni Arab group.

History: Arabs from the Arabian Peninsula are considered to be the original Arabs.

The Arabian culture was developed by tribes of nomads and villagers who lived in the Arabian Desert.

Lifestyle: Southern Yemeni Arab society is tribal with over 1,700 different tribes or clans, ruled by sheiks (Arab chiefs), who often fight with each other. Today, most Southern Yemeni Arabs live in fortress-like villages that can be easily defended. All goods and persons passing through town are strictly controlled. Social life is extremely important to Arabs.

Despite Islamic teachings to the contrary, different classes of Arabs persist. The social structure of the Yemeni Arab consists of four classes: the Sayyid, or wealthy (who trace their descent to the grandson of Muhammad), the Qatani, (tribesmen), the Shafi'ite townsmen (merchants, artisans, and craftsmen), and the Akhdam (slaves). The type of clothing worn is one indicator of class. Yemeni tribesmen can be easily recognized. The women wear veils both in town and at home. Boys show that they are becoming men by changing their headgear and wearing daggers.

Inheritances are passed down through the males. Children are considered a family's greatest asset, and therefore, females are valued for their ability to bear children. Muslims can have up to four wives, but most marriages among the Yemeni Arab are monogamous. In the past, all marriages were arranged; however, it is becoming more acceptable for young people to choose their own spouse.

In recent years, many of the nomads of Yemen have settled into mountain villages where they raise grains, coffee, melons, dates, mangoes, and pomegranates. Domestic animals are kept to supply milk and eggs.

Religious Beliefs: Almost all Southern Yemeni Arabs are Muslim. About half of them are Zaydis Muslims, 40 percent are Shafi'ites, and 5 percent are Ismailis. The Zaydis sect of Islam, which is part of the Shi'ite tradition, is quite fanatical. Most of the Zaydis are warriors and perceive all wars to be a manifestation of Jihad—Muslim crusade against infidels or holy war.

Engagement: There are less than 5,000 known believers in Yemen, and the percentage of Christians among Southern Yemeni Arabs is 0 percent. Evangelization efforts are challenging due general antagonism to the gospel.

Primary mission agencies: Order of Friars Minor Capuchin (Catholic), Red Sea Mission Team, Catholic Relief Services, Foreign Mission Board, White Fathers (Society of Missionaries of Africa), Missionaries of Charity, Worldwide Evangelization for Christ, Church of South India

Denominations: Roman Catholic Church

PEOPLE GROUPS

Yemen

Southern Yemeni Arabs: 9,885,000; Islam

Tihama Yemeni Arabs: 4,905,000; Islam, Sunni

Akhdam: 1,710,000; Islam, Sunni

Saudi Arabia

Southern Yemeni Arabs: 229,000; Islam

Egypt

Southern Yemeni Arabs: 100,000; Islam

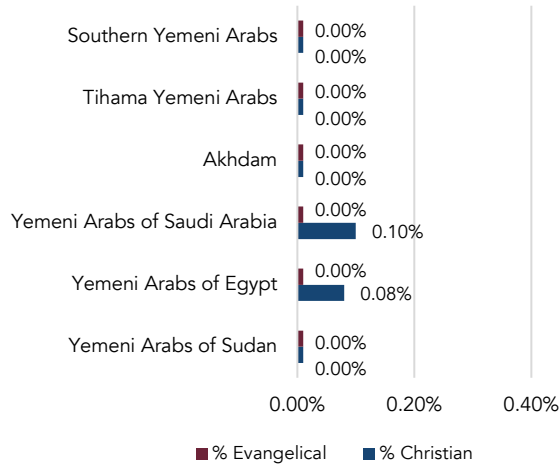
Sudan

Southern Yemeni Arabs: 4,000; Islam

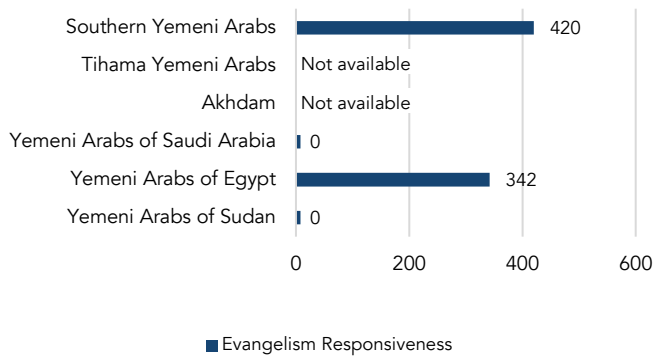
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Southern Yemeni Arabs Yemeni Arabs of Egypt	Tihama Yemeni Arabs Akhdam Southern Yemeni Arabs of Saudi Arabia Southern Yemeni Arabs of Sudan

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

07: SAIDI ARABIC (AEC)

LANGUAGE SUMMARY

General Language Data

ROL: acc

Population of speakers in SRG countries:
23,810,000

Number of people groups in SRG countries:
1

Writing: Arabic script, Naskh variant

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable.

Dialects: Middle Egypt Arabic, Upper Egypt Arabic. Reportedly similar to Sudanese Arabic (apd), especially in the south, but heavily influenced by Cairene Arabic (Cairo speech)

Alternate names: Sa'idi, Saidi Spoken Arabic, Upper Egypt Arabic

Number of Near Languages: 20

% Christian of total language population:
16.68%

% Evangelized of total language population: 69.68%

Bible Products

Written Scripture: ✓ Portions

Audio Scripture: ✗

Translation date: Unknown

Current Translation Activity: Work previously underway with a Bible translation agency, but no current work as of April 2018.

Number of Near Languages with

Written Bible Products: 6 ✓

JESUS Film: ✓

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✗

Radio Broadcast: ✗

Other

Language not considered appropriate for written Bible products.

SRG Country of People Group Speaking Saidi Arabic



PEOPLE GROUP: SAIDI ARABS OF EGYPT

History: Saidi Arabs are from Upper Egypt (to the south), where 40 percent of Egyptians

live. The Saidi people are traditionally rural. Saidi people and their dialect are the subject

UPG LANGUAGE PROFILE 07: SAIDI ARABIC (AEC)

of numerous Egyptian ethnic jokes. They are popularly assumed to be rural simpletons, who are physically stronger than other Egyptians. 80 percent of Egypt's poverty is concentrated in Upper Egypt. Millions of upper Egyptians have migrated to Lower Egypt for work opportunities.

Religious Beliefs: Saidi Arabs are primarily Sunni Muslims, however, their region has a large Coptic population and a rich Coptic history. For instance, Sahidic was the leading Coptic dialect in the pre-Islamic period.

Engagement: Because of their history with the Coptic Church in the region, Saidi Arabs are less hostile to the gospel message than many other people groups. There are many churches and mission agencies serving among the people, but they are in need of Bible resources.

Primary mission agency: Seventh Day Baptists, Franciscan (Order of Friars Minor), Jesuits (Society of Jesus), Foreign Mission Board of the National Baptist Convention, Missionary Education Movement

Denominations: Coptic Orthodox Church, Roman Catholic Church, Consejo Evangelico de Venezuela, Assemblies of God, Episcopal Church in Jerusalem and the Middle East, and Conservative Baptist International

PEOPLE GROUP

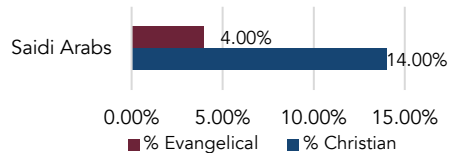
Egypt

Saidi Arabs: 23,810,000; Islam

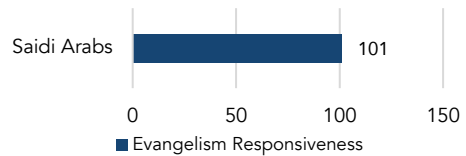
Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	Saidi Arabs	None

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Group in SRG Country



UPG LANGUAGE PROFILE

08: NAJDI ARABIC (ARS)

LANGUAGE SUMMARY

General Language Data

ROL: ars

Population of speakers in SRG Countries:
16,481,000

Number of people groups in SRG
Countries: 5

Writing: Arabic script, Naskh variant

EGIDS: Wider Communication (3)—The language is used in work and mass media without official status to transcend language differences across a region. De facto national working language.

Dialects: North Najdi (spoken in Ha'il Region and Al-Qassim Region in the Najd), Central Najdi (Urban Najdi—spoken in the city of Riyadh and surrounding towns and farming communities), South Anjdi (spoken in the city of Al-Kharj and surrounding towns). Some dialects spoken by Bedouins.

Alternate names: Najdi

Number of Near Languages: 20

% Christian of total language population:
0.26%

% Evangelized of total language
population: 33.87%

Bible Products

Written Scripture: ✓ Portions

Audio Scripture: ✗

Translation date: Portions 2013

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with

Written Bible Products: 6

JESUS Film: ✗

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✗

Gospel Films: ✗

Radio Broadcast: ✗

Other

Spoken, not appropriate for reading and writing.

SRG Countries of People Groups Speaking Najdi Arabic



LARGEST PEOPLE GROUP: SAUDI ARABS OF SAUDI ARABI

History: Najdi is one of the varieties of the Arabic language spoken by Saudi Arabs. Saudi Arabia is sometimes called, "The Land of The Two Holy Mosques," in reference to Mecca and Medina, the two holiest places in Islam. Najdi speaking Arabs are part of the Bedouin, Arabian people cluster. The majority of Najdi speaking Arabs are in Saudi Arabia but some are in Iraq, Jordan, Kuwait, and Syria.

Lifestyle: Saudi Arabian dress follows strictly the principles of hijab, the Islamic principle of modesty. The region from which Najdi Arabs originate is known for its strict interpretation of Islam and is generally considered a bastion of religious conservatism, known today is Salafism.

Religious Beliefs: Najdi speaking Arabs are nearly all Muslim. Very few Najdi Arabs deviate from the Islamic faith. The public practice of any religion other than Islam (including Christianity and Judaism), the presence of churches, and possession of non-Islamic religious materials is not allowed.

Engagement: Saudi Arabia is completely off limits to any kind of indigenous Christian presence. Christian radio, television, and websites, provide many opportunities to communicate the good news about Christ.

Primary mission agencies: Order of Friars Minor Capuchin (Catholic), Church of South India, and Missionary Education Movement

Denominations: None

PEOPLE GROUPS

Saudi Arabia

Saudi Arabs: 11,570,000; Islam

Bedouin Arabs: 1,305,000; Islam

Iraq

Bedouin Arabs: 1,680,000; Islam

Syria

Bedouin Arabs: 1,405,000; Islam

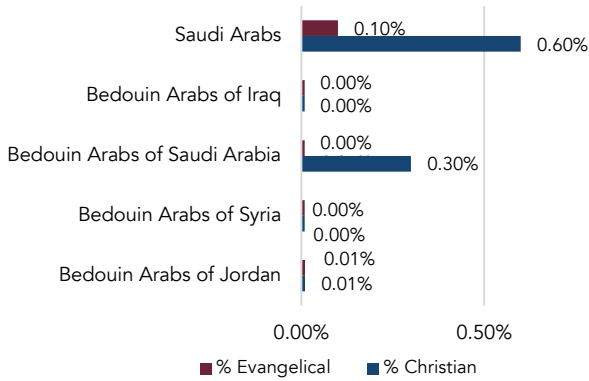
Jordan

Bedouin Arabs: 521,000; Islam

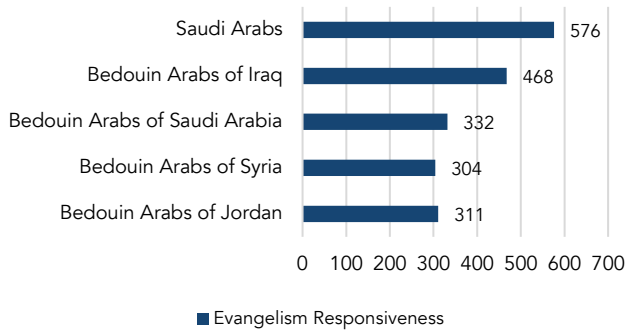
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Saudi Arabs Bedouin Arabs of Jordan	Bedouin Arabs of Iraq Bedouin Arabs of Saudi Arabia Bedouin Arabs of Syria

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

09: TACHELHIT (SHI)

LANGUAGE SUMMARY

General Language Data

ROL: shi

Population of speakers in SRG countries:
5,680,000

Number of people groups in SRG countries:
2

Writing: Arabic script, Naskh variant. Latin script. Tifinagh (Berber) script, official usage.

EGIDS: Developing (5)—The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.

Dialects: None.

Alternate names: Shilha, Soussiya, Southern Shilha, Susiya, Tachilhit, Tashelheyt, Tashelhit, Tashilheet, Tashlhiyt, Tasoussit

Number of Near Languages: 20

% Christian of total language population:
0.04%

% Evangelized of total language population: 28.89%

Bible Products

Written Scripture: ✓ NT

Audio Scripture: ✓

Translation date: Portions 1906-1925, New Testament 2010, Old Testament portions in progress

Current Translation Activity: Work previously underway with a Bible translation agency, but no current work as of April 2018.

Number of Near Languages with Written Bible Products: 4

JESUS Film: ✓

Magdalena Film: ✓

The Story of Jesus for Children: X

Gospel Recordings: ✓

Gospel Films: X

Radio Broadcast: ✓

Both people groups have access to Christian radio broadcasts in Tachelhit

SRG Countries of People Groups Speaking Tachelhit



LARGEST PEOPLE GROUP: ISHELHAYN BERBER OF MOROCCO

History: The Ishelhayn Berber (also known as the Southern Shilha Berbers or the Sousi Berbers) live in the western High Atlas and the Anti Atlas Mountains of southwestern Morocco, and in the plains and valleys which lie between them. Between November and May the region is blanketed in snow.

The Ishelhayn Berbers are a poor but proud people. They are tough and hard working. No other group in Morocco starting from tribal origins has achieved as much as them. A high degree of unity is the key to their success. This unity extends beyond tribal boundaries to encompass all who speak Tachelhit.

Lifestyle: Most of the Ishelhayn Berber are farmers and shepherds. On plots that are not regularly irrigated, they grow barley and sometimes rye. On the lower slopes, they herd sheep and goats. Surplus farm and animal products are sold at weekly markets.

In the villages, the Berber way of life has remained unchanged. Most villages contain between 50 and 500 people. They typically live in two-story, mud brick homes with flat roofs. In the more rugged mountain areas they live in goat skin tents.

Urban men and women wear western clothing, sometimes with long hooded robes, or jellabas. Men wear turbans, called tagiyas, and women wear veils or head scarves. Rural women dress colorfully, but modestly, wearing several layers of clothing.

The Ishelhayn Berbers place little value education because they believe that hard work is of higher value. Only a small number complete more than a few years of public school. In rural areas, many male children attend Islamic schools. A typical family consists of close relatives living under the authority of the male head. A new bride, often as young as 14, will move into the husband's family's home after marriage.

Many Ishelhayn Berbers have left their poor, overpopulated valleys, in hopes of finding new lives in the northern cities of Morocco. Some have become profitable grocers, shopkeepers, or wholesalers. Others have entered the fabric trade. Today, some of the most important businessmen in Casablanca are Ishelhayn Berbers.

Religious Beliefs: Although the Ishelhayn Berbers are nearly all Muslim, their religion is mingled with spiritism and mysticism. This blended religion has created a curiosity and yearning to know more about their god. They worship a god whom they believe wants to be present in their daily lives.

Engagement: In rural areas, only about half of the people have access to health services, usually a small clinic with a nurse, but no doctor. Most villages contain a shrine for their particular "saint." People often visit these domed buildings in search of healing. It is illegal for a Moroccan to become a Christian or to evangelize others; however, the Ishelhayn Berbers are showing an interest in Christianity and the Bible now more than ever before. Distribution of Bibles is against the law, and Morocco is closed to traditional missions work.

Primary mission agencies: Gospel Missionary Union, Foreign Mission Board of the National Baptist Convention, Church of South India, Interdev, and Missionary Education Movement

Denominations: None

PEOPLE GROUPS

Morocco

Ishelhayn Berber: 4,545,000; Islam

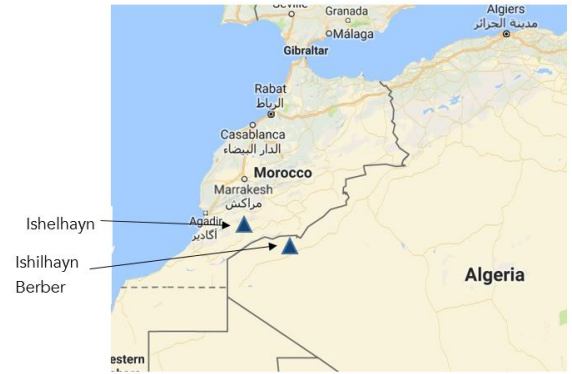
Algeria

Ishelhayn Berber: 1,135,000; Islam

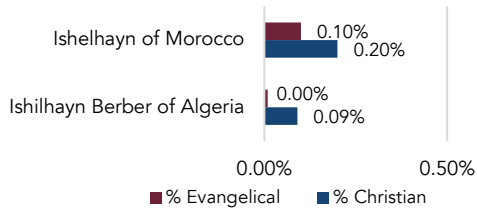
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Ishelhayn Berber of Morocco Ishilhayn Berber of Algeria	None

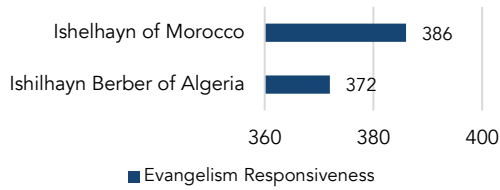
Location of People Groups in SRG Countries



Percent Christian & Evangelical



Evangelism Responsiveness



UPG LANGUAGE PROFILE

10: ADYGHE (ADY)

LANGUAGE SUMMARY

General Language Data

ROL: ady

Population of speakers in SRG countries:
249,500

Number of people groups in SRG countries:
3

Writing: Arabic script, Naskh variant, no longer in use. Cyrillic script. Latin script used in Turkey.

EGIDS: Provincial (2)—The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.

Dialects: Shapsug, Xakuchi, Bezhedukh, Abadzex, Natuzaj, Reportedly similar to Kabardian.

Alternate names: Adygei, Adygey, Kiakh, Kjax, Lower Circassian, West Circassian

Number of Near Languages: 1

% Christian: 0.03%

% Evangelized: 19.18%

Bible Products

Written Scripture: ✓ NT & OT Portions

Audio Scripture: ✗

Translation date: Portions 1977-2007, New Testament 1991, Old Testament Portions 2002-2014

Current Translation Activity: Work underway by a Bible translation agency.

Number of Near Languages with

Written Bible Products: 1 ✓

JESUS Film: ✗

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✗

Radio Broadcast: ✗

Other

Most (96 percent) speak Adyghe as a first language, but there are no monolinguals.

SRG Countries of People Groups Speaking Adyghe



LARGEST PEOPLE GROUP: ADYGHE OF JORDAN

History: The Adyghe, also known as the Circassians, are the oldest indigenous people of Northwest Caucasus (the Caucasus is a region at the border of Europe and Asia that includes Armenia, Azerbaijan, Georgia, Iran, Russia, and Turkey). Organized into tribes, the Adyghe have never had an independent state. At one time, they were the main ethnic element in northwest Caucasus; however, this drastically changed under the Russian conquest and after the defeat of the Great Revolt (1825-1864) when an Adyghe mass exodus took place. This exodus was one of the greatest mass movements of population in modern history. One and a half million Adyghe abandoned their ancient homeland and moved to Turkey and other areas of the Ottoman Empire, including the Middle East.

Most Adyghe stories ultimately originate from the centuries-old Nart Epics, a series of 700 texts from 4,000-3,500 BC. The stories preserve Adyghe ancient history, and they are predecessors to Greek mythology, containing stories of gods from southern Russia.

From these Epics came the "Adyghe habza," or Adyghe traditions. The habza is an important feature of Adyghe identity and was established long before their Islamization. It is their system of laws, rules, etiquette, and ethos. The habza is passed on from generation to generation.

The collapse of the Soviet Union has heightened Adyghe national feeling in Russia and in the diaspora. The state of exile in the diaspora plays an important role in the collective identity of Adyghe. An Adyghe proverb says: "The one who loses his homeland loses everything." The re-migration of the Adyghe to the Caucasus is a new and continuing phenomenon. The successful absorption of new immigrants will depend upon the situation in the Caucasus.

Lifestyle: In Jordan, more than in any other community, the Adyghe have an important civil identity. In the Hashemite Kingdom, neither the Bedouins nor the Palestinians have adopted a civil Jordanian Hashemite identity to the degree that the Adyghe have. The Adyghe have been allies of the Hashemite rulers ever since they came from Hijaz to Trans-Jordan and established the Hashemite kingdom of Jordan with the support of the British following World War I. The Adyghe have emerged as the most loyal group to the Hashemite rulers. Thus, the Jordanian Adyghe share a duality whereby they have a sense of belonging to Jordan, and yet feel strong ties to their Caucasian identity.

Today, many Adyghe communities are facing the problems of losing their language and culture. Yet compared to other migrant groups, the Adyghe have a greater tendency to maintain their identity.

Beliefs: Many Adyghe were Christianized under Georgian and Byzantine influence in the 6th century. Under the influence of the Ottomans, Islam gradually replaced Christianity and was fully established in the 18th and 19th centuries, blending with remnants of Christian beliefs and even pre-Christian folk beliefs. Some Adyghe became Muslims only during their mass migration. There is a small percentage of Adyghe who are believed to be Christians.

Engagement: There are few Adyghe Christians. Evangelistic tools, missionaries, and increased intercession are needed to reach them with the gospel of Christ.

Primary mission agencies: None

Denominations: Greek Orthodox Church, Free Evangelical Church, Christian and Missionary Alliance

PEOPLE GROUPS

Jordan
Adyghe: 145,000; Islam, Sunni

Syria
Adyghe: 65,500; Islam, Sunni

Iraq
Adyghe: 39,000; Islam, Sunni

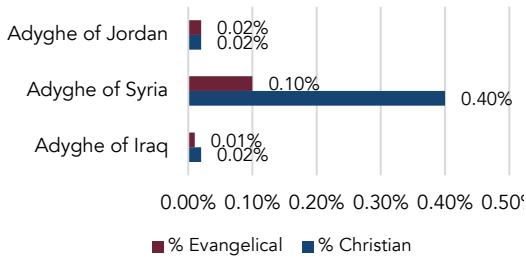
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Adyghe of Jordan	Adyghe of Syria Adyghe of Iraq

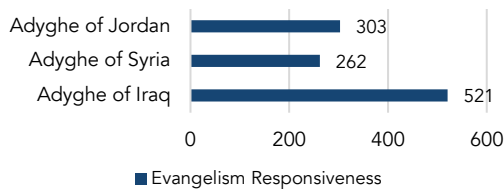
Location of People Groups in SRG Countries



Percent Christian & Evangelical



Evangelism Responsiveness



UPG LANGUAGE PROFILE

11: TUROYO (TRU)

UPDATE AS OF JUNE 2019

Further research has determined that the two people groups that speak Turoyo are 97.3 percent Christian, primarily Orthodox, according to World Christian Database. Consequently, this language has been withdrawn from the UPG Initiative.

LANGUAGE SUMMARY

General Language Data

ROL: tru

Population of speakers in SRG countries:
145,000

Number of people groups in SRG countries:
2

Writing: Latin script, primary usage. Syriac script.

EGIDS: Threatened (6b)—The language is used for face-to-face communication within all generations, but it is losing users.

Dialects: Midyat, Midin, Kfarze, 'Iwardo, Anhil, Raite. Turoyo subdialects divided between Town Turoyo, Village Turoyo, and Mixed (Village-Town)

Alternate names: Adygei, Adygey, Kiakh, Kjax, Lower Circassian, West Circassian

Number of Near Languages: 18

% Christian of total language population:
97.3%

% Evangelized of total language population:
99.8%

Bible Products

Written Scripture: ✓ NT

Audio Scripture: ✗

Translation date: Portions 1983, New Testament 1992-2013

Current Translation Activity: Work underway by a Bible translation.

Number of Near Languages with

Written Bible Products: 8

JESUS Film: ✓

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✗

Radio Broadcast: ✗

SRG Countries of People Groups Speaking Turoyo



LARGEST PEOPLE GROUP: SOUTHERN ASSYRIANS OF IRAQ

According to IMB, the Southern Assyrians of Iraq is the largest people group in SRG countries that speaks Turoyo. Joshua Project does not have record of this people group in its database. Additionally, Joshua Project indicates that the Syrian Aramaic people group of Syria, the other people group that speaks this language in SRG countries, is 100 percent Christian, whereas IMB indicates that the primary religion of the Syrian Aramaic people group of Syria is Islam.

History: Due diligence pending

Lifestyle: Due diligence pending

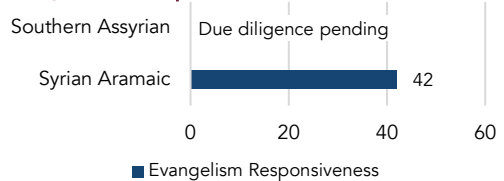
Religious Beliefs: Due diligence pending

Engagement: Due diligence pending

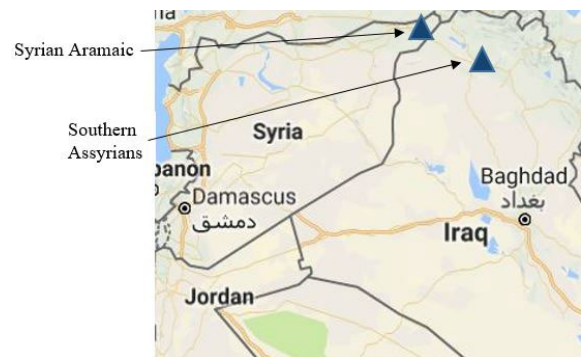
Primary mission agencies: Due diligence pending

Denominations: Due diligence pending

Evangelism Responsiveness



Location of People Groups in SRG Countries



PEOPLE GROUPS

Iraq

Southern Assyrian: 113,000; Ethnic Religions

Syria

Syrian Aramaic: 32,000; Islam

Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Syrian Aramaic	Southern Assyrian

Percent Christian & Evangelical

Due diligence pending

UPG LANGUAGE PROFILE

12: GILAKI (GLK)

LANGUAGE SUMMARY

General Language Data

ROL: glk

Population of speakers in SRG countries:
2,400,000

Number of people groups in SRG countries:
1

Writing: Arabic script, Nashkh variant;
Arabic script, Nastaliq variant.

EGIDS: Educational (4)—The language is in vigorous use, with standardization and literature being sustained through a widespread system of institutionally supported education.

Dialects: Galeshi, Rashti, Rudbari, Some'e Sarai, Lahijani, Langerudi, Rudsari, Bandar Anzali, Fumani. Reportedly similar to Mázanderáni (mzn).

Alternate names: Gelaki, Gilani, Guilaki, Guilani

Number of Near Languages: 15

% Christian of total language population:
0.20%

% Evangelized of total language population:
24.69%

Bible Products

Written Scripture: ?

Audio Scripture: ✓

Translation date: LCC disputes the existence of a Gilaki Bible.

Current Translation Activity: Work underway by a Bible translation agency.

Number of Near Languages with

Written Bible Products: 0

JESUS Film: ✓

Magdalena Film: X

The Story of Jesus for Children: X

Gospel Recordings: ✓

Gospel Films: X

Radio Broadcast: ✓

SRG Country of People Group Speaking Gilaki



PEOPLE GROUP: GILAKI OF IRAN

History: The Gilaki live in northern Iran along the Caspian Sea. They are primarily located in the Gilan province. Their ancient cultural language is also called Gilaki or Gilani. Today, the educated Gilaki speak Farsi, the national language of Iran. In 1977, a university was built in Rasht, the largest city of the Gilan province.

The Gilan province is a plain that lies between the Elburz Mountains and the Caspian Sea. The moisture brought in by the winds of the Caspian Sea becomes trapped by the mountains, creating a damp, warm climate. This fosters the growth of rich forests in the region.

Over the years, the Elburz Mountains have kept the inhabitants of the Gilan province relatively protected from invaders. Those groups who have succeeded in invading the province have only ruled from afar. Ultimately, Iran regained control of the Gilan province in a peace treaty in 1921 between Iran and the Soviet Union.

Lifestyle: The basis of the Gilaki economy is agriculture. Farmers usually grow rice, tea, and tobacco. Silkworms are also raised in this province. In the 1970s, major agricultural movements were encouraged by the influx of large investments, which were made as a result of the oil boom. Agricultural businesses were introduced, including large rice industries.

The city of Rasht is located in the center of this agriculturally dominated area. It has become a commercial, distribution, and manufacturing hub for the region, producing silk, soap, and glass. Quality roads link Rasht to the rest of Iran, making distribution of these and other products possible.

The architecture of the Gilan province is unique, primarily because it is a forested area and wooden building materials are in abundance. Specific to this region, verandahs are commonly built on the sides of the wooden houses.

The inhabitants of the Gilan province usually identify their own interests with those of Iran. However, they have often been the source of resistance and reform movements. For example, after World War I, the Gilaki demanded national reform and independence for their own region.

Religious Beliefs: History records that the Apostle Bartholomew spent time evangelizing in this area of the world around 50 A.D. Although Christianity once had a strong presence among the Gilaki, now it is extremely weak. Today, the Gilaki are virtually all Muslim. They belong to a branch of Islam known as the Ithna-Asharis.

Engagement: An effort was made in the 1940s to establish a Gilaki script, the project was abandoned. There is a need for this ancient language to be preserved. There is an opportunity for Christian linguists to find open doors into the university in Rasht by assuming work on this project.

Primary mission agency: Church of South India

Denominations: Roman Catholic Church

PEOPLE GROUP

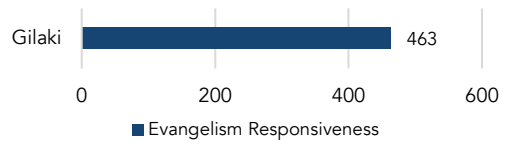
Iran

Gilaki: 2,400,000; Islam, Shi'a

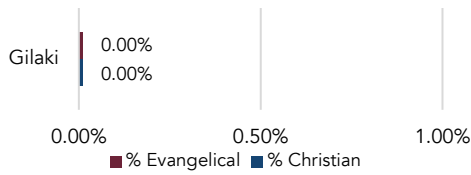
Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	Gilaki	None

Evangelism Responsiveness



Percent Christian & Evangelical



Location of People Group in SRG Countries



UPG LANGUAGE PROFILE

13: KOALIB (KIB)

LANGUAGE SUMMARY

General Language Data

ROL: kib

Population of speakers in SRG countries:
266,500

Number of people groups in SRG countries:
2

Writing: Latin script.

EGIDS: Developing (5)— The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable..

Dialects: Nguqwurang, Ngunduna, Nginyukwur, Ngirere, Ngemere. Lexical similarity: 75 percent with most similar Heiban languages.

Alternate names: Abri, Kawalib, Kowalib, Lgalige, Ngirere, Nirere, Rere

Number of Near Languages: 0

% Christian of total language population:
50.00%

% Evangelized of total language
population: 90.50%

Bible Products

Written Scripture: ✓ NT

Audio Scripture: X

Translation date: Portions 1937-1989, New Testament 1967-1994

Current Translation Activity: Work underway by a Bible translation agency.

Number of Near Languages with

Written Bible Products: 0

JESUS Film: ✓

Magdalena Film: X

The Story of Jesus for Children: X

Gospel Recordings: ✓

Gospel Films: ✓

Radio Broadcast: X

Bible available in a second language: X

SRG Countries of People Groups Speaking Koalib



LARGEST PEOPLE GROUP: TURUM IN SUDAN

History: The Turum are a tribal people in Sudan. They are a part of the Nuba Mountains people cluster within the Sub-Saharan African affinity bloc. They easily fall prey to more numerous people groups with stronger ties to the Sudanese government. Although a peace accord has been signed between the Turum tribe and the hostile Rzigat Aballa tribe, many Turum families face attacks in the night and flee from airplanes and helicopters, dodging bullets.

Lifestyle: Turum homes are typically huts with dirt floors. Families sleep on mats on the dirt floor. Scarce water and arable land in the area motivate attacks between rival peoples. But the Sudanese government seems to undermine local and regional steps towards resolution.

Beliefs: The primary religion practiced by the Turum is ethnic religion. Ethnic religion is deeply rooted in a people's ethnic identity and conversion essentially equates to cultural assimilation.

Engagement: There is a need for relief organizations among the Turum people. Christian relief organizations can show unconditional love among the Turum people and their enemies, and serve them by providing needed services. Additionally, prayer for the end of ethnic cleansing and the rising of reconciliation in Christ is needed.

Primary mission agencies: Sudan United Mission

Denominations: SCOC (Church of Christ in the Nuba Mountains), Roman Catholic Church, Protestant Episcopal Church in Sudan

PEOPLE GROUPS

Sudan

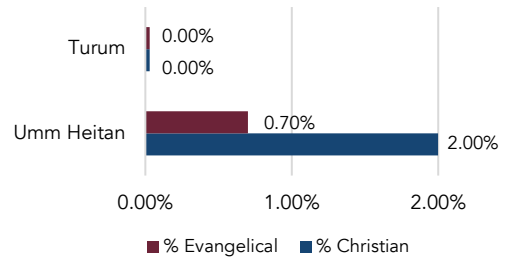
Turum: 241,000; Ethnic Religions

Umm Heitan: 25,500; Ethnic Religions

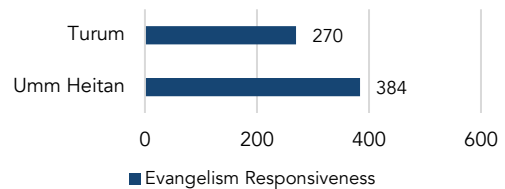
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	None	Turum Umm Heitan

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

14: GULF ARABIC (AFB)

LANGUAGE SUMMARY

General Language Data

ROL: afb

Population of speakers in SRG countries:
4,767,000

Number of people groups in SRG countries:
6

Writing: Arabic script, Naskh variant

EGIDS: Wider Communication (3)—The language is used in work and mass media without official status to transcend language differences across a region. De facto national working language, widely used in public administration.

Dialects: Kuwaiti Hadari Arabic, Kuwaiti Bedouin Arabic

Alternate names: None

Number of Near Languages: 20

% Christian of total language population:
1.58%

% Evangelized of total language population: 47.56%

Bible Products

Written Scripture:

✓ Portions

Audio Scripture:

✗

Translation date: Unknown

Current Translation Activity: Work underway by a Bible translation agency.

Number of Near Languages with

Written Bible Products:

6

JESUS Film:

✓

Magdalena Film:

✓

The Story of Jesus for Children:

✗

Gospel Recordings:

✓

Gospel Films:

✗

Radio Broadcast:

✗

Other

The written form is not considered appropriate for reading and writing.

SRG Countries of People Groups Speaking Gulf Arabic



LARGEST PEOPLE GROUP: SAUDI ARAB OF SAUDI ARABIA

History: The Arab culture was developed by tribes of nomads and villagers who lived in the Arabian Desert. Today, Saudi Arabia

is home to different groups of Arabs. Saudi Arabs (also known as Gulf Arabs) live primarily along southern edges of the

UPG LANGUAGE PROFILE 14: GULF ARABIC (AFB)

Arabian Desert. They speak Arabiya, or, as it is more commonly known, Gulf Arabic.

There are two basic classes of Arabs: true nomads and the fellahin, or those who have embraced farming. The Saudi Arabs are primarily animal herders. They move into the desert during the rainy winter season, then back to the desert's edge during the dry, hot summer months.

Lifestyle: Life for the Saudi Arab is one of harsh existence with few material belongings. Their main possession is the home—a long tent made from woven goat or animal hair. These tents are divided into two parts by a decorative partition called a gata. Typically, half of the tent is for women, children, cooking utensils, and storage, while the other half is for men and for entertaining guests. Animals are very important. Those who stay close to the desert's edge rely on goats and sheep, whereas, those who travel and raid in the desert rely solely on their camels.

Dairy products are the traditional food source. Camels' and goats' milk is drunk fresh or made into yogurt and a kind of butter called ghee. A typical Arab meal consists of a bowl of milk or yogurt, or rice covered with ghee. Loaves of unleavened bread are eaten when available. Dates serve as dessert, and meat is eaten only on occasions.

Marriages are typically endogamous, meaning they only marry within a small social circle. Inheritance is passed down from fathers to their sons. Clothing is designed for the harsh desert climate. It is made of lightweight, light-colored fabric and is loose-fitting.

Religious Beliefs: Most of the Saudi Arabs are Shi'ite Muslim; many are Sunni Muslim.

Engagement: A profession of faith in Jesus may cost a person his family, his honor, his job, or even his life. Evangelization of this group will be challenging due to the nature of the Arabs' lifestyle and belief system.

Primary mission agencies: None

Denominations: Roman Catholic Church

PEOPLE GROUPS

Saudi Arabia

Saudi Shi'a Arabs: 2,225,000; Islam, Shi'a

Saudi Arabs: 581,000; Islam, Sunni

Egypt

Gulf Bedouin: 1,580,000; Islam

Iran

Gulf Arabs: 269,000; Islam

Sudan

Rashaida: 100,000; Islam

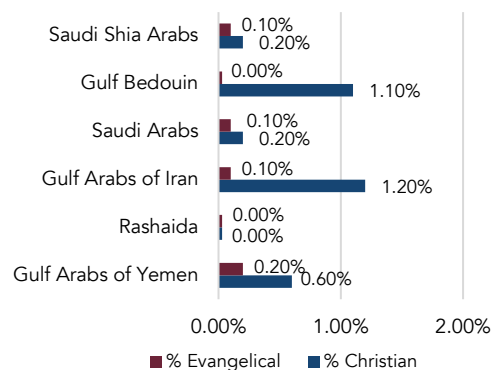
Yemen

Gulf Arabs: 12,000; Islam

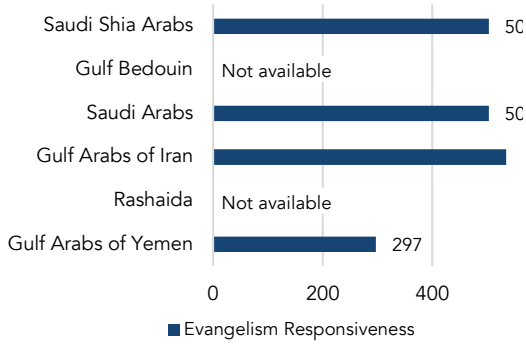
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Saudi Shi'a Arabs Gulf Bedouin Saudi Arabs Gulf Arabs of Iran	Rashaida Gulf Arabs of Yemen

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

15: SANAANI ARABIC (AYN)

LANGUAGE SUMMARY

General Language Data

ROL: ayn

Population of speakers in SRG countries:
10,580,000

Number of people groups in SRG countries:
2

Writing: Arabic script, Naskh variant

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable. De facto language of provincial identity in North Yemen.

Dialects: A member of the macrolanguage Arabic (ara).

Alternate names: Northern Yemeni Arabic

Number of Near Languages: 20

% Christian of total language population:
0.02%

% Evangelized of total language population: 31.52%

Bible Products

Written Scripture:

✓ Portions

Audio Scripture:

X

Translation date: Unknown

Current Translation Activity: Work previously underway with a Bible translation agency. New Bible translation agency work beginning Fall 2019.

Number of Near Languages with

Written Bible Products:

6

JESUS Film:

X

Magdalena Film:

X

The Story of Jesus for Children:

X

Gospel Recordings:

✓

Gospel Films:

X

Radio Broadcast:

X

SRG Countries of People Groups Speaking Sanaani Arabic



LARGEST PEOPLE GROUP: NORTHERN YEMENI ARABS OF YEMEN

History/Lifestyle: The northern tribes of Yemen are sometimes referred to as the Sanaani Arabs. They reside in the northern mountains and deserts, as well as around

the capital city of Sana'a. The growing of the narcotic qat has become the mainstay of rural Yemen, and nearly half of the national economy is involved in qat.

UPG LANGUAGE PROFILE 15: SANAANI ARABIC (AYN)

Religious Beliefs: The primary religion practiced by the Northern Yemeni Arabs in Yemen is Shi'a Islam.

Engagement: Yemen is not easily accessible to outsiders, and not open to Christianity.

Christian television and radio provide effective means of access that transcends country boundaries.

Primary mission agencies: Orders of Friars Minor Capuchin (Catholic), Red Sea Mission Team, Catholic Relief Services, Foreign Mission Board of the National Baptist Convention, White Fathers (Society of Missionaries of Africa), Missionaries of Charity, Worldwide Evangelization Crusade (WEC Int'l), and Church of South India

Denominations: Roman Catholic Church

PEOPLE GROUPS

Yemen

Northern Yemeni Arabs: 10,310,000; Islam, Shi'a

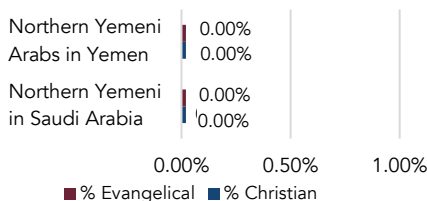
Saudi Arabia

Northern Yemeni Arabs: 270,000; Islam

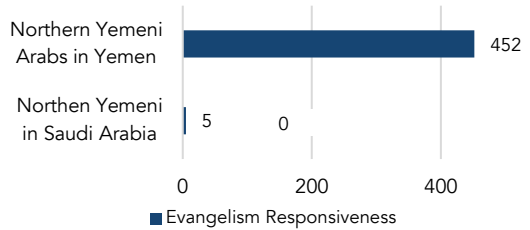
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	None	Northern Yemeni Arabs in Yemen Northern Yemeni Arabs in Saudi Arabia

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

16: HIJAZI ARABIC (ACW)

LANGUAGE SUMMARY

General Language Data

ROL: acw

Population of speakers in SRG countries:
16,518,000

Number of people groups in SRG countries:
2

Writing: Arabic script, Naskh variant

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable.

Dialects: North Hijazi, South Hijazi, Valley Tihaamah, Coastal Tihaamah. North Hijazi has 4 sub varieties, South Hijazi has 16.

Alternate names: Hejazi Arabic, West Arabian Colloquial Arabic

Number of Near Languages: 20

% Christian of total language population:
Not available

% Evangelized of total language population: Not available

Bible Products

Written Scripture:

✓ Portions

Audio Scripture:

X

Translation date: Unknown

Current Translation Activity: Work underway by a Bible translation agency.

Number of Near Languages with

Written Bible Products:

6

JESUS Film:

X

Magdalena Film:

X

The Story of Jesus for Children:

X

Gospel Recordings:

✓

Gospel Films:

X

Radio Broadcast:

X

Other

The written form is not considered appropriate for reading and writing.

SRG Country of People Groups Speaking Hijazi Arabic



LARGEST PEOPLE GROUP: HIJAZI SAUDI ARABS OF SAUDI ARABIA

History: The Hijazi Saudi Arabs live predominantly along the Red Sea coast and in the major urban areas. More than half

the area of Saudi Arabia is desert. Fertile oases, many of which are the sites of towns and villages, are scattered through the Saudi Arabian deserts north of Rub' al

UPG LANGUAGE PROFILE 16: HIJAZI ARABIC (ACW)

Khali. Larger tracts of grassland can be found in Ad Dhana' and the plateau region. The great Saudi Arabian oil fields are located in the coastal area adjoining the Persian Gulf.

Lifestyle: Historically, agriculture and raising livestock have been the basic economic activities of Saudi Arabia. Since the development of the oil industry, however, the government has sought to diversify its industrial base and improve its basic economic structure. As a result, roads, airports, seaports, and the power industry have all been developed. Through a sharp increase in oil prices beginning in 1973, Saudi Arabia began to amass a tremendous cash reserve. The government used its new-found wealth to transform its economy at a rate almost without precedent in modern history. Although there was a lack of trained and skilled labor, this was partially offset by millions of guest workers.

Today, the government is the largest employer in Saudi Arabia, engaging about one-third of the work force. Industry employs nearly another third, including a small percentage in the oil industry. The remainder are involved in trade and other services, and in agriculture or fishing.

Education in Saudi Arabia is free, but not compulsory. About two-thirds of Saudi adults are literate, a dramatic increase from the less than 3 percent literacy rate in the early 1960s. In recent decades, teacher-training institutes have been established with the aim of reducing the country's great dependence on other Arab countries for teachers.

Because Saudi Arabia has long imported food, agriculture has been targeted as a key area of development. The lack of water has made a very small percentage of the land useful for farming. Irrigated lands located near oases have been virtually the only sites of cultivation. Despite these challenges, since the late 1980s, a large wheat surplus has been exported, and the country has achieved self-sufficiency in many dairy and poultry products.

Marriages are typically endogamous, which means that they marry only within a small social circle. Inheritance is passed down from fathers to their sons). Clothing is designed for the harsh desert climate.

Religious Beliefs: The Hijazi Arabs are almost all Muslim, but represent a variety of Islamic sects. The founding of Islam in the seventh century profoundly altered the course of Saudi history. In the mid-1700s, Mohammed ibn Abd al-Wahhab formed his fundamentalist sect, and today, the Saudi see themselves as the preservers of the true Islamic faith. The city of Mecca on the Red Sea coast is the holy place of pilgrimage that all Muslims must try to visit at least once in their lifetime.

Engagement: A profession of faith in Jesus may cost a person his family, his honor, his job, or even his life. Evangelization of this group will be challenging, due to the nature of the Arabs' lifestyle and belief system.

Primary mission agencies: Orders of Friars Minor Capuchin (Catholic), Church of South India, and Missionary Education Movement

Denominations: None

PEOPLE GROUPS

Saudi Arabia

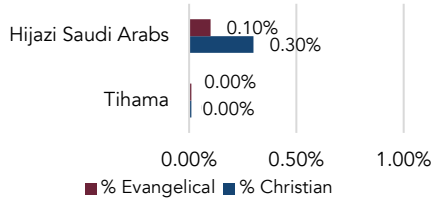
Hijazi Saudi Arabs: 16,370,000; Islam

Tihama: 148,000; Islam

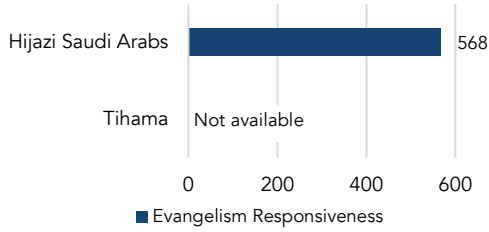
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Hijazi Saudi Arabs	Tihama

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Country



95

⁹⁵ The Hijazi Saudi Arabs are located along the Red Sea coast in Saudi Arabia.

UPG LANGUAGE PROFILE

17: EASTERN EGYPTIAN BEDAWI ARABIC (AVL)

LANGUAGE SUMMARY

General Language Data

ROL: avl

Population of speakers in SRG countries:
4,305,000

Number of people groups in SRG countries:
6

Writing: Arabic script, Naskh variant

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable.

Dialects: Northeast Egyptian Bedawi Arabic, South Levantine Bedawi Arabic, North Levantine Bedawi Arabic. Similar to some Hijazi dialects in northwestern Saudi Arabia.

Alternate names: Eastern Egyptian Bedawi Spoken Arabic, Levantine Bedawi Arabic, Levantine Bedawi Spoken Arabic

Number of Near Languages: 20

% Christian of total language population:
0.01%

% Evangelized of total language
population: 23.51%

Bible Products

Written Scripture:

✓ Portions

Audio Scripture:

✗

Translation date: Unknown

Current Translation Activity: Work underway with a Bible translation agency, and under consideration for work by another Bible translation agency.

Number of Near Languages with

Written Bible Products:

6

JESUS Film:

✗

Magdalena Film:

✗

The Story of Jesus for Children:

✗

Gospel Recordings:

✓

Gospel Films:

✗

Radio Broadcast:

✗

SRG Countries of People Groups Speaking Eastern Egyptian Bedawi Arabic



LARGEST PEOPLE GROUP: EASTERN BEDOUIN OF EGYPT

The Eastern Bedouin of Egypt are part of the Bedouin Arab people cluster. The following

narrative describes the larger Bedouin Arab group, and it is reasonable to believe the characteristics of

UPG LANGUAGE PROFILE 17: EASTERN EGYPTIAN BEDAWI ARABIC (AVL)

the Eastern Bedouin of Egypt are similar to the larger Bedouin Arab group.

History: The traditional homeland of the Bedouin Arabs is the Arabian Desert. Some Bedouin groups have migrated north into the Negev Desert region of Israel. Most are sheep and goat herders. They fall into two basic social classes. One is known as the "true" Bedouin, who live as nomadic shepherds. The other group has embraced farming and is known as the fellahin. The fellahin lead a more settled life on the edge of the desert. In contrast, the "true" Bedouin have been known for raiding caravans that cross their path while journeying across barren deserts.

Lifestyle: The Bedouin Arab have a relatively harsh existence. The nomads have no permanent homes, but live in portable, black tents made from woven goat hair. The tents are divided by a decorative partition called a gata. Half of the tent is for women children, cooking utensils, and storage. The other half contains a fireplace and is used by men for entertaining. Their tents are their main possessions, and animals are very important for their nomadic lifestyle. Dairy products are the main food source. Most of their meals consist of a bowl of milk, yogurt, or rice. Loaves of unleavened bread are served when available. Dates are eaten for dessert. Meat is only served on special occasions. Bedouin wear lightweight, light-colored, and loose-fitting clothing. Manual labor jobs were once considered degrading. Some Bedouin have accepted wage-paying jobs out of a need for better health and living conditions.

Religious Beliefs: The overwhelming majority of the Bedouin are Sunni Muslims.

Engagement: Evangelization efforts among the Bedouin are challenging due to the harsh and unsettled nature of their lifestyle. Missionaries who are able to endure the severe conditions of the Negev Desert are needed.

Primary mission agencies: None

Denominations: None

PEOPLE GROUPS

Egypt

Eastern Bedouin: 1,445,000; Islam, Sunni

Levantine Bedawi: 1,150,000; Islam, Sunni

Jordan

Bedouin: 1,368,000; Islam

Israel

Negev Bedouin: 166,000; Islam

Syria

Levantine Bedawi Arabs: 107,000; Islam

Lebanon

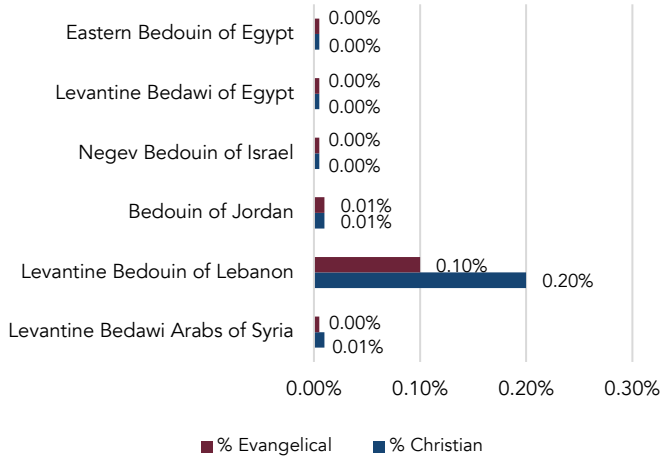
Levantine Bedouin: 69,000; Islam

Missional Status of People Groups⁹⁶

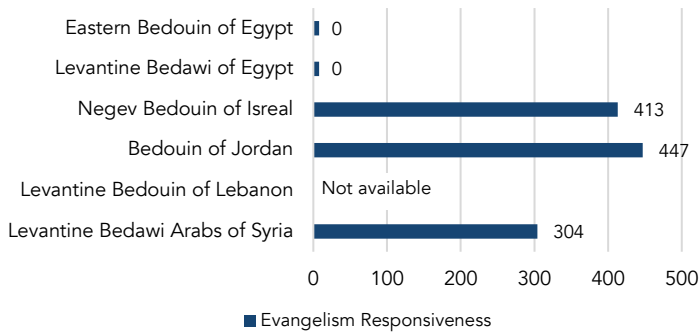
	Engaged	Unengaged
Reached	None	
Unreached	Eastern Bedouin of Egypt Negev Bedouin of Israel Bedouin of Jordan	Levantine Bedawi of Egypt Levantine Bedawi Arabs of Syria

⁹⁶ The missional status of the Levantine Bedouin of Lebanon is unknown.

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

18: WESTERN BALOCHI (BGN)

LANGUAGE SUMMARY

General Language Data

ROL: bgn

Population of speakers in SRG countries:

3,460,000

Number of people groups in SRG countries:

2

Writing: Arabic script, Naskh variant. Arabic script, Nastaliq variant, primary usage.

EGIDS: Developing (5)—The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.

Dialects: Lashari, Rakhshani, Sarawani. Strongly influenced by Farsi, but not intelligible with Farsi. A member of macrolanguage Baluchi (bal).

Alternate names: Baloci, Baluchi, Baluci

Number of Near Languages: 4

% Christian of total language population:

0.00%

% Evangelized of total language

population: 15.17%

Bible Products

Written Scripture:

✓ Gospels & Acts

Audio Scripture:

X

Translation date: 2016

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with

Written Bible Products:

2

JESUS Film:

✓

Magdalena Film:

X

The Story of Jesus for Children:

X

Gospel Recordings:

✓

Gospel Films:

X

Radio Broadcast:

X

SRG Country of People Groups Speaking Western Balochi



PEOPLE GROUP: BALUCH OF IRAN

History: The Baluch of Iran are part of a much larger population of about 8 million Baluch. Their homeland straddles the borders of Iran and Pakistan, with a majority living in Pakistan. About half of those in Iran live in cities, while the others are semi-nomadic shepherds.

The various Baluch groups speak different languages, each with distinguishing characteristics. These languages have been divided into three groups: Eastern, Western, and Southern Baluchi.

Their history is a bit mysterious. Some have traced their origins to Nimrod, son of Cush (Noah's grandson). But while some things are uncertain, we do know that they first moved to the region in the 12th century. During the Moghul period, this territory became known as "Baluchistan."

Lifestyle: The Baluch have been isolated for many years due to Iran's harsh climate, the difficulty of communicating, and their reputation as bandits. Since the governments of Iran, Afghanistan, and Pakistan have begun building roads and developing agriculture programs, the Baluch have remained largely unaffected by these developmental changes.

The Baluch are basically self-sufficient, relying on their own skills to build homes and develop the tools necessary for daily life. Their economy is based on farming and semi-nomadic shepherding. They usually raise sheep, cattle, or goats. Agriculture is limited because of the harsh climate; nevertheless, it plays a large role in the economy. The chief crop is wheat. To aid in the household economy, some farmers raise chickens. They also depend on wild fruits and vegetables. One wild plant, called the "dwarf palm," is used as a dietary supplement. The meat of the palm is eaten, and the leaves are used to make ropes, shoes, mats, and tents. Though their survival techniques may vary, each community tries to keep a wide variety of animals and grow many different crops. If

the local economy does not provide adequate job opportunities, the young men often move to cities in search of work.

Baluch societies are patriarchal. They are organized into kin-based clans and territorially defined tribes. Male elders are the heads of these tribal units. Within the family, the entire household is responsible for tending the family's herd. Women work in groups, threshing and separating the harvest; while plowing and planting are done by the men. Traditionally, land is not privately owned but belongs to the whole tribe.

Baluch marriages are arranged between the bride's father and the prospective groom. A "bride price" of livestock and cash is paid. Once a woman is married, she passes from the authority of her father to that of her husband. Marriages are monogamous and lifelong, and marrying a non-Baluch is strictly forbidden.

Baluchmayar is the honor code by which the Baluchs live. These principles include extending hospitality and mercy, dealing with each other honestly, and offering refuge to strangers. They are preserved through songs and poetry.

Religious Beliefs: Prior to Islamization, the Baluch were probably followers of Zoroaster. Today, they are Sunni Muslims. Their religious practices remain private, and there is no concept of a "state religion." All forms of secular authority are separated from the spiritual authority held by religious leaders.

Engagement: Very little missions work is taking place among the Western Baluch of Iran. Since the literacy rate is very low, oral approaches may be effective.

Primary mission agencies: Church of South India, Pakistan Partnership Initiative

Denominations: None

UPG LANGUAGE PROFILE 18: WESTERN BALOCHI (BGN)

PEOPLE GROUP

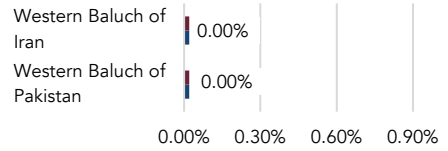
Iran

Baluch: 1,560,000; Islam, Sunni

Pakistan

Western Baluch: 1,355,000; Islam, Sunni

Percent Christian & Evangelical



■ % Evangelical ■ % Christian

Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	Western Baluch of Iran Western Baluch of Pakistan	None

Location of People Group in SRG

Countries



UPG LANGUAGE PROFILE

19: BEJA (BEJ)

LANGUAGE SUMMARY

General Language Data

ROL: bej

Population of speakers in SRG countries:
2,845,000

Number of people groups in SRG countries:
2

Writing: Arabic script, Naskh variant; Latin script, used since 1990s.

EGIDS: Developing (5)—The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.

Dialects: Hadendoa, Hadareb, Bisharin, Beni-Amir. Little vocabulary in common with other Cushitic languages, but a great deal of the verbal morphology is similar.

Alternate names: Bedauey, Bedawi, Bedawiye, Bedja, Bedawiyet, Tu-Bedawie

Number of Near Languages: 0

% Christian of total language population:
0.00%

% Evangelized of total language population:
11.08%

Bible Products

Written Scripture: ✓ NT

Audio Scripture: X

Translation date: 2018

Current Translation Activity: Work underway by a Bible translation agency.

Number of Near Languages with Written Bible Products: 0

JESUS Film: X

Magdalena Film: X

The Story of Jesus for Children: X

Gospel Recordings: X

Gospel Films: X

Radio Broadcast: X

SRG Countries of People Groups Speaking Beja



LARGEST PEOPLE GROUP: BEJA OF SUDAN

The following narrative describes the Beja people group in Sudan and the Beja people group in Egypt.

History: The Beja are a group of nomadic shepherds who live scattered across the desert regions of Sudan, Egypt, and Eritrea. They represent the largest non-Arabic ethnic group between the Nile River and the Red Sea. They are an aggressive people with small, strong, wiry frames, long noses, and oval faces.

The Beja are believed to be the descendants of Noah's grandson, Cush (son of Ham). They are a native African people who have occupied their current homelands for more than 4,000 years. During that time, they adopted the Islamic religion. The Beja in Sudan are divided into four tribes: the Hadendowa, the Amarar, the Ababda, and the Beni Amer. They inhabit over 110,000 square miles in eastern Sudan. Their native language is Beja, although many are also fluent in Arabic or Tigre.

Lifestyle: The semi-tropical climate of Sudan is influenced by the hot, dry air from the Sahara and Arabian Deserts. The Beja are traditionally nomadic shepherds who migrate annually with their herds. Some of the Beja have become more settled and engage in some farming, usually sorghum. The farmers who live along the Red Sea Coast and the Atbarah River raise commercial crops such as cotton and grains, while herding their flocks. The Beja nomads live in portable tents that are put up and dismantled by the women. The more settled farmers live in mud-walled houses.

Their diet consists of dairy products, beef, and some grain. Success to the Beja is to have large herds and to live in green, well-watered pastures.

The Beja are divided into clans named after their ancestors. Each clan has its own pastures and water sites. Clans vary from one to twelve families. Disputes between clans are often settled by traditional Beja

law; but most day-to-day affairs are managed by heads of the families. The Beja are a hospitable people, showing kindness to other clans; however, they are not necessarily friendly to foreigners.

The Beja prefer cross-cousin marriages. The goal of young couples is to have many male children and to acquire a great number of female camels. Only the wealthiest Beja have more than one wife.

Religious Beliefs: Almost all the Beja are Muslims; however, they practice what is known as "folk Islam." Their beliefs are interwoven with a variety of traditional beliefs. For example, they believe that men have the power to curse others by giving them the "evil eye." They also believe in wicked jinnis (spirits capable of taking on animal forms) and other invisible spirits. They believe that evil spirits can cause sickness, madness, and accidents. They have adopted many Islamic practices such as repeating prayers, but these prayers are not largely understood.

Engagement: There are only a handful of Beja believers. Evangelistic tools, missionaries, and increased intercession are needed to reach them with the gospel of Christ.

Primary mission agencies: Red Sea Mission Team, Church in South India

Denominations: None

PEOPLE GROUPS

Sudan

Beja: 1,750,000; Islam

Egypt

Beja: 1,095,000; Islam

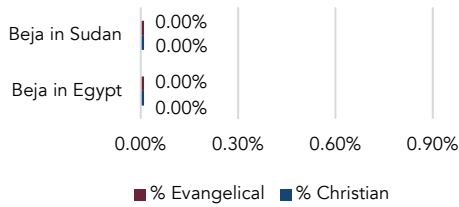
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Beja in Sudan Beja in Egypt	None

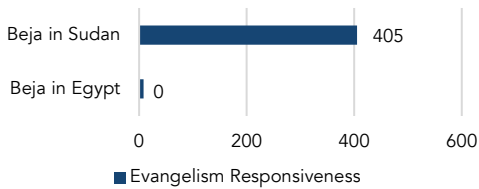
Location of People Groups in SRG Countries



Percent Christian & Evangelical



Evangelism Responsiveness



UPG LANGUAGE PROFILE

20: HADRAMI ARABIC (AYH)

LANGUAGE SUMMARY

General Language Data

ROL: ayh

Population of speakers in SRG countries:
1,770,000

Number of people groups in SRG countries:
1

Writing: Not available

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable.

Dialects: A member of the macrolanguage Arabic.

Alternate names: Hadrami Spoken Arabic, Hadromi

Number of Near Languages: 20

% Christian of total language population:
0.02%

% Evangelized of total language population: 30.52%

Bible Products

Written Scripture:

✓ Portions

Audio Scripture:

X

Translation date: Unknown

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with

Written Bible Products:

6

JESUS Film:

X

Magdalena Film:

X

The Story of Jesus for Children:

X

Gospel Recordings:

X

Gospel Films:

X

Radio Broadcast:

X

SRG Country of People Group Speaking Hadrami Arabic



PEOPLE GROUP: HADHRAMOUT YEMENI ARABS OF YEMEN

History: The name of the Hadhramout Yemeni Arabs originates from the region of Yemen currently retained in Hadhramaut Governorate on the Arabian Peninsula. Among the two million inhabitants of

Hadhramaut, there are 1,300 distinct Arab tribes. Antagonism between townfolk and wandering tribesmen has been so bitter that the towns are surrounded by stone walls to protect them from attack by their tribal countrymen.

UPG LANGUAGE PROFILE 20: HADRAMI ARABIC (AYH)

Lifestyle: Originally, the Hadhramis were nomadic. Today approximately half reside in cities, towns and villages scattered through the deep valleys of their region. Even among these settled peoples, there are sharp distinctions, the highest social prestige belonging to the wealthy, educated Sadahs, who claim to be direct descendants of Muhammed. Hadramis rarely marry outside their own social level, and often live in segregated groups in separate parts of town.

Religious Beliefs: The primary religion practiced by the Hadhramout Yemeni Arabs is Islam.

Engagement: There is a need for Bible products to reach this people group.

Primary mission agencies: Orders of Friars Minor Capuchin (Catholic), Red Sea Mission Team, Catholic Relief Services, White Fathers (Society of Missionaries of Africa), Missionaries of Charity, Church of South India

Denominations: Roman Catholic Church

PEOPLE GROUP

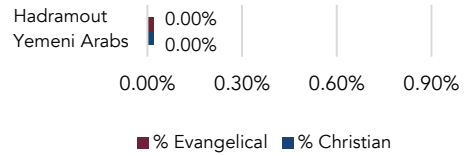
Yemen

Hadhramout Yemeni Arabs: 1,770,000;
Islam

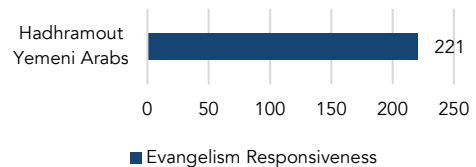
Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	None	Hadhramout Yemeni Arabs

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Group in SRG Country



UPG LANGUAGE PROFILE

21: DIMLI (DIQ)

LANGUAGE SUMMARY

General Language Data

ROL: diq

Population of speakers in SRG countries:
1,495,000

Number of people groups in SRG countries:
1

Writing: Latin script

EGIDS: Developing (5)—The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.

Dialects: Sivereki, Kori, Hazzu, Motki, Dumbuli, Eastern Zazaki, Dersimki.

Dialects differ slightly, but are mutually intelligible. A member of the macrolanguage Zaza.

Alternate names: Southern Zazaki, Southern Zaza, Zaza, Zazaca

Number of Near Languages: 4

% Christian of total language population:
0.00%

% Evangelized of total language population:
11.40%

Bible Products

Written Scripture: ✓ Portions
(incl. Luke, Nahum, Jonah, & Daniel)

Audio Scripture: ✗

Translation date: Unknown

Current Translation Activity: Work underway by a Bible translation agency.

Number of Near Languages with Written Bible Products: 0

JESUS Film: ✗

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✗

Gospel Films: ✗

Radio Broadcast: ✗

SRG Country of People Group Speaking Dimli



UPG LANGUAGE PROFILE 21: DIMLI (DIQ)

PEOPLE GROUP: SOUTHERN ZAZA OF TURKEY

History: The Southern Zaza are a nomadic people that live in the middle-eastern part of Turkey. The majority consider themselves to be a part of the Kurdish people, and have much in common with the Zaza Kurds. However, the Southern Zaza people can trace their roots to the Persians and Medes. Their language is similar to the north-Caspian (Armenian) spoken language and belongs to the Indo-European language family.

Lifestyle: Southern Zaza society is traditionally patriarchal, and their traditions and history are passed on orally. The Southern Zaza people remain largely illiterate. They live in valleys and mountains as nomadic people, shepherding their livestock and relying on agricultural products.

Religious Beliefs: The primary religion of the Southern Zaza is Sunni Islam, but the Zaza people consider themselves to be Alevi Muslims (a Shi'ite sect of Islam), a mystical faith with strong shamanistic and Zoroastrian roots. For the Southern Zaza, there is a very complicated, even sacred, relationship between Islam and the natural world.

Engagement: Secularism has made the Southern Zaza people change their religious structure. Their spiritual leaders no longer have the power they once had in society. Zaza have a lot of hidden marriage problems and dysfunctional family relations. This often causes the Zaza people to cry out to God for help. Because Zaza are often illiterate, oral ministry approaches should be explored to reach them.

Primary mission agencies: Church of South India, Anglican Frontier Missions, Heart Sounds International

Denominations: None

PEOPLE GROUP

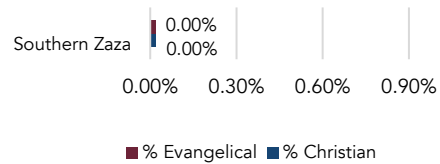
Turkey

Southern Zaza: 1,495,000; Islam, Sunni

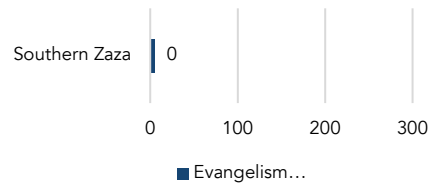
Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	None	Southern Zaza

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Group in SRG Country



UPG LANGUAGE PROFILE

22: SOUTHERN KURDISH (SDH)

LANGUAGE SUMMARY

General Language Data

ROL: sdh

Population of speakers in SRG countries:
1,500,000

Number of people groups in SRG countries:
1

Writing: Arabic script, Naskh variant;
Arabic script, Nastaliq variant, used in Iran.

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable.

Dialects: Kolyai, Kermanshahi, Kalhori, Garrusi, Sanjabi, Malekshahi, Bayray, Kordali, Luri. A member of the macrolanguage Kurdish.

Alternate names: None

Number of Near Languages: 2

% Christian of total language population:
0.05%

% Evangelized of total language population: 25.55%

Bible Products

Written Scripture:

✓ 4 gospels

Audio Scripture:

✗

Translation date: 1894-1900

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with

Written Bible Products:

1

JESUS Film:

✓

Magdalena Film:

✗

The Story of Jesus for Children:

✗

Gospel Recordings:

✓

Gospel Films:

✗

Radio Broadcast:

✗

SRG Countries of People Groups Speaking Southern Kurdish



PEOPLE GROUP: SOUTHERN KURDS OF IRAN

The Southern Kurds are part of the Kurd people cluster. The following narrative describes both the larger Kurd group and the Southern Kurds, and it is reasonable to believe the characteristics of the Southern Kurds of Iran are similar to the larger Kurdish group.

History: The Southern Kurds of Iran are part of a much greater Kurdish population. They are made up of several clans, tribes, and tribal confederations that share several important and common ties. For instance, they speak a group of closely related languages; they have a shared culture; they have a common geographical homeland; and they have a common sense of identity.

The Southern Kurds of Iran live along the Iraq-Iran border in the Iranian provinces of Kermanshah and Luristan. Though the Southern Kurds enjoy a milder climate than their relatives farther north, both groups face many common problems. Water is scarce, and there are persistent problems with diseases such as trachoma, tuberculosis, and malaria, showing the need for improved medical services. Politically, they are oppressed by the Iranian government. They desire the liberty to educate their children in their own language.

Lifestyle: The Kurds make their living by farming and raising cattle and goats. The area is well wooded and a few still live the semi-nomadic lifestyle of their ancestors. However, most live in small villages of under 2,000 people.

Generally, the Southern Kurds are better off than the Kurds in Turkey, especially regarding land ownership. Since 1960, land reform has allowed nearly one-third of the Kurds to buy their first plots of land. However, they are still culturally repressed, their language banned, and their children forced to learn Persian in schools.

There is much hostility between the Sunni Muslim Northern Kurds and the Shi'ite Kurds farther south.

The Kurds are noted for their elaborate and colorful national costumes. The men's costumes consist of baggy, colored trousers and plain shirts with huge sleeves split at the wrist and tied at the elbow. Brightly colored vests and sashes are also worn. Women usually wear heavy clothing that is brightly embroidered. However, many rural Kurds have abandoned their native costumes for western dress.

The most important Kurdish national festival is the New Year celebration on March 21st. This is a long ceremony that may continue for a week or more. Many specific foods and condiments are prepared in advance. Special flowers are grown for the occasion and branches covered with fresh buds are cut and adorn the feast. New clothes are worn, and some old pottery is broken for good luck. People visit each other's houses, and old feuds and misunderstandings are reconciled for the occasion. Seniors give gifts to their juniors in age, and high ranking social figures are paid visits and brought gifts.

Religious Beliefs: Nearly all Kurds are Muslim, most being Shafite Sunnis. They first embraced Islam after the Arab conquests of the seventh century. Islam is looked to as a basis for social justice. Despite being predominantly Sunnis, religion has created deep rifts among the Kurds. These differences also have prejudicial overtones towards the lower class. Many of the dispossessed Kurd minorities have become associated with the secret and unorthodox sects of Islam—the most fervently rebellious people in Kurd society.

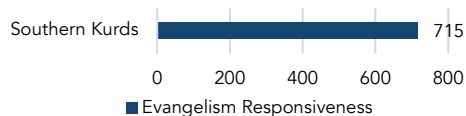
Engagement: Since they live in an area where water is scarce, the Southern Kurds need to be educated in irrigation and agricultural techniques. This would greatly improve their cultivation of crops and successful raising of cattle.

UPG LANGUAGE PROFILE 22: SOUTHERN KURDISH (SDH)

Primary mission agencies: Living Bibles International, Church of South India

Denominations: Roman Catholic Church, Assemblies of God

Evangelism Responsiveness



PEOPLE GROUP

Iran

Southern Kurds: 1,500,000; Islam, Sunni

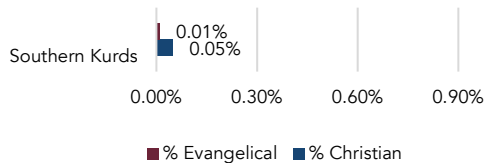
Location of People Group in SRG Countries

Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	Southern Kurds	None



Percent Christian & Evangelical



UPG LANGUAGE PROFILE

23: NOBIIN (FIA)

LANGUAGE SUMMARY

General Language Data

ROL: fia

Population of speakers in SRG countries:
729,000

Number of people groups in SRG countries:
2

Writing: Arabic script, Naskh variant;
Coptic script; Old Nubian variant; Latin
script

EGIDS: Threatened (6b)—The language is
used for face-to-face communication within
all generations, but it is losing users.

Dialects: Mahas (Mahasi, Mahass). Lexical
similarity; 67 percent with Kenzi (xnz), but
not intelligible of it.

Alternate names: Fiadidja-Mahas, Mahas-
Fiadidja, Mahas-Fiyadikkya

Number of Near Languages: 0

% Christian of total language population:
0.02%

% Evangelized of total language
population: 18.27%

Bible Products

Written Scripture:

✓ Portions

Audio Scripture:

X

Translation date: Portions (gospel
only) 1860-1906

Current Translation Activity: Work
previously underway with a Bible
translation agency, but no current work as
of April 2018.

Number of Near Languages with

Written Bible Products:

0

JESUS Film:

X

Magdalena Film:

X

The Story of Jesus for Children:

X

Gospel Recordings:

X

Gospel Films:

X

Radio Broadcast:

X

SRG Countries of People Groups Speaking Nobiin



LARGEST PEOPLE GROUP: FEDICCA/MOHAS NUBIANS OF SUDAN

The Fedicca/Mohas Nubians are part of the Nubian people cluster. The following narrative describes the larger Nubian group, and it is reasonable to believe the characteristics of the Fedicca/Mohas Nubians of Sudan are similar to the larger Nubian group.

History: The Nubians consist of seven non-Arab Muslim tribes which originated in the Nubia region, an area between Aswan in southern Egypt and Dongola in northern Sudan. For centuries, this territory was a crossroads between Egypt and the African tribal kingdoms.

The Ottoman Empire encroached on the Nubia region, so many Nubians migrated to remote areas along the Nile River between the 1500s and 1800s. Distinct groups evolved and were named according to their locations. In the 1960s, many Nubian villages were flooded because of the Aswan High Dam construction. About 100,000 Nubians were forced to resettle in "New Nubia," 20 miles north of Aswan. Others relocated to Uganda and Kenya.

Most Nubian groups speak their own dialect of the Nubian language. However, many also speak Arabic which is common for business and trade.

Lifestyle: The Nubian economy is based on agriculture. During the winter months, they grow wheat, barley, millet, beans, peas, and watermelons. Mangoes, citrus fruits, and palm dates are also part of the Nubian diet. A thin, coarse bread called dura is one of their basic staple foods.

Men do most of the field work while the women work at the home. Some women have also found employment as schoolteachers, public service workers, and seamstresses. Some of the men own grocery stores or drive cabs.

The typical Nubian house is very spacious to accommodate extended family members and guests. The front of the house is colorfully painted with geometric patterns.

The literacy rate among Nubians is high in comparison with their rural Egyptian neighbors. Primary and secondary schools have been set up in New Nubia, and there are also teacher-training facilities in the area. In addition to education, radio and television are other ways in which socialization takes place among the Nubians.

For centuries, the Nubians often held lengthy religious and agricultural ceremonies. However, since relocation, the ceremonies have been shortened and are now limited to the villages. During these ceremonies, the Nubians express themselves through singing, dancing, and beating drums.

Religious Beliefs: The Nubians were converted to Christianity during the sixth century. They remained so until the gradual process of Islamization took place from the fourteenth until the seventeenth centuries. Today, the Nubians are almost all Muslims. However, their traditional animistic beliefs (belief that non-living objects have spirits) are still mingled with their Islamic practices.

Engagement: The Nubians have few Christian resources or missions agencies working among them. There is a need for increased evangelism efforts and additional Christian resources to reach these tribes who were once a Christian people.

Primary mission agency: Operation Mobilization

Denominations: None

PEOPLE GROUPS

Egypt

Fedicca/Mohas Nubians: 397,000; Islam

Sudan

Fedicca/Mohas Nubians: 316,000; Islam, Sunni

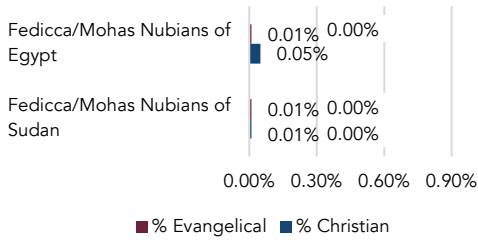
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Fedicca/Mohas Nubians of Egypt	Fedicca/Mohas Nubians of Sudan

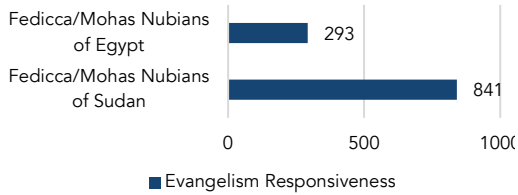
Location of People Groups in SRG Countries



Percent Christian & Evangelical



Evangelism Responsiveness



UPG LANGUAGE PROFILE

24: LIBYAN ARABIC (AYL)

LANGUAGE SUMMARY

General Language Data

ROL: ayl

Population of speakers in SRG countries:
393,000

Number of people groups in SRG countries:
1

Writing: Arabic script, Naskh variant

EGIDS: Wider Communication (3)—The language is used in work and mass media without official status to transcend language differences across a region. De facto national working language.

Dialects: Tripolitanian Arabic, Southern Libyan Arabic, Eastern Libyan Arabic. In the west it is reportedly similar to Bedouin Arabic of southern Tunisia (aeb)

Alternate names: Libyan Vernacular Arabic, Sulaimitian Arabic, Western Egyptian Bedawi Spoken Arabic

Number of Near Languages: 20

% Christian of total language population:
0.01%

% Evangelized of total language population:
11.05%

Bible Products

Written Scripture:

Audio Scripture:

Translation date: Unknown

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with

Written Bible Products:

JESUS Film:

Magdalena Film:

The Story of Jesus for Children:

Gospel Recordings:

Gospel Films:

Radio Broadcast:

✓ Portions
X

7

✓

X

X

X

X

X

X

SRG Country of People Group Speaking Libyan Arabic



PEOPLE GROUP: LIBYAN ARABS OF EGYPT

History: The Libyan Arabs of Egypt came from neighboring Libya. Libya is country that is largely desert or semi-desert. A large majority of the population of the country are Libyan Arabs or Arabized Berbers. They were mainly a nomadic society. Family life is a strong value for Libyan Arab families, and they still associate themselves with a particular nomadic Bedouin tribe.

Libya became independent from Italy in December of 1951. The discovery of oil in the 1950s radically changed the people's way of life. Muammar Gaddafi rose to power in 1969, and remained a dictator until he was killed in 2011. During his many years in power, Libya enjoyed prosperity, but there was no tolerance for those who criticized the regime. Rebels who were not captured had to flee Libya, and some of them settled in neighboring Egypt.

Lifestyle: Many Libyans in Egypt are refugees from the days when Gaddafi was killed and his long-standing regime ended. Anyone suspected of supporting the old regime faced possible torture or death at the hands of those who supported the new regime.

When given the chance to relax, Libyan Arab men enjoy soccer and talking over tea. Women and girls visit one another at home and enjoy family and religious celebrations, where they remain separate from the men.

Polygamy is permitted among Libyans, and men are limited to four wives. Families are patriarchal, and the oldest male has the highest authority. The bayt, or tribal system group, includes three or four generations. The extended family is extremely important to Libyan Arabs, even in urban areas. Some Libyan men study in European and Egyptian universities.

Religious Beliefs: Simon of Cyrene, who carried the cross of Jesus, was from Libya, and Cyrenian Jews carried the gospel back to Libya after Pentecost. Islam replaced Christianity in 624 A.D. Today there are

almost no known followers of Christ in Libya. As Islamic militancy becomes more powerful in Egypt, Christians are leaving that country, which has always had a strong Coptic Church. The end result is less of a Christian influence in Egypt. Libyans have a poor chance of hearing the gospel in Egypt.

Engagement: Libyan Arabs, in both Egypt and Libya, are one of the most unreached people groups in the world. Most Libyan Arabs are not aware of what Christians actually believe. Because of their strong Muslim roots, even if they had an opportunity to hear the gospel, they would not initially consider the message as something that could possibly apply to them. Christian expats, such as engineers, oil workers, teachers, and computer experts could be sent to live, work, and share God's love with Libyan Arabs. Libyan businessmen and teenagers are also discovering the internet, where Christian sites may lend additional witnessing opportunities a more private setting.

Primary mission agency: None

Denominations: None

PEOPLE GROUP

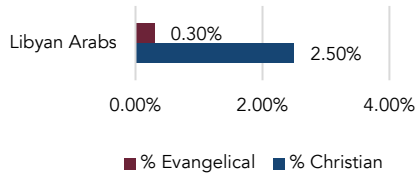
Egypt

Libyan Arabs: 393,000; Islam, Sunni

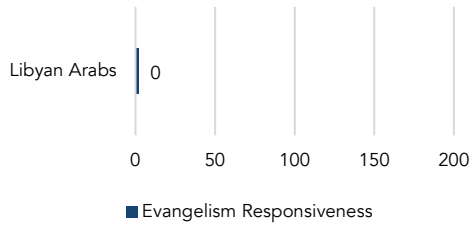
Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	Libyan Arabs	None

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Group in SRG Country



UPG LANGUAGE PROFILE

25: ANDAANDI (DGL)

LANGUAGE SUMMARY

General Language Data

ROL: dgl

Population of speakers in SRG countries:
77,500

Number of people groups in SRG countries:
1

Writing: Arabic script, Naskh variant, Coptic script, Old Nubian variant, Latin script

EGIDS: Threatened (6b)—The language is used for face-to-face communication within all generations, but it is losing users.

Dialects: Reportedly similar to Mattokki dialect of Kenzi

Alternate names: Danaagla, Dongola, Dongola Nubian, Dongolawi, Dongolawi Nubian, Dongolese

Number of Near Languages: 1

% Christian of total language population:
0.02%

% Evangelized of total language population:
13.97%

Bible Products

Written Scripture: X

Audio Scripture: X

Translation date: Unknown

Current Translation Activity: Under consideration by a Bible translation agency.

Number of Near Languages with Written Bible Products: 1

JESUS Film: X

Magdalena Film: X

The Story of Jesus for Children: X

Gospel Recordings: X

Gospel Films: X

Radio Broadcast: X

SRG Country of People Group Speaking Andaandi



PEOPLE GROUP: DONGOLESE NUBIANS

The Dongolese Nubians are part of the Nubian people cluster. The following narrative describes the larger Nubian group, and it is reasonable to believe

the characteristics of the Dongolese Nubians of Sudan are similar to the larger Nubian group.

History: The Nubians consist of seven non-Arab Muslim tribes which originated in the Nubia region, an area between Aswan in southern Egypt and Dongola in northern Sudan. For centuries, this territory was a crossroads between Egypt and the African tribal kingdoms.

The Ottoman Empire encroached on the Nubia region, so many Nubians migrated to remote areas along the Nile River between the 1500s and 1800s. Distinct groups evolved and were named according to their locations. In the 1960s, many Nubian villages were flooded because of the Aswan High Dam construction. About 100,000 Nubians were forced to resettle in “New Nubia,” 20 miles north of Aswan. Others relocated in Uganda and Kenya.

Most Nubian groups speak their own dialect of the Nubian language. However, many also speak Arabic which is the common language of business and trade. Although their languages are different, each group is identical in social, economic, and cultural organization.

Lifestyle: The Nubian economy is based on agriculture. During the winter months, they grow wheat, barley, millet, beans, peas, and watermelons. Mangoes, citrus fruits, and palm dates are also part of the Nubian diet. A thin, coarse bread called dura is one of their basic staple foods.

Men do most of the field work while the women work at the home. Some women have also found employment as schoolteachers, public service workers, and seamstresses. Some of the men now own grocery stores or drive cabs.

The typical Nubian house is very spacious to accommodate the extended family members and guests. In the center of each home is an open courtyard. The front of the house is colorfully painted with geometric patterns. Most of the paintings and decorations on the homes have religious connotations. The colorful designs are a distinctive and admired feature of Nubian culture.

The literacy rate among Nubians is high in comparison with their rural Egyptian neighbors. Primary and secondary schools have been set up in New Nubia, and there are also teacher-training facilities in the area. In addition to education, policies, radio and television are other ways in which socialization takes place among the Nubians.

For centuries, the Nubians often held lengthy religious and agricultural ceremonies. However, since relocation, the ceremonies have been shortened and are now limited to the villages. During these ceremonies, the Nubians express themselves through singing, dancing, and beating drums.

Religious Beliefs: The Nubians were converted to Christianity during the sixth century. They remained so until the gradual process of Islamization began taking place from the fourteenth until the seventeenth centuries. Today, the Nubians are almost all Muslims. However, their traditional animistic beliefs (belief that non-living objects have spirits) are still mingled with their Islamic practices.

The traditional beliefs of the Nubians were centered on the spirit of the Nile. The Nile is believed to have life-sustaining power and to hold the power of life and death within it. The people believe that the river is endowed with angels, sheiks (religious leaders), and other powerful beings. The sheiks are sought daily for their advice in the areas of health, fertility, and marriage.

Engagement: The Nubians have few Christian resources or missions agencies working among them. There is a need for increased evangelism efforts, and additional Christian resources to reach these tribes who were once a Christian people.

Primary mission agency: None

Denominations: None

PEOPLE GROUP

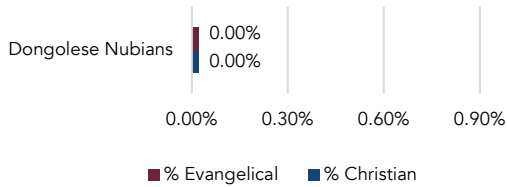
Sudan

Dongolese Nubians: 77,500; Islam, Sunni

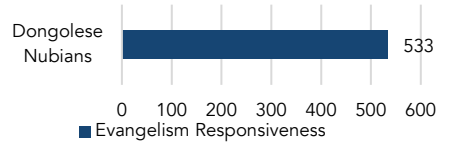
Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	Dongolese Nubians	None

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Group in SRG Country



UPG LANGUAGE PROFILE

26: MASALIT (MLS)

LANGUAGE SUMMARY

General Language Data

ROL: mls

Population of speakers in SRG countries:
406,000

Number of people groups in SRG countries:
1

Writing: Latin script

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable.

Dialects: Dialect in West Darfur differs from that in South Darfur. Lexical similarity: 36 percent with Karanga (kth), 42 percent with Maba (mfz), 45 percent with Marfa (mvu)

Alternate names: Massalit, Mesalit

Number of Near Languages: 2

% Christian of total language population:
8.21%

% Evangelized of total language population:
20.34%

Bible Products

Written Scripture:

✓ Portions
(Genesis)

Audio Scripture:

X

Translation date: Unknown

Current Translation Activity: Work underway by a Bible translation agency.

Number of Near Languages with Written Bible Products:

0

JESUS Film:

X

Magdalena Film:

X

The Story of Jesus for Children:

X

Gospel Recordings:

✓

Gospel Films:

X

Radio Broadcast:

X

SRG Country of People Group Speaking Masalit



PEOPLE GROUP: MASALIT OF SUDAN

History: The Masalit are a non-Arab ethnic group. Masalit tribes live in the most remote areas of Sudan and Chad. The

Masalit of Sudan are concentrated in the Dar Masalit (“home of Masalit”) district of the northern Darfur Province. Some

Masalit live near the city of Gereida in southern Darfur.

In times past, the Masalit were known as fierce warriors who fought hard to protect their independence. Today, they are becoming more settled as a result of outside political, economic, and cultural influences.

Lifestyle: The Masalit are primarily farmers who raise millet, peanuts, sesame, okra, and various fruits. Honey, gum, leaves, and other useful products are also gathered from forests. Most of the grain is grown for domestic use, while the other crops are raised as cash crops. The Masalit obtain additional income by selling animals, tanning hides, sewing, transporting goods, and brewing a type of millet-beer. In addition to farming, the Masalit raise cattle, sheep, and goats, which are helpful in fertilizing their fields, as well as providing milk for the villagers. Though donkeys were their only means of transportation in the past, camels purchased from Arab nomads have recently become an important means of transportation.

Both men and women cultivate the fields, own land and animals, make decisions, and store their harvests separately. Although they share most of the household tasks, including raising the children, all of their financial responsibilities are kept separate. Some of the older Masalit children have their own fields where they cultivate their own crops. Generally, the men tend to the livestock while the women cook, care for the young children, gather wood, and draw water.

Most of the Masalit live as nuclear families in village settlements. Their homes are made from forest products. The walls are made of grass mats, and the cone-shaped roofs are thatched with wild grasses. They are round in shape and their frames are held up by strong wooden posts and poles. The huts are situated closely together to form small compounds. The compounds are surrounded by fences made from millet stalks. Each village consists of several compounds.

Inside each village is a central *masik*, which is a shaded clearing where men gather to eat, drink, pray, socialize, and discuss village affairs. The women do not socialize at the *masik*, but visit one another at the village well or in each other's homes.

Masalit marriages generally take place between young couples in their early 20s. Polygamy is permitted and most men have two wives, sometimes more. Divorce is common among the Masalit.

Before a marriage is finalized, a man must pay a bride-price to the woman's family. He is also required to build a house in the bride's mother's compound. The couple will live in that house for at least one year while the new husband works in his mother-in-law's fields. When the couple has their first child, they then decide whether or not to stay in their home, or resettle near the husband's family. This decision largely depends on the availability of fields.

Religious Beliefs: The Masalit began converting to Islam during the 1600s; and today they are completely Muslim. The Masalit are increasingly becoming more orthodox in their faith. Islamic laws dominate their political and social lives as well as their values. Today, most Masalit abstain from alcohol, pray five times a day, and seek religious counsel for important matters.

Engagement: The Masalit are geographically isolated, making engagement difficult. There is a need for Bible resources in the Masalit language.

Primary mission agency: None

Denominations: None

PEOPLE GROUP

Sudan

Masalit: 406,000; Islam

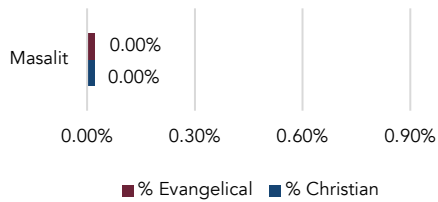
Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	Masalit	None

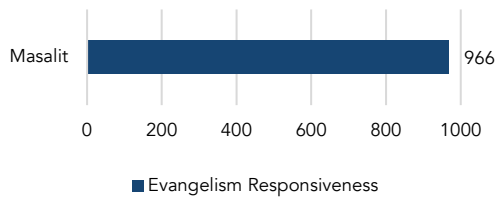
Location of People Group in SRG Country



Percent Christian & Evangelical



Evangelism Responsiveness



UPG LANGUAGE PROFILE

27: DZODINKA (ADERE) (ADD)

UPDATE AS OF JUNE 2019

Further research with the IMB and Joshua Project databases has determined that the people group that speaks Dzodinka is located primarily in Cameroon, Africa, and not the greater MENA region. Also, it is a reached group. Consequently, this language has been withdrawn from the UPG Initiative.

LANGUAGE SUMMARY

General Language Data

ROL: add

Population of speakers in SRG countries:
205,000

Number of people groups in SRG countries:
1

Writing: Latin script

EGIDS: Vigorous (6a)—The language is used for face-to-face communication by all generations and the situation is sustainable.

Dialects: No information available

Alternate names: Adere, Adiri, Arderi, Dzodzinka, Lidzonka

Number of Near Languages: 6

% Christian of total language population:
50.00%

% Evangelized of total language population:
87.00%

Bible Products

Written Scripture: X

Audio Scripture: X

Translation date: Unknown

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with Written Bible Products: 2

JESUS Film: X

Magdalena Film: X

The Story of Jesus for Children: X

Gospel Recordings: ✓

Gospel Films: X

Radio Broadcast: X

SRG Country of People Group Speaking Dzodinka



PEOPLE GROUP: MURGI BIRKED OF SUDAN

According to IMB, the Murgi Birked of Sudan is the largest people group in SRG countries that speak Dzodinka. Joshua Project does not have record of this people group in its database.

History: Due diligence pending

Lifestyle: Due diligence pending

Religious Beliefs: Due diligence pending

Engagement: Due diligence pending

Primary mission agency: Due diligence pending

Denominations: Due diligence pending

PEOPLE GROUP

Sudan

Murgi Birked: 205,000; Islam

Missional Status of People Group

	Engaged	Unengaged
Reached	None	
Unreached	None	Murgi Birked

Percent Christian & Evangelical

Due diligence pending

Evangelism Responsiveness

Due diligence pending

Location of People Group in SRG Country



UPG LANGUAGE PROFILE

28: SARAIKI (SKR)

LANGUAGE SUMMARY

General Language Data

ROL: skr

Population of speakers in SRG countries:
22,260,000

Number of people groups in SRG countries:
1

Writing: Arabic script, Naskh variant [Arab]

EGIDS: Education (4)—The language is in vigorous use, with standardization and literature being sustained through a widespread system of institutionally supported education.

Dialects: Dialects blend together into Punjabi east and Sindhi [snd] south. 80 percent intelligibility of Dogri [dgo]. Lexical similarity: 85 percent with Sindhi [snd]; 68 percent with Dhatki [mki], Od [odk], and Sansi [ssi].

Alternate names: Belochki, Seraiki, Siraiki

Number of Near Languages: 16

% Christian of total language population:
4.0%

% Evangelized of total language population:
48.9%

Bible Products

Written Scripture: ?

Audio Scripture: X

Translation date: Previously reported as NT (1819) by Ethnologue, BTAA, & WCD, but believed to not be Saraiki by Ethnologue & BTAA as of August 2019.

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with

Written Bible Products: 5

JESUS Film: ✓

Magdalena Film: X

The Story of Jesus for Children: X

Gospel Recordings: ✓

Gospel Films: X

Radio Broadcast: X

SRG Countries of People Groups Speaking Saraiki



LARGEST PEOPLE GROUP: SOUTHERN PUNJABI

The Southern Punjabi of Pakistan, numbering 22,260,000, are part of the Punjabi people cluster within the South Asian Peoples affinity bloc. The term "Punjabi" is used to describe both those who speak Punjabi and those who inhabit the Punjab region of India and Pakistan. It is derived from the Persian words panj (five) and ab (river).

History: The Punjab region is an ancient center of civilization that has been the main route of invasion and migration into India. Its chief historic cities are Lahore, Ludhiana, Jalandhar, and Patiala. Although their living conditions vary, the Punjabi have retained much of their traditional culture and lifestyle.

Lifestyle: Modern Punjabi culture has been profoundly shaped by the partitioning of India and Pakistan in 1947. The resulting massive migrations basically separated Muslims from Hindus and Sikhs. At the cost of thousands of lives, millions of Hindus and Sikhs migrated into India and millions of Muslims moved into Pakistan.

The Punjab region has long been one of the world's most important agricultural areas. The Punjabi are primarily farmers, hired laborers, and specialized craftsmen. Their villages consist of houses that are built close together along narrow lanes. In the older villages, the outer walls of the houses are joined together as a means of protecting them from outsiders. Occupations in the larger rural villages include shopkeepers, teachers, tailors, postmen, clergy, and doctors.

The household, or ghar, is the center of social life for the Punjabi, whether they are rich or poor. The ghar is made up of those who contribute to and eat from a single hearth. All members of the ghar pool their earnings and make joint decisions regarding their savings, investments, and any major transactions. Families are formed and developed within the ghar. The staple diet

of the Punjabi consists of bread and vegetables.

The Punjabi are also a part of the caste (social class) system. They are divided into castes called jati. Castes generally have origin stories that explain how they came into an area, and/or their present occupational position. Caste divisions vary according to region, but they generally range from the upper castes of Brahmins (priests, scholars, and landowners) to the lowest caste of laborers and servants. Various artisan castes include carpenters, masons, blacksmiths, barbers, and weavers. Jati are further divided into clans, villages, and families.

Marriage is considered universal and necessary among all Punjabi. Residences are generally patrilocal, which means that young couples live in the husband's village near his parents. Marriages can still be arranged by parents, but this is rarely done without extensive discussions. The bride's parents usually pay for the wedding and a dowry (the property that a wife or a wife's family gives to her husband upon marriage) is still a part of Punjabi tradition.

Among the Punjabi, there is no overall system of social control. Instead, each social institution (such as homes, businesses, religious and political organizations) has its own set of laws and disciplinary measures.

Religious Beliefs: The primary religion practiced by the Southern Punjabi is Islam.

Engagement: The Southern Punjabi of Pakistan are engaged yet unreached.

Primary mission agencies: The Evangelical Alliance Mission, Foreign Mission Board, Pakistan Partnership Initiative

Denominations: Roman Catholic Church, Calasantini, United Presbyterian Church of Pakistan, Salvation Army, Associate Reformed Presbyterian Church, Basel Mission

PEOPLE GROUPS

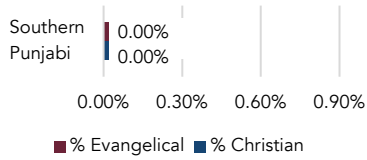
Pakistan

Southern Punjabi: 21,890,000; Islam

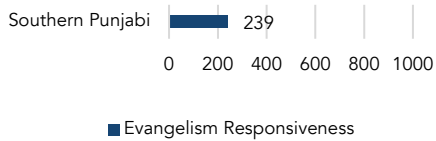
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Southern Punjabi	None

Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

29: EASTERN BALOCHI (BGP)

LANGUAGE SUMMARY

General Language Data

ROL: bgp

Population of speakers in SRG countries:
3,841,500

Number of people groups in SRG countries:
2

Writing: Arabic script, Naskh variant

EGIDS: Developing (5)—The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.

Dialects: A member of macrolanguage Baluchi.

Alternate names:

Baloci, Baluchi, Baluci, Eastern Hill Balochi

Number of Near Languages: 3

% Christian of total language population:
0.0%

% Evangelized of total language
population: 22.0%

Bible Products

Written Scripture: ✓ NT
& OT Portions

Audio Scripture: ✗

Translation date: 2013

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with
Written Bible Products: 2

JESUS Film: ✓

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✓

Radio Broadcast: ✗

SRG Countries of People Groups Speaking Eastern Balochi



LARGEST PEOPLE GROUP: EASTERN BALOCH OF PAKISTAN

History: The Baloch people live in the southernmost region of the Iranian plateau in Pakistan, Iran, and Afghanistan. Their name, "Baluch," is shrouded in controversy. It is believed that the name "Baloch" is derived from the name of the Babylonian king and god Belus. Some believe the word is a derivation of Sanskrit words "Bal" meaning strength and "Och" meaning high or magnificent. However, as noted in the Southern Balochi people group description, some say it means "nomad," while others claim it is an old Persian word meaning "the cock's crest."

The Baloch claim their origins to be in Aleppo in what is now Syria. They are descendants of Hazrat Ameer Hamza, the uncle of Islamic prophet Muhammad. Based on an analysis of the linguistic connections of the Balochi language, the original homeland of the Balochi tribes was likely the east or southeast area of the central Caspian region.

Lifestyle: The Baloch generally live in remote mountainous and desert regions, which provides protection from invasions. They live according to tribal customs and are separated into a number of different tribes, including the Bugti, Marri, Zehri, Hooth, and Megal. Baloch men wear long shirts with long sleeves and loose pants. They sometimes wear turbans on their heads.

Gold ornaments such as necklaces and bracelets are an important aspect of Baloch women's traditions. They usually wear a gold brooch that is used to fasten two parts of the dress together over the chest. They pass traditions to children through oral history retelling. The tradition of a Baloch mother singing lullabies to her children has played an important role in the transfer of knowledge from generation to generation for many centuries.

Religious Beliefs: The primary religion practiced by the Eastern Baloch is Sunni

Islam, the largest branch of Islam. Balochi customs and traditions are conducted according to codes imposed by their tribal laws.

Engagement: The Eastern Baloch are engaged yet unreached.

Primary mission agencies: Red Sea Team International, Conservative Baptist Foreign Mission Society, West Minster Biblical Missions, WEC International, Pakistan Partnership Initiative

Denominations: None

PEOPLE GROUPS

Pakistan

Eastern Baloch: 3,815,000; Islam, Sunni

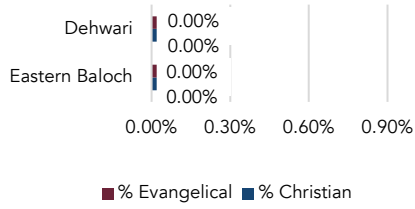
Dehwari: 60,000; Islam, Sunni

Missional Status of People Groups

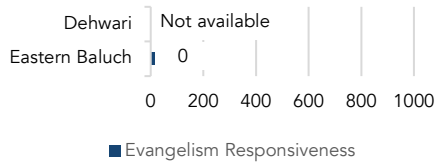
	Engaged	Unengaged
Reached	None	
Unreached	Eastern Baloch Dehwari	None

UPG LANGUAGE PROFILE 29: EASTERN BALAOCHI (BGP)

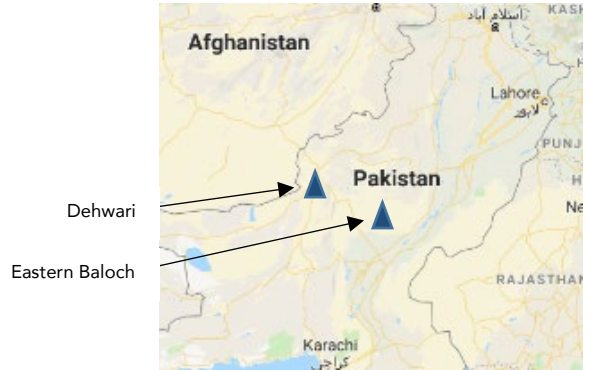
Percent Christian & Evangelical



Evangelism Responsiveness



Location of People Groups in SRG Countries



UPG LANGUAGE PROFILE

30: SOUTHERN PASHTO (PBT)

LANGUAGE SUMMARY

General Language Data

ROL: pbt

Population of speakers in SRG countries:
10,569,000

Number of people groups in SRG countries: 2

Writing: Arabic script, Naskh variant, used in print. Arabic script, Nastaliq variant, used in handwriting and for book titles.

EGIDS: Developing (5)—The language is in vigorous use, with literature in a standardized form being used by some though it is not widespread or sustainable.

Dialects: Durani. Lexical similarity: 80 percent between northern and southern varieties of Pashto. A member of macrolanguage Pushto.

Alternate names: Kandahar Pashto, Qandahar Pashto, Southwestern Pashto

Number of Near Languages: 3

% Christian of total language population:
0.1%

% Evangelized of total language population: 29.8%

Bible Products

Written Scripture: ✓ Portions

Audio Scripture: ✗

Translation date: 2011

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with

Written Bible Products: 1

JESUS Film: ✗

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✓

Radio Broadcast: ✓

SRG Countries of People Groups Speaking Southern Pashto



LARGEST PEOPLE GROUP: SOUTHERN PASHTUN OF PAKISTAN⁹⁷

The Southern Pashtun of Pakistan, numbering 10,280,000, are part of the Pashtun people cluster within the Persian-Median affinity bloc. Globally, this group totals 16,544,000 in four countries. Southern Pakistani Pashtuns, are centered in the city of Quetta, and Baluchistan province.

History: Pashtuns often feature in news bulletins because of their links with the Taliban, militancy, and conservative Islam. Popular literature abounds with stories of oppressed, veiled women, restricted to their homes. The Pashtuns have been stereotyped by outsiders and other people groups as fierce warriors, unruly and uncouth, whose lack of education is expressed in their treatment of women and violence to anyone who insults their honor or their faith.

Pashtuns are proud of their independence and their fame as skilled fighters. However, many would consider themselves to be peacemakers, as their *jirga* (council of elders) system and other customs facilitate peace between warring factions on a local, as well as national, level. A Pashtun will describe himself as a protector of women and “a man of peace, until my honor is touched.”

Lifestyle: Honor (and conversely, shame) refers not to personal feelings or a psychological state, but to one’s public reputation in the eyes of others. In a collectivistic society like the Pashtun, where community is emphasized over individualism, a person’s identity is defined by his/her group. Relationships are interpreted in terms of honor. The idiomatic phrase, “What will/might people say?” is not a trivial question, but a powerful influence on behavior. All behaviors are structured to avoid shame and to maintain/increase honor. This is because individual actions can affect not

only one’s own honor, but that of the group, family or tribe.

Pashtuns in cities like Peshawar or Karachi are literate in the national language, Urdu, which is the primary language of education. Illiteracy among women is significantly higher than men. Girls’ education, especially in rural areas, is a contested and volatile social issue. The overall literacy rate for the whole of Pakistan is declining; from 60 percent to 58 percent in 2018. Much of the education occurs in madras schools; and the traditional resistance to female education continues.

Over 93 percent of the homes in Pashtun-majority provinces have radios, and they are a chief source of information and entertainment. At least 34 percent of homes have televisions. Cellular technology and mobile phones are increasing access to information and transforming the country. Pakistan is one of the fastest growing Asian markets for smartphones, especially for youth, who comprise over half of the population, and in urban areas.

Many Pakistani Pashtuns of all regions and tribes live as transplanted minorities mixed among Punjabis and other groups throughout Pakistan, including the capital city of Islamabad, Rawalpindi, and Karachi. Here the national language of Urdu influences their tribal and regional Pashto varieties, as Urdu words are borrowed and incorporated in local Pashto. Pakistani Pashtuns tend to be fluent in Urdu as well as Pashto, and educated Pashtun (especially among the younger generation) may be more literate in Urdu than Pashto.

Religious Beliefs: The primary religion practiced by the Southern Pashtun is Sunni Islam, the largest branch of Islam.

Engagement: The Southern Pashtun of Pakistan are engaged yet unreached.

⁹⁷ History and lifestyle sections provided by Len Bartlotti, PhD in May 2019.

UPG LANGUAGE PROFILE 30: SOUTHERN PASHTO (PBT)

Primary mission agencies: Church Missionary Society, The Evangelical Alliance Mission, Pakistan Partnership Initiative

Denominations: None

PEOPLE GROUPS

Pakistan

Southern Pashtun: 10,280,000; Islam, Sunni

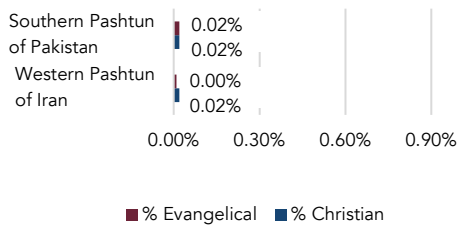
Iran

Western Pashtun: 119,000; Islam, Sunni

Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Southern Pashtun of Pakistan	Western Pashtun of Iran

Percent Christian & Evangelical⁹⁸



Evangelism Responsiveness



Location of People Groups in SRG Countries



⁹⁸ Joshua Project, the source for these data, lists the language spoken in Pakistan as “Northern Pashtun.” However, it has research underway to update the information available on Pashtun people group.

UPG LANGUAGE PROFILE

31: SOUTHERN BALOCHI (BCC)

LANGUAGE SUMMARY

General Language Data

ROL: bcc

Population of speakers in SRG countries:
2,000,500

Number of people groups in SRG countries:
2

Writing: Arabic script, Naskh variant.
Arabic script, Nastaliq variant, primary usage. Latin script.

EGIDS: Developing (5)— The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.

Dialects: Coastal Balochi, Kechi, Makrani. Distinct from Eastern Balochi and fairly distinct from Western Balochi. A member of macrolanguage Baluchi.

Alternate names: Baloci, Baluchi, Baluci, Makrani

Number of Near Languages: 3

% Christian: 0.0%

% Engaged: 20.8%

Bible Products

Written Scripture: ✓ NT
& Jonah

Audio Scripture: ✗
Translation date: New Testament 2001,
Jonah (1990)

Current Translation Activity: Work underway with a Bible translation agency.

Number of Near Languages with Written Bible Products: 2

JESUS Film: ✓

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✓

Radio Broadcast: ✗

SRG Countries of People Groups Speaking Southern Balochi



LARGEST PEOPLE GROUP: SOUTHERN BALOCH OF PAKISTAN

History: The Southern Baloch of Pakistan are part of the larger Baluch community which consists of several million people. Their homeland lies in the southern areas of Baluchistan and Sind Provinces. These provinces are located in the southeastern portion of the country. The various Baluch groups speak different languages, each with distinguishing characteristics. These languages have been divided into three groups: Eastern, Western, and Southern Baluchi.

Their name is shrouded in controversy. Some say it means "nomad," while others claim it is an old Persian word meaning "the cock's crest." However, as noted in the Eastern Balochi people group description, others assert that the name "Baloch" is derived from the name of the Babylonian king and god Belus. Some believe the word is a derivation of Sanskrit words "Bal" meaning strength and "Och" meaning high or magnificent.

Their history is just as mysterious. Some have traced their origins to Nimrod, son of Cush (Noah's grandson). But while some things are uncertain, we do know that they first moved to the region in the twelfth century. During the Moghul period, this territory became known as "Baluchistan."

Lifestyle: According to historians, this high and arid region was once a thickly populated area watered by many perennial rivers. Today, it is a desolate, infertile area of rocky mountains, dry river valleys, and semi-desert plains. Rainfall is low and unreliable, and the hills have few trees. However, when rain comes or the snow melts, the dry riverbeds become raging torrents and the brown, arid landscape turns green once again.

The Baluch traditionally earn their living by a combination of farming and semi-nomadic shepherding. They usually raise sheep, cattle, or goats. Agriculture is limited because of the harsh climate; nevertheless, it plays a large role in the economy. The

chief crop is wheat. To aid in the household economy, some farmers raise chickens. They also depend on wild fruits and vegetables. One wild plant, called the "dwarf palm," is used as a dietary supplement. The meat of the palm is eaten, and the leaves are used to make ropes, shoes, mats, and tents. Though their survival techniques may vary, each community tries to keep a wide variety of animals and grow many different crops. If the local economy does not provide adequate job opportunities, the young men often move to the cities in search of work.

Village settlements are clusters of mud houses, loosely organized around the home of the local chief. They live in these permanent mountain and valley settlements in the summertime. However, in winter, they migrate to the plains and coastal areas, seeking green grass for their livestock. During this time, they live in tents and move freely across the landscape as weather conditions dictate. These temporary settlements are smaller, consisting of closely related kin.

Within the family, the entire household is responsible for tending the family's herd. Women work in groups, threshing and separating the harvest; while plowing and planting are done by the men. Traditionally, land is not privately owned but belongs to the whole tribe.

Religious Beliefs: The Baluch are Sunni Muslims. Their religious practices remain private, and there is no concept of a "state religion." All forms of secular authority are separated from the spiritual authority held by religious leaders.

Engagement: The Baluch have been isolated for many years due to Pakistan's harsh climate, the difficulty of communicating in mountainous terrain, and their reputation as bandits. There are only a few known believers among them.

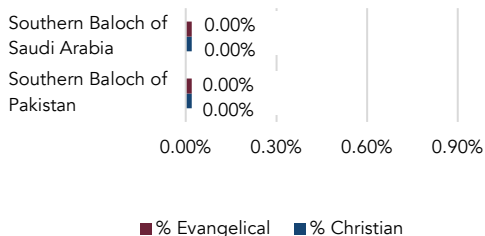
UPG LANGUAGE PROFILE 31: SOUTHERN BALOCHI (BCC)

Primary mission agencies: WEC

International, Unnamed Anonymous Agency, World Team, Red Sea Mission Team, Gospel Recordings International, Cooperative Services International, Pakistan Partnership Initiative

Denominations: None

Percent Christian & Evangelical



PEOPLE GROUPS

Pakistan

Southern Baloch: 1,940,000; Islam, Sunni

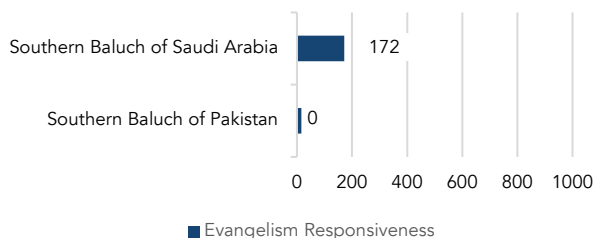
Saudi Arabia

Southern Baloch: 15,000; Islam

Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Southern Baloch of Pakistan Southern Baloch of Saudi Arabia	None

Evangelism Responsiveness



Location of People Groups in SRG Countries



FIELD-BASED HUMAN INTELLIGENCE ON UPG LANGUAGES

FURTHER DUE DILIGENCE

The foregoing information is the result of “desk research” on data contained in others’ databases. It provides valuable information, yields insight into possibilities, and gives some “order of magnitude” perspective. While immensely helpful, this is not sufficient information on which to make a final determination regarding languages and how best to reach people groups.

CEC performed research which sought to check each of the SRG-selected languages and bring human intelligence to bear on the selection. Additionally, CEC has sought to identify, for each language group, which organization(s) are engaging it and what they are doing.

CEC made contact with 63 experts with deep insights and first-hand knowledge of the field, such as: SRG portfolio consultants; personnel from SRG ministry partners, key ministries, and mission agencies; on-the-ground workers; and other researchers. 32 experts responded with information, or made a connection to another source.

Significant, helpful information was obtained on 25 of the 31 SRG-selected languages, but the process did not yield additional information on 6 languages. The languages on which CEC was not able to obtain further insight were mostly ones with a small population and which had limited information in the Joshua Project and peoplegroups.org databases.

The findings thus far are presented below, by language, in the prioritization order presented in Tables 1.9 and 1.9b in Section 1. Below each language heading, the information is organized by source. Several sources wished to remain anonymous and they are noted thus. Many sources provided information that related to multiple languages—for example, information that related to Saudis in general, and thus related to multiple languages. That information is presented under each language to which applies it.

As SRG continues to formulate and implement its strategy to reach UPGs, further information is anticipated.

01-SUDANESE ARABIC (APD), 30,251,600 SPEAKERS

Sudanese Arabic is primarily spoken by people groups in Sudan, the largest group is Sudanese Arabs. Including Sudanese Arabs, there are 37 Sudanese Arabic speaking people groups in Sudan, many of them are tribal. There are populations of Sudanese Arabs in Egypt, Yemen, and Saudi Arabia, the largest being in Egypt.

Cliff Daffron, president/senior managing partner, Greater Reach Inc. (SRG MP)
Greater Reach is working to reach Sudanese Arabs in Darfur, Blue Nile, and Nuba Mountains in Sudan.

Traditional missions in Sudan started in the late 1800s, when the Bible was translated into Arabic, and was mostly carried out by Egyptians and Europeans, primarily Catholic and Coptic. There were some English and Western Presbyterians. Up until 1964, missions was done in the traditional way, and primarily done in Arabic. In 1964, missionaries were expelled from Sudan. In 1983 they were allowed back in as businesses.

The southern part of the country was traditionally animist and Christian because of early missionary work. Missionaries had good progress in the south. The government was in the north and decided to Islamize the south, which resulted in 23 years of war. South Sudan gained its independence from Sudan in 2011.

When it was all one country, the church in the south didn't have a vision to reach Muslims. The war came from the north, and young people, women, and children were killed. Many tried to make their way out of the country. The church in the south was dispersed and traveled north. Churches, Bible schools, and seminaries were established. During a time when the government wanted to be seen in a better light in international circles, it allowed ministry.

In the last 15 years, the church started to grow among UPGs in Sudan and in Darfur because Christians and some evangelists, started to have a vision to reach Muslims, but Arabic was the approach. **The tribes that are unengaged have been considered the most radical—vehement in their commitment to Islam.** There was a political struggle and the government was trying to subdue some of the larger UPGs, to change the ethnic balance in the country, which is why the president of Sudan has been condemned and convicted of genocide in Darfur, the Blue Nile, and in the Nuba Mountains by the international court. The struggle was not over religion but ethnic balance.

What's happening now is that when the south broke off and became an independent country, the Christian leadership in the north became citizens of a different country—South Sudan. They either returned to South Sudan, or were deported from the north to South Sudan. And Sudan was ready to really be an Islamic country. In that struggle, the government expelled all foreign NGOs, relief organizations, and businesses. Missionaries who had been serving for 20 years were expelled.

There is a grassroots movement of God among people groups who are questioning Islam and the brutality of their Islamic government. There is significant openness to the gospel. There is a high price that has been paid, and a higher price every day for the gospel to move. **It is not traditional missions, but indigenous people are championing the mission and vision.**

Greater Reach doesn't see a way forward for the old paradigms in reaching these UPGs. Going through a hierarchal denomination is not going to be effective. When southerners and Egyptian missionaries were expelled, what was left was a MBB church that is in turmoil and fighting among each other. There are two denominations that are in total disarray.

There is a grassroots house church movement. **Training, equipping, and coming alongside house church leaders is needed.** Helping them clarify their vision in reaching other tribes is what Greater Reach believes to be the answer.

Muslims are coming to Christ when they find their own identity in Christ and in their tribe. In Islam, Arabic is the language of God, and true worship cannot be done in any other language. These tribes are coming to Christ and moving away from Arabic, as their cornerstone language for worship, and moving towards their heart language. This is happening in rebel areas where the government has diminished control.

There is significant movement in Darfur, Nuba Mountains, and Blue Nile states which are located along the border with South Sudan. House churches are being planted, and people are coming to Christ. Those are the people who will have the passion and vision to reach their tribe and other tribes. Those are the only people where those languages are within their grasp.

There may be people living outside of Sudan as refugees where evangelization can occur. The violence in Sudan is driving UPGs to cross over borders where they are potentially reachable. One key country is Chad, on the border of Darfur Sudan.

Many in Greater Reach's network are first generation Christian, having been Christians for 1-2 years and leading 7-8 house churches. They don't have significant theological training, but they are talking about the tribes within their reach as well as their own tribe. The reality is tough. But they are the church in Sudan, and Sudan will be reached by Sudanese people. When there is a handful of believers in a tribe, that tribe will be reached by that church.

The other side of Greater Reach is completely indigenous, working to train and mobilize tribes.

The government is attacking South Sudan border. **Where there is rebel activity there's much more freedom.** Last year, Greater Reach brought leaders from Blue Nile and the Nuba Mountains to large refugee camps to be trained and return to their homes. That is difficult to do now because of political war in South Sudan that is beginning to take tribal overtones. The UN says it's on the verge of becoming another Rwanda.

Key language groups in Sudan have the Jesus Film available in their language, primarily in last 10 years. The Jesus Film is shown using solar powered video equipment that fits in a small bag. SD cards for phones are used to distribute resources. If someone has a smart phone, they can transfer material electronically. Greater Reach uses material from Global Recording Network. Many of the languages spoken in Sudan have some content, the gospel message, contextualized to a Muslim listener.

There is potential to get material in a language relatively inexpensively.

There are not many organizations working in Sudan that have networks. Some of the individuals in Greater Reach's network are believers from a Muslim background. They grew up in the north, they have networks and God is blessing it.

Ed Weaver, CEO, Spoken Worldwide (SRG MP)

In larger cities in Sudan, there is more access to technology. Outside of cities like Khartoum there is a great need for orality resources such as broadcast radio programs; dramas and music are valuable resources. Radio is used heavily. IBRA is broadcasting in some areas of Sudan and using Spoken Worldwide's programs. There is good access to satellite, especially in urban areas. Distribution is lower tech.

Ministry in Sudan is hard ground to plow. A long-term mindset is needed. Pioneering work takes a lot of time. Seekers don't want to admit that they are questioning their faith, and it takes quite a bit of time to earn their trust.

Spoken's product is used face to face. It requires personnel.

Spoken has experience working in Darfur. Some pastors thought that God only spoke in English or Arabic, but after hearing Bible stories in their own dialect, they now only pray in their language, talk to people about the Bible in their language, and listen to Scripture in their language. **Heart languages personalize the gospel.** Spoken is pro mother tongue. When people hear Scripture in their heart language and can pray in their heart language, they think, "God cares enough about me to know what I'm saying." Something intangible happens when the mother tongue is spoken.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

There is a discipleship program being done in Northern Sudan—in Khartoum, Port Sudan, and Madani. FCBH is discussing partnership to make the audio New Testament in Sudanese Arabic in Sudanese voices a part of this work.

Not aware of any church activities among Sudanese Arabs in Egypt other than Coptic Orthodox Church.

The Sudanese community in Egypt is declining, mostly because of economic factors. **Egyptians are not welcoming of Sudanese peoples.**

In general, among Christian workers in Egypt, there is a drive to use standard Arabic to reach various communities (rather than dialects), because the Quran uses standard Arabic. Many Muslims think the Bible is corrupt because it is in other languages. Arabic is the language of understanding and revelation. They desire to present Scripture as holy, and worthy, and in a dignified language. FCBH partners with ministries on the ground, and it is often the choice of a local ministry to use standard Arabic or a dialect. **Typically, ministries will use standard Arabic until they get to a point in the relationship where there is a need to use resources in a dialect. Heart language is preferred. There is a need for both—trade and heart language resources.**

Anonymous source

Sudanese Arabs in Saudi Arabia are treated like dirt.

Jack Kelly, director, Saudi Advocacy Network (SRG MP)

Speakers of Sudanese Arabic in Saudi Arabia would be scattered all over the country. If you want to reach Sudanese Arabs why go to Saudi Arabia?

02-MESOPOTAMIAN ARABIC (ACM), 23,755,500 SPEAKERS

Mesopotamian Arabic is spoken by six people groups in Iraq, Iran, Syria, and Yemen. The largest population of Mesopotamian Arabic speakers is found in Iraq.

Hormoz Shariat, president, Iran Alive Ministries (SRG MP)

Mesopotamian Arabic is spoken in the southern part of Iran. (There are 1.3 million Mesopotamian speakers in Iran). **Major work is happening there. There are indigenous churches among Mesopotamian Arabic speaking people groups in Iran.**

Mesopotamian Arabic is very similar to Gulf Arabic. (Another Arabic dialect on the list of SRG-selected languages spoken in Iran). There are minor differences between the two. Most people understand standard Arabic as well. They understand it, but might use different words, or the way something is said may be different. But they don't call it their own, they don't identify with it. **It is different enough, and resources are needed in the dialect and are more valuable.**

The Jesus Film is very effective in all Iranian languages (especially Farsi). It is a great resource. When translating it, it is important to be careful with translation and work alongside locals.

God is Love is an evangelistic, one-hour video that answers questions. Many have come to Christ through this resource. It is available in all Iran languages on the SRG-selected list.

IAM has programs in Mesopotamian Arabic, though the majority of its programs are in Farsi. It produces television programs and uses its website and secure app to reach people. Programs include teaching programs, evangelistic programs, church services, and programs for leaders and house church groups. It operates a secure app, where viewers can talk to IAM counselors securely over the app. The website is not secure. There needs to be a combination of television and internet when introducing a resource. Advertise it on television, and put the resource on a secure app.

Dr. Shariat is aware of another organization (a friend) that has a few resources in the Iranian languages on the SRG-selected list and wants to expand.

03-NORTH LEVANTINE ARABIC (APC), 29,880,700 SPEAKERS

North Levantine Arabic is spoken by 23 people groups in Syria, Jordan, Turkey, Lebanon, Saudi Arabia, Israel, Egypt, Yemen, and Iraq. The largest population of North Levantine Arabic speakers is found in Syria.

Paul Weaver, SRG portfolio consultant, Turkey

In Turkey, North Levantine Arabic is spoken by Alawites, Syrian Arabs, and Levantine Arabs. **The Levantine Arabs and Syrian Arabs in Turkey are mostly being reached in standard Arabic, not a minority language.** They are mostly Arabic speakers, and some can speak Turkish. Syrian Arabs in Turkey are refugees, and investing in refugee projects is important.

Satellite television is widely used, and many people have access to Arabic Christian programming. If someone is employed, it is likely they have a phone.

The Jesus Film is successful, but it is way past time for an updated version, with more contextualized content, using Turkish and/or Arabic.

Arabic and Turkish are widely used, and Arabic is becoming more advantageous to have.

Political instability does affect distribution. Differences between Shi'a and Sunni forms of Islam are factors. There is political fear, but the real fear is what one tells their mother. There is fear of losing one's job, family, or network.

Mr. Weaver is aware of organizations working among Syrian Arabs and Levantine Arabs in Turkey. There are many groups doing ministry in Arabic. Horizons International, based in Beirut, is doing ministry in Arabic in Ankara, including distribution and church planting. An Egyptian pastor is starting an Arabic church in Ankara.

Most of the work is being funded by Voice of the Martyrs or Maclellan Foundation.

Mr. Weaver believes that ministry does not need to be divided up by people group. Urbanization creates anonymity, even in smaller places. Globalization is happening.

Scott Bridger, SRG portfolio consultant, Israel/Palestinian Territories

In Israel and the Palestinian Territories, North Levantine Arabic is spoken by the Druze and the Alawite people groups. Levantine dialects are very close to standardized Arabic. Mr. Bridger, who lived and worked in the region, **doesn't consider these groups separate people groups based on dialects.** There are geographical differences. The difference is formal vs. informal, what is taught in school vs. local variations.

If someone is educated, they are literate in Arabic. Mr. Bridger knows of a case where a product was written in the North Levantine Arabic, but it was rejected by the people because that's not how it "should" be written.

People are functionally literate; however, **a large segment prefers to receive information in oral and video format.**

The **Alawites in Israel** live in one village on the border of Israel, Syria, and Lebanon (fluid boundaries). The Arabic they speak is very similar to everyone's Arabic. **There are distinct religious factors that shape how Alawites view the world.** For example, they believe in reincarnation. **Linguistically, there is no need for unique resources for the Alawites.** It is so close, linguistically, to everyone else. Mr. Bridger is not aware of any group reaching the Alawites in Israel. There are a lot of security issues to get in and out of the area.

The **Druze in Israel** are more numerous than the Alawites. They are located in the north. **Their worldview is shaped by Shi'ite Islam.** They believe in the eastern idea of reincarnation. These ideas have to be dealt with when thinking about outreach. Other factors to consider are social and political factors. **Politically, Druze align with Israel even though they are Arab.** Men serve in the Israeli Army, although they can get an exemption. They are in a different socio camp than most Arabs. They are accessible, and mixed in with traditional Christian Arabs. There is a need for an individualized strategy to reach the Druze.

Historically, a lot of organizations have worked among the Druze including:

- International Mission Board
- Local Arab Christians
- Some Messianic groups

Both the Alawites and the Druze have access to all types of media (satellite television, radio, internet, smart phones). They use radio less, but there is **a high percentage of smart phone**

users, as well as tablets, computers, and TVs. Even if they are in a remote area, media resources are available.

The Jesus Film is not best because it truncates the gospel to Jesus' life when the gospel is the whole Bible. A better resource is the G2 project, a series of dramatizations from Creation to Christ (created by IMB). It is still being produced in Arabic. It was filmed in Israel/Palestinian Territories. Another great resource is *God's Story*. It fills in the gaps. Without creation, the full story isn't being shared.

In Israel/Palestinian Territories, there are 18 ministry partners reaching a range of groups, not specifically reaching Druze or Alawites. Mr. Bridger knows a few pastors doing short-term evangelistic projects, but no one developing a strategy.

The groups funding work among the Druze include IMB and some Korean groups.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

In Egypt, a small population of Palestinian Arabs (69,000) speak North Levantine Arabic. Mr. Elias believes Kasr el-Dobara Evangelical Church (an SRG MP) is working among Palestinian Arabs as well as Syrian and Iraqi refugees in the outskirts of Cairo.

Jack Kelly, director, Saudi Advocacy Network (SRG MP)

In Saudi Arabia, speakers of North Levantine Arabic include Lebanese Arabs and Jordanian Arabs, with a total population of 377,000. Speakers of North Levantine Arabic in Saudi Arabia are scattered all over the country.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

There is work being done among the Druze in Lebanon by some Christian organization.

04-CENTRAL KURDISH (CKB), 8,585,000 SPEAKERS

Central Kurdish is primarily spoken by Central Sorani Kurds in Iraq and Iran. There is a small population of Central Kurdish speakers in Jordan as well.

Anonymous Source

A new Bible was just released in Central Kurdish. Biblica worked for over 20 years to complete the Bible in Central Kurdish. **Biblica is now about to start working on adding commentaries for that Scripture.**

Erbil is in the Kurdish controlled area of northern of Iraq. There are about 8.6 million Central Sorani Kurds who speak Central Kurdish—half are in Iran and the other half in Iraq. **The northern part of Iraq is completely controlled by Kurdish people. They have a lot of freedom.** Translation work is going on there. Any ministry outreach or church planting is mostly happening in the Iraqi part of the Sorani population. Some things are happening in Iran but it is underground, and no Westerners are involved.

There are teams located in three major cities in Kurdish Iraq—Erbil, Duhok, and Sulaymaniya. These teams have a vision to see a church-planting movement among Sorani Kurds.

There is a local evangelical Kurdish church in Erbil that was started in 2007 called the Kurdsman Church. Initially the church had a lot of activity, and many Western mission

organizations were involved in it. Many Western organizations were passing out money to anyone who said they were a Christian and wanted to do “ministry.” The pastor left with tons of money and the local people were doing immoral things. All the local people either went back to Islam, left the country, or no one knows where they are. The church fell apart, and they were down to zero people two years ago. As of last year, they now have a new pastor, and a small group of locals are starting to meet again. They are all very young in their faith and need discipleship.

There’s a long, well known history in Erbil of a lot of money being poured into the local believing community. Unfortunately, money has had a negative impact on work there. A lot of local believers expect some Western organization to support them, and give them a monthly salary just because they are a believer. This is something to guard against as we interact with believers and introduce new believers to older believers.

Facebook is the biggest platform that almost every Kurdish person uses. Websites are not used. Almost all Kurds use their phones to interact with media. Almost everyone has a smart phone and mostly using Android.

A person at Biblica is trying to develop a more user-friendly way to help Kurds use YouVersion. YouVersion is available on Android but it’s not nearly the same as on iTunes, and a user really needs to know English to navigate the iTunes app store. The Biblica staffer is trying to develop something to help Kurds navigate iTunes so they can get the YouVersion Bible app. Additionally, this person is working to translate Christian apologetic resources to answer questions that Islamic apologists have regarding Christianity.

CEC’s source has developed an app called Pray for the Kurds (available on iTunes and Android, registered under Joshua Project) targeted towards Westerners to encourage prayer. Users can get daily prayer reminders and prayer requests, and can mark that you prayed. Approximately 25-50 people a day hit that button.

Central Sorani Kurds in Iraq, not in Iran, have more freedom. **There’s freedom to produce and distribute materials in Iraq without many consequences from the government.** More consequences or bigger risks exist socially—from family members or imams in the neighborhood. **But in Iran there’s no freedom to produce or distribute materials.** There are many Sorani Kurds that come and go across the border to Iran to see family. They are constantly coming back and forth, and the majority of Kurds that go back and forth live in Sulaymaniyah, a city close to the Iranian border

Central Kurds are literate. They love stories. **Storytelling has a greater impact than just reading something.**

Kurds that are 40 years old or older are fluent in Arabic, and Arabic is used a lot more in the business world. **Scripture in Arabic would not be useful for the vast majority of Sorani Kurds,** because most of them hate Arabs even though they can speak Arabic.

There are a lot of NGOs, some Christian NGOs, that are more focused on refugees among Syrian Kurds. As far as Sorani speaking Kurds, there’s some South Korean workers that are working among them.

Servant Group International, an agency in Nashville, supports an international school in Erbil, Sulaymaniyah, and Duhok. It is a Christian organization, more focused on teaching, not church planting.

There is a big need for prayer. And there needs to be more workers willing to do the hard work of learning the language and enduring for a long season (10-20 years). Workers that have been trained well, that know about the mistakes of the past, and know about fruitful practices among Muslims in unreached and unengaged areas are needed. So too are more workers focused on disciple-making and church planting.

Hormoz Shariat, president, Iran Alive Ministries (SRG MP)

Iranians have access to satellite television, radio, internet, and smart phones. Even nomads have access to satellite television. Things are changing fast regarding media. Very few people have no access at all. **Media programs are mostly in standard Arabic. There is a need to do some programs in the languages on the SRG-selected list that are spoken in Iran.**

In general, in Iran people are not readers, especially with the emergence of media. They don't read, but they watch and they listen. There is a minimal book reading culture. A typical publication will print 2,000 books. It's important to have written resources, but not a lot. Written isn't used. They are not used to seeing their language written.

The Jesus Film is very effective in all Iranian languages (especially Farsi). It is a great resource. When translating it, it is important to be careful with translation and work alongside locals.

God is Love is an evangelistic, one-hour video that answers questions. Many have come to Christ through this resource. It is available in all Iran languages on the SRG-selected list.

There are distribution issues because of persecution from the government. Hand-to-hand is very dangerous. Having copies in cars or homes is dangerous. Soft copies such as on the internet, phone-to-phone, and wireless make it possible to distribute resources even films or video clips. Iran Alive Ministries (IAM) used to have Bibles in a warehouse, but now it can't do that.

IAM has some programs in Kurdish, not as many as Arabic, though the majority of its programs are in Farsi. IAM has access to some Christian Kurdish leaders and can create more programs in Kurdish.

IAM produces television programs and uses its website and secure app to reach people. Programs include teaching programs, evangelistic programs, church services, and programs for leaders and house church groups. It operates a secure app, where viewers can talk to IAM counselors securely over the app. The website is not secure. There needs to be a combination of television and internet when introducing a resource. Advertise it on television, and put the resource on a secure app.

Dr. Shariat is aware of another organization (a friend) that has a few resources in the Iranian languages on the SRG-selected list and wants to expand.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

There is work being done among the Central Sorani Kurds in Iran and the Central Sorani Kurds in Iraq by some Christian organization.

05-SOUTH LEVANTINE ARABIC (AJP), 8,665,000 SPEAKERS

South Levantine Arabic is spoken by nine people groups in Jordan, Israel, Syria, Saudi Arabia, and Iraq. The largest population of speakers is found in Jordan..

Scott Bridger, SRG portfolio consultant, Israel/Palestinian Territories

Levantine dialects are very close to standardized Arabic. Mr. Bridger, who lived and worked in the region, **doesn't consider these groups separate people groups based on dialects.** There are geographical differences. The difference is formal vs. informal, what is taught in school vs. local variations.

If someone is educated, they are literate in Arabic; however, **a large segment prefers to receive information in oral and video format.**

There are some Christian Arabs among **Palestinian Arabs that speak South Levantine Arabic.** Their Arabic is very similar to standard Arabic. **Linguistically there is no need for unique resources in South Levantine Arabic.** There are worldview issues to deal with when considering outreach strategies. The political status of Palestinian Arabs is based on where they are located, but that does not necessitate a different approach. In Israel, they are citizens. In the West Bank, Jordan, Syria, and Lebanon they are Muslims.

“Israel” can be a hot topic, and it is important to distinguish the reference in Scripture with what we know to be Israel today.

There is a small group of professing evangelicals working among Palestinian Arabs, as well as some local ministry partners, mostly in the north.

Palestinian Arabs have access to all types of media (satellite television, radio, internet, smart phones). They use radio less, but there is **a high percentage of smart phone users**, as well as tablets, computers, and TVs. Even if they are in a remote area, media resources are available.

The Jesus Film is not best because it truncates the gospel to Jesus' life when the gospel is the whole Bible. A better resource is the G2 project, a series of dramatizations from Creation to Christ (created by IMB). It is still being produced in Arabic. It was filmed in Israel/Palestinian Territories. Another great resource is *God's Story*. It fills in the gaps. Without creation, the full story isn't being shared.

The groups funding work among Palestinian Arabs include SRG, Open Doors, IMB, and some Korean groups

06-TA'IZZI-ADENI ARABIC (ACQ), 16,833,000 SPEAKERS

Ta'izzi-Adeni Arabic is primarily spoken in Yemen. There are small populations of Southern Yemeni Arabs that speak Ta'izzi-Adeni Arabic in Egypt, Saudi Arabia, and Sudan.

Anonymous Source

CEC's source Ta'izzi-Adeni Arabic is really two dialects:

1. Ta'izzi (North Yemen)
2. Adeni (South Yemen)

The city of Taizz is the business hub of the country, and the language spoken there is the most well-known. Traditionally, there are more believers in the cities of Taizz, Ibb, and Aden, than

anywhere else in the country. The Jesus Film was produced in the Ta'izzi dialect. More worship music, radio programs, and a lot of resources exist in the Taizzi dialect.

A website and smart phone app, capvoices.com, is new in the last two years, targets all Yemeni groups on SRG-selected list. It has Bible teaching, and discipleship resources on it and includes:

- Audio resources
- A 24/hour radio feed
- A live program for 1-hour a day
- Video content
- A blog (some written in English)
- Social media links, including Facebook & Twitter
- The Bible (text form)

The app is produced for audiences in the Arabian Peninsula. Very few people outside the region know about it. It has content in Taizzi, Adeni, Sanaani, and some Gulf Arabic (other Yemeni dialects on SRG-selected list).

70 percent of the population in Yemen live in rural areas, so radio is very important. Even in rural areas, people have smart phones and 3G access. Internet is cheap, and many people are on social media.

When the Jesus Film is shown in their own dialect, there are very few distractions. They think, “How are they speaking my dialect?!” It’s not the silver bullet, but it is very effective. There can be points of distraction, but they are secondary. If it is shown in the right context, when a person is ready to watch it, it is effective. The children’s version is shorter, and easier to show. **Usually the response to the Jesus Film is very positive.**

CEC source has produced over 200 audio episodes a year—60 percent are evangelistic, 30-40 percent are kingdom values—some discipleship, some trauma counseling, some health topics. Resources are typically produced first for radio, then for video.

The challenge to distribution is capacity—there are not enough people working in the church/ministry to create online advertisements to direct people to resources online. The church needs human capacity.

The war in Yemen is complicated. It is important to have materials in different dialects. **The war and the different sects/factions highlight the need for materials in different dialects.** When a southerner hears something in a northern dialect, it creates an unnecessary boundary or wall. It’s important for the gospel to flow through the dialects. Dialects can also be mixed within individual programs to demonstrate that there is unity within the church—that the gospel reconciles people across social, political, and historical lines.

It’s also important to have resources in local dialects because there is a notion that Christians are from the outside—such as Egypt or another Levant country. When there are resources in Yemeni dialects it counters that notion. It communicates that it’s possible to be a Yemeni believer.

There was a rise of extremism in the country in 2009-2010. The church is trying to produce programs to counter that, programs that give a new narrative that is different from what they hear at the mosque.

There are few to no expat Christian workers on the ground.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)
In Egypt, there are very few Yemeni Christian believers. There are some converts in Cairo, and they are engaged through satellite Christian outreach programming.

There is work being done among the Southern Yemeni Arabs in Egypt by some Christian organization.

07-SAIDI ARABIC (AEC), 23,810,000 SPEAKERS

Saidi Arabic is spoken by the Saidi Arabs in Egypt.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

The Bible Society in Egypt is working on a translation project in Saidi Arabic and engaging Saidi Arabs. They are working with FCBH. Audio is the main channel to engage this people group.

In general, among Christian workers in Egypt, there is a drive to use standard Arabic to reach various communities (rather than dialects), because the Quran uses standard Arabic. Many Muslims think the Bible is corrupt because it is in other languages. Arabic is the language of understanding and revelation. They desire to present Scripture as holy, and worthy, and in a dignified language. FCBH partners with ministries on the ground, and usually it is the choice of a local ministry to use standard Arabic or a dialect. **Typically, ministries will use standard Arabic until they get to a point in the relationship where there is a need to use resources in a dialect. Heart language is preferred. There is a need for both—trade and heart language resources.**

08-NAJDI ARABIC (ARS), 16,481,000 SPEAKERS

Najdi Arabic is primarily spoken in Saudi Arabia by Saudi Arabs and Bedouin Arabs. There are some populations of Bedouin Arabs that speak Najdi Arabic in Iraq, Syria, and Jordan.

Anonymous Source

The Najdi Arabic language is indigenous to Saudi Arabia. **Najdi is the dialect of the capital, Riyadh. It is the most prominent dialect, and has the most speakers in the country.** It is the language of the government, and the military. **Najdi-speakers typically control everything.**

Social standing is important to Saudis. Some men don't feel comfortable having a westerner pay them, for example, a westerner paying a Saudi Christian to do translation or ministry work; they view payment or help from a westerner as inappropriate. They would rather work in a grocery store and get paid that way. **There is a need to figure out how to be actively involved in a way that is culturally appropriate.**

The written form of Najdi Arabic is not appropriate for reading and writing—it is spoken. Classical Arabic is considered appropriate for reading and writing. It is the dialect of the Qaran. Only 5 percent of the population can understand classical Arabic, but it is the only dialect they are willing to read and write in. Therefore, **audio/visual products are needed.**

CEC's source has been producing audio/visual products since 1998. They started with audio, which opened all kinds of people to the gospel. CEC's source believes that if less than 1 million people are viewing or listening to a product then it is not useful. If a product is created in a dialect it should generate at least 1 million views or listens if it is a good product.

If a new product is created today it needs to be video, even if it is just moving stills. But it is a competitive, high-end market, and the audience likes more complicated, attractive productions. **It needs to capture people, and it needs to be right for the audience.** One example, our source gave was the flow of information needs to move across the screen in the correct direction. They had been showing information from left to right, but something wasn't right. They realized that's how Westerners read and therefore take in information. But Saudi's read from right to left, so they changed how information flowed across the screen to reflect that, and reception improved. **Local input is essential.**

Najdi-speakers have lots of money. Projects need to be controlled by local people. There is a definite desire for Scripture.

Saudi men and Saudi women speak differently. When Saudi women are talking to each other, a Saudi man likely will not be able to understand. This was discovered when working on a project to translate the book of Ruth. When Naomi and Ruth were talking to each other, the translator wasn't able to do it, because he doesn't know how women talk to each other. **Men and women are really like two different cultures.**

For men, it is important to know the right people. They spend their time getting close to the source of money (oil). Networking is important. They want to be friends, and build relationships. They'll sign a contract saying they will do work, but getting them to do the work is another story.

Financing a project is challenging. You need workers who are:

1. Good linguistically
2. Willing to talk to and work with expats (some are and some aren't)
3. Has a heart to reach their own people

Women get money differently. They can't make connections like men do, but they are motivated, ambitious, and if they are competent they can set up their own business, and they work hard and are hard to hold back.

Hire women and have men finish it off. But if you hire a woman, you need a woman to work with her. **There is a need for women to be involved in getting the work done.**

Our source indicated their team is trying a new sending model. Traditionally a couple will go to the field, the husband would do a lot of the field work while the wife stayed at home and took care of children. They are now trying a new pattern where they are sending couples, the husband is needed to get into the country and have a platform, but women are needed to do a lot of the field work.

Najdi Arabic is very similar to other two Saudi dialects on SRG-selected list—Hijazi and Gulf Arabic. There is mutual understandability, and they can communicate with each other, no problem. But a Najdi-speaker won't be interest in a product that is in Hijazi or Gulf Arabic. They will think it's ugly. **There is a lot of overlap, but they are all distinct, and they need distinct resources.**

Distribution is a “piece of cake.” The key is to find the right product, can people identify with it? Is it beautiful and clear? Does it hit that 1 million views threshold?

Barriers are overcome by locals. In the past there were a lot of dreams and visions. Now when former Muslims from their own culture talk about the gospel, barriers come down.

The Jesus Film is the right idea, but not the right direction. It doesn't capture the audience. It's Western and poor quality. One example, when Jesus is with the woman at the well, Jesus touches her shoulder, and that is incredibly inappropriate. **A product needs to be created that expresses the gospel and reflects the culture.** It should look Saudi. It should tell parables. It shouldn't mess with history. First, as much as possible start with Proverbs and poetry. Get people interested. And make it local to Shi'as and Sunnis.

Anything that will be distributed well will need to be video and high quality. The audience is too savvy. The Jesus Film looks like a foreign, Western, Christian film. It's poor quality and the audience recognizes that. It's an old film, why watch it?

A well-watched product is not enough to get the church started. A model that works well to get the church started is one of expats from different organizations working together while in submission to local believers. Division and pride is not going to get the job done.

Jack Kelly, director, Saudi Advocacy Network (SRG MP)

The following is about Saudi Arabia, and Saudis in general. CEC presumes the information provided applies to Najdi-speaking Saudis.

Saudis over the age of 30 and under the age of 30 process information differently, and require a different approach. Saudi Arabia is one of the largest users of Facebook, YouTube, and the internet in the Middle East. There is an extraordinary high use of smart phones—Saudis have the money and time for smart phones. Don't translate into print; **it must be video to reach under 30s. They are also more open to the gospel.** If something is in audio only (no video) there's no audience for that, only out in villages/rural areas that may not be able to afford internet yet. But that population is decreasing rapidly. More and more people have access to the internet.

Arabs are big storytellers. **A product needs to be a culturally sensitive product, with Arab faces and using Arab gestures.** Care about what it looks like, if it's a holy book it should look nice.

Organizations like BTAB and Pioneers do their homework. BTAB uses a local person that knows the mannerisms to help create products. For satellite television organizations, talk to SAT-7, Al Hayat, IBRA, and Arab World Ministries. It's important to understand your audience. How a product is put out there makes a difference.

Regarding distribution, we put copies of the New Testament (the Sharif translation) in grocery bags and hang them on front doors. Using that method makes it difficult to get feedback, or measure effectiveness.

One issue we've run into is once someone downloads a Bible, they become a good candidate for follow-up. The question is, should we insist on getting an email from them to follow up? Saudi's don't have nearly the security concerns that Americans do. What do we follow up with? Where

do you offer the download? On Facebook? Google? The key is to know how to stay connected without being intrusive.

There's more to what Bible to use than what language it's in. What version do you use? We use Sharif (modern Arabic). A Saudi can pick it up, read it, and understand the meaning.

Workers on the ground include:

- IMB
- Pioneers
- Frontiers
- Assemblies of God
- Maybe some YWAM groups
- MECO (Middle East Christian Outreach, in Australia)

They don't separate the different people groups (such as Najdi-speaking Arabs vs. Hijazi-speaking Arabs) but they are working to reach all groups. Half of their time is spent building relationship, the other half follow up.

Saudi Arabia is unique in that it has a huge immigrant labor population of expats.

09-TACHELHIT (SHI), 5,680,000 SPEAKERS

Anonymous Source

CEC spoke with an SRG ministry partner working in North Africa regarding the Tachelhit language. Tachelhit is spoken by the Ishelhayn Berber in Morocco, a Berber people group with population 4,545,000. In CEC's desk research, some databases indicated 1,135,000 Tachelhit speakers could also be found in Algeria. However, our source informed us that there are no Tachelhit speakers in Algeria, except for some immigrants.

CEC's source has been a part of a team for 20 years in the area, sharing the gospel with and discipling Tachelhit speakers. He is also aware of other organizations working among Tachelhit speakers. He indicated that it is relatively easy to live in the area and share the gospel on an individual basis. **Tachelhit speakers are receptive. Distributing materials in mass quantities in country is difficult for security reasons** but can be done in southern Spain as Berbers travel through to visit Morocco.

Tachelhit speakers can be found on a map by drawing a line from the cities of Essaouira on the coast to Marrakesh and Demnat further east. From Demnat, draw a line south to Ouarzazate then to Fom Zquid. From Fom Zquid, follow along the N12 southwest to the coast. Within those cities/towns, Tachelhit speakers can be found. Different dialects fade one into another in the region, and most people can understand each other even if they speak different dialects. Tachelhit is one of three major dialects of Berbers in Morocco. The other two are Tamazight and Tarifit. More evangelism resources exist in Tachelhit than the other Berber dialects.

Most Tachelhit-speaking men and city dwellers can also understand Arabic. Most Tachelhit-speaking women in the mountains speak little or no Arabic.

Resources in Tachelhit are best, even if Tachelhit speakers understand and speak a trade language like Arabic.

The entire New Testament has been available in Tachelhit since 1998, and it is being used. The audio form is the most accessible. A group is working to translate the Old Testament. Another group is working on another version of the entire Bible, and hopes to release it next year. The two groups have different approaches but they do communicate with each other. One project is for people in the north, and the other for the south.

The Jesus Film has been available in Tachelhit since 1995, and it is used. There are no issues with using the Jesus Film. Another resource that is valuable and effective is

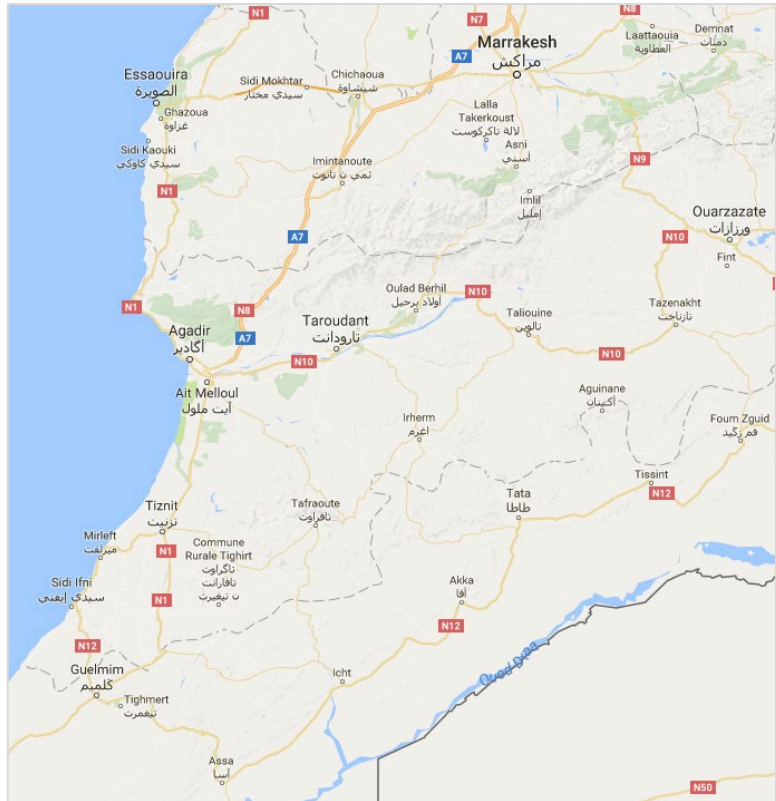
God's Story. Other audio resources in Tachelhit exist. Our source distributes audio resources, like an audio recording of the New Testament, on memory cards that can be used in cell phones and radios. Our source is working with Channel North Africa to broadcast programs by satellite in Tachelhit. He also produces radio programs in Tachelhit. Currently, there are more programs available in Arabic. Our source believes that satellite television programming in Tachelhit would be a big breakthrough.

There is a need for more workers among Tachelhit speakers. There are very few workers who can speak Tachelhit effectively enough to share the gospel and make disciples. There is a growing number of believers, and there is hope that the growing number of indigenous believers will reach their people.

There is a need for more personnel, and long-term, disciple-making projects. There may also be a need for short-term projects.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

There is work being done among the Ishelhayn Berber in Algeria by some Christian organization.



10-ADYGHE (ADY), 249,500 SPEAKERS

The Adyghe language is spoken by a people group of the same name found in Jordan, Syria, and Iraq. The largest population is found in Jordan.

No human intelligence had been obtained on the Adyghe language at the time of publication.

11-TUROYO (TRU), 145,000 SPEAKERS

Further research has determined that the two people groups that speak Turoyo are 97.3 percent Christian, primarily Orthodox, according to World Christian Database. Consequently, this language has been withdrawn from the UPG Initiative.

12-GILAKI (GLK), 2,400,000 SPEAKERS

The Gilaki language is spoken by a people group of the same name located in Iran.

Hormoz Shariat, president, Iran Alive Ministries (SRG MP)

Iran Alive Ministries (IAM) had a Gilaki evangelist come in the week of August 7, 2017 to record a 12-episode season in Gilaki. This is their first program in Gilaki

Iranians have access to satellite television, radio, internet, and smart phones. Even nomads have access to satellite television. Things are changing fast regarding media. Very few people have no access at all. **Media programs are mostly in standard Arabic. There is a need to do some programs in the languages on the SRG-selected list that are spoken in Iran.**

In general, in Iran people are not readers, especially with the emergence of media. They don't read, but they watch and they listen. There is a minimal book reading culture. A typical publication will print 2,000 books. It's important to have written resources, but not a lot. Written isn't used. They are not used to seeing their language written.

The Jesus Film is very effective in all Iranian languages (especially Farsi). It is a great resource. When translating it, it is important to be careful with translation and work alongside locals.

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There are distribution issues because of persecution from the government. Hand-to-hand is very dangerous. Having copies in cars or homes is dangerous. Soft copies such as on the internet, phone-to-phone, and wireless make it possible to distribute resources even films or video clips. Iran Alive Ministries (IAM) used to have Bibles in a warehouse, but now it can't do that.

IAM produces television programs and uses its website and secure app to reach people. The majority of its programs are in Farsi. Programs include teaching programs, evangelistic programs, church services, and programs for leaders and house church groups. It operates a secure app, where viewers can talk to IAM counselors securely over the app. The website is not secure. There needs to be a combination of television and internet when introducing a resource. Advertise it on television, and put the resource on a secure app.

Dr. Shariat is aware of another organization (a friend) that has a few resources in the Iranian languages on the SRG-selected list and wants to expand.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

There is work being done among the Gilaki in Iran by some Christian organization.

13-KOALIB (KIB), 266,500 SPEAKERS

Koalib is spoken by the Turum and Umm Heitan people groups in Sudan.

Ed Weaver, CEO, Spoken Worldwide (SRG MP)

There is one individual on Spoken Worldwide's team who is a Koalib speaker who has started work among Beja.

Additional human intelligence had not been obtained on the Koalib language at the time of publication.

14-GULF ARABIC (AFB), 4,767,000 SPEAKERS

Gulf Arabic is spoken by five people groups in Saudi Arabia, Egypt, Iran, Sudan, and Yemen. The largest population of speakers is found in Saudi Arabia.

Anonymous Source

Gulf Arabic is a dialect spoken in the eastern side of Saudi Arabia, and it is a glomeration language from all the Gulf States. **There is a Shi'a version of the Gulf dialect and a Sunni version.** (In CEC's desk research, distinct people groups were identified, but it was not evident that they spoke distinct dialects). In one town in Saudi Arabia there is a road down the middle with Shi'as on one side and Sunnis on the other, and they don't talk to each other. Saudis are nervous about their Shi'a population. Currently, there is a lot of animosity.

Two different translations are needed—1. Shi'a and 2. Sunni. Most Sunnis don't realize how different they are. Our source is more familiar with Shi'as in the East. The Shi'a population is very oppressed. They are angry, and fighting with the government. It is intense. Shi'as can't tap into the oil money. Sunnis are never sure of security. **There's a lot of tension and worry.**

Among Sunnis, the higher up the "food chain" people are the harder they are to work with. If our source acts like he is rich and educated it opens more doors for him. If he acts like he wants to serve, things close down. But on the Shi'a side, they appreciate a heart to serve and help.

In the Gulf, there isn't a local Christian set of tribes, like there is in the Levant. So there's not "an enemy." Where some in the Levant want a translation to "sound Muslim," the Gulf wouldn't like that translation. It's a paradigm shift to think of Jesus as God. **Local believers can talk about that but a Westerner can't. Expats can build bridges, and help seekers meet local believers.**

The written form of Gulf Arabic is not appropriate for reading and writing. Classical Arabic is considered appropriate for reading and writing. It is the dialect of the Quran. Only 5 percent of the population can understand classical Arabic, but it is the only dialect they are willing to read and write in. Therefore, **audio/visual products are needed.**

CEC's source has been producing audio/visual products since 1998. They started with audio, which opened all kinds of people to the gospel. CEC's source believes that if less than 1 million people are viewing or listening to a product then it is not useful. If a product is created in a dialect it should generate at least 1 million views or listens if it is a good product.

If a new product is created today it needs to be video, even if it is just moving stills. But it is a competitive, high-end market, and the audience likes more complicated, attractive productions. **It needs to capture people, and it needs to be right for the audience.** One example, our source gave was the flow of information needs to move across the screen in the correct direction. They had been showing information from left to right, but something wasn't right. They realized that's how Westerners read and therefore take in information. But Saudi's read from right to left, so they changed how information flowed across the screen to reflect that, and reception improved. **Local input is essential.**

Gulf Arabic is very similar to other two Saudi dialects on SRG-selected list—Hijazi and Najdi Arabic. There is mutual understandability, and they can communicate with each other, no problem. But a Gulf-speaker won't be interest in a product that is in Hijazi or Najdi Arabic. They will think it's ugly. **There is a lot of overlap, but they are all distinct, and they need distinct resources.**

Distribution is a "piece of cake." The key is to find the right product, can people identify with it? Is it beautiful and clear? Does it hit that 1 million views threshold?

Barriers are overcome by locals. In the past, there were a lot of dreams and visions. Now when former Muslims from their own culture talk about the gospel, barriers come down.

The Jesus Film is the right idea, but not the right direction. It doesn't capture the audience. It's Western and poor quality. One example, when Jesus is with the woman at the well, Jesus touches her shoulder, and that is incredibly inappropriate. **A product needs to be created that expresses the gospel and reflects the culture.** It should look Saudi. It should tell parables. It shouldn't mess with history. First, as much as possible start with Proverbs and poetry. Get people interested. And make it local to Shi'as and Sunnis.

Anything that will be distributed well will need to be video and high quality. The audience is too savvy. The Jesus Film looks like a foreign, Western, Christian film. It's poor quality and the audience recognizes that. It's an old film, why watch it?

A well-watched product is not enough to get the church started. A model that works well to get the church started is one of expats from different organizations working together while in submission to local believers. Division and pride is not going to get the job done.

Jack Kelly, director, Saudi Advocacy Network (SRG MP)

The following is about Saudi Arabia, and Saudis in general. CEC presumes that the information provided applies to Gulf Arabic-speaking Saudis.

Saudis over the age of 30 and under the age of 30 process information differently, and require a different approach. Saudi Arabia is one of the largest users of Facebook, YouTube, and the internet in the Middle East. There is an extraordinary high use of smart phones—Saudis have the money and time for smart phones. Don't translate into print; **it must be video to reach under 30s. They are also more open to the gospel.** If something is in

audio only (no video) there's no audience for that, only out in villages/rural areas that may not be able to afford internet yet. But that population is decreasing rapidly. More and more people have access to the internet.

Arabs are big storytellers. **A product needs to be a culturally sensitive product, with Arab faces and using Arab gestures.** Care about what it looks like, if it's a holy book it should look nice.

Organizations like BTAB and Pioneers do their homework. BTAB uses a local person that knows the mannerisms to help create products. For satellite television organizations, talk to SAT-7, Al Hayat, IBRA, and Arab World Ministries. It's important to understand your audience. How a product is put out there makes a difference.

Regarding distribution, we put copies of the New Testament (the Sharif translation) in grocery bags and hang them on front doors. Using that method makes it difficult to get feedback, or measure effectiveness.

One issue we've run into is once someone downloads a Bible, they become a good candidate for follow up. The question is, should we insist on getting an email from them to follow up? Saudi's don't have nearly the security concerns that Americans do. What do we follow up with? Where do you offer the download? On Facebook? Google? The key is to know how to stay connected without being intrusive.

There's more to what Bible to use than what language it's in. What version do you use? We use Sharif (modern Arabic). A Saudi can pick it up, read it, and understand the meaning.

Workers on the ground include:

- IMB
- Pioneers
- Frontiers
- Assemblies of God
- Maybe some YWAM groups
- MECO (Middle East Christian Outreach in Australia)

They don't separate the different people groups (such as Najdi-speaking Arabs vs. Gulf-speaking Arabs) but they are working to reach all groups. Half of their time is spent building relationship, the other half follow up.

Saudi Arabia is unique in that it has a huge immigrant labor population/expats.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

Gulf Arabic speakers in Egypt are mostly tourists, rich people. Mr. Elias is not sure if anyone is engaging them. They would be found in expensive places, and they would be very unapproachable. Arab for Arabs (AFTA) in the UAE is working to reach Gulf Arabs in the Gulf area.

Hormoz Shariat, president, Iran Alive Ministries (SRG MP)

Gulf Arabic is very close to Mesopotamian Arabic (another Arabic dialect on SRG-selected list spoken in Iran), There are minor differences. Gulf Arabic speakers also understand standard Arabic, and the way they speak is very similar. They understand it, but they use different words,

and the way they say something is different. But they don't call standard Arabic their own. They don't identify with it. It is different enough, **resources in the dialect are more valuable.**

Gulf Arabic-speaking Iranians have access to satellite television, radio, internet, and smart phones. Even nomads have access to satellite television. Things are changing fast regarding media. Very few people have no access at all. **Media programs are mostly in standard Arabic. There is a need to do some programs in the languages on the SRG-selected list that are spoken in Iran.**

Anonymous Source

A website and smart phone app, capvoices.com, is new in the last two years, and it targets all Yemeni groups on SRG-selected list. It has some content in Gulf Arabic targeting Gulf Arabic-speaking Yemenis. It has Bible teaching, and discipleship resources on it and includes:

- Audio resources
- A 24/hour radio feed
- A live program for 1-hour a day
- Video content
- A blog (some written in English)
- Social media links, including Facebook & Twitter.
- The Bible (text form)

Note: Any information on translation activity is not reported here.

15-SANAANI ARABIC (AYH), 10,580,000 SPEAKERS

Sanaani Arabic is primarily spoken in Yemen by Northern Yemeni Arabs. There is a small Northern Yemeni Arabs people group population in Saudi Arabia that speaks Sanaani Arabic.

Anonymous Source

Sanaani Arabic is a northern dialect. Sana'a is the capital of Yemen.

A website and smart phone app, capvoices.com, is new in the last two years, targets all Yemeni groups on SRG-selected list. It has Bible teaching, and discipleship resources on it and includes:

- Audio resources
- A 24/hour radio feed
- A live program for 1-hour a day
- Video content
- A blog (some written in English)
- Social media links, including Facebook & Twitter.
- The Bible (text form)

The app is produced for audiences in the Arabian Peninsula. Very few people outside the region know about it. It has content in Taizzi, Adeni, Sanaani, and some Gulf Arabic (Other Yemeni dialects on SRG-selected list).

70 percent of the population in Yemen live in rural areas, so radio is very important. Even in rural areas, people have smart phone and 3G access. Internet is cheap, and many people are on social media.

When the Jesus Film is shown in their own dialect, there are very few distractions. They think “How are they speaking my dialect?!” It’s not the silver bullet, but it is very effective. There can be points of distraction, but they are secondary. If it is shown in the right context, when a person is ready to watch it, it is effective. The children’s version is shorter, and easier to show. **Usually the response to the Jesus Film is very positive.**

CEC’s source has produced over 200 audio episodes a year—60 percent are evangelistic, 30-40 percent are kingdom values—some discipleship, some trauma counseling, some health topics. Resources are typically produced first for radio, then for video.

The challenge to distribution is capacity—there are not enough people working in the church/ministry to create online advertisements to direct people to resources online. The church needs human capacity.

The war in Yemen is complicated. It is important to have materials in different dialects. **The war and the different sects/factions highlight the need for materials in different dialects.** When a southerner hears something in a northern dialect, it creates an unnecessary boundary or wall. It’s important for the gospel to flow through the dialects. Dialects can also be mixed within individual programs to demonstrate that there is unity within the church—that the gospel reconciles people across social, political, and historical lines.

It’s also important to have resources in local dialects because there is a notion that Christians are from the outside—such as Egypt or another Levant country. When there are resources in Yemeni dialects it counters that notion. It communicates that it’s possible to be a Yemeni believer.

There was a rise of extremism in the country in 2009-2010. The church is trying to produce programs to counter that, programs that give a new narrative that is different from what they hear at the mosque.

There are few to no expat Christian workers on the ground.

16-HIJAZI ARABIC (ACW), 16,518,000 SPEAKERS

Hijazi Arabic is spoken in Saudi Arabia by the Hijazi Saudi Arabs and the Tihama people groups.

Anonymous Source

Hijazi Arabic is indigenous to Saudi Arabia. It is spoken on the western side of the country, in Mecca and Medina—religious cities that only allow Muslims. It is also spoken in Jeddah, and other cities/towns along the west coast. Jeddah is a melting pot of different groups and backgrounds—local tribes, generations of family groups from Bangladesh and Egypt, and several million outsiders. Even though these families have been in Saudi for several generations, they are still not considered local.

Hijazi-speakers have a trading background. They are cosmopolitan, and aware of international news. The western side of the country is more open, free, and accepting of cross-cultural communications.

Hijazi Arabic is one of two dominant language groups—the other is Najdi.

Hijazi Arabic speakers have the same classical Arabic problem as Najdi. The written form of Hijazi Arabic is not appropriate for reading or writing. Classical Arabic is considered appropriate for reading and writing. It is the dialect of the Quran. Only 5 percent of the population can understand classical Arabic, but it is the only dialect they are willing to read and write. Therefore, **audio/visual products are needed.**

A lot of times, when someone is communicating, it is a mixture of classical Arabic and a local dialect—depending on the content. For example, in the story of Jonah, when Jonah starts to pray a “higher version” of Arabic would be used than the rest of the story. A local would be aware of those needed changes in tone/dialect.

If it’s important or it needs to “look good” there is a notion that it should be in classical Arabic. Politics, weddings, important ceremonies, religious events—they start in classical but most people don’t “hold it well.”

CEC’s source thinks that there is another dialect in the southwestern part of the country that needs its own work. Hijazi translation work won’t cover it. Yemeni dialects won’t cover it either. Someone needs to go and live there, there could be four Saudi provinces that may need four unique translations. It’s premature to say.

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If a new product is created today it needs to be video, even if it is just moving stills. But it is a competitive, high-end market, and the audience likes more complicated, attractive productions. **It needs to capture people, and it needs to be right for the audience.** One example, our source gave was the flow of information needs to move across the screen in the correct direction. They had been showing information from left to right, but something wasn’t right. They realized that’s how Westerners read and therefore take in information. But Saudi’s read from right to left, so they changed how information flowed across the screen to reflect that, and reception improved. **Local input is essential.**

Saudi men and Saudi women speak differently. When Saudi women are talking to each other, a Saudi man likely will not be able to understand. This was discovered when working on a project to translate the book of Ruth. When Naomi and Ruth were talking to each other, the translator wasn’t able to do it, because he doesn’t know how women talk to each other. Men and women are really like two different cultures.

For men, it is important to know the right people. They spend their time getting close to the source of money (oil). Networking is important. They want to be friends, and build relationships. They’ll sign a contract saying they will do work, but getting them to actually do the work is another story.

Financing a project is challenging. You need workers who are:

1. Good linguistically
2. Willing to talk to and work with expats (some are and some aren't)
3. Has a heart to reach their own people

Women get money differently. They can't make connections like men do, but they are motivated, ambitious, and if they are competent they can set up their own business, and they work hard and are hard to hold back.

Hire women and have men finish it off. But if you hire a woman, you need a woman to work with her. **There is a need for women to be involved in getting the work done.**

Our source indicated their team is trying a new sending model. Traditionally a couple will go to the field, the husband would do a lot of the field work while the wife stayed at home and took care of children. They are now trying a new pattern where they are sending couples, the husband is needed to get into the country and have a platform, but women are needed to do a lot of the field work.

Hijazi Arabic is very similar to other two Saudi dialects on SRG-selected list—Najdi and Gulf Arabic. There is mutual understandability, and they can communicate with each other, no problem. But a Hijazi-speaker won't be interested in a product that is in Najdi or Gulf Arabic. They will think it's ugly. **There is a lot of overlap, but they are all distinct, and they need distinct resources.**

Distribution is a "piece of cake." The key is to find the right product, can people identify with it? Is it beautiful and clear? Does it hit that 1 million views threshold?

Barriers are overcome by locals. In the past there were a lot of dreams and visions. Now when former Muslims from their own culture talk about the gospel, barriers come down.

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Anything that will be distributed well will need to be video and high quality. The audience is too savvy. The Jesus Film looks like a foreign, Western, Christian film. It's poor quality and the audience recognizes that. It's an old film, why watch it?

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Jack Kelly, director, Saudi Advocacy Network (SRG MP)

The following is about Saudi Arabia, and Saudis in general. CEC presumes that the information provided applies to Hijazi Arabic-speaking Saudis.

Saudis over the age of 30 and under the age of 30 process information differently, and require a different approach. Saudi Arabia is one of the largest users of Facebook,

YouTube, and the internet in the Middle East. There is an extraordinary high use of smart phones—Saudis have the money and time for smart phones. Don't translate into print; **it must be video to reach under 30s. They are also more open to the gospel.** If something is in audio only (no video) there's no audience for that, only out in villages/rural areas that may not be able to afford internet yet. But that population is decreasing rapidly. More and more people have access to the internet.

Arabs are big storytellers. **A product needs to be a culturally sensitive product, with Arab faces and using Arab gestures.** Care about what it looks like, if it's a holy book it should look nice.

Organizations like BTAB and Pioneers do their homework. BTAB uses a local person that knows the mannerisms to help create products. For satellite television organizations, talk to SAT-7, Al Hayat, IBRA, and Arab World Ministries. It's important to understand your audience. How a product is put out there makes a difference.

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Workers on the ground include:

- IMB
- Pioneers
- Frontiers
- Assemblies of God
- Maybe some YWAM groups
- MECO (Middle East Christian Outreach in Australia)

They don't separate the different people groups (such as Najdi-speaking Arabs vs. Hijazi-speaking Arabs) but they are working to reach all groups. Half of their time is spent building relationship, the other half follow up.

Saudi Arabia is unique in that it has a huge immigrant labor population.

17-EASTERN EGYPTIAN BEDAWI ARABIC (AVL), 4,305,000 SPEAKERS

Eastern Egyptian Bedawi Arabic is primarily spoken in Egypt by the Eastern Bedouin and Levantine Bedawi people groups. There are populations of Eastern Egyptian Bedawi Arabic speakers in Jordan, Israel, Lebanon, and Syria.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

Mr. Elias doesn't know about Eastern Egyptian Bedawi Arabic speakers in Egypt. He believes Kasr el-Dobara Evangelical Church (an SRG MP) is doing some work to reach Bedouins in the western desert but not sure if it is the same community.

In general, among Christian workers in Egypt, there is a drive to use standard Arabic to reach various communities (rather than dialects), because the Quran uses standard Arabic. Many Muslims think the Bible is corrupt because it is in other languages. Arabic is the language of understanding and revelation. They desire to present Scripture as holy, and worthy, and in a dignified language. FCBH partners with ministries on the ground, and it is often the choice of a local ministry to use standard Arabic or a dialect. **Typically, ministries will use standard Arabic until they get to a point in the relationship where there is a need to use resources in a dialect. Heart language is preferred. There is a need for both—trade and heart language resources.**

Scott Bridger, SRG portfolio consultant Israel/Palestinian Territories

The Negev Bedouin people group that speaks Eastern Egyptian Bedawi Arabic would be located in Gaza. The language is a part of the Levantine family, it is a step further away but still very close to standard Arabic.

People are functionally literate; however, **a large segment prefers to receive information in oral and video format.**

Mr. Bridger worked with a team that started a home church among the Negev Bedouin. It is very small, probably 10 or so members. There are engaged Arab Christians that are expanding work, along with some westerners.

The Negev Bedouin are similar to Palestinian Arabs (see South Levantine Arabic).

The Negev Bedouin have access to all types of media (satellite television, radio, internet, smart phones). They use radio less, but there is **a high percentage of smart phone users**, as well as tablets, computers, and TVs. Even if they are in a remote area, media resources are available.

The Jesus Film is not best because it truncates the gospel to Jesus' life when the gospel is the whole Bible. A better resource is the G2 project, a series of dramatizations from Creation to Christ (created by IMB). It is still being produced in Arabic. It was filmed in Israel/Palestinian Territories. Another great resource is *God's Story*. It fills in the gaps. Without creation, the full story isn't being shared.

The group funding work among the Negev Bedouin is IMB.

18-WESTERN BALOCHI (BGN), 3,460,000 SPEAKERS

Western Balochi is spoken by the Baluch in Iran and the Western Baluch in Pakistan.

Hormoz Shariat, president, Iran Alive Ministries (SRG MP)

IAM does not have programs in Western Balochi.

Iranians have access to satellite television, radio, internet, and smart phones. Even nomads have access to satellite television. Things are changing fast regarding media. Very few people have no

access at all. **Media programs are mostly in standard Arabic. There is a need to do some programs in the languages on the SRG-selected list that are spoken in Iran.**

In general, in Iran people are not readers, especially with the emergence of media. They don't read, but they watch and they listen. There is a minimal book reading culture. A typical publication will print 2,000 books. It's important to have written resources, but not a lot. Written isn't used. They are not used to seeing their language written.

The Jesus Film is very effective in all Iranian languages (especially Farsi). It is a great resource. When translating it, it is important to be careful with translation and work alongside locals.

God is Love is an evangelistic, one-hour video that answers questions. Many have come to Christ through this resource. It is available in all Iran languages on the SRG-selected list.

There are distribution issues because of persecution from the government. Hand-to-hand is very dangerous. Having copies in cars or homes is dangerous. Soft copies such as on the internet, phone-to-phone, and wireless make it possible to distribute resources, even films or video clips. Iran Alive Ministries (IAM) used to have Bibles in a warehouse, but now it can't do that.

IAM produces television programs and uses its website and secure app to reach people. Programs include teaching programs, evangelistic programs, church services, and programs for leaders and house church groups. It operates a secure app, where viewers can talk to IAM counselors securely over the app. The website is not secure. There needs to be a combination of television and internet when introducing a resource. Advertise it on television, and put the resource on a secure app.

Dr. Shariat is aware of another organization (a friend) that has a few resources in the Iranian languages on the SRG-selected list and wants to expand.

John Douglas, SRG portfolio consultant, Pakistan

Mr. Douglas is not aware of any large US ministries working in Pakistan. The ministry infrastructure is small. The internet is not stable, and electricity is not 24/7. The ministries do not have money to fund someone to do fundraising and project proposals. The infrastructure that they do have is built around security. Their phones are being tapped, so they have to speak in code when discussing ministry work.

For Balochi there is ministry, but not a language focus. There are some gospel recordings.

Audio and film materials would work best for Western Balochi. The literacy levels are low. One in two women, and 60 percent of men are literate. Also, this is more of a functional literacy. **It is an oral culture.**

These groups have a strong ethnolinguistic identity. It plays into the local politics.

Urdu is the official language, but only the mother tongue for 7-8 percent of the people. It is the language of religion for sermons and conversations about religion. However, when people hear Scripture in their heart language, it has a greater impact.

English is used in the government and in schools.

19-BEJA (BEJ), 2,845,000 SPEAKERS

The Beja language is spoken by the Beja in Sudan and the Beja in Egypt, the largest population is found in Sudan.

Ed Weaver, CEO, Spoken Worldwide (SRG MP)

The Beja in Sudan are on Spoken Worldwide's target list. Spoken is having difficulty finding someone to lead the work—someone who is indigenous, speaks that language, and can engage the culture. There is one individual on Spoken's team who is Koalib who has started work among the Beja, but he doesn't speak the language.

There is a couple looking to do work among the Beja. They are Americans and were expelled from Sudan. They now live in Egypt, wanting to do pastor training in Egypt.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

There is a Bible translation project being done among the Beja. Mr. Elias believes it's being led by Operation Mobilization but is not sure.

20-HADRAMI ARABIC (AYH), 1,770,000 SPEAKERS

Hadrami Arabic is spoken by the Hadhramout Yemeni Arabs in Yemen.

Anonymous Source

Hadrami Arabic is a southern dialect. There is work going on to produce the Jesus Film in Hadrami Arabic.

Hadrami Arabic is very different from Sanaani Arabic, but people that speak them can understand each other. There is a need for resources in the different dialects in Yemen.

70 percent of the population in Yemen live in rural areas, so radio is very important. Even in rural areas, people have smart phones and 3G access. Internet is cheap, and many people are on social media.

The challenge to distribution is capacity—there are not enough people working in the church/ministry to create online advertisements to direct people to resources online. The church needs human capacity.

The war in Yemen is complicated. It is important to have materials in different dialects. **The war and the different sects/factions highlight the need for materials in different dialects.** When a southerner hears something in a northern dialect, it creates an unnecessary boundary or wall. It's important for the gospel to flow through the dialects. Dialects can also be mixed within individual programs to demonstrate that there is unity within the church—that the gospel reconciles people across social, political, and historical lines.

It's also important to have resources in local dialects because there is a notion that Christians are from the outside—such as Egypt or another Levant country. When there are resources in Yemeni dialects it counters that notion. It communicates that it's possible to be a Yemeni believer.

There was a rise of extremism in the country in 2009-2010. The church is trying to produce programs to counter that, programs that give a new narrative that is different from what they hear in the mosque.

There are few to no expat Christian workers on the ground.

21-DIMLI (DIQ), 1,495,000 SPEAKERS

The Dimli language is spoken by the Southern Zaza in Turkey.

Paul Weaver, SRG portfolio consultant, Turkey

The Zaza are not refugees (like other UPGs in Turkey on SRG list). There are two different groups:

1. The **Southern Zaza who are mostly followers of Sunni Islam and live along the Syrian border**,
2. The Northern Zaza who are followers of a Sufi form of Islam called Alevi that is unique to Turkey, and is animistic.

Mr. Weaver is not aware of any indigenous projects focused on them. There are some Turkish churches in the area.

Ryan Wolf, a part of IMB, is focused on finding Zazas in urban settings and determining what tools to use to reach them. In the last 100 years, there has been such assimilation, that once a worker gets past an initial acknowledgement of Zaza heritage, it's acceptable to use Turkish to evangelize and disciple.

Creation to Christ (C2C) is a valuable resource available in Zaza (Dimli). After the Jesus Film is shown (in Turkish), a New Testament in Turkish is given. **If the goal is evangelism, using Turkish is fine.**

22-SOUTHERN KURDISH (SDH), 1,500,000 SPEAKERS

Southern Kurdish is spoken by the Southern Kurds of Iran.

Anonymous Source

Of the Kurdish languages, Southern Kurdish needs the most translation work. In the Southern Kurdish area there are a lot more social and political barriers to producing and distributing materials. More extreme side of Islam exists in that area. The Kurds that joined ISIS, mostly came from the Southern region of the Kurdish area.

Hormoz Shariat, president, Iran Alive Ministries (SRG MP)

Southern Kurds in Iran have access to secular channels and the internet, not as much access to Christian programs. Written text, audio, and video are all useful.

Kurds identify as a nation even though they are not. They have a sense of nationality that goes beyond different groups.

God is Love is an evangelistic, one-hour video that answers questions. Many have come to Christ through this resource. It is available in all Iran languages on the SRG-selected list.

There are distribution issues because of persecution from the government. Hand-to-hand is very dangerous. Having copies in cars or homes is dangerous. Soft copies such as on the internet, phone-to-phone, and wireless make it possible to distribute resources, even films or video clips. Iran Alive Ministries (IAM) used to have Bibles in a warehouse, but now it can't do that.

IAM does have some programs in Kurdish, not as many as Arabic, though most of its programs are in Farsi. IAM has access to some Christian Kurdish leaders and can create more programs in Kurdish.

IAM produces television programs and uses its website and secure app to reach people. Programs include teaching programs, evangelistic programs, church services, and programs for leaders and house church groups. It operates a secure app, where viewers can talk to IAM counselors securely over the app. The website is not secure. There needs to be a combination of television and internet when introducing a resource. Advertise it on television, and put the resource on a secure app.

Dr. Shariat is aware of another organization (a friend) that has a few resources in the Iranian languages on the SRG-selected list and wants to expand.

23-NOBIIN (FIA), 729,000 SPEAKERS

Nobiin is spoken by the Fedicca/Mohas Nubians in Egypt and in Sudan. There are more Fedicca/Mohas Nubians in Egypt.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

There is a project to record the New Testament in a single voice in Nobiin. The Fedicca/Mohas Nubians are slightly engaged. There are some known believers among them, but very few. Use text and audio for education.

24-LIBYAN ARABIC (AYL), 393,000 SPEAKERS

Libyan Arabic is spoken by Libyan Arabs in Egypt.

Abraham Elias, partnership coordinator for MENA, Faith Comes By Hearing (SRG MP)

Mr. Elias believes Kasr el-Dobara Evangelical Church (an SRG MP) is reaching some Libyan Arabs through its partners, but he is not sure.

In general, among Christian workers in Egypt, there is a drive to use standard Arabic to reach various communities (rather than dialects), because the Quran uses standard Arabic. Many Muslims think the Bible is corrupt because it is in other languages. Arabic is the language of understanding and revelation. They desire to present Scripture as holy, and worthy, and in a dignified language. FCBH partners with ministries on the ground, and it is the often choice of a local ministry to use standard Arabic or a dialect. **Typically, ministries will use standard Arabic until they get to a point in the relationship where there is a need to use resources in a dialect. Heart language is preferred. There is a need for both—trade and heart language resources.**

25-ANDAANDI (DGL), 77,500 SPEAKERS

Andaandi is spoken by the Dongolese Nubians in Sudan.

No human intelligence had been obtained on the Andaandi language at the time of publication.

26-MASALIT (MLS), 406,000 SPEAKERS

Masalit is spoken by a people group of the same name in Sudan.

Ed Weaver, CEO, Spoken Worldwide (SRG MP)

The Masalit are on Spoken Worldwide's target list. Spoken is having difficulty finding someone to lead the work— someone who is indigenous, speaks that language, and can engage the culture.

Cliff Daffron, president/senior managing partner, Greater Reach Inc. (SRG MP)

Greater Reach Inc. has a leader from the Masalit tribe coming to a training in January in Uganda. It is a six-month discipleship training program that includes biblical instruction, how to use the Bible, knowing its major themes, and understanding theological differences between Islam and Christianity. Trainees will also be mentored in their personal faith.

27-DZODINKA (ADD), 205,000 SPEAKERS

Further research with the IMB and Joshua Project databases has determined that the people group that speaks Dzodinka is located primarily in Cameroon, Africa, and not the greater MENA region. Also, it is a reached group. Consequently, this language has been withdrawn from the UPG Initiative.

28-SARAIKI (SKR), 22,260,000 SPEAKERS

Saraiki is spoken by the Southern Punjabi people group in Pakistan.

John Douglas, SRG portfolio consultant, Pakistan

Mr. Douglas is not aware of any large US ministries working in Pakistan. The ministry infrastructure is small. The internet is not stable, and electricity is not 24/7. Ministries do not have money to fund someone to do fundraising and project proposals. The infrastructure that they do have is built around security. Their phones are tapped, so they have to speak in code when discussing ministry work.

For Saraiki there is ministry, but not a language focus. There are some gospel recordings.

Audio and film materials would work best for Saraiki. The literacy levels are low. One in two women, and 60 percent of men are literate. Also, this is more of a functional literacy. **It is an oral culture.**

These groups have a strong ethnolinguistic identity. It plays into the local politics.

Urdu is the official language, but only the mother tongue for 7-8 percent of the people. It is the language of religion for sermons and conversations about religion. However, when people hear Scripture in their heart language, it has a greater impact.

English is used in the government and in schools.

29-EASTERN BALOCHI (BGP), 3,841,500 SPEAKERS

Eastern Balochi is spoken by the Eastern Baloch and Dehwari people groups in Pakistan.

John Douglas, SRG portfolio consultant, Pakistan

Mr. Douglas is not aware of any large US ministries working in Pakistan. The ministry infrastructure is small. The internet is not stable, and electricity is not 24/7. Ministries do not have money to fund someone to do fundraising and project proposals. The infrastructure that they do have is built around security. Their phones are being tapped, so they have to speak in code when discussing ministry work.

For Balochi there is ministry, but not a language focus. There are some gospel recordings.

Audio and film materials would work best for Eastern Balochi. The literacy levels are low. One in two women, and 60 percent of men are literate. Also, this is more of a functional literacy. **It is an oral culture.**

These groups have a strong ethnolinguistic identity. It plays into the local politics.

Urdu is the official language, but only the mother tongue for 7-8 percent of the people. It is the language of religion for sermons and conversations about religion. However, when people hear Scripture in their heart language, it has a greater impact.

English is used in the government and in schools.

30-SOUTHERN PASHTO, 10,569,000 SPEAKERS

Southern Pashto is spoken by the Southern Pashto people of Iran and the Western Pashto people of Pakistan. The vast majority (10,280,000) of speakers reside in Pakistan.

John Douglas, SRG portfolio consultant, Pakistan

Pashto is the low hanging fruit of the Pakistani languages. There is an existing Bible in standard Pashto. There's also a revision of the Bible in standard Pashto underway. **Mr. Douglas is not sure how needed a Bible would be in Southern Pashto if standard Pashto is mutually intelligible.** Pashto also has a more established network.

Pashto is spoken in Northwest Pakistan. That is where the US has done a lot of drone warfare in its conflict with the Taliban. It is an honor/shame culture, so it is dangerous to choose to follow Jesus. The ministries to the Southern Pashto have to take security very seriously.

Mr. Douglas is not aware of any large US ministries working in Pakistan. The ministry infrastructure is small. The internet is not stable, and electricity is not 24/7. Ministries do not have money to fund someone to do fundraising and project proposals. The infrastructure that they do have is built around security. Their phones are being tapped, so they have to speak in code when discussing ministry work.

Audio and film materials would work best for Southern Pashto. The literacy levels are low. One in two women, and 60 percent of men are literate. Also, this is more of a functional literacy. **It is an oral culture.**

These groups have a strong ethnolinguistic identity. It plays into the local politics.

Urdu is the official language, but only the mother tongue for 7-8 percent of the people. It is the language of religion for sermons and conversations about religion. However, when people hear Scripture in their heart language, it has a greater impact.

English is used in the government and in schools.

Len Bartlotti, PhD

Interlitfoundation.org is a website that provides a background on the literature and language of Pashtun people. The website has cultural materials, language learning, literacy, and children's books. It is important to encourage workers to understand Pashto culture.

The Yousefsai Pashto NT is now being revised. It was originally published in 1991. This is very similar to Eastern Afghan Pashto. Northern Pashto has two dialects, Yousefsai Pashto and Eastern Afghan Pashto. They have 96 percent lexical similarity, but sound different. There are some political differences.

Southern Pashto is also called "Soft Pashto." It's spoken in Southern Afghanistan and the Baluchistan province in Pakistan. There is also middle Afghan Pashto and Central Pakistani Pashto.

About 90 percent of the women are illiterate.

Anonymous source

There are several major dialects in Pashto. There's Afghan Pashto, Yousafzai or Pakistani Pashto, and 2-4 other dialects. The Afghani and Pakistani Pashto languages are variants of one another so it is not clear how many translations are needed.

There is media work with radio and video going on in Pakistani Pashto. There's also a project in Afghan Pashto. Right now, the Afghan and Pakistani variants are being worked on to finish first. It will be many years until work begins on Southern Pashto. **There are some "JESUS" Film projects in Southern Pashto.** Afghani Pashto and Pakistani Pashto already have the "JESUS" film.

There are a lot of digital apps and website-based materials. There are the Psalms and Proverbs in Pakistani Pashto that is widely downloaded. Matthew is also ready. In October 2019, the first five books of the OT will be released. The rest of the Bible will be ready in 2019 in Pakistani Pashto.

Afghani Pashto is a little behind the work in Pakistani Pashto, but it is also understandable for Southern Pashto speakers.

Speakers of Southern Pashto have access to mobile phones, but not the internet.

In Pakistan, people who have attended school learned Urdu and Pashto. In Afghanistan people learn Dari and Pashto in school. Southern Pashto is mostly in Afghanistan, but also in Pakistan.

There are several groups working in Pashto generally.

- The Pashto Advocacy Network (PAN) has an annual meeting in the US
- In Bible translation, there is work by UBS, BTAA, and various media groups
- Roshan Production is a media group that does radio broadcasting, and also has people that do follow up. They do not differentiate between speakers of Afghan, Pakistani, or Southern Pashto.
- Jesus Film Project
- Pashtoradio.org
- Pashtotv.org
- Hope4afghans.org
- Pashtozaray.org
- AfghanBibles.org

There is lots of cooperation between the different organizations.

31-SOUTHERN BALOCHI (BCC), 2,000,500 SPEAKERS

Southern Balochi is spoken by three people groups in Pakistan and Saudi Arabia. The largest population of Southern Balochi speakers are the Southern Baloch found in Pakistan.

John Douglas, SRG portfolio consultant, Pakistan

Mr. Douglas is not aware of any large US ministries working in Pakistan. The ministry infrastructure is small. The internet is not stable, and electricity is not 24/7. Ministries do not have money to fund someone to do fundraising and project proposals. The infrastructure that they do have is built around security. Their phones are being tapped, so they have to speak in code when discussing ministry work.

For Balochi there is ministry, but not a language focus. There are some gospel recordings.

Audio and film materials would work best for Southern Balochi. The literacy levels are low. One in two women, and 60 percent of men are literate. Also, this is more of a functional literacy. **It is an oral culture.**

These groups have a strong ethnolinguistic identity. It plays into the local politics.

Urdu is the official language, but only the mother tongue for 7-8 percent of the people. It is the language of religion for sermons and conversations about religion. However, when people hear Scripture in their heart language, it has a greater impact.

English is used in the government and in schools.

Anonymous source

In Karachi, Balochi gang wars are quite famous. Over several decades they have been fighting against each other. At one point their influence in some areas grew strong and they aimed to enter politics. Ultimately, their endeavor did not bring them to the political stage. However, their link to political parties seemed very strong then. A couple of year ago the government ran several targeted operations to eradicate Balochi gangs. Thanks to those operations Balochi areas like

Lyari became more peaceful. **However, there are still Balochi gangs roaming around trying to lure the jobless young Balochi. It still requires caution to visit people in those areas.**

Balochistan Liberation Army (BLA) is a Balochi nationalist group that wishes to free Balochistan from Pakistan. Balochistan is the least developed province in Pakistan. It is full of natural resources but Balochis are not the beneficiaries. Due to BLA, the government has been suppressing Balochi people: thousands of Balochi people were reported to disappear on the way home from work, school, or another city. About three years ago a Pakistani NGO lady was assassinated after she approved a Balochi speaker so that Balochi who were missing people could have a forum in her center. The government seems to be not happy with anyone working for Balochi, so work for that group has not been done much.

This group has a Baloch television channel. Internet is quite widespread in Pakistan. Many young people use smart phones. At least each person has a cell phone if not smart phone. People in the city can also speak Urdu. Old ladies and people from Balochistan might not understand Urdu but all who went through the primary/secondary education speak Urdu quite well.

BTAA had worked for the Southern Balochi. They produced a Balochi New Testament which failed to get the approval from the Pakistan Bible Society due to the contextualized words like a “very close friend of God” instead of “Son of God.” Until 2017 they supported BLLO, an NGO for increasing Baloch literacy. BLLO ran a couple of pre-schools in Balochi and after school programs. But it failed to stand its own feet. When the fund ceased, the NGO stopped working.

Another group, supported by the Southern Baptist Mission, used to produce memory cards with Christian materials in different languages in Pakistan. The primary contact left the country due to a visa issue, but the work is still going on. They do have these materials in Balochi as well.

Another American couple used to live in Malir (another Baloch area in Karachi), doing business. When he was there, he led a men’s group study. He left the country about 7-8 years ago; again due to a visa issue. He tried to come or to visit the country but never got the visa. But I heard he is still doing some work for Baloch people outside. In June 2019 a short video showing a Baloch man being baptized (outside of Pakistan) went viral on Youtube.

The “JESUS” film is available in Balochi. Magdalena is in Urdu but the Southern Balochi speakers find no hinderance in understanding the film in Urdu.

Probably film will be the most welcomed material; Pakistanis spend a lot of time watching drama and films. **But text materials are also important to study deeper.** More importantly materials for Muslims are in need.

Baloch people speak their language at home, within the neighborhood. Urdu is only for when they go out of their home/neighborhood. Men use Urdu more due to their work environment. But women/house wives hardly get a chance to use Urdu. Elderly ladies may have trouble understanding Urdu but young ones typically have no problems. Urdu materials can be good alternatives.

SECTION 3
UPG INITIATIVE STRATEGY

UPG INITIATIVE STRATEGY

This section includes the following six documents:

1. Implementation Principles & Plan
2. UPG Integration Model
3. UPG Frequently Asked Questions
4. UPG Initiative: Languages by Ministry Fund & Language Cluster
5. UPG Languages: Bible Translation Status & Recommendations
6. UPG Glossary

Now that the UPG initiative has been underway for several years, it has moved from research to strategy. These documents outline SRG's core principles and infrastructure for implementation.

IMPLEMENTATION PRINCIPLES & PLAN

By Dr. David Pope

The ultimate aim of any unreached people group initiative is biblically healthy church formation and multiplication within all demographic segments of the people group. Four words—aggregation, collaboration, integration, and innovation—capture what is needed to achieve such an end.

AGGREGATION

The gathering of disparate partners from multiple ministry sectors to accomplish one unified task or goal.

In order to reach a people group with the gospel of Jesus Christ, and see the church that forms within that people group have every opportunity to grow in healthy ways, that church will need the Word of God in a language and format that it prefers. Oral tools, such as chronological Bible stories, music, drama, etc., also serve a critical role. However, none of these is possible unless the Bible is translated into the people group's preferred language.

Of equal importance is the incarnate presence of Christians living and bearing witness to biblical truth among the unreached. Someone must proclaim the Word, teach the Word, and identify and develop new teachers of the Word, so that churches form and multiply.

Today, the following sectors exist apart from one another, effectively isolated and only rarely combined into one comprehensive and effective plan:

- Prayer mobilization
- Bible translation & distribution
- Orality
- Media
- Gospel proclamation
- Disciple-making
- Leadership development
- Church formation & multiplication

SRG's UPG Initiative begins by aggregating these individual, often disparate, elements and the associated ministries to determine which partners may contribute.

If the UPG Initiative were a “table,” aggregation is the act of inviting anyone who is interested to gather for a planned meal. For this SRG-sponsored UPG Initiative, aggregation began with the first consultation in July 2016.

COLLABORATION

Agreement among disparate partners from multiple ministry sectors to work with others in a manner that is open-minded and open-handed, sharing knowledge and processes equally.

Once various partners have aggregated, the next step is to determine who is willing to do the work to reach the unreached. This is collaboration.

While many might be interested in being a part of the UPG Initiative, some would find it difficult to engage in healthy collaboration to get the job done. Collaboration requires a ministry partner to be open-minded and open-handed regarding sharing information and receiving critical suggestions for improvement, even across sectors. Regardless of the effort—translation, media, discipleship, evangelism, or church formation—all ministries can learn from one another. Further, ministries must be considerate of the aims of each effort in the achievement of its own.

The effective collaborating partner readily admits a lack of full understanding. While believing that all wisdom is from God, the effective partner is open to receiving that wisdom through any member of His church. While most will claim a collaborative spirit, the lack thereof is often revealed when adjustments are needed or information is requested. For the UPG Initiative to succeed, partners must be willing to collaborate.

Now, those invited to the UPG Initiative table are selected to sit down and partake of the meal. Collaboration has been underway from the beginning but took a much more formal and visible role in the Fall 2018 when MPs began to meet for the purpose of discussing their various roles within a unified and fully integrated initiative.

INTEGRATION

Moving beyond collaboration to a merging of ministry processes that achieves true unity of effort, maximum impact, and the most efficient allocation of God's resources.

Aggregation and collaboration, though requiring considerable effort, are the easier steps toward the successful implementation of a UPG Initiative strategy. Integration is the most difficult to attain.

Integration asks each collaborative partner to consider how its unique contribution might be adjusted and combined with others to reduce duplication of effort and maximize efficiency to accomplish four core missiological tasks:

- Gospel proclamation
- Disciple-making
- Leadership development
- Church formation & multiplication

Integration calls for those who work in each ministry sector (those above as well as orality, Bible translation, and media) to intentionally combine their processes with those who work in different sectors. It moves beyond collaboration (the sharing of information) with ministries within the same sector, and requires coordination with ministries performing very different functions—ones that may be unfamiliar. Thus, integration is the greatest test of collaboration, and many fail at this step.

At this stage, those seated at the UPG Initiative table start their meal and conversation together; they pass food and share serving implements. A harmonious social event emerges. Integration started in earnest in late 2018 and 2019 as proposals were considered against the RFP and this strategy model, and ministry partners were invited to participate in specific ways.

INNOVATION

The deliberate creation of, or the Spirit-led discovery of, new and better ways for partners to achieve a common, kingdom purpose; the fruit of aggregation, collaboration, and integration.

God desires to pour new wine into new wineskins. When the various expressions of Christ's body come together in one unified effort to achieve the true purpose of His church—global worship—new-wineskin approaches emerge and innovation results.

Finally, those at the UPG Initiative table plan new meals together at new places and times. The meal was so good that they want to do it again. Innovation has been valued from the outset, but this fruit of collaboration is starting to emerge at the time of publication in 2019.

GUIDING PRINCIPLES

SRG believes that by equipping the church of God with the Word of God, and training leaders in how to handle it properly, the church will form and multiply in healthy ways. SRG further believes that to achieve the greatest engagement with Scripture content, members of the indigenous culture and emerging church must participate at every level.

As tools are designed and created for the UPG Initiative, those who will ultimately use these tools should ideally be involved in their development. From initial contact with a nonbeliever to his or her potential position in church leadership, every story, script, verse, and method of distribution should be crafted, translated, or developed by people from the emerging, indigenous church.

For example, most unreached people groups prefer oral tools and methods. Those who are trained in the crafting of oral stories should come alongside those within an unreached people group and identify persons to be involved in that process. As stories are crafted, they should be shared in order that others might hear and believe. Also, key terms especially divine familial terms, should be identified for consistent use in the development of scripts for audio and video applications such as JESUS Film or Global Recordings.

Also, those who perform script development should work with orality ministries to ensure continuity, and also include Scripture translation experts. Throughout, those from the emerging church who are working on these tools are encouraged to use them and maintain consistency. For example, the script for the JESUS Film comes from the Book of Luke. Therefore, it is reasonable to assume that efforts to produce that script would accelerate and enhance the translation of this important gospel. While other stories are being developed, and other JESUS Film products are being completed, it makes sense that the Book of Acts would soon be added. This would provide the young church guidance from "Volumes 1 & 2" of church formation and multiplication. As these vital tools are translated, adding Old and New Testament books, the necessary training in church formation and biblical theology will naturally develop as well.

Integration (as a result of aggregation and collaboration) allows for gospel proclamation, disciple-making, and leadership development to occur *in tandem* with tool development—rather than as a subsequent, separate step. This ensures that all products are far more likely to be accepted and used by those who were involved in their production and distribution. The end of such an effort will surely be the formation and multiplication of biblically healthy churches among the unreached.

BACKBONE STRATEGIC PLAN FOR EVERY LANGUAGE

Following is an outline of the key steps SRG follows to engage a UPG language group.

1. Initiate local and global prayer networks, integrating a vertical and horizontal “communication” plan.
2. Assess progress in tool development (Scripture, orality, video, etc.):
 - a. Review research provided by Calvin Edwards & Company
 - b. Consult field representatives to ensure data is current and complete
3. Determine current level of church formation within each UPG that uses the language, including:
 - a. Number and location of:
 - i. Believers
 - ii. Leaders
 - b. Depth of discipleship attained
 - i. Theological
 - ii. Practical
4. Plot a path of tool development that matches context and church formation:
 - a. Determine which tools or products will be most effectively used and distributed by indigenous believers.
 - b. Determine an integrated tool development path that ensures increased capacity among indigenous believers.
 - c. Ensure that the most effective ministry partners, especially indigenous partners, are involved in strategy development.
 - d. Determine the need and preference for written and oral products, including Scripture.
 - e. Initiate updates or revisions of existing tools (written, oral, video).
 - f. Initiate translation projects that utilize indigenous partners and are informed by context with a critical path toward the full Bible (if necessary).
 - g. With the aim of full translation, integrate development of scripts, oral tools, and Scripture.
 - h. Work with indigenous believers and ministry partners to develop a leadership training and multiplication program that is integrated into the translation process.
5. Establish an informed distribution (or engagement) plan that is owned and operated by indigenous believers.
6. Track qualitative and quantitative progress using established KPI’s (key progress indicators).
7. Where internet access is good, allow for the inclusion of emerging online church formation models (proclamation—discipleship—group formation—leadership development—church).
8. Ensure at every stage that ownership is accepted by the emerging church along with the capacity to produce products and create services and processes needed for long-term sustainability.

UPG INTEGRATION MODEL

By Dr. David Pope

It is our considered opinion that within the first three years of engagement much of the work necessary to establish a foundation for the emerging church within an unreached people group can be accomplished. This is made possible by the integration of the development of various products by different ministry partners committed to the vision coupled with the full involvement of believers (and even seekers) from the local culture and community. In fact, if processes are well aligned in a manner that maximizes the efforts of ministry partners, then the first six months will drive long-term success.

The most essential element of an effective UPG initiative is prayer. In an effort of this magnitude, God's wisdom and discernment are needed to know when to act, where to act, and how fast to act. With SRG's integrated implementation model, prayer awareness, training, and engagement accompany every step of the strategy. Awareness is raised through online, audio, video, and print media. Those who are enlisted are then "trained" to pray intelligently and specifically for outputs and lasting outcomes. As a part of this, global, regional, and local prayer networks are engaged in an all-encompassing prayer mobilization effort.

Once a foundational prayer strategy has been enacted, the focus then turns to the ultimate task at hand. The aim of SRG's UPG Initiative is to see biblically healthy churches form and multiply to the fourth generation among all demographic segments and in all geographic locations for 90 unreached people groups. These 90 UPGs speak 29 different languages, so the scope of such an effort clearly indicates that the goal cannot be reached in just a few years. So, what can be achieved in a short time frame such as 2-3 years? In order for healthy churches to form and multiply, leaders will be equipped and a Bible provided in their preferred language and medium—oral or written. While a multiplying church may not be seen in three years (though it has happened), leaders can be developed, and Scriptures can be translated in that time frame.

An integrated model makes it possible. How?

By utilizing the indigenous efforts of those we are seeking to reach! Three products have been deemed necessary to this effort: film or video (like the "JESUS" film), oral strategies (like a chronological biblical story set), and initial Scripture translation (like the Book of Luke). The easiest text for an untrained translator to encounter would be the script for a film. By utilizing a simple oral-to-oral recording process, a non-literate believer (or even non-believer) can begin working as a translator. During this process, that translator can be introduced to some simple Bible stories that utilize common biblical terms. From this foundation, this same translator can begin to translate larger biblical texts. As this process is managed by ministry partners, timing of production will be arranged in ways that maximize stewardship of human and financial

resources. Thus, the same team that does early script translation can be enlisted for story translation and the best of these workers can then be utilized in Scripture translation.

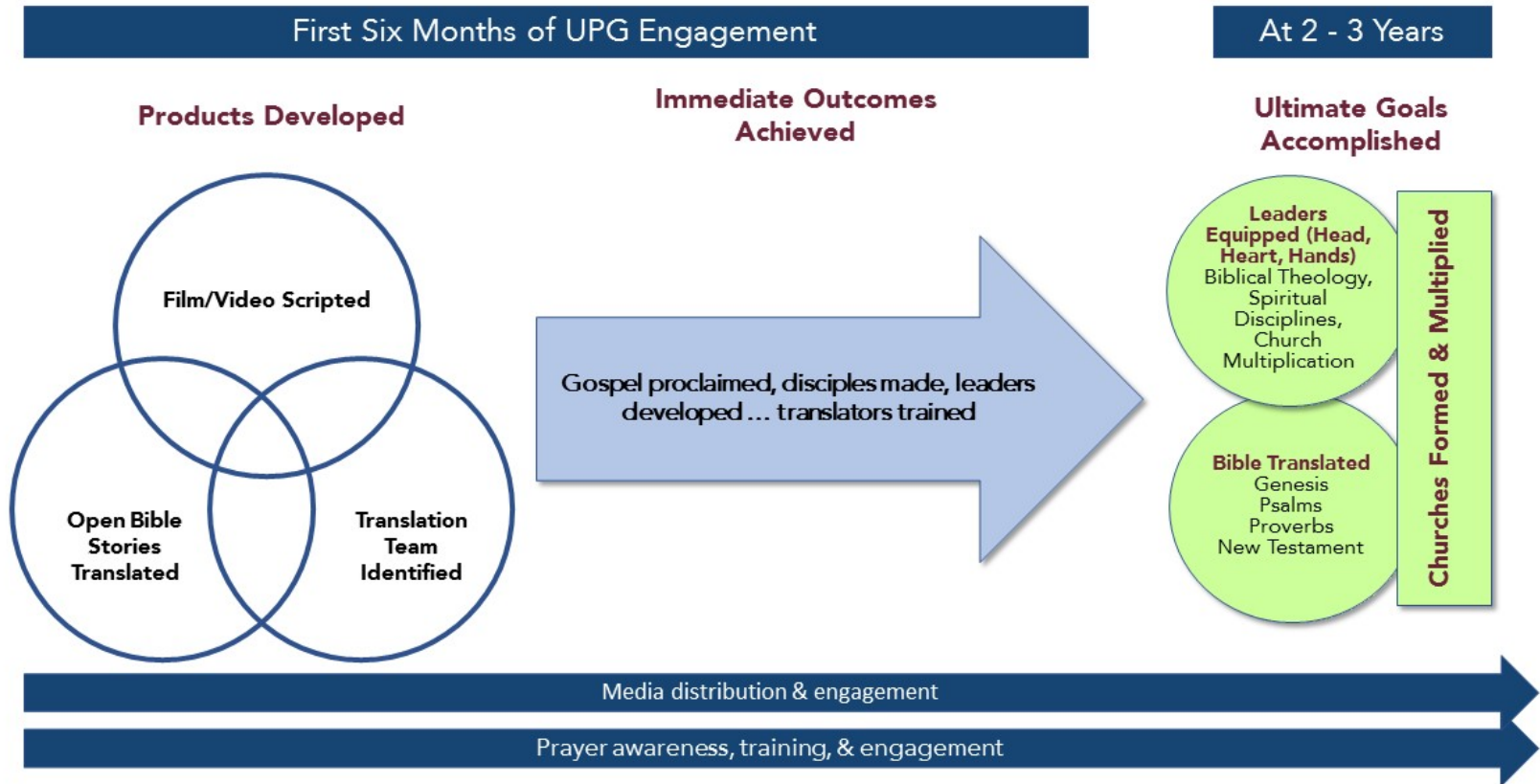
In this integrated model, it is expected that the actual process of product development can be an effective tool for the proclamation of the gospel, the making of disciples, and the development of leaders within the emerging new believing community. Certainly, by encountering God’s Word at the level needed for translation, those involved become more firmly grounded in His truth.

This integrated model, including major product development, will not apply for all of the 90 unreached people groups. Film, Bible, and Oral Tool development targets a language and not a people—so, while work is done by one or two people groups within a language, others are not participating. However, the principles of an integrated model do apply across the entire UPG Initiative. Gospel proclamation, disciple-making, and leadership development are not activities that are accomplished after tools are made available, but they are necessary to every step of engagement and should be considered an integral part of that development.

One last note, effective forms of media that best reach a UPG must be addressed and implemented with a mind to culture, context, and technological saturation. While product development may be language-centric, distribution is people-centric and modes of “spreading” content must take this context to heart.

These principles—and their rough timeline—are pictured in the diagram on the following page.

UPG Integration Model



FREQUENTLY ASKED QUESTIONS

WHAT IS THE MENA UPG INITIATIVE?

The Middle East/North Africa Unreached People Group Initiative (UPGI) is a 10-year initiative of Strategic Resource Group (SRG) to facilitate healthy, biblical church formation and multiplication among 90 unreached people groups speaking 29 languages in 14 countries of the Greater Middle East, North Africa, and Pakistan.

HOW IS SRG LEADING THE UPGI?

SRG has formed a strategic alliance with Pope Initiatives, LLC (POPE), a US nonprofit organization headed by Dr. David Pope, to provide leadership. There are, in turn, many partners—particularly ministry partners—and POPE coordinates work between the partners and various SRG persons and functions.

HOW DOES THE UPGI RELATE TO OTHER WORK SUPPORTED BY SRG & POPE?

The UPGI is SRG's largest initiative investment. It has nearly 20 ministry funds and the UPGI is one of them. Ministry partners within SRG's current funds also have projects within the UPGI fund.

POPE has a single focus on implementing UPG initiatives globally. The MENA UPG Initiative holds the highest priority in terms of funding and management.

HOW IS THE UPGI MANAGED?

Dr. Pope, founder and president of Pope Initiatives, LLC serves as the Managing Director of the UPGI. Two teams collaborate with US and indigenous ministry partners to provide oversight and direction.

UPGI Management Team

The Management Team exists to provide executive oversight and advice for the life of the Initiative and to ensure that all aspects of the work meet professional standards and comply with the policies and procedures of SRG. Current members, with areas of specialty, are as follows:

- Travis Cramer, SRG – database management
- Calvin Edwards, Calvin Edwards & Company – research
- Kelli Gotthardt – outreach to women
- Fayez Ishak – regional insight & networking
- Labib Madanat – regional insight & Bible translation
- Dennis O'Neal, SRG – financial management

FREQUENTLY ASKED QUESTIONS

- Dr. David Pope, POPE – managing director & fund development
- Hala Saad – television & social media & women’s outreach
- Paul Schultheis, SRG – fund development
- Nick Syrett, SRG – operations
- Kay Zahasky, SRG – ministry fund development liaison

Strategy Implementation Team

The Strategy Implementation Team includes, and is in support of, the language cluster consultants (LCCs, see description below). It exists to provide practical and strategic insight into field research, best practices, and the most practical approaches to engage unreached people groups with an emphasis on the development of emerging church leadership for long-term, sustainable church formation and multiplication.

- Alex Agha-Khan, unfoldingWord – Bible translation & Scripture project management
- Alan Anderstrom, Pope Initiatives – leadership development
- Ali Arhab, CNA – indigenous church & Last Mile
- David Benware (or representative), Media Impact International – technology & social media
- Joe Class, Operation Snapdragon/Contexture – “JESUS” film
- Labib Madanat, SRG liaison/Bible Societies – Bible translation & distribution
- Dr. David Pope, POPE Initiatives – managing director
- David Reeves, unfoldingWord – Bible translation & distribution
- Ed Weaver, Spoken Worldwide – orality
- Samuel Whitefield, One King – prayer mobilization

LANGUAGE CLUSTER CONSULTANTS

Key to strategy implementation are the LCCs, each of whom manages the Initiative for a family of languages. They identify effective ministry partners, make funding recommendations for projects (in accordance with the RFP), oversee frontline management of projects (once funded), and, in consultation with the Strategy Implementation Team, ensure that Initiative aims and outcomes are being achieved within their cluster of languages.

Clusters and LCCs may change from time to time to accommodate field realities. Currently the clusters and LCCs are as follows:

- Nabil Bandak – Syria & Jordan Cluster
- Al Fadi – Saudi Arabia Cluster
- Eunice Jones – Pakistan Cluster
- Ken Smith – Sudan Cluster
- Spencer Sullivan – Yemen Cluster
- Pam Wilson – Turkey, Iraq, Iran, Algeria, & Morocco
- Vivian Yousef – Egypt Cluster

HOW DOES AN LCC OPERATE?

The UPGI is an integrated language-, church-, and culture-centered approach. Thus, LCCs give highest priority to indigenous guidance and ongoing indigenous ownership.

Recognizing that each of the 90 UPGs is currently at varying levels of spiritual maturity—no believers, few believers, believers and few churches, or believers and some existing church

network—LCCs work with the existing indigenous and/or proximate church to develop tools and engagement approaches to enable healthy, biblical church formation and multiplication.

The mechanics of this mean that LCCs recommend and manage projects, identified by the Request for Proposal (RFP), relating to the languages and UPGs within their cluster. The managing director, under the oversight of the UPGI Management Team, reviews and approves these projects according to funding allocations made by SRG’s Kingdom Investment Committee (KIC).

WHO CAN PARTICIPATE IN THE UPGI?

Only SRG-approved ministry partners may participate in the UPGI. Any ministry desiring to become an approved ministry partner must complete a SRG’s standard due diligence process in accordance with its policies and procedures.

WHAT IS THE SCOPE THE UPGI?

The UPGI currently includes 29 languages spoken by 90 unreached people groups across 14 countries of the Greater Middle East, North Africa, and Pakistan.

Nine “sectors,” or ministry disciplines, are included in the scope of work:

- Bible translation & distribution
 - Orality
 - Media
 - “JESUS” film (and other evangelistic films)
 - Prayer
 - Proclamation
 - Disciple making
 - Leader development
 - Church formation & multiplication
- } Last Mile

Work in these nine sectors is aided by specialized expertise in the following areas:

- Technology
- Distribution
- Indigenous

The full listing of UPGI projects may be found within the RFP.

HOW IS THE UPGI IMPLEMENTED STRATEGICALLY?

The UPGI was undertaken to achieve biblically healthy church formation and multiplication within all demographic sectors of a selected UPG. After (i) biblical tool development in the language, and (ii) current church formation have been assessed, the LCC will guide the development of a strategic plan for each UPG (sometimes, small UPGs within a single language group may be combined for planning purposes). This plan will call for an agreement from each ministry partner serving within the nine ministry sectors above to collaborate and integrate their processes.

WHAT DOES IT MEAN FOR MINISTRY PARTNERS TO “INTEGRATE”?

Integration asks each collaborative partner to consider how its unique contribution might be adjusted and combined with others to (i) reduce duplication of effort, and (ii) maximize efficiency, to accomplish four core missiological tasks: gospel proclamation, disciple-making, leader development, and church formation and multiplication. It calls for those who work in each ministry sector to intentionally combine their processes with those who work in different sectors. It moves beyond collaboration (the sharing of information) with ministries within the same sector, and requires coordination with ministries performing very different functions—ones that may be unfamiliar.

HOW IS THE UPGI FUNDED?

As a component of the UPGI, a UPG Ministry Fund was launched in 2018. In the years ahead, the Fund will identify, add, and refine projects with an estimated budget of \$100 million over the next ten years. A UPG Ministry Fund *Prospectus* has been developed to outline the full scope of resourcing needs for the UPGI. It will be updated periodically.

HOW CAN A RESOURCE PARTNER GET INVOLVED WITH THE UPGI?

A resource partner can invest in the UPGI in multiple ways by funding one or more of the following for one or more languages or UPGs:

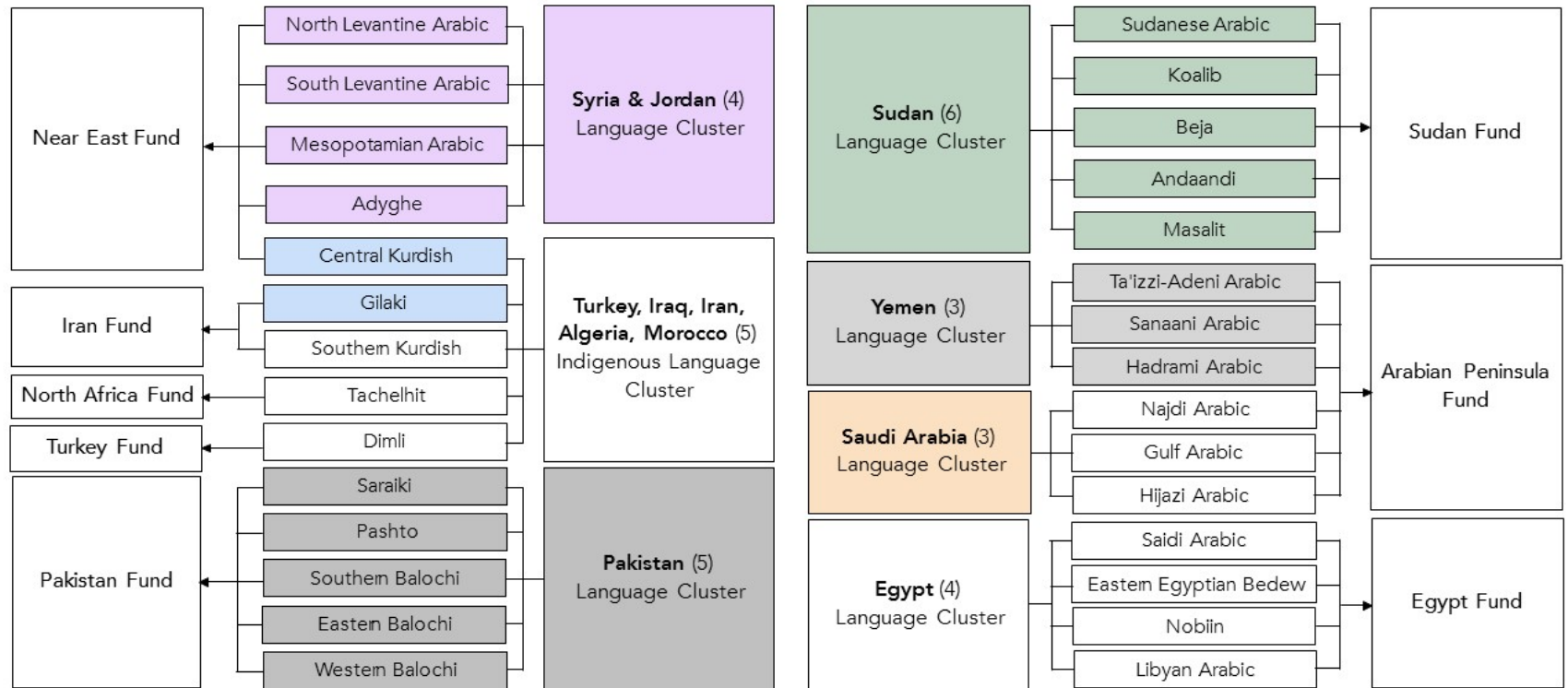
- UPGI management & oversight
- Translation &/or distribution of Scripture
- Orality content, training, & distribution
- “JESUS” film (or other film) script development & distribution
- Prayer initiatives
- Media content, development, or distribution
- Indigenous leadership, strategy, & training

SRG is happy to work with resource partners to customize investments and accommodate resource partners’ interests and passions in alignment with the goals of the UPGI.

LANGUAGES BY MINISTRY FUND & LANGUAGE CLUSTER

The graphic over the page shows how SRG-selected languages relate to existing SRG ministry funds and language clusters.

Languages by Ministry Fund & Language Cluster



UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

This section presents a brief, high-level plan to meet SRG’s Bible translation goals (as expressed in the UPG Initiative RFP), based on the resources known to exist or be in process. All recommendations are tentative and subject to quality review, availability, and other factors.

EXPLANATORY NOTES

1. This document is made up of a table based on information in *Unreached People Groups of the Greater Middle East*, published by Strategic Resource Group in 2017:
 - a. Table 1.11: Additional Information on 27 SRG-selected UPG Languages
 - b. Table 1.11b: Additional Information on Selected Pakistani UPG Languages
 - c. Table 4.2: Existing Scripture & Current Translation Activity in 31 SRG-selected Languages
 - d. Table 8.2: Jesus Film Project Products & Projects in 31 SRG-selected Languages
 - e. Language Profiles in “SRG-selected UPG Languages”
 - f. “Field-based Human Intelligence on UPG Languages”This previously published information has been updated and appended.
2. Primary sources for the content of the table are:
 - a. Databases: www.peoplegroups.org (IMB), www.worldchristianitydatabase.org (Gordon-Conwell Theological Seminary, Center for the Study of Global Christianity), www.joshuaproject.net (Frontier Ventures), www.ethnologue.com and progress.BibleTM (SIL International), and www.finishingthetask.com (Saddleback Church).
 - b. Information provided by several Bible translation agencies, especially BTAC and BFBS.
 - c. Interviews with field workers as documented at Field-based Human Intelligence on UPG Languages in “SRG-selected UPG Languages” in *Unreached People Groups of the Greater Middle East*.
 - d. Input obtained through SRG’s network of persons participating in the UPG Initiative, including: language cluster consultants, portfolio consultants, members of the Middle East Advisory Group, participants in two UPG Consultations, and others.
3. In addition to endnotes referenced throughout the table, the Bibliography of Sources at the end of the document provides information on sources.

4. Columns were added at the right, “Comments” and “Proposed Next Steps & Potential Partners.” The comments column includes input from multiple and diverse sources. Occasionally, information is contradictory; this needs to be researched further. The last column was added by David Pope and Calvin Edwards who drafted an initial set of recommendations.
5. The following chart shows the abbreviations used in this document.

AV legend:		Organization legend:	
AS	Audio Scripture	BFBS	British and Foreign Bible Society
GF	Gospel films	BTAA	Bible Translation Agency A
GR	Gospel recordings	BTAC	Bible Translation Agency B
GS	God’s Story	BTAC	Bible Translation Agency C
JF	“JESUS” film (JFP)	FCBH	Faith Comes By Hearing
LP	Lives of the Prophets ⁹⁹	JFP	JESUS Film Project
M	Magdalena (JFP)	NBS	National Bible Societies
OBS	Open Bible Stories (UW)	OSD	Operation Snap Dragon (Contexture International)
RB	Radio broadcast	Spoken	Spoken Worldwide
SAV	The Savior film	UW	Unfolding Word (formerly Distant Shore Media)
SJC	Story of Jesus for Children (JFP)	WA	Wycliffe Associates
TS	“The Savior” Film		

Lower case letters refer to products that are in production or planned but not currently available.

6. Overarching principles for UPG Initiative:
 - a. All Bible translation and related product development will be done with the emerging UPG church, using local workers (commonly called “church-centric”), and with the intent of the content being “open-licensed” (no copyright). All references to US organizations assume that they are working in this manner.
 - b. Product development will be accomplished in concert with church formation and multiplication. The aim is biblically healthy church to the fourth generation across all demographic segments in 90 UPGs. To accomplish this, leaders must be developed, and therefore local leaders are an essential component of product development.
 - c. Develop infrastructure including quality checkers who can:
 - Review existing Bible products
 - Review new Bible products as created
 - Support creation of related products such as leadership training and discipleship resources
 - Provide long-term quality review function
7. Tentative guidelines for possible partner selection:
 - a. UW, which primarily supports church-centric Bible translation of gateway languages, is a consulting partner and implementer of the church-centric model. Its approach is primarily written and does not use Render. As part of the UPG Initiative, it partners with Spoken, so projects may include both organizations.
 - b. Render (FCBH) or similar oral-to-oral translation software might be used in orally-crafted Bible translation.

⁹⁹ “Lives of the Prophets” is a collection of Old Testament passages and stories about characters that are typically known in the Muslim world such as Abraham.

- c. Oral translations by UW/Spoken/NBS/FCBH. In most instances, UW's 50 Open Bible Stories (OBS) will be used in initial translation efforts to develop oral tools, further train/develop translation teams for full Bible translation, and introduce Open License platforms to translation partners.
 - d. Operation Snap Dragon for oral translation for JF, in partnership with JFP; OSD can also partner with other organizations to create oral scripts for other videos.
8. An "oral recording" of a Bible is a recording of reading a written text; an "orally-crafted Bible" uses an oral-to-oral process to record a script designed to be heard rather than read.
 9. Mostly, the following items are not documented and may be researched by LCCs as a part of the "Assess" step (see "Proposed Next Steps & Potential Partners" and "Translated Bible Products" columns:
 - a. Which script is needed for the translations
 - b. Whether existing translations were for Christians or for Muslims
 - c. Whether a translated text is currently available (or archived)
 - d. Whether a text is in digital form and, if so, its file type
 - e. Whether existing translations are widely accepted or not
 - f. By whom or for whom the translation was done (e.g., an indigenous church network, Presbyterian missionaries, or Watchtower and Tract Society)
 10. Note re "Translated Bible Products" column:
Where multiple sources have indicated various Bible products exist, all sources are listed and each one's terminology is retained; in many cases reference is made to the same Bible product(s). For example, for North Levantine Arabic (No. 3), all the following are presumably the same: "gospel" (from World Christian Database), "portions" (from Ethnologue.com), and "Genesis, Matthew, & 1 Corinthians" (from British & Foreign Bible Society). Listing multiple sources adds clarity and reduces ambiguity.
 11. Notes re "AV" column:
 - a. The lower-case codes refer to products in production or planned. The distinction between "in production" and "planned" is significant.
 - b. A planned production may be changed or new partners such as Operation Snap Dragon may be included.
 - c. Presumably, a product in production has funding assigned to it and has an estimated release date. However, a planned product may benefit from additional funding and possibly the release date is negotiable.
 12. Notes re "Proposed Next Steps & Potential Partners" column:
 - a. At "Partners," when JF products are listed in lower case, the partner is stated as JFP, on the assumption that products are in production.
 - b. However, if a product is planned but not in production (see point 11, above), then Operation Snap Dragon should possibly be a co-partner.
 - c. When a JF product is not complete nor in production or planned (i.e., not listed in the AV column), the partner is listed as JFP/OSD to reference a partnership between JFP and OSD.
 - d. All references to JF should be understood to potentially include alternative Jesus films such as The Savior which was filmed in Arabic using Arab actors in Palestine (translations to English and other languages are available).

- e. Work on oral Bible stories may use Open Bible Stories, published by unfoldingWord, a collection of 50 Bible stories/passages from Creation to Revelation designed to convey the panorama of the Bible and available in multiple gateway languages at a level of 1 on a 5-point scale of language complexity.

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 1	Sudanese Arabic (apd)				Other Language: Standard Arabic (written) ¹⁵
<p>NT (1978)³ by Bible Alliance Mission in Roman script⁴</p> <p>122 oral Bible stories or portions⁵</p>	<p>NT—Egyptian Arabic (arz), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp)</p> <p>Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)</p>	<p>Activity underway reported by BTAA.⁶</p>	<p>JF⁷ m⁸ sjc⁸ LP AS GR RB</p>	<p>Used as a second (or additional) language by all language groups in Sudan who speak a tribal language.^{15, 9}</p> <p>Government requires use of Sudanese Arabic; some people also use English.⁹ Ministries use standard Arabic initially, & then move to heart (tribal) language.¹⁰</p> <p>Spoken, written form rarely used.¹⁵ De facto language of national identity.¹¹</p> <p>Preference: oral with a written reference product. Despite the relatively high literacy rate, religious communication for understanding is most likely done orally.¹²</p> <p>While unreached Sudanese Arabic speakers are primarily located in Sudan, many are also located in South Sudan. Since they think of themselves as “one people,” the UPG Initiative will address speakers irrespective of the country. It is presumed that much ministry will originate from South Sudan where such work is easier to do.¹³</p>	<p>Assess:</p> <ol style="list-style-type: none"> Quality & usage of 1978 NT Quality of 122 stories Nature of current activity by BTAA Need for written &/or oral Bible products Quality of JF & related products scripts <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content, both written & oral <p>Tasks:</p> <ol style="list-style-type: none"> Recraft 122 oral stories as needed Create orally-crafted NT, or record NT from written text Create orally-crafted OT <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: recraft oral Bible stories UW/Spoken/NBS/FCBH: create oral OT BTAA: access to NT & current work OSD/JFP: complete Magdalena & SJC
Near Languages¹⁴	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects¹⁵	Khartoum, Western Sudanese, North Kordofan Arabic, Ja'ali, Shukri. Western Sudan Spoken Arabic & Khartoum Arabic dialects have little compatibility. A majority of the Arabized tribes of South Sudan speak Sudani, one form of Arabic; however, one group, the Mongaltese Arab, speaks Creole Arabic, a somewhat different form. ¹⁶				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 2	Mesopotamian Arabic (acm)				Other Language: Standard Arabic ¹⁷
Bible (1940-1973) ¹⁸	<p>NT—Egyptian Arabic (arz), Sudanese Arabic (apd), & North Mesopotamian Spoken Arabic (ayp)</p> <p>Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)</p>	<p>An agency has worked with this language in the past.⁶</p> <p>BTAC is considering a project in this language.¹⁸</p> <p>SIL reported no known need.⁶</p>	<p>JF</p> <p>m¹⁹</p> <p>sjc²⁰</p> <p>LP</p> <p>GR</p> <p>GF</p> <p>RB</p> <p>Jesus Story²¹</p>	<p>Also known as Iraqi Arabic. Spoken in Iraq (largest number), Iran, Syria, and Yemen.</p> <p>De facto national working language.²²</p> <p>Preference: oral with a written reference product.¹²</p> <p>Most in Iraq have internet access.²³</p> <p>All written materials are in Standard Formal Arabic, which all can speak, read, and write. Mesopotamian Arabic is the spoken dialect.²³</p> <p>Literacy rate in Iraq is 85 percent males and 74 percent females.²³</p> <p>JF very effective in all Iranian languages.¹⁷</p>	<p>Assess:</p> <ol style="list-style-type: none"> 1. Dialect, quality & usage of written Bible 2. Nature of BTAC's considered project <p>Approach:</p> <ol style="list-style-type: none"> 3. Build on existing written content to create oral products <p>Tasks:</p> <ol style="list-style-type: none"> 4. Create oral Bible stories 5. Create orally-crafted Bible, or record Bible from written text <p>Partners:</p> <ol style="list-style-type: none"> 6. Spoken/partners: create oral Bible stories 7. UW/Spoken/NBS/FCBH: create oral Bible 8. BTAC: access to existing Bible & future project 9. OSD/JFP: complete Magdalena & SJC
Near Languages	Arabic: Bahama Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	Geographical & sectarian divisions correlate with Iraqi dialects. The vernacular standard based on Baghdad speech. Also, Bedouin dialects. Nearly unintelligible to speakers of certain other vernacular Arabic varieties. Anatolian Cluster in Turkey.				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 3	North Levantine Arabic (apc)				Other Language: Standard Arabic ²⁴
NT ²⁵ Gospel ²⁶ Portions (1973) ¹⁵ Genesis, Matthew, & 1 Corinthians with Trinitarian Bible Society (1973-1981) ⁴	NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp) Portions—South Levantine Arabic (ajp)	Activity underway reported by BTAA. ⁶ BTAC is considering a project in this language. ¹⁸	jf ²⁷ m ²⁸ sjc ²⁸ LP GR RB Life of Jesus ²¹	Spoken by 23 people groups in Syria (largest population), Jordan, Turkey, Lebanon, Saudi Arabia, Israel, Egypt, Yemen, and Iraq. Also referred to as Lebanese Arabic. ¹⁵ De facto national working language. ²² This is informal, local variation of standard Arabic. ²⁹ Oral preference. ¹² In Syria, literacy rates must have plummeted since 2004 but written reference product may be helpful to some. ¹² Investing in Syrian refugee projects is important. ²⁴ In Turkey, satellite television, cell phones common. Ministry does not need to be divided up by people group. Globalization is happening. ²⁴ In Israel and Palestinian Territories, Levantine dialects are very close to standardized Arabic. ²⁹ “If someone is educated, they are literate in Arabic.” There was a case of product written in North Levantine Arabic rejected by the people because “that’s not how it ‘should’ be written.” People are functionally literate, but a large segment prefers oral and video resources. Have access to all types of media; high percentage of smart phone users. ²⁹ JF truncates the gospel. G2 project and God’s Story are better. ²⁹	Assess: 1. Quality of existing Bible products 2. Nature of current activity by BTAA & possible project by BTAC 3. Need for written &/or oral Bible products Approach: 4. Build on existing content & current activity Tasks: 5. Create oral Bible stories 6. Complete written Bible, if needed 7. Record oral Bible from written text Partners: 8. Spoken/partners: create oral Bible stories 9. BTAA & BTAC: completion of current & considered work 10. UW/Spoken/NBS/FCBH: create oral Bible 11. JFP: complete JF products
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta’izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa’idi Spoken, Gulf Spoken, South Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	There is an urban standard dialect based on Damascus speech. Beirut dialect is well accepted. Aleppo dialect shows Mesopotamian (North Syrian) influence.				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 4	Central Kurdish (ckb)				Other Language: Arabic ³⁰
Full Bible (by Biblica, digital version 2016, hard copy 2017) ³²	Portions—Southern Kurdish (sdh)	<p>Previously reported as activity underway reported by BTAA & BTAC.^{31,,32,,33}</p> <p>BTAC reports no current activity in this language, but BTAA reports current, activity.^{6, 18}</p>	<p>JF³⁴ M SJC³⁴ GS AS: NT & Psalms (2010) & 31 oral “One Story” stories GR RB King of Glory,³⁵ From Creation to Eternity³⁶ Discovery Bible Studies</p>	<p>Also known as Sorani Kurdish. Spoken by Sorani Kurds in Iran & Iraq & small group in Jordan.</p> <p>Arabic Scripture not useful because Sorani Kurds hate Arabs, even though they can speak Arabic.³⁰</p> <p>Preference: written.¹² Children learn it first, taught in primary & secondary schools.¹⁵ Central Kurds are literate but storytelling has greater impact than reading.¹⁷</p> <p>Iraqi Kurds have extensive freedom; can produce and distribute Christian materials. History of money being poured into Iraq’s believing community has had negative impact on work there.³⁰</p> <p>Facebook big platform for Kurds; smartphones (Android) widely used; websites not used.³⁰</p>	<p>Assess:</p> <ol style="list-style-type: none"> 1. Availability of written Bible from Biblica 2. Nature of BTAA activity 3. Identify indigenous persons active in BT 4. Need for oral more products <p>Approach:</p> <ol style="list-style-type: none"> 5. Build on existing written content to create needed oral products <p>Tasks:</p> <ol style="list-style-type: none"> 6. Create oral Bible stories, if needed 7. Record oral Bible from written text, if needed <p>Partners:</p> <ol style="list-style-type: none"> 8. Spoken/partners: create oral Bible stories 9. UW/Spoken/NBS/FCBH: create oral Bible or portions as needed 10. OSD/JFP: complete JF products
Near Languages	Northern Kurdish, Southern Kurdish				
Dialects	Hewleri (Arbili), Xoshnaw, Pizhdar, Suleimani (Silemani), Warmawa, Rewandiz, Bingird, Mukri, Kerkuki, Garmiyani. In Sulaimaniya & Kerkuki dialects seen as mutually intelligible. A member of macrolanguage Kurdish (kur).				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 5	South Levantine Arabic (ajp)				Other Language: Educated literate in Standard Arabic ²⁹
Gospel ²⁶ Portions (1940-1973) ¹⁶ Mark, James, Matthew with BFBS (1940-1946) ⁴	NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp) Portions—North Levantine Arabic (apc)	Previously reported as translation of the NT underway by BTAC &. BTAA (secondary). ^{6,32, 33} But, as of March 2018, BTAC reported it as under consideration. ¹⁸	JF M SJC GR RB	Spoken by people in Jordan, Israel, Syria, Saudi Arabia, and Iraq. De facto national working language, ²² An informal, local variation of standard Arabic. ²⁹ Considered a dialect of North Levantine Spoken Arabic (apc). ²⁶ Linguistically, no need for separate resources in South Levantine Arabic. ²⁹ Preference: written-very high literacy rate. Oral products may be helpful though. ¹² If someone is educated, they are literate in Arabic. People are functionally literate but large segment prefer oral and video resources. ²⁹ JF is not best because truncates the gospel. G2 project and God’s Story are better resources. ²⁹ <small>Palestinian</small> Arabs have access to all types of media; use radio less; high percentage of smart phone users. ²⁹	Assess: 1. Quality of existing Bible products 2. Nature of current activity by BTAA/partner & possible project by BTAC 3. Need for Bible products separate from North Levantine Arabic (language 3 above) 4. Need for written &/or oral Bible products Approach: 5. Build on existing content & current/ planned activity Tasks: If necessary: 6. Create oral Bible stories 7. Complete written Bible 8. Record oral Bible from written text Partners: 9. Spoken/partners: create oral Bible stories 10. UW/Spoken/NBS/FCBH: create oral OT 11. BTAA/BTAC: access to current/planned work 12. OSD/JFP: access to JF products
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	Madani, Fellahi. Village to village difference of which speakers are aware. Newly emerging urban standard dialect based in Amman.				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 6	Ta'izzi-Adeni Arabic (acq)				Other Language: Standard Arabic ¹⁵
Portions (date not available) ³⁷ Abraham, Acts, Moses ³⁸	NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp) Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)	An agency has worked with this language in the past; an agency is also considering translating LP. ^{6, 38} SIL reported no known need. ⁶ 11 of 14 LP stories/books in written translation, 5 recorded. Luke & portions of Acts in written translation; Luke is recorded. ³⁹ OBS & full Bible adaptation with UW & Spoken, starting Fall 2019. ⁴⁰	JF M ⁴¹ sjc ⁴² lp ³⁹ GR	Primarily spoken in Yemen. Small populations in Egypt, Saudi Arabia, and Sudan. Most understood Yemeni language in the region and most accepted among other UPGs in Yemen. De facto language of provincial identity in South Yemen. ⁴³ Preference: oral; low literacy rate that has probably plummeted since data gathered. ¹² Ta'izzi-Adeni Arabic represents two dialects (Ta'izzi in the north and Adeni in the south). More Christian resources exist in the Ta'izzi dialect. Due to war factions, materials are needed in each dialect. At the same time, mixing dialects within a program can show unity within the church. ³⁰ Website and smart phone app recently developed (content includes Ta'izzi, Adeni, Sanaani, & some Gulf Arabic). CAP Media House produces 150-200 media projects per year, 80-90 percent oral (also in Sana'ani Arabic, No. 15). ⁴⁰ Big challenge is connecting people to the resources. ³⁰ Error! Bookmark not defined. 70 percent of population is rural so radio very important. Most people have smart phones and 3G access; social media widely used. ³⁰ Response to JF usually quite positive. ³⁰ The church is using some church-centric Bible translation principles, making their own decisions on what to translate & using MSA as the source text, not depending on US BT agencies. ³⁹	Assess: 1. Extent & quality of existing Bible products, including use of divine familial terms 2. Quality of JF & related products scripts 3. Need for written &/or oral Bible products Approach: 4. Build on existing content, if usable, to create oral products Tasks: 5. Create oral Bible stories 6. Create orally-crafted NT, or record NT from written text 7. Create orally-crafted OT 8. Produce/complete Magdalena & SJC Partners: 9. Spoken/UW/NBS/FCBH: create oral Bible stories (OBS) 10. Spoken/UW/NBS/FCBH: create oral Bible 11. OSD/JFP: produce SJC
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	Ta'izzi, Adeni. Ta'izzi dialect best accepted in Yemen.				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 7	Saidi Arabic (aec)				Other Languages: Standard Arabic, ⁴⁴ Egyptian Spoken Arabic, particularly Cairene dialect, ¹⁵ Sudanese Spoken Arabic ¹⁵
Portions (date not available) ³⁷	NT—Egyptian Arabic (arz), Sudanese Arabic (apd), North Mesopotamian Spoken Arabic (ayp), & Mesopotamian Spoken Arabic (acm) Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp) NT, Genesis, Exodus, Psalms, OT prophet stories by All Nile Mission & BFBS (1926-1933) ⁴ Colloquial Egyptian Arabic (arz)	An agency has worked with this language in the past. ⁶ SIL reported no known need. ⁶ The Bible Society of Egypt has produced several Scripture resources & is committed to the dialect. ⁴⁵	JF m ^{46, 47} sjc ⁴⁶ LP GR	Spoken in Egypt. An Upper Egypt dialect of Colloquial Egyptian Arabic (arz). Preference: oral. ¹² Audio the main route of engagement. Ministries use standard Arabic initially, & then move to heart language. ¹⁰ Şaidi people & their dialect are the subject of numerous Egyptian ethnic jokes. ⁴⁸ JF, M, & JFC are available in Cairene Arabic.	Assess: 1. Extent & quality of existing Bible products, especially old ones 2. Quality of JF & related products scripts 3. Need for written &/or oral Bible products 4. Need for JF products in Saidi rather than Cairene Approach: 5. Build on existing content if usable to create oral products Tasks: 6. Create oral Bible stories 7. Create orally-crafted NT 8. Create orally-crafted OT 9. Create needed written Bible products 10. Complete Magdalena & SJC in Saidi if needed Partners: 11. Spoken/partners: create oral Bible stories 12. UW/Spoken/NBS/FCBH: create oral NT & OT 13. OSD/JFP: complete Magdalena & SJC if needed
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	Middle Egypt Arabic, Upper Egypt Arabic. Reportedly similar to Sudanese Arabic (apd), especially in the south, heavily influenced by Cairene Arabic (Cairo speech). ¹⁵				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 8	Najdi Arabic (ars)				Other Language: Sharif Arabic ⁴⁹
Portions (2013) ¹⁶ Gospel of John ⁵⁰	NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp) Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)	BTAC, & BTAA (secondary) report previous activity. ^{6, 33} There is no current project as of April 2018. The partner wants to start project as soon as possible. ⁵¹ WA reports current activity working with the indigenous church. ⁵² SIL reported no known need. ⁶	jf ³⁴ m ³⁴ sjc ³⁴ God's Love Story ⁵⁰	Primarily spoken in Saudi Arabia. Most prominent dialect in the country; language of the government and military. De facto national working language. ²² Preference: oral, with an MSA written product for reference (not necessarily a written Najdi product). ¹² Classical Arabic is considered the only form appropriate for reading & writing because it is the language of the Quran, but only 5 percent of the population can understand it. So, audio/visual resources are needed, especially high-quality video. ³⁰ Men & women speak differently—men often don't understand women when they speak. Need women involved in projects. ³⁰ While Saudis can read & understand Sharif (modern Arabic), the need for oral products remains very high. ⁴⁹ Hijazi (No. 16) and Gulf Arabic (No. 14) are similar but Najdi speakers won't be interested in products in those dialects. ³⁰ JF not appropriate for this audience. ³⁰ Need high quality video that reflects the culture. ^{30,49} Audio not useful. ⁴⁹ Saudi Arabia one of the largest users of Facebook, YouTube, internet in the Middle East. Very high use of smart phones. ⁴⁹ Saudis over and under 30 process information differently. Must be video resources to reach under 30s who are more open to the gospel than those over 30. ⁴⁹	Assess: 1. Extent & quality of existing Bible products from BTAC, BTAA, & indigenous church 2. Quality of JF & related products scripts 3. Need for written &/or oral Bible products Approach: 4. Create oral content from existing written or oral content Tasks: 5. Complete set of JF products 6. Create orally-crafted Bible products such as stories & NT, depending on what is available 7. Ensure access to MSA written Bible products Partners: 8. Spoken/partners: create oral Bible stories 9. UW/Spoken/NBS/FCBH: create oral NT 10. OSD/JFP: complete JF products
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	North Najdi (Bani Khaalid, Dafiir, Shammari), Central Najdi ('Ajmaan, Al-Qasiim, 'Awaazim, Biishah, Haayil, Hofuf, Mutair, Najraan, Rashaayda, Riyadh, Rwala, Sudair, 'Utaiba, Wild 'Ali), South Anjdi (Aal Murrāh, Najran). Some dialects spoken by Bedouins.				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 9	Tachelhit (shi)				Other Languages: Arabic (men & city dwellers) ³⁰ Moroccan Spoken Arabic (men, few women) ¹⁵
NT by UBS (2010, revision of prior version) ⁴ NT by Call of Hope (2019, not yet published) ⁵³	Bible—Kabyle (kab) NT—Tarifit (rif) Portions-Central Atlas Tamazight (tzm) Tachawit (shy)	UBS is translating the OT. ⁴ BTAB, BTAC, & BTAA (tertiary) report previous activity. (BTAA providing consultant support to locally-led project) ³² SIL reported no known need. ⁶	JF M sjc ⁵⁴ AS GR RB TS ⁷⁴	Spoken in Morocco by a Berber people group. Desk research indicates also spoken in Algeria. Three major Tachelhit dialects in Morocco. Speakers can understand each other. ³⁰ Taught in primary schools, occasionally. ¹⁵ Preference: oral. ¹² Distributing mass quantities of materials in Morocco is difficult for security reasons. ³⁰ Most men and city dwellers understand Arabic. Most women in the mountains speak little or no Arabic and read in neither language. ³⁰ Audio of NT is most accessible form. Currently distribute several audio resources on memory cards used in cell phones and radios. ³⁰ JF is used without problem. God's Story also valuable and effective. ³⁰ Satellite television programming would be big breakthrough. ³⁰	Assess: 1. Quality & usage of existing Bible products 2. Extent & quality of recent indigenous BT activity 3. Quality of JF & related products scripts 4. Need for written OT 5. Need for products in three dialects Approach: 6. Build on existing content & current activity Tasks: 7. Create oral Bible stories 8. Create orally-crafted NT, or record NT from written text 9. Create orally-crafted OT, if needed 10. Complete SJC Partners: 11. Spoken/partners: create oral Bible stories 12. UW/Spoken/NBS/FCBH: create oral Bible products 13. BTAB & BTAC: complete current BT products with indigenous partner 14. JFP: complete SJC
Near Languages	Chenoua, Ghadamès, Ghomara, Taznatit, Judeo-Berber, Nafusi, Kabyle, Yutanduchi Mixtec, Tagargrent, Tarifit, Sened, Tachawit, Senhaja Berber, Tidikelt Tamazight, Temacine Tamazight, Central Atlas Tamazight				
Dialects	None				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 10	Adyghe (ady)				Other Language: Russian ¹⁵
<p>NT¹⁶ by Institute for Bible Translation (IBT), Moscow in Cyrillic script⁴ (1991)</p> <p>Portions (1977-2007)¹⁶</p> <p>Samuel, Genesis, Ruth, Psalms, Proverbs by IBT (2002-2014)⁴</p>	<p>NT—Kabardian (kbd)</p>	<p>Institute for Bible Translation, Moscow is translating the whole Bible.⁴</p> <p>Activity underway reported by BTAA & WA with the indigenous church.^{6, 30}</p>	<p>JF m⁵⁵ sjc⁵⁵ GR</p>	<p>The Adyghe people group is also known as Circassians.⁵⁶</p> <p>Spoken in Jordan (largest population), Syria, and Iraq.</p> <p>96 percent speak it as a first language, but no monolinguals.^{15, 57}</p> <p>Taught in primary schools.¹⁵</p> <p>Preference: written; literacy statistics are very strong; an oral product may be helpful, especially for diaspora populations (Jordan & Syria). The core population is in Russia.¹²</p> <p>Conflicting information: 95 percent of the people group cannot write Adyghe, especially younger people, and 80 percent cannot read it. Spoken Adyghe is fading with younger people; it is becoming a cultural identity language rather than a communication language. Those living in Jordan & Syria speak Modern Standard Arabic (MSA) & church members use materials & Bibles in MSA. MSA, not Adyghe products needed, including discipleship for MBBs. Media, orality, and women are key to outreach. Online church can be effective.⁵⁸</p>	<p>Assess:</p> <ol style="list-style-type: none"> Quality & usage of 1991 NT, suitability of Cyrillic script Extent & quality of other Bible products Nature of current activity by BTAA & IBT Nature of indigenous church current activity Quality of JF & related products scripts Need for oral products If other ADY products needed, or only MSA <p>Approach:</p> <ol style="list-style-type: none"> Build out product set in current preferred language of younger generation Use existing written content to complete written Bible if needed, & create needed oral products <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories, & other oral products Complete written Bible if needed Complete set of JF products <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create other oral products BTAA: access to existing Bible products & current work OSD/JFP: complete Magdalena & SJC
Near Language	Kabardian				
Dialects	Shapsug (Sapsug), Xakuchi, Bezhedukh (Bzedux, Bzhedug, Chemgui, Temirgoj), Abadzex (Abadzakh, Abadzeg), Natuzaj (Natukhai).				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 11	Turoyo (tru)				Other Languages: Turkey, local lingua francas ¹⁵
Gospel, NT portions (1983); New Testament (1992-2013) ²⁶ Chronicles (1971) & NT (2002) in Aramaic script & NT in Arabic script (2006) by Aramaic Bible Translation ⁴	Bible—Syriac (syc), Assyrian Neo-Aramaic (aii) NT-Western Neo-Aramaic (amw), Chaldean Neo-Aramaic (cld), Hértevin (hrt) Portions—Samaritan Aramaic (sam), Hulaulá (huy), Lishán Noshan (trg)	Activity underway reported by BTAC & BTAA (secondary). ^{6, 18} A project to complete the OT is expected by 2024. ⁵¹	JF m ⁵⁹ sjc ⁵⁹ GR	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p>Update as of June 2019 Further research with World Christian Database has determined that the two people groups that speak Turoyo are 97.3 percent Christian, primarily Orthodox. Consequently, this language has been withdrawn from the UPG Initiative.</p> </div> <p>Spoken by Southern Assyrians in Iraq and Syrian Aramaic in Syria. Mixed Turoyo, outside Tur'Abdin, the language's original location, increasingly used by youth throughout Jacobite (Orthodox Christians) diaspora.^{15, 60} Preference: written, high emphasis on the written language in this culture.¹²</p>	<p>Assess:</p> <ol style="list-style-type: none"> 1. Quality & usage of existing NT 2. Which script is needed, Aramaic or Arabic? 3. Nature of current activity by BTAC & BTAA 4. Status of intent to create OT 5. Quality of JF & related products scripts 6. Need for oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> 7. Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> 8. If needed, create oral Bible stories & other oral products 9. Complete written Bible 10. Complete Magdalena & SJC <p>Partners:</p> <ol style="list-style-type: none"> 11. Spoken/partners: create oral Bible stories, if needed 12. BTAC: access to existing products & work in progress 13. UW/Spoken/NBS/FCBH: create oral OT 14. OSD/JFP: complete Magdalena & SJC
Near Languages	Assyrian Neo-Aramaic, Inter-Zab Jewish Neo-Aramaic, Western Neo-Aramaic, Bohtan Neo-Aramaic, Barzani-Sandu Jewish Neo-Aramaic, Chaldean Neo-Aramaic, Hértevin, Hulaulá, Koy Sanjaq Surat, Mlahsö, Lishana Deni, Mandaic, Classical Mandaic, Samaritan Aramaic, Syriac, Senaya, Jewish Babylonian Aramaic, Lishán Noshan				
Dialects	Midyat, Midin, Kfarze, 'Iwardo, Anhil, Raite. Turoyo subdialects divided between Town Turoyo (Midyat Turoyo), Village Turoyo, & Mixed (Village-Town) Turoyo.				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 12	Gilaki (glk)				Other Languages: Educated speak Farsi, ^{16, 15} Iranian Persian ¹⁵
None ⁶¹ though Joshua Project, BTAA, & Ethnologue reports: Bible (2012) ¹⁶	None	Activity underway reported by BTAA (primary), BTAB, & BTAC. They are translating Acts, Luke, Ruth, Jonah, & Esther, & creating audiovisual products & worship songs. ³² WA reports current activity with the indigenous church. ³⁰	JF ⁶² m ⁶³ sjc ⁶⁴ AS: Gospel of John, Joseph story AV: Abraham story ³² GR RB	Spoken in Iran. Preference: written though oral products may be helpful. ¹² Predominant need is for oral resources. ⁶⁵ Almost all Iranians have access to satellite television, radio, internet, & smart phones. ¹⁷ Minimal book reading culture; people are not used to seeing their language written. ¹⁷ No further written products needed, oral only. ⁶⁶ Having hard copies of Christian materials is dangerous in Iran. Recommend advertising resource on television and website then offering the resource on a secure app. ¹⁷ JF and God Is Love video are very effective. ¹⁷ Some Gilaki-speaking believers have been identified; they identify more with Farsi but keen to assist with Gilaki resources. ⁶⁵ A question exists as to how to treat several dialects of Gilaki.	Assess: 1. Quality & usage of written Bible 2. Nature of current activity by BTAA/BTAB/BTAC (considering Bible exists) 3. Nature of current activity by indigenous church (considering Bible exists) 4. Preferred dialect for re-do of JF & related products 5. Need for oral Bible products Approach: 6. Use existing written translation to create oral & JF products Tasks: 7. Complete current BT projects, if needed 8. Create oral Bible stories, if needed 9. Record oral Bible from written text 10. Complete/produce JF & other JF products in preferred dialect Partners: 11. BTAA/BTAC: access to current work 12. Spoken/partners: create oral Bible stories 13. UW/Spoken/NBS/FCBH: create oral Bible 14. OSD/JFP: complete set of JF products
Near Languages	Alviri-Vidari, Eshtehardi, Gozarkhani, Harzani, Karingani, Mazandarani, Koresh-e Rostam, Razajerdi, Shahmirzadi, Takestani, Talysh, Upper Taromi, Maraghei, Kho'ini, Kabatei. Heavy influence from Farsi. ¹⁵				
Dialects	Galeshi (Rural Deylami), Rashti, Rudbari (Urban Deylami), Some'e Sarai, Lahijani, Langerudi, Rudsari, Bandar Anzali, Fumani.				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 13	Koalib (kib)				Other Language: Sudanese Spoken Arabic ¹⁵
NT by Bible Society of Sudan & BFBS (1994) ^{16, 67}	None	Activity underway reported by UBS, BTAA, & WA. ^{6, 33, 52}	JF ⁶⁸ m ⁶⁹ sjc ⁷⁰ GR GF	Spoken in Sudan. Preference: oral; tribal language of Sudan. ¹²	<p>Assess:</p> <ol style="list-style-type: none"> 1. Quality & usage of existing NT 2. Nature of current activity by UBS & relation to WA work 3. Nature of current activity by indigenous church & relation to UBS work 4. Quality of JF & related products scripts 5. Need for written &/or oral Bible products 6. Need for OT products <p>Approach:</p> <ol style="list-style-type: none"> 7. Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> 8. Create oral Bible stories 9. Create orally-crafted NT, or record NT from written text 10. Create orally-crafted OT 11. Create written OT, if needed 12. Complete set of JF products <p>Partners:</p> <ol style="list-style-type: none"> 13. Spoken/partners: create oral Bible stories 14. UW/Spoken/NBS/FCBH: create oral Bible products 15. UBS: access to current work 16. OSD/JFP: complete remaining JF products
Near Languages	Lexical similarity: 75 percent with most similar Heiban languages. ¹⁵				
Dialects	Nguqwurang, Ngunduna, Nginyukwur, Ngirere, Ngemere.				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 14	Gulf Arabic (afb)				Other Language: Standard Arabic ¹⁷
Portions (date not available) ³⁷	<p>NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp)</p> <p>Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)</p>	<p>Activity underway reported by BTAA & BTAC.^{6, 18}</p> <p>BTAC currently producing audio Bible stories from the OT.⁴</p>	<p>JF sjc⁷¹ M GR</p>	<p>Spoken in Saudi Arabia (largest population), Egypt, Iran, Sudan, and Yemen.³⁰ Saudis can read & understand Sharif (modern Arabic).⁴⁹ De facto national working language, widely used in public administration.²²</p> <p>Preference: oral, with an MSA written product for reference (not necessarily a written Gulf Arabic product).¹²</p> <p>Classical Arabic is considered the only form appropriate for reading & writing because it is the language of the Quran, but only 5 percent of the population can understand it. So, audio/visual resources are needed, especially high-quality video.³⁰</p> <p>Najdi (No. 8) and Hijazi Arabic (No. 16) are somewhat similar but there is a need for distinct resources.³⁰ Also, there needs to be both Shi'a and Sunni specific terminologies included periodically into these translations of Gulf Arabic products.³⁰</p> <p>JF not appropriate for this audience.³⁰ Need high quality video that reflects the culture.^{30,49} Audio not useful.⁴⁹</p> <p>Saudi Arabia one of largest users of Facebook, YouTube, internet in the Middle East. Very high use of smart phones.⁴⁹ Saudis over and under 30 process information differently. Must be high-quality video to reach under 30s who are more open to the gospel.^{30,49}</p> <p>A recent website and smart phone app targets Yemenis. Some content is in Gulf Arabic.³⁰</p>	<p>Assess:</p> <ol style="list-style-type: none"> Extent & quality of existing Bible products Usage of written Bible products Nature of current activity by BTAA & BTAC Quality of JF & related products scripts Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> Complete written Bible, if needed Ensure access to MSA written Bible products Create oral Bible stories Create orally-crafted NT, or record NT from written text Create orally-crafted OT, or record OT from written text Complete SJC Produce Magdalena <p>Partners:</p> <ol style="list-style-type: none"> BTAA & BTAC: complete current work Spoken/partners: create oral stories UW/Spoken/NBS/FCBH: create oral Bible products OSD/JFP: complete Magdalena & SJC
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken. Shi'a Gulf Arabic, Sunni Gulf Arabic ³⁰				
Dialects	Kuwaiti Hadari Arabic, Kuwaiti Bedouin Arabic				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 15	Sana'ani Arabic (ayn)				Other Language: Standard Arabic ¹⁵
Portions (date not available) ³⁷ Noah, Ruth, Luke, Jonah, Adam ³⁸	NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp) Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)	Previous activity underway by BTAA (primary) & BTAC. ^{6, 33} No current work as of April 2018. ⁵¹ BTAB is considering translating LP, but work has not started. ³⁸ 11 of 14 LP stories/books, Luke, & portions of Acts in written translation, but no recording. ³⁹ OBS & full Bible adaptation with UW & Spoken, starting Fall 2019. ⁴⁰	jf ⁷² m ⁷² sjc ⁷³ lp ³⁹ GR	Spoken primarily in Yemen plus a small population in Saudi Arabia. De facto language of provincial identity in North Yemen. ¹⁵ Considered a dialect of Ta'izzi-Adeni Spoken Arabic (acq). ²⁶ Preference: oral; tribal language of Yemen. ¹² Website and smart phone app recently developed (content includes Ta'izzi, Adeni, Sana'ani, and some Gulf Arabic). Offers Bible teaching and discipleship resources. CAP Media House produces 150-200 media projects per year, 80-90 percent oral (also in Ta'izzi-Adeni Arabic, No. 6). ⁴⁰ Big challenge is connecting people to the resources. ³⁰ 70% of population is rural so radio very important. Most people have smart phones and 3G access; social media widely used. ³⁰ Response to JF usually quite positive. ³⁰ However, Sana'ani Arabic product cannot be used by speakers of other Arabic dialects (due to unpopularity of Sana'ani speakers). Due to Yemeni war, materials are needed in different dialects so unnecessary boundary/wall does not exist. But, within individual programs, mix dialects to show unity within the church. ³⁰ The church is using some church-centric Bible translation principles, making their own decisions on what to translate and using MSA as the source text, not depending on US BT agencies. ³⁹ <i>The Savior</i> film translation into Sana'ani Arabic is in process. ⁷⁴	Assess: 1. Extent, quality & usage of existing Bible products, including divine familial terms 2. Nature of prior activity by BTAA 3. Quality of JF & related products scripts 4. Need for written &/or oral Bible products 5. Need for OT products Approach: 6. Initiate new oral BT projects, & written if needed Tasks: 7. Create oral Bible stories 8. Create orally-crafted NT, or record NT from written text 9. Create orally-crafted OT, or record from OT written text 10. Complete written Bible, if needed 11. Complete JF & other JF products Partners: 12. Spoken/UW/NBS/FCBH: create oral Bible stories (OBS) 13. Spoken/UW/NBS/FCBH: create oral Bible 14. BTAA: access to prior work & workers 15. TBD: create written Bible products, if needed 16. OSD/JFP: complete JF products
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, North Mesopotamian Spoken, Shihhi Spoken. Distinct from Hadrami & Ta'izzi-Adeni Arabic ¹⁵				
Dialects	A member of the macrolanguage Arabic (ara).				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 16	Hijazi Arabic (acw)				Other Language: Standard Arabic ⁷⁵
Portions (date not available) ³⁷	<p>NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp)</p> <p>Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)</p>	<p>Activity underway reported by BTAA & BTAC.^{6, 18}</p> <p>BTAC currently producing audio Bible stories from the OT.⁴</p>	<p>jf⁷⁶ m⁷⁷ sjc⁷⁷ GR</p>	<p>Spoken in western side of Saudi Arabia where the population is more cosmopolitan, free, and accepting of cross-cultural communications.³⁰ While Saudis can read & understand Sharif (modern Arabic), the need for oral products remains very high.⁴⁹ Preference: oral, with an MSA written product for reference (not necessarily a written Hijazi product).¹²</p> <p>Classical Arabic is considered the only form appropriate for reading & writing because it is the language of the Quran, but only 5 percent of population can read and write it.³⁰ So, audio/visual resources are needed, especially high-quality video.³⁰</p> <p>Najdi (No. 8) and Gulf Arabic (No. 14) are very similar dialects but they need distinct resources.³⁰</p> <p>Men & women speak differently—men often don't understand women when they speak.³⁰</p> <p>JF not appropriate for this audience.³⁰ Need high-quality video that reflects the culture.³⁰ Audio not useful.⁴⁹</p> <p>Saudi Arabia one of largest users of Facebook, YouTube, internet in the Middle East. Very high use of smart phones.⁴⁹ Saudis over and under 30 process information differently. Must be high-quality video to reach under 30s who are more open to the gospel.^{30,49}</p>	<p>Assess:</p> <ol style="list-style-type: none"> Extent & quality of existing Bible products Usage of written Bible products Nature of current activity by BTAA & BTAC Quality of JF & related products scripts Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> Ensure access to MSA written Bible products Create oral Bible stories Create orally-crafted NT, or record NT from written text Create orally-crafted OT, or record OT from written text Complete written Bible, if needed Complete set of JF products <p>Partners:</p> <ol style="list-style-type: none"> BTAA & BTAC: complete current work UW/Spoken/NBS/FCBH: create oral Bible products Spoken/partners: create oral Bible stories OSD/JFP: complete Magdalena & SJC
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	North Hijazi, South Hijazi, Valley Tihaamah, Coastal Tihaamah. North Hijazi has four sub-varieties, South Hijazi has 16.				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 17	Eastern Egyptian Bedawi Arabic (avl)				Other Language: Standard Arabic ¹⁰
Portions (date not available) ³⁷	<p>NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp)</p> <p>Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)</p>	<p>Activity underway reported by BTAA.⁶</p> <p>BTAC is considering a project in this language.¹⁸</p>	<p>jf⁷⁸ m⁷⁹ sjc⁷⁹ GR</p>	<p>Spoken primarily in Egypt; also in Jordan, Israel, Lebanon, Gaza, and Syria. Considered a dialect of North Levantine Spoken Arabic (apc).²⁶</p> <p>Preference: oral; this is a language of Bedouins who tend to be both oral & nomadic in culture.¹² Audio the main route of engagement; use standard Arabic initially & then move to heart language.¹⁰</p> <p>In Egypt, many Muslims believe the Bible is corrupt because it is in other languages; Arabic is the language of understanding and revelation.¹⁰</p> <p>Need for both trade and heart language resources.¹⁰</p> <p>In Gaza people are functionally literate but prefer oral & video formats. They have access to all types of media; high percentage of smart phone users.²⁹</p> <p>JF not best in Gaza because truncates the gospel. G2 project and God’s Story are better.²⁹</p>	<p>Assess:</p> <ol style="list-style-type: none"> Extent & quality of existing Bible products Nature of current activity by BTAA Nature of BTAC’s considered project Quality of JF & related products scripts Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Create orally-crafted NT, or record NT from written text Create orally-crafted OT, or record OT from written text Complete written Bible, if needed Complete set of JF products <p>Partners:</p> <ol style="list-style-type: none"> BTAA: complete current work BTAC: consider partnership with considered project UW/Spoken/NBS/FCBH: create oral Bible products JFP: complete JF set of products Spoken/partners: create oral Bible stories
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta’izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa’idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Hadrami Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	Northeast Egyptian Bedawi Arabic, South Levantine Bedawi Arabic, North Levantine Bedawi Arabic. Similar to some Hijazi dialects in northwestern Saudi Arabia.				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 18	Western Balochi (bgn)				Other Language: Standard Arabic ¹⁷
<p>Portions (2005) Gospels¹⁵</p> <p>Matthew (1991) & Luke (2005) in Cyrillic & Arabic script by Institute for Bible Translation, Moscow; Matthew-Acts (2016) by BTAC.⁴</p>	<p>NT—Southern Balochi (bcc)</p> <p>Portions-Eastern Baloch (bpg)</p>	<p>Activity underway reported by BTAB, BTAC, & BTAA (secondary). The gospels are complete, & the NT is underway.^{6, 32}</p> <p>500 verses of Genesis, 1,142 verses of Psalms, James-Jude & Romans to be completed by September 2019 by BTAC.⁴</p> <p>WA reports current activity.⁵²</p>	<p>JF m⁸⁰ GR</p>	<p>Spoken in Iran and Pakistan.</p> <p>Preference: oral; very low literacy rate.¹² Minimal book reading culture; people are not used to seeing their language written. JF very effective in all Iranian languages.¹⁷</p> <p>Almost all Iranians have access to satellite television, radio, internet, and smart phones.¹⁷</p> <p>Since the literacy rate is very low, oral approaches may be more effective.^{15, 16}</p> <p>Having hard copies of Christian materials is dangerous in Iran.¹⁷ In Iran, recommend advertising resource on television and website then offering the resource on a secure app.¹⁷</p>	<p>Assess:</p> <ol style="list-style-type: none"> Extent & quality of existing Bible products Nature of current activity by BTAA, BTAB, & BTAC, & relation to WA work Nature of current activity by indigenous church & relation to BTAA work Quality of JF & related products scripts Need for written Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity; seek to coordinate work on three Balochi dialects (Nos. 18, 30, & 31) <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Create written Bible, if needed Create orally-crafted NT or record from written text Create orally-crafted OT or record from written text Complete Magdalena Produce SJC <p>Partners:</p> <ol style="list-style-type: none"> BTAC: complete current work Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create oral Bible products JFP: complete Magdalena OSD/JFP: produce SJC
Near Languages	Southern Balochi, Eastern Balochi, Koroshi, Bashkardi				
Dialects	Lashari, Rakhshani (Raxshani), Sarawani. Strongly influenced by Farsi, but not intelligible with Farsi. A member of macrolanguage Baluchi (bal) ¹⁵				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 19	Beja (bej)				Other Languages: Sudanese Spoken Arabic or Tigre ¹⁵
NT (2015) Prophets ¹⁶ NT (2018) ⁸¹	None	Activity underway reported by BTAB, BTAC, & BTAA (secondary). ^{6, 32} It anticipates completion of the full Bible by early 2020. ^{51, 4} WA is considering a project in this language with the indigenous church. ⁵² OT is underway. ⁸¹	None	Spoken primarily in Sudan; some in Egypt. Preference: oral; tribal language of Sudan. ¹²	<p>Assess:</p> <ol style="list-style-type: none"> 1. Extent & quality of existing Bible products 2. Nature of current activity by BTAA, BTAB, & BTAC 3. Nature of considered activity by indigenous church & relation to BTAA work 4. Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> 5. Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> 6. Create oral Bible stories 7. Complete written Bible, if needed 8. Create orally-crafted NT, or record NT from written text 9. Create orally-crafted OT, or record OT from written text 10. Produce set of JF products <p>Partners:</p> <ol style="list-style-type: none"> 11. BTAC: access to existing Bible products & current work 12. Spoken/partners: create oral Bible stories 13. UW/Spoken/NBS/FCBH: create oral Bible products 14. OSD/JFP: produce set of JF products
Near Language	None				
Dialects	Hadendoa (Hadendiwa, Hadendowa), Hadareb (Hadaareb), Bisharin (Bisariab), Beni-Amir.				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 20	Hadrami Arabic (ayh)				Other Language: Standard Arabic ¹⁵
Portions (date not available) ^{37, 38}	<p>NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp)</p> <p>Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)</p>	<p>Current activity reported by BTAA.⁶</p> <p>Luke commenced previously, not completed.⁵⁰</p> <p>BTAC reports that there is no current work as of April 2018.⁵¹</p>	<p>jf^{38,42,82} m⁸³ lp</p>	<p>Spoken in Yemen. Considered a dialect of Ta'izzi-Adeni Spoken Arabic (acq), language #6 above.²⁶</p> <p>Hadrami Arabic is very different from Sana'ani Arabic but speakers can understand each other.³⁰</p> <p>Preference: oral; tribal language of Yemen, literacy rate of only 10 percent.¹²</p> <p>70 percent of Yemeni population lives in rural areas. Radio very important but people also have smart phones and 3G access. Many people on social media.⁴⁴</p> <p>There is need for increased advertising to direct people to online resources.⁴⁴</p> <p>Due to Yemeni war, materials are needed in different dialects so unnecessary boundary/wall does not exist. But, within individual programs, mix dialects to show unity within the church.³⁰</p>	<p>Assess:</p> <ol style="list-style-type: none"> Extent & quality of existing Bible products, including use of divine familial terms Nature of current activity by BTAA Quality of JF & related products scripts Need for written Bible products (due to 10 percent literacy) Need for OT products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Complete written Bible, if needed Create orally-crafted NT, or record from written text Create orally-crafted OT, or record from written text Complete JF & Magdalena Produce SJC <p>Partners:</p> <ol style="list-style-type: none"> BTAA: complete current work, if any Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create oral Bible products JFP: complete Magdalena OSD/JFP: produce SJC
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Libyan Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken				
Dialects	Distinct from Ta'izzi-Adeni Spoken Arabic & Sanaani Spoken Arabic				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 21	Dimli (diq)				Other Languages: Turkish, ^{15, 24} Northern Kurdish ¹⁵
Luke, Nahum, Jonah, & Daniel (date not available) ¹⁵	None	Activity underway reported by BTAA (primary ⁶⁵), BTAB, & BTAC. Projects are focused on language development. ³² BTAC is working on Matthew & verses from New Testament to be completed in 2020. ⁴	jf ⁸⁴ LP Creation to Christ	Kurdish language of SE Turkey. ¹² Dimli has four dialects, and as of October 2018 church leaders have selected one dialect in which to create resources. ⁶⁵ Two groups: (i) Southern Zaza – followers of Sunni Islam; and (i) Northern Zaza – followers of Sufi Islam, called Alevi (unique to Turkey, animistic) ²⁴ Because the Zaza are often illiterate, oral ministry approaches should be explored to reach them. ¹⁵ For evangelism, acceptable to use Turkish. ²⁴ Creation to Christ is valuable resource available in Zaza. ²⁴ Potential partners include Anglican Frontier Missions & Heart Sounds International. ⁶⁵ JF is available in the northern dialects (zza & kiu).	<p>Assess:</p> <ol style="list-style-type: none"> Quality & availability of JF script in Germany Quality & usage of existing 4 Bible books Need for written Bible products (due to low literacy) Need for OT products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Create an orally-crafted NT Create an orally-crafted OT Complete JF (if possible, using existing script) Produce Magdalena & SJC <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create oral Bible products BTAA: complete current BT work JFP: complete JF OSD/JFP: produce Magdalena & SJC
Near Languages	Bajelani, Gurani, Shabak, Sarli. Similar to the north-Caspian (Armenian) spoken language & belongs to the Indo-European language family. ¹⁵				
Dialects	Sivereki, Kori, Hazzu (Hazo), Motki (Moti), Dumbuli (Dumbeli), Eastern Zazaki (Central Zazaki), Dersimki. Dialects differ slightly but are mutually intelligible. A member of the macrolanguage Zaza.				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 22	Southern Kurdish (sdh)				Other Languages: Iranian Persian, Northern Luri ¹⁵
<p>Portions (1894-1900)^{15, 16}</p> <p>John (1894) & 4 gospels (1900) by BFBS.⁴</p>	NT—Central Kurdish (ckb)	<p>Activity underway reported by BTAA, BTAB, & BTAC. The local partner is currently drafting Mark, testing draft of Matthew in Kalhori, & assessing the language.^{6, 32}</p> <p>WA reports current activity with the indigenous church.⁵²</p>	<p>JF⁸⁵ m⁸⁶ sjc⁸⁶ GR God is Love¹⁷</p>	<p>Spoken in Iran. Considered a dialect of Central Kurdish (ckb).²⁶ Includes eight different languages/dialects that are not mutually intelligible, and some represent very small populations. There is a “JESUS” film in three of them—Luri, Feyli, & Kermanshahi.</p> <p>Preference: oral.¹²</p> <p>Speakers are culturally repressed, their language banned, and their children forced to learn Persian in schools.¹⁵</p> <p>Many social and political barriers to producing and distributing materials in Southern Kurdish area. More extreme Islam in area.³⁰</p> <p>Southern Kurds have access to secular television channels and the internet but limited access to Christian programs. Written text, audio, and video are all useful.¹⁷</p> <p>Having hard copies of Christian materials is dangerous in Iran.¹⁷ Recommend advertising resource on television and website then offering the resource on a secure app.¹⁷</p> <p>God is Love is a valuable video resource.¹⁷</p> <p>IAM has some programs in Kurdish.¹⁷</p>	<p>Assess:</p> <ol style="list-style-type: none"> 1. Quality & usage of written Bible from 1900 2. Nature of current activity by BTAA, BTAB, & BTAC, & relation to WA work 3. Nature of current activity by indigenous church & relation to BTAA work 4. Quality of JF & related products scripts 5. Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> 6. Build on current activity <p>Tasks:</p> <ol style="list-style-type: none"> 7. Create oral Bible stories 8. Create orally-crafted NT 9. Create orally-crafted OT 10. Complete written Bible, if needed 11. Produce Magdalena & SJC <p>Partners:</p> <ol style="list-style-type: none"> 12. Spoken/partners: create oral Bible stories 13. UW/Spoken/NBS/FCBH: create oral Bible products 14. BTAC: access to current work 15. OSD/JFP: complete Magdalena & SJC
Near Languages	Central Kurdish, Northern Kurdish				
Dialects	Kolyai, Kermanshahi (Kermanshani), Kalhori, Garrusi (Bijari), Sanjabi, Malekshahi (Maleksh ay), Bayray, Kordali, Luri (Lori). A member of the macrolanguage Kurdish.				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 23	Nobiin (fia)				Other Language: Most Nubian groups speak their own dialect of the Nubian language. Arabic is common for business & trade. ¹⁵ ⁸⁷ Sudanese Spoken Arabic. ¹⁵
Portions, gospel only (1860-1899) ¹⁵ Mark in Roman script (1885) & in Arabic script (1906) by BFBS ⁴	None	An agency has worked with this language in the past. ⁶ SIL reported no known need. ⁶ Indigenous BT efforts have occurred & stopped due to health problems. ⁸⁸	jf ⁸⁹ m ⁹⁰ sjc ⁹¹	Spoken in Egypt and Sudan. Preference: oral; tribal language of Sudan & Egypt. ¹² Nubians in Sudan are associated with a relatively high level of formal education, political influence, and economic success, but Egyptian Nubians have limited influence in society. ⁸⁷ Use text and audio for education. ⁴⁴ The literacy rate among Nubians is high in comparison with their rural Egyptian neighbors. ¹⁵	Assess: 1. Quality of Bible portions from 1800s 2. Extent & quality of recent indigenous BT activity 3. Need for written &/or oral Bible products 4. Need for OT products Approach: 5. Initiate new BT projects, oral & written (build on existing content if usable) Tasks: 6. Create oral Bible stories 7. Create an oral-crafted Bible 8. Create a written Bible, if needed 9. Complete set of JF products Partners: 10. Spoken/partners: create oral Bible stories 11. UW/Spoken/NBS/FCBH: create oral Bible 12. JFP: complete set of JF products
Near Languages	Lexical similarity; 67 percent with Kenzi (xnz), but not intelligible of it. ¹⁵				
Dialects	Mahas (Mahasi, Mahass)				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 24	Libyan Arabic (ayl)				Other Language: Standard Arabic ^{15, 10}
Portions (date not available) ³⁷	<p>Bible—"North African Arabic" (unknown rol code, possibly same as Maghrebi Arabic)⁹²</p> <p>NT—Egyptian Arabic (arz), Sudanese Arabic (apd), Mesopotamian Spoken Arabic (acm), & North Mesopotamian Spoken Arabic (ayp)</p> <p>Portions—North Levantine Arabic (apc), South Levantine Arabic (ajp)</p>	<p>Activity underway reported by BTAA.⁶</p> <p>Mark, 495 vs. of Genesis, 39 vs. of Matthew, 87 vs. of Luke & 172 vs. of John for the Discovery Bible Series will be produced by September, 2019.^{4, 93}</p>	JF m ⁹⁴ sjc ⁹⁵	<p>Spoken by Libyan Arabs in Egypt. De facto national working language. Not considered proper for official occasions, but at university lecturers use it alongside Standard Arabic.²²</p> <p>Considered a dialect of Najdi Spoken Arabic (ars),²⁶ SRG UPG language 8. Considered a dialect of Maghrebi Arabic⁹⁶ or equivalent to it.¹⁵</p> <p>Primarily a spoken language; written language is usually MSA.⁹⁶ Audio the main route of engagement; use standard Arabic initially, & then move to heart language.¹⁰</p> <p>In Egypt, many Muslims believe the Bible is corrupt because it is in other languages; Arabic is the language of understanding and revelation.¹⁰</p>	<p>Assess:</p> <ol style="list-style-type: none"> Extent, quality, & usage of existing Bible products (including the precise language of the "North African Arabic" Bible) Nature of current activity by BTAA Quality of JF related products scripts Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> Ensure access to MSA written Bible products Create oral Bible stories Create orally-crafted NT, or record NT from written text Create orally-crafted OT, or record from OT written text Complete written Bible, if needed Complete Magdalena & SJC <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create oral Bible products BTAA: complete current work JFP: complete Magdalena & SJC
Near Languages	Arabic: Bahama Spoken, Mesopotamian Spoken, Ta'izzi-Adeni Spoken, Hijazi Spoken, Omani Spoken, Cypriot Spoken, Ohofari Spoken, Sa'idi Spoken, Gulf Spoken, South Levantine Spoken, North Levantine Spoken, Sudanese Spoken, Standard, Najdi Spoken, Egyptian Spoken, Eastern Egyptian Bedawi Spoken, Hadrami Spoken, Sanaani Spoken, North Mesopotamian Spoken, Shihhi Spoken. In the west it is reportedly similar to Bedouin Arabic of southern Tunisia (aeb). ¹⁵				
Dialects	Tripolitanian Arabic, Southern Libyan Arabic, Eastern Libyan Arabic				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 25	Andaani (dgl)				Other Language: Sudanese Spoken Arabic ^{15, 87}
None ⁹⁷	Portions— Mattokki (xnz)	An agency has worked with this language in the past. ⁶ SIL reported no known need. ⁶ WA activity with the indigenous church is under discussion. ⁵²	jf ⁹⁸ m ⁹⁹ sjc ⁹⁹	Spoken in Sudan. Preference: oral; tribal language of Sudan. ¹² Nubians in Sudan are associated with a relatively high level of formal education, political influence, and economic success. ⁸⁷ The literacy rate among Nubians is high in comparison with their rural Egyptian neighbors. ¹⁵	Assess: 1. Nature of indigenous church's considered project 2. Need for written &/or oral Bible products 3. Quality of JF & related products scripts 4. Need for OT products Approach: 5. Initiate new BT projects, oral & written Tasks: 6. Create oral Bible stories 7. Create written Bible, if needed 8. Create orally-crafted NT, or record NT from written text 9. Create orally-crafted OT, or record from written text, if needed 10. Complete set of JF products Partners: 11. Spoken/partners: create oral Bible stories 12. TBD: create oral Bible products 13. JFP: complete JF set of products
Near Language	Mattokki				
Dialects	None				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 26	Masalit (mls)				Other Language: Sudanese Spoken Arabic, but with limited proficiency for women & people in the central area ¹⁵
Portions (date not available) ³⁷ Genesis ⁴	None	Activity underway reported by BTAA & BTAC. ^{6, 18} BTAC is working on an oral Bible story set. ⁴	jf ¹⁰⁰ m ¹⁰¹ sjc ¹⁰¹ GR	Preference: oral; tribal language of Sudan. ¹² Speakers are located in Chad and Sudan. Sudanese speakers want to read & write (unlike Chad speakers who view this as Western). ⁹	<p>Assess:</p> <ol style="list-style-type: none"> Extent & quality of existing Bible products Nature of current activity by BTAA & BTAC Need for written &/or oral Bible products Quality of JF & related products scripts Need for OT products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Create written Bible, if needed Create orally-crafted NT, or record NT from written text Create orally-crafted OT, or record from written text, if needed Complete set of JF products <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: create oral Bible stories BTAC & BTAA: create written Bible products UW/Spoken/NBS/FCBH: create oral Bible products JFP: complete JF set of products
Near Languages	Ali, Massalat. Lexical similarity: 36 percent with Karanga (kth), 42 percent with Maba (mfz), 45 percent with Marfa (mvu) ¹⁵				
Dialects	Dialect in West Darfur differs from that in South Darfur. ¹⁵				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 27	Dzodinka (Adere) (add)				Other Language: Sudanese Arabic ¹⁰²
None ¹⁰³	NT—Limbum (Imp), Yamba (yam)	Activity underway reported by BTAA & WA with the indigenous church. ^{6, 52}	GR	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p>Update as of June 2019 Further research with the IMB and Joshua Project databases has determined that the people group that speaks Dzodinka is located primarily in Cameroon, Africa, and not the greater MENA region. Also, it is a reached group. Consequently, this language has been withdrawn from the UPG Initiative.</p> </div> <p>Spoken in Nigeria & Cameroon.¹⁵</p> <p>No information on the largest group of speakers in Joshua Project.</p> <p>Considered a dialect of Limbum (Imp).²⁶</p> <p>Preference: probably oral; tribal language of Sudan.¹²</p>	<p>Assess:</p> <ol style="list-style-type: none"> 1. Nature of current activity by BTAA, & relation to WA work 2. Nature of current activity by indigenous church & relation to BTAA work 3. Need for written &/or oral Bible products 4. Need for OT products <p>Approach:</p> <ol style="list-style-type: none"> 5. Build on current activity <p>Tasks:</p> <ol style="list-style-type: none"> 6. Create oral Bible stories 7. Create orally-crafted NT 8. Create orally-crafted OT 9. Complete written Bible, if needed 10. Produce JF & other JF products <p>Partners:</p> <ol style="list-style-type: none"> 11. Spoken/partners: create oral Bible stories 12. TBD: create written & oral Bible products 13. BTAA: access to current work 14. OSD/JFP: produce JF set of products
Near Languages	Limbum, Kwaja, Mbó, Ndaktup, Mfumte, Yamba				
Dialects	None				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 28	Saraiki (skr)				Other Language: Urdu ¹⁵
None ¹⁰⁴	Bible – Panjabi (pan) New Testament – Lahnda (pnb), Dogri (dgo), Hindki (hno) Portions – Kangri (xnr)	Activity underway reported by BTAA. ¹⁰⁵	JF GR	Low literacy rates, oral materials are best suited. ¹⁰⁶	<p>Assess:</p> <ol style="list-style-type: none"> Value of 1819 translation, if any, as source text Nature of current activity by BTAA Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Create orally-crafted NT Create orally-crafted OT Complete written Bible, if needed Complete Magdalena & SJC <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create oral Bible products BTAA: complete current work JFP: complete Magdalena & SJC
Near Languages	Panjabi formal, Panjabi, Majhi, Lahnda, Doabi, Malwai, Patialwi, Awankari-ghebi, Gaddi, Bhateali, Dogri, Kangri, Mirpuri, Hindki, Hindko, Kahluri				
Dialects	Dialects blend together into Punjabi east and Sindhi [snd] south. 80 percent intelligibility of Dogri [dgo]. Lexical similarity: 85 percent with Sindhi [snd]; 68 percent with Dhatki [mki], Od [odk], and Sansi [ssi].				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 29	Eastern Balochi (bcp)				Other Language: Saraiki (skr)
New Testament (2013) ¹⁰⁵ Portions of the Old Testament ¹⁰⁷	New Testament – Southern Balochi (bcc) Portions – Western Balochi (bgn)	Work underway by UBS (Digitizing Roman script Eastern Balochi) ¹⁰⁷	JF GR GF	7 percent literacy rate. ²⁶ Oral materials are best suited. ¹⁰⁶	<p>Assess:</p> <ol style="list-style-type: none"> Extent of OT portions Determine BT agency that did 2013 translation Nature of current activity by BTAA Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity; seek to coordinate work on three Balochi dialects (Nos. 18, 30, & 31) <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Create orally-crafted NT Create orally-crafted OT Complete written Bible, if needed Produce Magdalena & SJC <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create oral Bible products UBS: complete current work JFP: produce Magdalena & SJC
Near Languages	Western Balochi, Southern Balochi, Bashkardi				
Dialects	A member of macrolanguage Baluchi.				

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 30	Southern Pashto (pbt)				Other Languages: Dari (prs) Urdu (urd) ³⁰
Portions (2011) ¹⁵	Bible – Pashto (pbu)	Activity underway reported by BTAA. ¹⁰⁵	GR GF RB	<p>Low literacy rate, especially in non-urban locations and among women.^{26, 106, 108}</p> <p>93 percent of homes have radio.¹⁰⁸</p> <p>Access to mobile phones, but not internet³⁰</p> <p>Oral materials are best suited.¹⁰⁶</p>	<p>Assess:</p> <ol style="list-style-type: none"> Extent of 2010 portions Determine BT agency that did 2010 translation Nature of current activity by BTAA Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity, including Pashto (pbu) translation <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Create orally-crafted NT Create orally-crafted OT Complete written Bible, if needed Produce JF, Magdalena, & SJC <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create oral Bible products BTAA: complete current work JFP: produce JF, Magdalena, & SJC
Near Languages	Pashto, Pakhto, Wanechi				
Dialects	Durani. Lexical similarity: 80 percent between northern and southern varieties of Pashto. A member of macrolanguage Pashto.				

Translated Bible Products	Near Bible Translations ¹	Translation Activity	AV ²	Comments	Proposed Next Steps & Potential Partners
No. 31	Southern Balochi (bcc)				Other Languages: Saraiki (skr) & Urdu (urd) ³⁰
New Testament (2001) ¹⁰⁵ Jonah (1990) ¹⁰⁷	New Testament – Southern Balochi (bgp) Portions – Western Balochi (bgn)	Activity underway reported by BTAA ¹⁰⁵	JF GR GF	7 percent literacy rate. ²⁶ Oral materials are best suited. ^{30,106} Internet and cell phone use widespread ³⁰	<p>Assess:</p> <ol style="list-style-type: none"> Determine BT agency that did 2001 translation. Nature of current activity by BTAA Need for written &/or oral Bible products <p>Approach:</p> <ol style="list-style-type: none"> Build on existing content & current activity; seek to coordinate work on three Balochi dialects (Nos. 18, 30, & 31) <p>Tasks:</p> <ol style="list-style-type: none"> Create oral Bible stories Create orally-crafted NT Create orally-crafted OT Complete written Bible, if needed Produce Magdalena & SJC <p>Partners:</p> <ol style="list-style-type: none"> Spoken/partners: create oral Bible stories UW/Spoken/NBS/FCBH: create oral Bible products BTAA: complete current work JFP: produce Magdalena & SJC
Near Languages	Western Balochi, Eastern Balochi, Bashkardi				
Dialects	Coastal Balochi, Kechi, Makrani. Distinct from Eastern Balochi and fairly distinct from Western Balochi. A member of macrolanguage Baluchi.				

BIBLIOGRAPHY OF SOURCES

The Bibliography lists major sources used to construct this document. The primary data obtained from each source is also listed. Those marked with an asterisk are confidential and must be treated as anonymous outside of SRG leadership (see “Important Note” on page 1 of this document).

Databases

1. CIA World Fact Book, <https://www.cia.gov/library/publications/the-world-factbook/>
 - Literacy in the language communities
2. Ethnologue (SIL International), www.ethnologue.com
 - ROL: a standardized three-letter, lowercase abbreviation code assigned to each language used to categorize languages spoken on a regional basis; also, known as a ISO-639 code.
 - Dialects
3. IMB, www.peoplegroups.org
 - Gospel recordings
 - Audio Scripture
 - Gospel Films
 - Radio broadcast
4. JESUS Film Project, www.jesusfilm.org
 - “JESUS” film
 - Magdalena Film
 - The Story of Jesus for Children
5. Joshua Project, www.joshuaproject.net
 - Supplemental Bible translation and people group information
6. SIL International, progress.Bible™
 - Translation activity by SIL and related agencies, past, current, and future.
7. UNESCO, <https://uil.unesco.org/literacy/effective-practices-database-litbase>
 - Literacy in the language communities
8. World Christian Database, www.worldchristiandatabase.org
 - Bible translations in near languages
 - Near languages
 - Translated Bible products

Bible Translation Agencies

The following agencies provided information on existing Bible products with which they were familiar, and current and contemplated Bible translation activity. When applicable, the primary contact is stated.

- American Bible Society, Labib Madinat & Bryan Gouge
- British and Foreign Bible Society, Neil Rees (Studge)
- Bible Translation Agency A
- Bible Translation Agency B
- Bible Translation Agency C
- United Bible Society
- Wycliffe Associates, Bruce Smith

Field-based Human Sources

More than 30 persons were contacted by CEC and David Pope to clarify and validate database information on languages, Bible translation, and Bible product needs. In addition, following three UPG Consultations and launch of the UPG Initiative, a number of persons came forward and provided additional information on existing Bible products and language preferences. Further, SRG's language cluster consultants have continually added and refined information (see list over the page). Following is a partial list of contributors. When applicable, the contributor's organization is stated.

- Dal Anderson, Mission Mutual (on behalf of Every Tribe Every Nation)
- Ramez Atallah, Bible Society of Egypt
- Mike Ball, JESUS Film Project
- Len Bartlotti, PhD
- Scott Bridger, SRG portfolio consultant, Israel/Palestinian Territories
- CEO, Wycliffe USA
- Cliff Daffron, Greater Reach Inc. (SRG ministry partner)
- Mike DeBeer, North Africa & Middle East JESUS Film Project Area Representative
- John Douglas, SRG portfolio consultant, Pakistan
- Abraham Elias, Faith Comes by Hearing (SRG ministry partner)
- Scott Gustafson, former SRG portfolio consultant
- Jack Kelly, Saudi Advocacy Network (SRG ministry partner)
- Labib Madanat, American Bible Society
- Bill Morrison, Joshua Project
- Stan Parks, Beyond
- Hormoz Shariat, Iran Alive Ministries
- Bruce Smith, Wycliffe Associates
- Ed Weaver, Spoken Worldwide (SRG MP)
- Paul Weaver, SRG portfolio consultant, Turkey

Other persons have contributed significantly to the UPG Initiative, but this list is limited to those who have provided information in the table or related to it.

UPG GLOSSARY

This document presents two sets of definitions regarding SRG’s UPG Initiative, and church-centric Bible translation teams.

UPG INITIATIVE

Adaptation. The process of working from an approved gateway-language translation (not original Greek or Hebrew texts) to produce Scripture in a new language or dialect, whether oral or written.

Church-based theological education (CBTE). Leadership development and theological training that generally trains leaders in the context of their own congregations and existing relationships. Since it requires little or no travel to a training center—it occurs locally, at a trainee’s church or home or nearby—it is scalable and inexpensive.

Church-centric Bible translation (CCBT). A philosophy of Bible translation that holds that “Bible translation in its proper place belongs to the church, as a tool for evangelism and church planting” (unfoldingWord). “A distinction of CCBT methods from other methods revolves around ownership: translations are typically initiated and owned by the local church network leaders as they seek to pursue the expansion and establishment of the church” (Every Tribe Every Nation).

Church-planting movement (CPM). In a missiological context, church planting refers to starting and establishing reproducing fellowships of believers who reflect the kingdom of God in their communities. A key characteristic of an authentic church-planting *movement* is the intentionality and rapidity with which a new church fellowship starts another church.

Colloquialization. The process of creating written or oral Scripture products in a colloquial dialect of Arabic—the common language of the people.

Dialect. Typically, a subset of a language that introduces different accents and idioms, and, in some cases, different vocabulary. For example, North Levantine Arabic is a dialect of Standard Arabic.

Disciple-making movement. Disciple-making movements (DMMs) are: (i) fast-growing, (ii) indigenous (of the local culture), (iii) made up of multiplying groups, and (iv) made up of obedient Jesus followers (disciples). Some would say that a DMM emphasizes disciples making disciples while a church-planting movement emphasizes churches planting churches. For most purposes, however, the concepts are basically the same. Where disciples are making disciples, there will generally also be some kind of discipleship groups multiplying. (International Mission Board)

Gateway language. One of 40–50 widely used languages, which together “cover all people groups and languages through patterns of multilingualism” (Tim Jore, *unfoldingWord*).

Initiative sector. One of nine fields of ministry that are essential to the goals of the UPG Initiative, each undergirded and enhanced by distribution, technology, and indigenous expertise:

- Bible translation and distribution
- Media
- JESUS Film and other video products
- Orality
- Proclamation
- Discipleship
- Leadership development
- Church formation
- Prayer mobilization

Language. The primary form of communication for a people group, written, oral, or both.

Language cluster. A set of UPG languages focused within a particular geographic location (sometimes a particular country). Languages in a language cluster may be spoken across a wider area of the Greater Middle East, beyond the primary geographic location. For example, Sudanese Arabic is focused in Sudan but is also spoken in three other countries included within the UPG Initiative—Egypt, Saudi Arabia, and Yemen.

Language cluster consultant (LCC). A person who is responsible for all projects within a language cluster and reports to the UPG Initiative managing director.

Last mile. Kingdom ministry work that builds upon, and extends beyond, gospel proclamation with a goal of creating healthy churches; includes discipleship, leadership development, and church formation.

Management team. The group, approved by SRG, that provides executive and advisory oversight for the UPG Initiative.

Minimum expected product. The least amount of biblical product, whether written or oral, expected to be produced in a particular language. As it pertains to Scripture, minimum expected product includes Genesis, Psalms, Proverbs, and the New Testament.

Ministry partner. A ministry (church, parachurch ministry, or individual) that assists in accomplishing the purposes of the UPG Initiative. Ministry partners have been approved through SRG’s due diligence process and may propose projects for funding under the UPG Initiative.

Mother tongue. The language a person learns as a baby, as opposed to languages learned later in life. A person may be bilingual or multilingual, speaking a mother tongue language and one or more other languages learned as a child or adult. Also, a person may be a native speaker (from birth) of two or more “mother tongue” languages.

Open license. A concept of ownership and rights that permits, subject to limited “rules,” use of intellectual property. When SRG helps to create Bible products within the UPG Initiative, it seeks to do so under open license. This means that no legal permission or financial arrangement is required for other indigenous UPG believers to use open-licensed biblical translations and resources to produce Scripture adaptations and other products in their own language.

Orality. Reliance of a people group upon the spoken, rather than written, word for communication. People in oral communities are not necessarily illiterate or uneducated, but evangelism and discipleship with oral learners are more likely to be effective through mediums such as stories, songs, drama, proverbs, and non-print media.

Outcomes. One of two types of key measurements for the effectiveness of a ministry partner’s proposed project. Outcomes are desired changes in program beneficiaries; they are program-centric, unique to a program. Those who create the program have a purpose in mind—to have an impact. Outcomes are defined to match the purpose, and typically they require measurement rather than counting. They are not imposed from outside; the same is true for outputs.

Outputs. One of two types of key measurements for the effectiveness of a ministry partner’s proposed project. Outputs are tied to project activities. They are the products and services provided by the ministry that touch program beneficiaries. Outputs are nearly always observable and, hence, quantifiable. Typically, they are counted not measured. They are not imposed from outside; the same is true for outcomes.

POPE Initiatives. The primary management partner for the UPG Initiative.

Preferred language. Either a mother tongue or trade language, the language most used and best used by an unreached people group. It is the focus of the UPG Initiative’s translation work.

Render. Oral-to-oral Bible translation software developed by Faith Comes By Hearing (in partnership with Pioneer Bible Translators and Seed Company) to assist with creating recorded Bible products or other oral products. These ensure that oral learners (see Orality) have the opportunity to hear God’s Word in their preferred language.

Request for proposal (RFP). A document outlining 82 projects that are deemed necessary to accomplish the purposes of the UPG Initiative. Ministry partners may submit compliant proposals to receive funding to carry out projects identified in the RFP.

Resource partner. A foundation, individual, or ministry that partners with SRG to invest in the UPG Initiative by contributing wisdom, experience, and funding.

Script. The written or oral dialogue for a film or video.

Scripture. The 66 books of the Protestant Bible.

Segmented JESUS film. The “JESUS” film divided into 40 video segments for teaching, training, and use in evangelism, discipleship, and leadership development.

Strategy implementation team. Various representatives for the nine initiative sectors of the UPG Initiative. Membership may change from time to time.

Strategic Resource Group (SRG). The creator and primary funding partner for the UPG Initiative.

Trade language. The primary language, both written and spoken, of business in a country or region. This is likely to be the official language of government and a country. Often, a trade language is thought to be inappropriate for sacred literature.

Translation. Creation of new Bible products from another language. Scripture was first translated from the original biblical languages (Hebrew, Greek, and Aramaic), but this method is almost never used today. It is easier to work from a gateway or nearby language than from the original languages. See *Adaption*.

Unengaged, unreached people group (UUPG). An unreached people group that has no ongoing, intentional church-planting effort. Sixty-one of the 90 currently identified UPGs are UUPGs.

Unreached people group (UPG). A biblical *ethne* (a Greek term for “nation”), or people, with significant homogeneity (including a common language), in which evangelical Christians make up less than 2 percent of the population. UPGs generally lack the ability to evangelize effectively or multiply churches without outside assistance. For the purposes of the UPG Initiative, 90 UPGs have been identified across 14 countries: Algeria, Egypt, Iran, Iraq, Israel, Jordan, Lebanon, Morocco, Pakistan, Saudi Arabia, Sudan, Syria, Turkey, and Yemen.

Unreached People Groups Initiative. A 7- to 10-year effort to see biblically healthy churches form and multiply among 90 UPGs speaking 29 languages and in 14 countries (see unreached people group (UPG) entry above).

Unreached People Groups Ministry Fund. A professionally managed fund established by SRG to receive and invest resources for the ministry projects of the UPG Initiative. The fund adopts the strategy of the UPG Initiative.

Unreached People Groups Ministry Fund prospectus. A document that outlines how SRG will invest in the UPG Initiative. It addresses the scope, strategy, projects, and other parameters of the UPG Initiative and is designed to support investments by resource partners.

UPG Initiative project executive summary. An overview of a potential UPG Initiative project proposal submitted by a ministry partner in accordance with the RFP (request for proposal) for initial consideration by the UPG Initiative managing director. Upon approval, a ministry partner expands an executive summary into a full proposal.

UPG Initiative project proposal. A detailed explanation of a project with expected outputs and outcomes, process detail, and full budget. Upon approval, the ministry partner implements the project and funds are released according to a predetermined resourcing plan.

CHURCH-CENTRIC BIBLE TRANSLATION TEAMS

This section defines the members of a typical church-centric Bible translation (CCBT) team. Since the UPG Initiative uses the CCBT approach wherever possible—it is not necessary or realistic for projects that are already well advanced using a different approach—definitions are

included here. They include key characteristics of team members that experience indicates are necessary.

Project management team

Those who participate in strategy, management, and logistics to bring a translation project to completion. These people work in various functions with the emerging church, ministry partners, and the UPG Initiative.

This core team is involved in strategic leadership of the project. Some members should have language work experience; others should have specialized project management and technical skills.

Translation team

Quality Checker (QC)

One per language, with additional people trained to be resources as needed.

QCs help the translators improve the quality of the text. They also act as a bridge between the consultant and the translator. The job of the quality checker is to provide expertise in biblical understanding and translation principles to the translators. All quality checkers in UPG Initiative projects should speak both English and the gateway language well and communicate fluently with both the consultants and translators. Quality checkers should also have formal theological or biblical education. All should be mature leaders in their churches, have proficient computer abilities, and be good verbal communicators. QCs are best identified and selected by the core leaders of the emerging church or a near-culture church.

Translator

Translators should be believers who are spiritually mature and have been leaders in the church for at least two years before beginning a project. They should be able to read and write, though computer proficiency is not required. Translators should be identified by church leaders from a language group and selected by those who are familiar with Bible translation.

The job of the translator is to translate and refine the text. They are native speakers of the target language and speak it fluently, meaning that they grew up speaking the target language in their own homes with their family.

Uninitiated Native Speaker (UNS)

UNs are native speakers of the target language who have not participated in a language project before. In this way, they are “uninitiated” to a translation project. Most UNs are young believers or seekers who have had little exposure to the Bible.

The role of the UNS is to act as a hearer and reader, to give feedback as to the clarity and naturalness of the text. This is done during external workshops through questions from the consultant, during internal workshops, and in the field through use of standardized translation questions. During audio recording, UNs also read the text aloud and give feedback.

National Bible Translation Consultant (NBTC)

The national Bible translation consultant is at the center of the project. There is only one NBTC for each language project. The NBTC consults, teaches, provides technical expertise, and mentors. The NBTC is ultimately responsible for the translation quality in the project. The NBTC also helps to design the checking process, compiles the curriculum for QC and translator

training, and composes the customized exegetical notes. The NBTC walks alongside the QCs and translators throughout each step of the project.

External Bible Translation Consultant (EBTC)

EBTCs are optional and, if used, they are an invited guest to the project. Each EBTC works with three language teams during the external workshops and remote checking phase.

EBTCs speak English fluently, but not necessarily the national source language or target language. They are selected and recruited by the project coordinator of an international Bible translation agency (e.g., Pioneer Bible Translators, SIL, Wycliffe Bible Translators).

EBTCs have five jobs. They:

1. Train teams in Bible translation principles and biblical exegesis in an on-the-job format
2. Conduct verse-by-verse checking of selected portions in a group format, guiding the teams
3. Mentor the QCs as they conduct checking sessions
4. Provide insight and advice toward the design of the process
5. Observe a project and explain it to international communities

SECTION 4

OUTREACH RESOURCES

OUTREACH RESOURCES

This section includes the following four documents:

1. Possible Bible Products
2. Tools & Translation
3. Translations Available & Current Activity
4. Digital Bible Society Available Resources

With languages and people groups identified, questions arise: What resources are required to do effective evangelism, discipleship, and church planting? And, what resources are already available? This section presents information regarding the needed resources. Bible products—such as a full Bible, the New Testament, or portions of Scripture—and other tools will need to be translated into UPG languages. Whether translated products need to be modified for various people groups who speak a common language will need to be determined and affects the amount of translation work required.

SRG has considered ETEN’s approach to recommended Bible products, which is based on the population size of the language group. But SRG will likely adopt its own approach, using ETEN’s as a guide. This section presents ETEN’s approach to recommended Bible products, and the estimated cost to produce translations, which is a round number average of BTAC’s cost experience.

Other factors that will inform SRG’s strategy include:

- Work that is already underway in Bible translation
- The integrity of the translation
- The time required to complete necessary translations
- Ministry partner availability to distribute and use Bible products

This section also presents brief descriptions of tools that are helpful to have in local languages for evangelism and discipleship. Media is also a factor to consider when determining what tools to use—print, audio, and video, in “hard,” mobile, and web-based products.

For each language, there is some translation activity currently. This section presents the level of current known translation activity in each of the SRG-selected languages, by BTAA, BTAB entities, BTAC and United Bible Societies. Other translation activity or Bible products may exist that have not yet been identified.

Finally, this section presents available Bible resources in Arabic, Urdu, Persian, and Turkish from the Digital Bible Society. These languages are spoken in the Middle East and North Africa. More research needs to be conducted to determine if these products will be effective in reaching UPGs.

POSSIBLE BIBLE PRODUCTS

When Bible translation is considered, a persistent question for funders and practitioners alike is what Bible products are needed for a particular language or people group? And, what ones are needed first? Or, what are the minimum Bible products necessary to do effective evangelism, discipleship, and church planting?

Ideally, the answer to such questions would come from within the people groups under consideration. Yet this is frequently impractical method since there are no known, accessible Christians in many UPGs. Further, planning calls for estimates rather than the prolonged process of identifying the preferences of thousands of people groups. A standardized estimate is required.

ONE LANGUAGE, MULTIPLE PEOPLE GROUPS

Since some languages are shared by multiple people groups, it is likely that the number of translations required is less than the number of people groups in need of a translated Bible product. In short, when one translation is done, two people groups might be served. Whether translated products need to be modified for various people groups who speak a common language will need to be determined and affects the amount of translation work required.

AN APPROACH

Every Tribe Every Nation (ETEN) has currently adopted a schedule of initial Bible products based on the population of the language group (all people groups that speak a particular language as a heart language¹⁰⁰). Other approaches are valid and ETEN is considering alternatives. Yet, at this time for informal estimates, it has three categories of heart languages.

Table 4.1
ETEN Recommended Bible Products

Language group population	Proportion of world population	Recommended Bible product
500,000 or more	95%	Full Bible
5,000 to 499,999	4.9%	New Testament
1 to 4,999	0.1%	Scripture portions

¹⁰⁰ Inherent within the concept of a people group is that its members share a common heart language, so there are not instances of a people group being split across multiple languages. Of course, this does not mean that a people group does not speak other languages; it very likely does.

ETEN and its partners do not apply this schedule rigidly, as the goal is to fulfill the stated needs of each people group. Rather, translation needs or wants are collaboratively determined with the most local expression of God's church.

At this time, SRG plans to adopt the approach above.

COST TO PRODUCE TRANSLATIONS

Annual Costs¹⁰¹

The BTAC has shared its cost experience, as an example, and for convenience other translation agencies cite it. Currently, BTAC is partnered in 438 projects in 783 languages around the world, divided into 11 areas. Different areas may have different cost structures

For SRG, the two relevant BTAC areas are Eurasia and Sahel Africa. The three-year average annual cost per language for BTAC projects is:

- Sahel languages: \$52,000 per language/year
- Eurasia languages: \$75,000 per language/year

There are a number of contributing reasons for the higher costs of Eurasia area projects, including: the utilization of mother tongue speakers living in the diaspora, and the necessity of relocating translation teams to safer locations for workshops and training.

81 percent of these costs are "mission critical" expenses such as translation, field management, communication, technology, and prayer partnership. The remaining 19 percent are support expenses such as "overhead," accounting, and fundraising.

Global Scripture Impact Product Cost Estimates (2013)¹⁰²

- Full Bibles can be completed at an average cost of \$1,040,000 each
- New Testaments can be completed for \$416,000 each
- Scripture portions, such as the Gospel of Luke, can be completed for approximately \$120,000 each

BTAC Product Cost Estimates (2013)¹⁰³

- Full Bibles can be completed in 12 years at an average cost of \$552,000
- New Testaments can be completed in 6 years at an average cost of \$276,000
- A gospel can be completed in two years for approximately \$92,000
- A selection of Bible stories can be completed in one year for approximately \$46,000

Strategic Resource Group

SRG plans to use a round number average of these two sets of numbers for planning purposes:

- Full Bible: \$750,000
- New Testament: \$350,000
- A gospel: \$100,000
- A selection of Bible stories: \$50,000

¹⁰¹ This information was provided by ETEN in collaboration with some of its Implementing Partners.

¹⁰² These parameters were stated in Global Scripture Impact's *Executive Summary: Every Tribe Every Nation*, October 2013, 2-3.

¹⁰³ ETEN "Remaining Task" PowerPoint.

TIME TO PRODUCE TRANSLATIONS¹⁰⁴

Bible translation is not simply about producing products in a vacuum. Every translation effort, however small or large, takes place in a social context with elements such as relationships, community acceptance, access, etc. In recent times particularly, Bible translation proceeds as community work, involving the community of people who speak the language, the community of the believers within that language, the community of organizations serving the people in that language, and the community of the wider church participating in God's mission. These communal relationships affect the time it takes to complete a translation.

Factors that affect translation duration include:

- The presence of believers, or not, among the language community
- The nature of the motivations for using the translated product
- Access to competent speakers of the language
- How well educated the translators are
- Availability of translators who can function in a language of wider communication
- The skill of the translators who understand a reference text for the translation
- Access to people who can help with understanding the original meaning of the text
- The level of wider community interest in the language and its use

Bible Stories

Oral Bible storying approaches vary widely among organizations. Claims include 25-50 non-copyrighted stories in one month, to 30-40 stories in one to one-and-a-half years, to more technical approaches that yield a set of 25-30 customized stories in two to three years.

Luke

Translating Luke and the "JESUS" film have had a range of two to four years to complete.

New Testament

For written translation the average pace for a small translation team of one to three people is approximately 9-12 verses per day with training and guidance. Oral to oral translation, as a methodology, is still in its infant developmental stages so it's difficult to project. Another approach that is still being developed and refined is the use of a large number of translators working simultaneously across different sections of Scripture passages. In an ideal context it is possible to imagine a New Testament being translated in four to five years using this approach.

No matter what product is done and what medium or approach is chosen, translation of Scripture and Scripture-based material require approximately the same resources in order to assure quality.

¹⁰⁴ This section is based on information provided by ETEN in collaboration with some of its Implementing Partners.

TOOLS & TRANSLATION

This document is adapted from information provided by ETEN and some of its Implementation Partners.

WORKING AHEAD TO PROVIDE RESOURCES

As a funding entity seeks to work collaboratively to equip ministry partners with the tools required to reach heretofore unreached people groups, the question inevitably arises as to what, exactly, constitute the necessary tools to do effective evangelism and church planting. If a ministry is to be equipped, with what is it equipped?

Answers would vary somewhat by organization and people group to be reached. Thus, the question is best answered by organizations doing evangelism and church planting in the Greater Middle East. Each ministry has its own strategy based on its experience, preferences, and mission goals.

One example—from among US-based ministries—is the approach used by Cityteam (international division), Frontiers, and Pioneers, all of which use the *Discovery Bible Studies* for evangelism and disciple making. For these organizations, the Scripture passages in the *Discovery Bible Studies* are the most helpful to have in the local language. Other organizations working with Muslim people groups consider other products helpful, resources such as *Stories of the Prophets* or various Bible stories.

HELPFUL RESOURCES

The kinds of products or content that have proven most helpful include these options:

- Bible stories
- Scripture passages such as those used in *Discovery Bible Studies* or designated by field organizations
- *Stories of the Prophets*
- “JESUS” film (though it may have some limitations in the Muslim context)

MEDIA

A related question is that of the medium of access to Scripture products. New technology has delivered a wide range of choices: digital showing of videos, mobile phone access to audio and video products, web-based distribution, and others.

BIBLE TRANSLATION AS AN INCARNATIONAL ACTIVITY

Over the years, practitioners have grown to understand that Bible translation is not simply an activity, it does not merely deliver a finished product, nor is it solely about language and access to Scripture. Bible translation is central to the gospel because it is an integral part of God’s mission in this world to reconcile and restore all creation to himself—to make all things right. It is about an incarnate church working for transformation of the individual, the church, and the community. Bible translation is a vehicle to help achieve this.

Eugene Peterson translated “The Word became flesh and dwelt among us” (John 1:14) as “The Word became flesh and blood and moved into the neighborhood.” Jesus moving into the neighborhood is a picture of the incarnate church; as it moves into a new neighborhood, the local language and culture becomes part of the identity of the church.

Bible translation for any language is primarily the responsibility of the most local expression of the church or kingdom-presence, as part of its incarnational identity. The global church serves the local expressions in this endeavor through interdependent partnerships.

UNREACHED PEOPLE GROUPS

This model of language as a part of the identity of the local church, and Bible translation as its responsibility, is strained when there is not a local church, when the target group is unreached. And there is a high correlation between UPGs and Bible-less languages. However, today, with the spread of the gospel and changes in communication, technology, economics, media, cultural globalization, etc., it may be safe to say that there are relatively few Bible-less language communities that do not have some expression of God’s kingdom among them—evangelists, church planters, a small group of believers, Christian media, or faith-based NGOs.

Bible translators must then ask: How might Bible translation and related ministries help the local expression of the church produce the Scripture materials needed? Thoughtful processing of this and other questions should lead to:

- Scripture use and engagement built into the design of the translation project
- Translation products are a response to the felt needs of local believers or local community
- Quicker access to usable Scriptures for the success of the incarnational presence of the kingdom
- Along with Scripture products, the local church will likely identify other resources needed for it to multiply.

In cases where there is no church within the people group—where they are truly unengaged—translation work may begin with a related or adjacent group. Alternatively, translation and tool development may proceed with an indigenous mission agency that has a deeply felt calling for the people group and, based on prior experience, has capacity to reach it.

TRANSLATIONS AVAILABLE & CURRENT ACTIVITY

EXISTING SCRIPTURE & LEVEL OF TRANSLATION ACTIVITY

The table on the following pages lists existing Scripture, completed resources, and the level of current translation activity in each of the 31 SRG-selected languages. Current activity by BTAA, BTAB entities, BTAC, and United Bible Society entities is reported.

Five sources were researched to identify existing Scripture, and the information from each source is reported in the following table:

- Joshua Project (joshuaproject.net)
- IMB (peoplegroups.org)
- BTAA (provided by BTAA personnel)
- Ethnologue (ethnologue.com)
- World Christian Database (worldchristiandatabase.org)

The information in the BTAA column under Existing Scripture, the Other Completed Resources column, and the Current Activity columns for BTAA + BTAB + BTAC and UBS was provided by the translation agencies referenced¹⁰⁵.

Additionally, the Scriptural Textual Goal is reported. This goal is further explained in *Possible Bible Products* in Section 3.

EXPLANATORY NOTES

Apparent inconsistencies exist in the Existing Scripture column. For example, one source will indicate that there are no Bible products in a language while another source indicates that Bible products are available. Also, *which* Bible products differs among sources. This is all understandable in light of each source obtaining data from different sources, and updates to them or to researchers not being available at the same time. The “sum of all” is likely to be the most accurate understanding of existing Scripture.

Also, in at least one instance (Gilaki, language 12), one source indicates a recently-translated complete Bible is available while another reports current activity. The reason for such a discrepancy is not known though it is possible that both are correct—similar to multiple English publishers working on a new Bible translation simultaneously, to meet different needs or serve different audiences.

¹⁰⁵ The information was provided to CEC in emails sent June 7 and 10, 2016, and in a document provided in June 2017.

The “Current Activity” columns indicate known Bible translation activity in the language. “Active” means that Bible translation work is in process. “Language development” means that a Bible translation agency is active but not yet doing Bible translation work; it may be working on development of an alphabet and lexicon, formalizing grammar and syntax, creating popular literature, expanding literacy, or other related projects. “Unknown” means either there is some current translation activity but the nature and stage of the project is unknown, or that there is no current translation activity. Currently, the reporting agencies do not disclose whether or not translation work is underway. They have indicated to SRG that they will disclose this information on a limited basis should SRG enter into a formal partnership with them. Translation work typically proceeds with a team. Team members typically include indigenous persons and personnel from multiple translation agencies. For example, a translator may come from one agency, but a consultant who advises on the New Testament may come from a different agency. In this setting where roles differ, BTAA classifies its role in one of three ways:

- Primary: hosts the project, leads the team
- Secondary: provides human support, shares consultants, contributes to the team
- Tertiary: makes technical tools and resources available

These roles are indicated in the column on the right, “BTAA Involvement,” with codes—P, S, & T—for projects in which BTAA and its related entities (BTAB entities and BTAC) are involved.

NOTE ON CURRENT INFORMATION

The information in the table over the page was current as of the original publication date, except the Pakistan rows (languages 28-31) which were added for Version 2.¹⁰⁶ Since initial publication, additional information has been obtained from new sources, and some original sources have updated their information. More current information exists in the document “UPG Languages: Bible Translation Status & Recommendations” available from SRG.

¹⁰⁶ The columns on existing Scripture for BTAA, and current activity by BTAA, BTAB, and BTAC were updated in July 2019.

Table 4.2
Existing Scripture & Current Translation Activity in 31 SRG-selected Languages

	Language	Population June 2019	Scriptural Textual Goal	Existing Scripture					Other Completed Resources	Current Activity by BTAA + BTAB+ BTAC	BTAA Involvement	Current Activity by UBS
				Joshua Project	IMB ¹⁰⁷	BTAA	Ethnologue	World Christian Database				
1	Sudanese Arabic (apd)	30,251,600	Full Bible	Portions 1927-1964 NT 1978	Yes	NT 1978	NT 1978	Gospel, NT	Lives of the Prophets ¹⁰⁸ , Jesus Film	Active	P	
2	Mesopotamian Arabic (acm)	23,755,500	Full Bible	None	Yes	New Testament		Gospel, NT	Lives of the Prophets, Jesus Story ¹⁰⁹ , Jesus Film	None		
3	North Levantine Arabic (apc)	29,880,700	Full Bible	Portions 1973	Yes	Portions 1973	Portions 1973	Gospel, Near-NT ¹¹⁰	Lives of the Prophets, Life of Jesus	Active		

¹⁰⁷ IMB specifies whether or not some translated Scripture exists, but not what it is or its form (written or oral).

¹⁰⁸ “Lives of the Prophets” is a collection of Old Testament passages and stories that are about characters that are typically known in the Muslim world such as Abraham.

¹⁰⁹ The “Jesus Story” is a part of the “Lives of the Prophets” series, and is also referred to as the “Life of Jesus.”

¹¹⁰ For a language without its own translation of the New Testament, any translation in a related-language within its cluster can be understood and used.

TRANSLATIONS AVAILABLE & CURRENT ACTIVITY

	Language	Population June 2019	Scriptural Textual Goal	Existing Scripture					Other Completed Resources	Current Activity by BTAA + BTAB+ BTAC	BTAA Involvement	Current Activity by UBS
				Joshua Project	IMB ¹⁰⁷	BTAA	Ethnologue	World Christian Database				
4	Central Kurdish (ckb)	8,585,000	Full Bible	Portions 1894-1993 NT 1994-2011 Complete Bible 2017	Yes	Full Bible completed by Biblica (digital version 2016, hard copy April 2017)	NT 1994-2011	Gospel, NT	Audio of NT & Psalms (2010), Magdalena, a collection of 31 oral "One Story" stories, King of Glory ¹¹¹ , God's Story: From Creation to Eternity ¹¹² , Discovery Bible Studies	Active	S	
5	South Levantine Arabic (ajp)	8,665,500	Full Bible	Portions 1940-1973	Yes	Portions 1973; produced, but none currently being distributed	Portions 1940-1973	Gospel, Near-NT	Jesus Film, Magdalena, Story of Jesus for Children	Under consideration	S	
6	Ta'izzi-Adeni Arabic (acq)	16,833,000	Full Bible	None	Yes	Portions		Near-gospel ¹¹³ , Near-NT	Jesus Film	None		

¹¹¹ "King of Glory" is an animated Bible story movie produced by ROCK International (rockintl.org).

¹¹² "God's Story: From Creation to Eternity" is an animated set of chronological Bible stories produced by The God's Story Project (gods-story.org).

¹¹³ A gospel translation in a language within the same cluster as several languages without, but which can use it because they share 80% common vocabulary.

	Language	Population June 2019	Scriptural Textual Goal	Existing Scripture					World Christian Database	Other Completed Resources	Current Activity by BTAA + BTAB+ BTAC	BTAA Involvement	Current Activity by UBS
				Joshua Project	IMB ¹⁰⁷	BTAA	Ethnologue						
7	Saidi Arabic (aec)	23,810,000	Full Bible	None	Yes	Portions		Near-gospel, Near-NT	Lives of the Prophets & Jesus Film (also in Cairene ¹¹⁴)	None			
8	Najdi Arabic (ars)	16,481,000	Full Bible	Portions 2013	Yes	Portions 2013	Portions 2013	Near-gospel, Near-NT		None	S		
9	Tachelhit (shi)	5,680,000	Full Bible	Portions 1906-1925 NT 2010	Yes	NT 2010, OT Portions	NT 2010	Gospel, NT, Near-Bible	Jesus Film, Magdalena	None	T	Active	
10	Adyghe (ady)	249,500	New Testament	Portions 1977-2007 NT 1991	Yes	New Testament	NT 1991	Near-gospel, Near-NT	Jesus Film	Active			
11	Turoyo (tru)	--- ¹¹⁵	New Testament	Portions 1983 NT 1992-2013	Yes	NT 2013	NT 1992-2013	Gospel, NT, Near-Bible	Jesus Film	Active—translation of OT in process	S		

¹¹⁴ Cairene here refers to a dialect of Arabic spoken in Cairo, which is a variant of Saidi Arabic (spoken by the Saidi Arabs in Egypt). According to Ethnologue, Cairene is the “most widely understood variety used for media, both in Egypt and throughout the non-nomadic Arab world.” Cairene is both understood and well-accepted in upper Egypt where Saidi is spoken, and Saidi speakers can speak Cairene as well. In Egypt, Cairene is the preferred dialect for media production. Previously, BTAA and other colleagues have experimented with Scripture in Saidi, but that initiative has not continued. The Bible Society of Egypt has widely distributed “Lives of the Prophets” in Cairene at book fairs and book stores across the country. BTAA is unaware of any plans or felt need from BSE or their partners for additional materials in the Saidi dialect for that part of the Egyptian population. However, BSE has recently indicated its ongoing commitment to developing and distributing resources in Saidi.

¹¹⁵ Withdrawn from UPG initiative in 2019.

TRANSLATIONS AVAILABLE & CURRENT ACTIVITY

	Language	Population June 2019	Scriptural Textual Goal	Existing Scripture					Other Completed Resources	Current Activity by BTAA + BTAB+ BTAC	BTAA Involvement	Current Activity by UBS
				Joshua Project	IMB ¹⁰⁷	BTAA	Ethnologue	World Christian Database				
12	Gilaki (glk)	2,400,000	Full Bible	Complete Bible 2012	Yes	Bible 2012	Bible 2012	None	John booklet and audio (CD), Abraham story audio & video, Joseph story, audio drama, Jesus Film	Active—Acts, Luke, Ruth, Jonah, & Esther in process; audiovisual products & worship songs in process ¹¹⁶	P	
13	Koalib (kib)	266,500	New Testament	Portions 1937-1989 NT 1967-1994	Yes	NT 1994	NT 1967-1994	Gospel, NT		Active by BTAA Africa Area; language development		Active—estimated 10-15 percent complete; projected completion 2024
14	Gulf Arabic (afb)	4,767,000	Full Bible	None	Yes	Portions		Near-gospel, Near-NT	Jesus Film, Magdalena	Active		
15	Sanaani Arabic (ayn)	10,580,000	Full Bible	None	Yes			Near-gospel, near-NT		None	P	
16	Hijazi Arabic (acw)	16,518,000	Full Bible	None	Yes			Near-gospel, near-NT		Active		

¹¹⁶ All work done in displaced situations; no contact with local churches but with some individuals.

	Language	Population June 2019	Scriptural Textual Goal	Existing Scripture					Other Completed Resources	Current Activity by BTAA + BTAB+ BTAC	BTAA Involvement	Current Activity by UBS
				Joshua Project	IMB ¹⁰⁷	BTAA	Ethnologue	World Christian Database				
17	Eastern Egyptian Bedawi Arabic (avl)	4,305,000	Full Bible	None	Yes	Portions		Near- gospel, Near-NT		Active		
18	Western Balochi (bgn)	3,460,000	Full Bible	Portions 1984-2005	Yes	Portions 2005, Gospels	Portions 1984-2005	Gospel, Near-NT	Jesus Film	Active—NT translation started, Pauline letters started	S	
19	Beja (bej)	2,845,000	Full Bible	Portions 2008-2010	Yes	NT 2015; Prophets	Portions 2008-2010	Near- gospel only		Active—nearing completion	S	
20	Hadrami Arabic (ayh)	1,770,000	Full Bible	None	Yes			Near- gospel, Near-NT		Active		

TRANSLATIONS AVAILABLE & CURRENT ACTIVITY

	Language	Population June 2019	Scriptural Textual Goal	Existing Scripture					Other Completed Resources	Current Activity by BTAA + BTAB+ BTAC	BTAA Involvement	Current Activity by UBS
				Joshua Project	IMB ¹⁰⁷	BTAA	Ethnologue	World Christian Database				
21	Dimli (diq)	1,495,000	Full Bible	None	No	Luke, Nahum, Jonah, Daniel		None	Lives of the Prophets, 3 tracks (Jesus Film is available in the northern variety, ROL: zza & kiu)	Language development ¹¹⁷ , translating Matthew & NT versus		
22	Southern Kurdish (sdh)	1,500,000	Full Bible	Portions 1894-1900	Yes	Portions 1900, Draft of Matthew	Portions 1894-1900	Gospel, Near-NT	Jesus Film	Active—Mark in process; testing draft of Matthew ¹¹⁸	P	
23	Nobiin (fia)	729,000	Full Bible	Portions 1860-1899	Yes	Portions	Portions 1860-1899	Gospel only		None		
24	Libyan Arabic (ayl)	393,000	New Testament	None	Yes	Portions		Near-gospel, Near-NT	Jesus Film	Active		
25	Andaandi (dgl)	77,500	New Testament	Questionable	No			Near-gospel only		None	P	
26	Masalit (mls)	406,000	New Testament	None	Yes	Portions		None		Active by BTAA Africa Area		

¹¹⁷ Scientific engagement with universities, partnering with local Bible society in case believers show interest.

¹¹⁸ Engaging with language group through arts & hospitality, and language assessment,

	Language	Population June 2019	Scriptural Textual Goal	Existing Scripture					Other Completed Resources	Current Activity by BTAA + BTAB+ BTAC	BTAA Involvement	Current Activity by UBS
				Joshua Project	IMB ¹⁰⁷	BTAA	Ethnologue	World Christian Database				
27	Dzodinka (Adere) (add)	--- ¹¹⁹	New Testament	None	No			Near-gospel, Near-NT		Active by BTAA Africa Area		
28	Saraiki (skr)	22,260,000	Full Bible	New Testament	Yes	None ¹²⁰	None	NT, Portions, Near-Bible	Jesus Film	Active		
29	Eastern Balochi (bgp)	3,841,500	Full Bible	New Testament	Yes	New Testament (2013)		Portions, Near-NT	Jesus Film			
30	Southern Pashto (pbt)	10,569,000	Full Bible	Portions	Yes	Portions	Bible Portions (2011)	Portions Near-NT, Near-Bible		Active		
31	Southern Balochi (bcc)	2,000,500	Full Bible	New Testament	Yes	New Testament (2001)	New Testament (1999)	Portions, NT	Jesus Film	Active		

¹¹⁹As of June 2019, peoplegroups.org now categorizes this people group with the Sudanese Arabic language rather than as its own language.

¹²⁰ Previously reported as having a New Testament (1819), but has been determined to not be in Saraiki (skr), and will be removed from the Ethnologue database. Email, Joan Spanne to Deanna Hamilton August 22, 2019.

DIGITAL BIBLE SOCIETY RESOURCES

AVAILABLE DBS PRODUCTS

The tables on the following pages show the available Bible products in Arabic, Urdu, Persian, and Turkish from the Digital Bible Society (DBS). These languages are spoken in the Middle East and North Africa. DBS does not have any resources in the original 27 languages SRG has selected. However, 13 of the original 27 languages selected are Arabic dialects, and some languages are spoken by people groups in Iran and Turkey where Persian and Turkish are spoken. More research needs to be conducted to determine if products in these languages are useful for the UPGs to which SRG will seek to reach. If they are useful, the effectiveness of these products will be assessed by in-region ministry partners. Also, DBS has Bible products in the four new Pakistani languages, as shown in Tables 4.7, 4.8, 4.9, and 4.10.

Type “Book” in the table below means the resource is available in an electronic readable format, such as a PDF or on a DBS webpage, that can be accessed via a mobile device or desktop computer. Additionally, audio, video, and picture files are available digitally in the libraries.

Table 4.3
Digital Bible Society
Available Products: Arabic

Content	Type	Content	Type
Dramatize NT Audio Bible (Book of Life)	Audio	God Man	Video
Bible Images	Pictures	Beginning? Or End?	Video
“JESUS” film	Video	Arabic: Van Dyck Bible	Book
Mars Hill Productions/The HOPE	Video	Book of Life Bible	Book
Magdalena Film	Video	Arabic: Easy to Read Bible	Book
Jesus: He Lived Among Us	Video	Hebrew (OT Bible)	Book
The Story of Jesus for Children	Video	Greek (NT Bible)	Book
God's Story: From Creation to Eternity	Video	New American Standard Bible	Book
		The Miracles Of Christ	Book

DIGITAL BIBLE SOCIETY RESOURCES

Content	Type
<i>The Secrets of Happiness (Ten Commandments)</i>	Book
<i>Book and Messages of John Verse By Verse</i>	Book
<i>One God One Message</i>	Book
<i>Angels and Demons</i>	Book
<i>Bible</i>	Book
<i>Christian Life</i>	Book
<i>Church</i>	Book
<i>Crucial questions</i>	Book
<i>End Times</i>	Book
<i>Eternity</i>	Book
<i>FAQ</i>	Book
<i>God</i>	Book
<i>Gospel</i>	Book
<i>Humanity</i>	Book
<i>Jesus</i>	Book
<i>Marriage</i>	Book
<i>Prayer</i>	Book
<i>Relationships</i>	Book
<i>Salvation</i>	Book
<i>Sin</i>	Book
<i>Spirit</i>	Book
<i>Theology</i>	Book
<i>God And His Oneness</i>	Book
<i>God In Philosophy and Christianity</i>	Book
<i>The Questions Of Man</i>	Book
<i>More Than a Carpenter</i>	Book
<i>How Did God Reveal Himself?</i>	Book
<i>Seven Words Of Christ on the Cross</i>	Book
<i>The Incarnation Of God</i>	Book
<i>Necessity of Atonement</i>	Book
<i>The Resurrection Of Christ</i>	Book

Content	Type
<i>The Skillful Hand</i>	Book
<i>What Do You Think About Christ?</i>	Book
<i>What Must I Do To Be Saved?</i>	Book
<i>Who Is Christ?</i>	Book
<i>All The Prophets Have Spoken</i>	Book
<i>My Trust In Christ</i>	Book
<i>Does God exist?</i>	Book
<i>Christian Faith and Duties</i>	Book
<i>Foundations For Evangelical Faith</i>	Book
<i>Jesus-His Birth and Early Years</i>	Book
<i>Jesus-His Temptation and Ministry</i>	Book
<i>Jesus-Authority And Teachings</i>	Book
<i>Jesus-His Greatest Miracles</i>	Book
<i>Jesus-His Essence And Discipleship</i>	Book
<i>Jesus-His Entry Into Jerusalem</i>	Book
<i>Jesus-His Death And Resurrection</i>	Book
<i>My Trust In The Christian Experience</i>	Book
<i>Parables of Jesus</i>	Book
<i>The Origin Of Our Faith</i>	Book
<i>Who Moved The Stone?</i>	Book
<i>Your Quest For God</i>	Book
<i>Barnabas</i>	Book
<i>Faith Without Works is Dead</i>	Book
<i>My Soul Magnifies The Lord</i>	Book
<i>Out Of The Depths of Prison</i>	Book
<i>Rejoice In The Lord</i>	Book
<i>Stories From Daily Life</i>	Book
<i>Elisha</i>	Book
<i>The Will Of God</i>	Book
<i>Moses, The Speaker of God</i>	Book

Content	Type
<i>A Guide To Prayer, parts I, II, and III</i>	Book
<i>Christian Marriage</i>	Book
<i>Be Reconciled With God</i>	Book
<i>The Man Whom God Rebukes</i>	Book
<i>David and Solomon</i>	Book
<i>The Beginning Of Wisdom</i>	Book

Content	Type
<i>Keep yourself in the love of God</i>	Book
<i>Let There Be Light</i>	Book
<i>Letters</i>	Book
<i>May They Be One!</i>	Book
<i>The Church Of God</i>	Book

Table 4.4
Digital Bible Society
Available Products: Urdu

Content	Type
Audio Bible (New Testament)	Audio
Beginning with God	Audio
Mighty Men of God	Audio
Victory through God	Audio
Servants of God	Audio
On Trial for God	Audio
Teacher and Healer	Audio
Lord and Savior	Audio
Acts of the Holy Spirit	Audio
<i>Easy to Read Bible</i>	Book
<i>New American Standard Bible</i>	Book
<i>Greek NT-TISCH</i>	Book
<i>Hebrew OT-WLC</i>	Book
<i>Introduction to Deuteronomy</i>	Book
<i>Introduction to the Gospel of John and The Letters of John</i>	Book
<i>Introduction to Romans</i>	Book
<i>Introductions to 1 and 2 Corinthians</i>	Book
<i>Introduction to Galatians; 1 and 2 Thessalonians</i>	Book
<i>Introduction to Colossians; Ephesians; Philemon; Philippians</i>	Book

Content	Type
<i>Introduction to 1 and 2 Timothy; Titus</i>	Book
<i>Introduction to James; Jude</i>	Book
<i>Introduction to Revelation</i>	Book
<i>About the Gospel</i>	Book
<i>Important Questions</i>	Book
<i>Frequently Asked Questions</i>	Book
<i>About God</i>	Book
<i>Jesus Christ</i>	Book
<i>The Holy Spirit</i>	Book
<i>Salvation</i>	Book
<i>The Bible</i>	Book
<i>The Church</i>	Book
<i>End Times</i>	Book
<i>Angels and Demons</i>	Book
<i>Humanity</i>	Book
<i>Theology</i>	Book
<i>Questions Muslims ask</i>	Book
<i>Beliefs and Practices</i>	Book
<i>Billy Graham Peace With God</i>	Book
<i>Everyday Life</i>	Book
<i>Gods Message To Women</i>	Book
<i>Gods Plan For Man</i>	Book

Content	Type
InSearch Of Truth Pir Bakhsh	Book
Investigation Can We Know	Book
Khuda Shansi	Book
Life And Teaching Of Jesus The Messiah	Book
Life Of Jesus Christ	Book
Messiah	Book
Misunderstandings	Book
Crucifixion And Resurrection Of Christ	Book
Prophet Or Greater	Book
Son Of God	Book
Summary Of The Holy Gospel	Book
Superiority Of The Christ	Book
The Cross In The Gospel And The Koran	Book
Infallibility	Book
Themes For The Diligent	Book

Content	Type
The Person of Christ	Book
Understanding The Christ	Book
Way of Salvation	Book
Why Follow Jesus	Book
Firm Foundations: Books I, II, and III	Book
Firm Foundations: Tutor's Guide	Book
What Do I Prevent	Book
God's Salvation	Book
Thoughts About Christ	Book
Images from the Bible	Pictures
The Jesus Film	Video
The God Man	Video
The Hope Film	Video
Magdalena	Video
Story of Jesus for Children	Video
Abraham (videos 1-9)	Video

Table 4.5
Digital Bible Society
Available Products: Persian

Content	Type
Audio Bible	Audio
Today's Persian Version (TPV)	Book
Old Persian Bible	Book
New American Standard Bible	Book
Hebrew Bible	Book
Greek Bible	Book
Living Application Bible Commentary	Book
Application NT Commentary	Book
Gospel Questions	Book
Crucial Questions	Book
FAQ Questions	Book

Content	Type
God Questions	Book
Jesus Christ Questions	Book
Holy Spirit Questions	Book
Salvation Questions	Book
Bible Questions	Book
Church Questions	Book
End Times Questions	Book
Angels and Demons Questions	Book
Questions about Mankind	Book
Theology Questions	Book
Christian Living Questions	Book
Prayer Questions	Book

Content	Type
Sin Questions	Book
Eternity Questions	Book
Marriage Questions	Book
Relationships Questions	Book
Family Questions	Book
Creation Questions	Book
Religions and Cult Questions	Book
Questions about False Teachings	Book
Life Questions	Book
Topical Questions	Book
Is It Real?	Book
The Way to Salvation	Book
One God, One Message	Book
The Greatest Soccer Match	Book
Beliefs Practices of Christians	Book
Welcome to the Family	Book
His Son, His Book, His House	Book
Eternal God	Book
Satan	Book
Savior	Book
Sin	Book
Faith	Book
Repentance	Book
Lordship Of Christ	Book
Crucifixion (books I and II)	Book
Resurrection	Book
What A Wonderful God	Book
Talking About God	Book
Holy Spirit	Book
With God	Book
Pleasing To God	Book
What is Acceptable To God?	Book
CEF Beginning	Book

Content	Type
CEF Daniel	Book
CEF David A Man	Book
CEF David Trials II	Book
CEF Esther	Book
CEF Jesus My Friend	Book
CEF Lead to Christ (books I and II)	Book
CEF Life of Christ 3A	Book
CEF Life of Christ 3B	Book
CEF Life of Christ 4A	Book
CEF Life of Christ 4B	Book
CEF Moses Lawgiver	Book
CEF Moses Chosen	Book
CEF Patriarchs	Book
CEF Turn Around	Book
Be Obedient	Book
Be Authentic	Book
Be Holy	Book
Be Strong	Book
Be Committed	Book
Be Patient	Book
Be Diligent	Book
Be Faithful	Book
Be Hopeful	Book
Book of Acts	Book
Book of Romans	Book
1st and 2nd Timothy and Titus	Book
Bible Pictures	Pictures
The "JESUS" film	Video
The God-Man	Video
God is Love	Video
More than Dreams	Video

Content	Type
Magdalena	Video
My Last Day	Video
The Story of Jesus	Video

Table 4.6
Digital Bible Society
Available Products: Turkish

Content	Type
Audio Bible (New Testament)	Audio
Divine	Audio
Login	Audio
Start	Audio
The Word of God	Audio
Genesis	Audio
Adam and Eve	Audio
Cain and Abel	Audio
Noah's Ark	Audio
The Flood	Audio
Abraham, Sarah and Isaac	Audio
Moses and the Law of God	Audio
Ten Commandments	Audio
Sacrifice for Sin	Audio
Promised a Savior	Audio
The Birth of Jesus	Audio
Jesus Teacher	Audio
The Miracles of Jesus	Audio
Jesus Is	Audio
Jesus is Crucified	Audio
Resurrection	Audio
Thomas Believes	Audio
Rise	Audio
Empty Cross	Audio
Two Roads Matthew	Audio

Content	Type
Children of God	Audio
John Born Again	Audio
The Holy Spirit comes	Audio
Light Hiking	Audio
Christian Family	Audio
Love Your Enemies	Audio
Jesus Powerful One	Audio
Casting out of Evil Spirits	Audio
Seduction	Audio
If we sin	Audio
Disease	Audio
Death	Audio
Body of Christ	Audio
Worship Meeting	Audio
Jesus Will Return	Audio
Bearing Fruit	Audio
Witness	Audio
Jesus teaches people	Audio
Two Houses	Audio
A Light to Look	Audio
Beats a Roman Jews	Audio
I pray to God	Audio
Sow Evil Men Weeds	Audio
Jesus and the Children	Audio
Music	Audio

Content	Type
Shepherd and Sheep	Audio
Unforgiving Servant	Audio
Receiving Their Pay Workers	Audio
Five women outside the door	Audio
Masters and servants	Audio
Jesus is baptized	Audio
Jesus calls Helpers	Audio
A Man with Leprosy	Audio
A Man comes through the roof	Audio
Jesus Heals a hand	Audio
Jesus Calms the Storm	Audio
A woman in the crowd	Audio
Child Jesus and the Dead	Audio
Jesus and the foreign women	Audio
Man Jesus and the deaf and dumb	Audio
Blind Man makes Jesus look	Audio
Jesus Heals a Boy with a Demon	Audio
Portrait of Jesus (1-19)	Audio
Life of Christ (1-26)	Audio
Words of Life (1-60)	Audio
Prayer (1-17)	Audio
The Importance of salvation	Audio
This is such a great salvation	Audio
Compared creation Great Liberation	Audio
Compared to sin a Great Salvation	Audio
Get Rid of the Power of Darkness	Audio
Him ransom	Audio
Replaces Justice Finds God	Audio
God's accuracy dressed	Audio
God Barıştırıldık	Audio
New Yaradılışla A New Life	Audio

Content	Type
His life saved	Audio
Endless Love Target	Audio
Target those who are saved at infinity	Audio
God has provided salvation through Jesus Christ	Audio
People got rid of the grace and through faith How?	Audio
Accuracy of salvation	Audio
Why God saves man?	Audio
Liberation and Human Behavior	Audio
What is lost?	Audio
How can escape if you ignore?	Audio
<i>Thomas Cosmades Version</i>	Book
<i>Today's Modern Translation</i>	Book
<i>Greek Tischendorf</i>	Book
<i>New American Standard Bible</i>	Book
<i>Hebrew WLC</i>	Book
<i>About the Gospel</i>	Book
<i>Important questions</i>	Book
<i>About God</i>	Book
<i>Jesus Christ</i>	Book
<i>The Holy Spirit</i>	Book
<i>Salvation</i>	Book
<i>The Bible</i>	Book
<i>The Church</i>	Book
<i>End Times</i>	Book
<i>Angels and Demons</i>	Book
<i>Humanity</i>	Book
<i>Christian Life</i>	Book
<i>Prayer</i>	Book
<i>Sin</i>	Book
<i>Heaven and Hell</i>	Book
<i>Marriage</i>	Book

DIGITAL BIBLE SOCIETY RESOURCES

Content	Type
<i>Relationships</i>	Book
<i>Family and Parenting</i>	Book
<i>Creation</i>	Book
<i>Cults and Religions</i>	Book
<i>False Doctrines</i>	Book
<i>Important Decisions in Life</i>	Book
<i>Topical Bible Questions</i>	Book
<i>The Glory of the Cross</i>	Book
<i>Full Assurance</i>	Book
<i>Safety, Certainty and Enjoyment</i>	Book
<i>The Book of Ruth</i>	Book
<i>So, Great Salvation</i>	Book

Content	Type
<i>God as Triune, Creator, Incarnate, Atoner</i>	Book
<i>Firm Foundations I and II</i>	Book
<i>One God One Message</i>	Book
<i>He Lived Among Us</i>	Book
<i>The Gospel of John</i>	Book
<i>The Way of Righteousness</i>	Book
Images from the Bible	Pictures
The Jesus Film	Video
Magdalena	Video
Story of Jesus for Children	Video
My Last Day	Video

Table 4.7
Digital Bible Society
Available Products: Saraiki

Content	Type
67 Short Bible Stories	Audio
Acts of the Holy Spirit	Audio
Beginning with God	Audio
Jesus Story	Audio
Jesus-Lord & Savior	Audio
Jesus-Teacher & Healer	Audio
Mighty Men of God	Audio

Content	Type
On Trial for God	Audio
Servants of God	Audio
Victory through God	Audio
Good News	Video
Good News	Video
The Jesus Film	Video

Table 4.8
Digital Bible Society
Available Products: Eastern Balochi

Content	Type
Jesus Story	Audio
Words of Life	Audio
Gospel of Luke	Book
Good News	Video

Content	Type
The Jesus Film	Video
The Prophets' Story	Video

Table 4.9
Digital Bible Society
Available Products: Southern Pashto

Content	Type
Bible	Audio
New Testament	Book
The Prophets' Story	Video

Table 4.10
Digital Bible Society
Available Products: Southern Balochi

Content	Type
Bible Portions	Audio ¹²¹
Good News	Video
Gospel of John	Audio
The Jesus Film	Video
The Prophets' Story	Video
Words of Life	Audio

¹²¹ Able to be printed.

SECTION 5
BIBLE TRANSLATION &
DISTRIBUTION AGENCIES

BIBLE TRANSLATION & DISTRIBUTION AGENCIES

This section includes the following documents:

1. Activity Types at Translation Agencies & Bible Societies
2. Primary Bible Translation Organizations
 - American Bible Society
 - Biblica
 - Pioneer Bible Translators
 - Seed Company
 - SIL International
 - United Bible Societies
 - Wycliffe Associates
 - Wycliffe Bible Translators
3. Secondary Bible Translation Organizations
4. YouVersion Data Analysis

Translation agencies are engaged in various diverse translation activities. This section provides descriptions and indicators of eight activities. Seven of these activities have been adapted from Wycliffe Global Alliance's definitions, and one was created by SRG.

Most of the Bible translation organizations are either members of United Bible Societies or Wycliffe Global Alliance. The major organizations in these groups, and two others, are profiled in detail in this section. These organizations are well-established, large, global organizations, and they undertake translation work in many languages. Each profile includes a brief history, senior executive profile, and a description of its programs.

An initial list and descriptions of secondary Bible translation organizations or missions organizations is also presented in this section.

A final document shows detailed data for downloads and usage of Bibles from YouVersion, by language and country, as one successful example of distribution.

ACTIVITY TYPES AT TRANSLATION AGENCIES & BIBLE SOCIETIES

INTRODUCTION

Table 5.1, on the next page, provides descriptions and indicators of various activities undertaken by translation agencies and Bible societies. These activities and the related descriptions and indicators have been adapted from Wycliffe Global Alliance's (WGA) *Participation Streams and Criteria in the Wycliffe Global Alliance*.¹²² The first seven activities listed were created and defined by WGA, while the final activity, distribution, & engagement, was created by SRG.

Translation agencies and Bible societies may not participate in all of the activities. While this is not a complete list of activities in which translation agencies and Bible societies engage, these activities are considered to be the primary means by which they contribute to or facilitate Bible translation throughout the world. In *Primary Bible Translation Organizations*, which follows this document in this section, a table in each of the organizational profiles shows the activities in which the agency engages.

All of the activities are considered to be important. Therefore, they are not presented in any order of priority.

¹²² See http://resources.wycliffe.net/pdf/Participation_Streams_and_Criteria_in_the_Alliance-05-15_EN.pdf.

Table 5.1
Translation Activities with Descriptions & Indicators

Activity	Description	Indicator
Church engagement	<p>Engage in ongoing relationships with local church organizations for the purpose of participating together in the mission of God. These relationships include a focus on Bible translation and/or related ministries with minority language communities. Church engagement may be done through:</p> <ul style="list-style-type: none"> ■ Mission education ■ Vision sharing and advocacy ■ Movements and related ministries 	<ul style="list-style-type: none"> ■ Organization demonstrates a measurable and intentional focus on church engagement relationships and supporting activities and includes reference to church engagement in its strategic statement. ■ Organization has staff¹²³ involved in church engagement. ■ Organization uses social media and other communication networks to share stories of how God is working through the church.
Prayer	<p>Encourages and supports prayer by:</p> <ul style="list-style-type: none"> ■ Developing and/or overseeing prayer programs and initiatives ■ Participating as advocates in prayer movements and events. ■ Coordinating, sharing and distributing prayer information to stimulate and sustain regional and global prayer groups, including networks of prayer for Bible translation movements 	<ul style="list-style-type: none"> ■ Organization demonstrates a measurable and intentional focus on prayer advocacy and development of prayer support and includes reference to prayer in its strategic statement. ■ Organization has staff involved in coordinating prayer information, vision sharing, and other related activities. The prayer focus extends beyond the prayer needs of their own personnel. ■ Organization uses social media and other communication networks to share stories of how God is working through prayer movements.

¹²³ All references to “staff” in this document include employees, members, personnel with their own financial support, or personnel supported financially by churches and individuals.

ACTIVITY TYPES AT TRANSLATION AGENCIES & BIBLE SOCIETIES

Activity	Description	Indicator
Funding	<p>Encourages and supports funding by:</p> <ul style="list-style-type: none"> ■ Raising funds in the country where it is located, for the operations and/or support of Bible translation programs ■ Helping donors/contributors/philanthropists understand the importance of funding as a part of God's mission <p>Distributing its financial resources in a way that values and demonstrates an appreciation for national, regional and global efforts within the Alliance community</p>	<ul style="list-style-type: none"> ■ Organization demonstrates a measurable and intentional focus on building capacity in funding and/or conducting fundraising activities and includes reference to funding in its strategic statement. ■ Organization has staff involved in fundraising and the funds raised are used beyond the needs of their own staff and their organization's operating budget. ■ Organization uses social media and other communication networks to share stories of how God is generously providing.
Recruiting and/or sending	<p>Recruits and/or sends people to serve in Bible translation movements either in their country of origin or elsewhere. These people may serve in their own organization or with other partners. Also includes ongoing supportive care for those recruited.</p>	<ul style="list-style-type: none"> ■ Organization demonstrates a measurable and intentional focus on recruiting people to serve in the Bible translation movement in its own country and/or another country and includes reference to recruiting and/or sending in its strategic statement. ■ Organization has staff involved in the recruitment of personnel, the processing of personnel, the care of personnel. ■ Organization has sent out at least two (or equivalent) people to positions associated with the Bible translation movement in its own country and/or another country. ■ Organization has policies relating to recruiting, processing and care of personnel. ■ Organization uses social media and other communication networks to share stories of how God is working in and through His people.

ACTIVITY TYPES AT TRANSLATION AGENCIES & BIBLE SOCIETIES

Activity	Description	Indicator
Bible translation programs	Carries out one or more Bible translation programs in which rendering Scriptures into other languages is the anchor point to language development, multilingual education, literacy, and Scripture engagement.	<ul style="list-style-type: none"> ■ Organization demonstrates it has a measurable and intentional focus of managing Bible translation program(s). ■ Organization has one or more fulltime (or equivalent) staff involved in the management of a Bible translation program(s). ■ Organization has one or more fulltime (or equivalent) staff involved in directly assisting a Bible translation program(s) and if it is in another country, this is done in cooperation with indigenous partners of that country. ■ Organization uses social media and other communication networks to share stories of how God is working in and through Bible translation programs.
Training in Bible translation roles	Conducts regular courses in topics relevant to Bible translation programs, such as, but not limited to, Bible translation, studies, Scripture engagement, linguistics, and literacy. These courses are often in cooperation with other organizations such as BTAA, Bible Societies, educational institutions, etc.	<ul style="list-style-type: none"> ■ Organization demonstrates an intentional focus on training in Bible translation roles and includes reference to training in its strategic statement. ■ Organization has one or more fulltime (or equivalent) staff involved in the offering of training for Bible translation roles. ■ Organization regularly offers structured training courses of sufficient length in Bible translation. ■ Organization uses social media and other communication networks to share stories of how God is working through training in Bible translation roles.

Activity	Description	Indicator
Specialty services	Provides practical help and/or specialized consultation services, often for specified periods of time. This can include services in the areas of finance, technology, administration, organizational development, partnerships, human resources, justice issues, literacy, discipleship, education, etc. These services are provided based on the needs expressed by stakeholders and partners in Bible translation movements in minority language communities.	<ul style="list-style-type: none"> ■ Organization demonstrates an intentional focus on one or more specialty services that serve the Bible translation movement(s) in its own country and/or another country and includes reference to one of the previously mentioned activities in its strategic statement. ■ Organization has staff involved in the offering of specialty services to Bible translation partners. ■ Organization uses social media and other communication networks to share stories of how God is working through the specialty services in which they are participating.
Distribution & engagement	Supports all manner of Bible publication, distribution—including the digital distribution of Bibles—and facilitation of usage in churches, groups, and individually.	<ul style="list-style-type: none"> ■ Organization demonstrates a measurable and intentional focus on Bible distribution and engagement strategies and includes reference to distribution and engagement in its strategic statement. ■ Organization has staff involved in Bible distribution and engagement strategies. ■ Organization uses social media and other communication networks to encourage Bible distribution and engagement and to share stories of how God is using the Bible throughout the world.

PRIMARY BIBLE TRANSLATION ORGANIZATIONS

Most of the Bible translation organizations in the world are either members of United Bible Societies or Wycliffe Global Alliance. The major organizations in these groups, and six others, are profiled below. These eight ministries are well-established, large, and global organizations.

Although each is a separate entity, some of these organizations have shared histories. For example, the American Bible Society is one of the Bible societies associated with UBS in the U.K., although it is a separate 501(c)(3) organization in the US. In addition, Wycliffe USA, Seed Company (SC), and SIL all have a shared history. SIL was founded first, in 1934, and created Wycliffe USA in 1942 to recruit people and funds in the US; they continue to work together closely. Wycliffe USA established SC in 1993 to innovate translation processes and to help connect investors with indigenous church leaders. SC became a translation organization with its first translation effort: translating the Gospel of Luke into several languages for use in the “JESUS” film.

These primary translation organizations (and the secondary ones in the next document) may undertake translation work in the SRG-selected languages and contribute to the UPG Initiative, but that requires confirmation with each one. When agencies work in limited-access countries, they maintain rigorous security protocols that strictly limit public information.

AMERICAN BIBLE SOCIETY

Founded in 1816, American Bible Society (ABS) exists to make the Bible available and alive for people in the most difficult-to-reach places. It is a founding partner of the United Bible Societies' (profiled over) global fellowship. ABS is focused on urgent Bible issues of our day, including Bible translation, Bible distribution, Bible advocacy, Bible-based trauma healing, and equipping leaders to increase Bible engagement in their communities.

Senior Executive

Robert Briggs, interim president

Mission Statement

“To make the Bible available to every person in a language and format each can understand and afford, so all people may experience its life-changing message.”

Strategy

To make the Bible available to every person in a language and format each can understand and afford, ABS serves the global church with translation, trauma healing, and transformational Bible engagement resources and strategies.

Annual Income

\$369,427,311 (2015 revenue)

Founded

1816

Senior Executive Profile



Robert Briggs serves as interim president and CEO of American Bible Society. Previously, he was senior vice president of the US Ministry team. In that role, he focused on the goal of seeing 100 million Americans engaging with the Bible by 2026. Earlier, he served as vice president of the mission advancement team. Prior to that, he led the Global Service Ministry. He was also responsible for launching a research initiative within American Bible Society that provides project research and validation services. Internationally, Mr. Briggs has served as a member of the Global Council of the United Bible Societies, chairing the nominations committee. He has been a member of the steering committee for Every

Tribe Every Nation (ETEN) since its formation, which brings together the largest Bible agencies in the world to ensure that 100 percent of the world's population have access to heart-language Scriptures. Before joining American Bible Society, he held leadership roles with the American Diabetes Association and cofounded Cityhill, a Christian publishing company. Mr. Briggs is a graduate of the University of Missouri's journalism program.

Programs

- **Bible translation**—ABS works with its global network of partners to complete Bible translations that are faithful to the original biblical texts. Its partnerships in the ETEN alliance accelerate translation projects worldwide by implementing Bible translation research and best practices.
- **Bible engagement**—Using technology, ABS invites Christians to engage with Scripture, and, through its partnerships with US church leaders in major cities, advocates for the Bible in American culture and equips ministry leaders with customized Bible resources.
- **Trauma healing**—ABS equips churches to care for people with deep emotional and spiritual injuries caused by war, domestic violence, natural disasters, and other traumatic events using Bible-based trauma-healing programs.

Translation Agency Activities

Translation agencies typically engage in several of eight core activities. ABS carries out the following activities.

Translation Agency Activities	
Church engagement	
Prayer	
Funding	✓
Recruiting and/or sending	
Bible translation programs	
Training in Bible translation roles	✓
Specialty services	✓
Distribution & engagement	

BIBLICA

Since its inception in 1809, Biblica has helped people beyond the reach of God’s Word discover the love of Jesus Christ. Now in its third century, Biblica continues to produce relevant and reliable Scripture translations and resources that minister to people on the margins of the gospel – the unreached, unengaged, unseen, and unwanted.

Senior Executive

Geof Morin, CEO

Mission Statement

“Biblica provides the Bible in accurate, contemporary translations and formats so that more people around the world will have the opportunity to be transformed by Jesus Christ.”

Strategy

To see the Bible be used by God to redeem the lost, restore the broken and inspire the body of Christ to be a community of hope for the world.

Annual Income

\$13,893,000 (2018 revenue)

Founded

December 4, 1809 in New York City as the New York Bible Society

Senior Executive Profile



Geof Morin is the president and chief executive officer at Biblica, The International Bible Society. He joined the Biblica team in August 2018 following an extensive career of

exploring new avenues to reach people with the message of the Bible. Most recently, he served as senior vice president of ministry mobilization at American Bible Society. In this role, he led the organization’s global ministry strategies, including translation, trauma healing and domestic Bible advocacy initiatives. He began his career with the global advertising firm Saatchi & Saatchi before turning his attention to ministry. He holds a Yale University master’s degree, and

previously launched and directed two nonprofits for at-risk youth. Mr. Morin later served as the director of marketing at Geneva Global, a philanthropic research and consulting firm.

Programs

- **Gateway Translation**—Biblica offers whole Bible translations and biblical resources in Gateway Languages, focusing on the top 50 that are spoken by the most people but do not yet have a Bible translated in their language. Biblica works with ministry partners to accelerate translation and make Bibles readily available in all languages.
- **Frontline Church**—Biblica offers Scripture programs to equip the church to reach the world’s most unengaged and unseen. In partnership with other ministries, Biblica has set a goal to engage 30 million adults in relevant Scripture resources and programs.
- **Rising Generations**—Biblica emphasizes Scripture evangelism to bring the love of Jesus to children and youth. Using 5 global Scripture programs, Biblica aims to engage 10 million young people in Scripture.

Translation Agency Activities

Translation agencies typically engage in several of eight core activities. Biblica carries out the following activities.

Translation Agency Activities	
Church engagement	✓
Prayer	✓
Funding	
Recruiting and/or Sending	
Bible translation programs	✓
Training in Bible translation roles	✓
Specialty services	✓
Distribution & engagement	✓

PIONEER BIBLE TRANSLATORS

Founded in 1976, Pioneer Bible Translators (PBT) bridges the gap between the church and Bibleless peoples around the world. It focuses on language groups with no Scripture and no church. Bible translators, literacy evangelists, church planters, and a variety of support personnel work to see transformed lives through God's Word in every language. Through its 85 language projects, PBT currently serves 43 million people in 18 countries. Since its inception, it has published three whole Bibles and 18 New Testaments.

Senior Executive

Dr. Greg Pruett, president

Mission Statement

"To disciple the Bibleless, mobilizing God's people to provide enduring access to God's Word."

Strategy

To help a people without God's Word impact their context with Scripture, equipping them to translate it into their language, and use it to transform their community.

Annual Income

\$13,211,202 (2017)

Founded

1976

Senior Executive Profile



Greg Pruett has been president of Pioneer Bible Translators since January 2007. Greg and his family lived in West Africa for more than 12 years, where they completed a translation of the entire Bible into the Yalunka language. Dr. Pruett holds a masters and a PhD in Intercultural Studies from Fuller Theological Seminary and a degree in Civil Engineering from Texas A&M University.

Programs

Mobilization—PBT works to mobilize God's people through prayer, sending missionaries, and equipping volunteers.

Bible translation—PBT determines the need through survey, translates Scripture, develops literacy programs, and coordinates with partners to provide oral, visual, and written products.

Discipleship—PBT establishes and strengthens churches to maximize the use of translated Scriptures. It also ministers through community development and community health evangelism. This promotes the use of Scripture by building the church's economic capacity, and softening the hearts of people resistant to Scripture.

Teamwork—PBT promotes unity by caring for missionaries and their families, providing leadership at the international and national levels, and providing support services in the field. It partners with others on the basis of obeying the clearly taught, essential elements of Scripture while allowing for a wide diversity of opinion on matters that Scripture does not make clear.

Translation Agency Activities

Translation agencies typically engage in several of eight core activities. PBT carries out the following activities.

Translation Agency Activities	
Church engagement	✓
Prayer	✓
Funding	
Recruiting and/or sending	✓
Bible translation programs	✓
Training in Bible translation roles	
Specialty services	✓
Distribution & engagement	✓

SEED COMPANY

Seed Company (SC) exists to accelerate Scripture translation and impact for people without God's Word. In 1993, in an effort to accelerate the pace of Bible translation, Wycliffe Bible Translators USA asked its former CEO, Bernie May, to lead an initiative to build a model that would acknowledge, encourage, and support more national leadership. He began SC with ten pilot projects. By 2014, SC entered into its 1,000th language partnership, and had worked in more than 90 countries. Today, SC is partnering with several hundred local translators and organizations that are leading the translation process in more than 700 people groups. These translators are responding to the expressed Scripture needs of local churches and ministries that seek to make Scripture available more quickly for evangelism, church planting, worship, theological maturity, biblical holistic services, and discipleship.

Senior Executive

Samuel Chiang, president & CEO

Mission Statement

"To accelerate Scripture translation and impact for people without God's Word through Great Commission partnerships."

Strategy

To accelerate Scripture translation and impact for people without God's Word, SC strategically responds to opportunities among languages with remaining translation needs. It uses technology to advance translation efforts, trains in-country translators, and offers support to new and existing translation projects.

Annual Income

\$36,919,302 (2015 revenue)

Founded

1993 by Wycliffe Bible Translators Inc. (Wycliffe USA)

Senior Executive Profile



Samuel Chiang became SC's president and CEO in July 2015. Previously, he served as executive director of the International Orality Network, was COO of Trans World Radio, and

served as East Asia area director with Partners International. Mr. Chiang graduated from the University of Toronto and was ordained at People's Church,

Toronto. He is a graduate of Dallas Theological Seminary, where he also served on staff.

Programs

SC is both strategic and responsive to opportunities among languages with remaining translation needs. It is strategic in that it makes inquiries into each community it engages, asking: what languages are spoken? What people group do they represent? What kingdom presence is present among the people group? And what Scriptures do they need to be successful? It is responsive in that it asks where is God already working and how it might join to meet Bible translation needs.

In order to make God's Word readily available for faster church planting, effective discipleship, and greater community transformation, SC operates the following programs:

- **Technological advancement**—SC adapts technology such as cellular and satellite systems for remote connectivity and solar technology for powering equipment.
- **Training**—Experienced linguists train and mentor local translators. Translation consultants in the US can provide same-day assistance and guidance to a translation team located in a remote village.

- **Support new projects**—Supports local, regional, and national Bible translation efforts to start new projects successfully.
- **Support existing projects**—Develops and maintains the infrastructure necessary to support national translators completing translation projects. This involves connecting financial and prayer partners with a specific translation project, implementing human resources and organizational development services, and providing information systems that meet stakeholders' needs.

Translation Agency Activities

Translation agencies typically engage in several of eight core activities. SC carries out the following activities.

Translation Agency Activities	
Church engagement	✓
Prayer	
Funding	
Recruiting and/or Sending	
Bible translation programs	
Training in Bible translation roles	✓
Specialty services	✓
Distribution & engagement	

SIL INTERNATIONAL

As an international faith-based nonprofit organization committed to serving language communities through sustainable language development, SIL International's (SIL) primary foci are in research, translation, training, and materials development. SIL works alongside ethno-linguistic communities and their partners to encourage them to discover how language development addresses the challenging areas of their daily lives—social, cultural, political, economic, and spiritual.

Founded in 1934 as a small summer linguistics training program with two students, SIL has grown to a staff of over 4,400 people from more than 86 countries. SIL's linguistic investigation exceeds 2,167 languages in nearly 100 countries. The organization makes its services available to all, regardless of religious belief, political ideology, gender, race, or ethno-linguistic background.

Senior Executive

Michel Kenmogne, executive director

Mission Statement

“To serve language communities worldwide, building their capacity for sustainable language development, by means of research, translation, training, and materials development.”

Strategy

To serve language communities worldwide, SIL trains linguists, makes the data gathered by linguists available, and trains people to promote literacy and prepare literature in their own languages.

Annual Income

\$120,128,000 (2015 revenue)

Founded

1934

Senior Executive Profile



Michel Kenmogne became SIL's executive director in 2016. Previously, he served as associate director of Wycliffe Global Alliance for Francophone Africa

from 2012-2015. He also served as general director of Cameroon Association for Bible Translation Literacy (CABTAL) from 2004-2011, and the director of language programs for CABTAL from 2000-2005.

He serves on the board of directors for International Fellowship of Evangelical Students. He has previously served on the boards of Global PartnerLink (OneBook) Canada and SIL International. Dr. Kenmogne has a PhD in African linguistics from the University of Buea, Cameroon, a master's in African linguistics and a bachelor's in French studies from the University of Yaounde, Cameroon.

Programs

SIL's work is carried out by over 4,000 individuals, many of whom are recruited and supported by organizations that are a part of Wycliffe Global Alliance.

- **Language development & translation**—SIL works with more than 2,000 ethno-linguistic minority communities around the world as they build their capacity for sustainable development of their language. SIL trains and consults regarding: linguistic analysis, orthography and writing systems development, literature development, and multilingual education and literacy.
- **Resources**—Publications, fonts, and tools for language development, translation, and research.
- **Training in language development & multi-lingual education**—SIL offers technical expertise and training to support the decisions of local communities about how to maintain

their culture and use their language in new ways to address their changing needs. SIL assists with multilingual education programs to help students learn their heart language and other languages. It also works in partnership with more than 25 institutions around the world to offer classroom and online training in applied linguistics.

Translation Agency Activities

Translation agencies typically engage in several of eight core activities. SIL carries out the following activities.

Translation Agency Activities	
Church engagement	
Prayer	
Funding	
Recruiting and/or Sending	
Bible translation programs	
Training in Bible translation roles	✓
Specialty services	✓
Distribution & engagement	

SIL's network of global partners may engage in other activities.

UNITED BIBLE SOCIETIES

United Bible Societies (UBS) is a global network of Bible Societies working in over 200 countries and territories around the world. UBS believes the Bible is for everyone and is working towards the day when everyone can access the Bible in the language and medium of their choice. It is an integrated Bible agency, translating, publishing, and distributing the Bible to help people understand its message and ensure the continuing credibility of the Bible in society. UBS is one of the world's leading experts in the field of Bible translation and has translated the majority of the world's full Bibles. It is also one of the world's most active printers and distributors of Bibles and Scripture portions, distributing an average of 32 million full Bibles each year.

Senior Executive

Michael Perreau, director general

Mission Statement

UBS exists to equip churches worldwide to share God's Word.

Strategy

To equip churches worldwide to share God's Word, UBS provides support to Bible Society staff working locally in almost every country and territory and through translation, print & digital publishing, Bible engagement, and advocacy.

Annual Income

\$45,021,000 (2014 revenue)

Founded

In 1946, a small group of Bible societies met together and agreed to create the Fellowship of Bible Societies, now known as UBS.

Senior Executive Profile



Michael Perreau became the director general of UBS in 2011. He grew up in the global South before moving to the UK to study. Before joining UBS, he was a successful

business owner and an industrial psychologist. He has travelled extensively to facilitate peace and conflict resolution in developing countries. He is one of the founding members of the Transformational Business Network.

Programs

UBS operates the following programs to serve the network of Bible societies:

- **International support**—A grant program supports the activities of Bible societies in their translation, publishing, and distribution. An annual conference encourages collaboration and raises the quality of project implementation among the Bible societies.
- **Services to Bible societies**—UBS provides consultancy, support, and training to the Bible societies in areas such as translation, publishing, production, Bible advocacy, church relations, fundraising, governance, and business management.
- **Supporting UBS fellowship**—UBS provides administrative and secretarial support to the Bible societies around the world. This includes support of board meetings, strategies and plans, corporate communication, representing the fellowship at global forums, developing cooperation with like-minded organizations, and maintaining account settlement between Bible societies to enable easy international transactions and provide working capital support.

Translation Agency Activities

Translation agencies typically engage in several of eight core activities. UBS carries out the following activities.

Translation Agency Activities	
Church engagement	✓
Prayer	
Funding	
Recruiting and/or Sending	
Bible translation programs	✓
Training in Bible translation roles	✓
Specialty services	✓
Distribution & engagement	✓

UBS's network of global partners may engage in other activities.

UBS currently has 406 active translation projects around the world.¹²⁴

¹²⁴ Including 176 projects ABS is involved in supporting.

WYCLIFFE ASSOCIATES

Wycliffe Associates was created in 1967 to support the efforts of Bible translation worldwide by recruiting and mobilizing lay people to offer practical assistance that freed up missionary linguists from tasks that took them away from translation work. Beginning in 2000, it expanded its services to Bible translators with technology, logistical and operational support, accelerated translation strategies, and increased financial resources. In 2014, Wycliffe Associates developed and tested a new Bible translation strategy, MAST—Mobilized Assistance Supporting Translation—that equips national translators to lead Bible translation under the authority of the local church.

Senior Executive

Bruce Smith, president & CEO

Mission Statement

“Involving people in the advancement of Bible translation.”

Strategy

To see a Bible translation program in progress in every language still needing one by 2025, WA empowers national Bible translators to provide God’s word in their heart language; partners with the local church to guide translation work; and engages people from all around the world to provide resources, technology, training, and support for Bible translation.

Annual Income

\$41,075,924 (2015)

Founded

1967

Senior Executive Profile



Dr. Bruce Smith has been president of Wycliffe Associates since February 2000. Previously, Dr. Smith served as vice president and COO at Mission Aviation Fellowship.

He received a bachelor of science in missions/aviation technology from LeTourneau University, a master of arts in intercultural studies from Fuller Theological Seminary, and a doctor of ministry in organizational leadership from Regent University.

Programs

- **MAST (Mobilized Assistance Supporting Translation)**—MAST is a collaborative, rapid translation method that enables a group of bilingual persons with complementary resources and skillsets to assist the local church and national translators do Bible translation in their heart language. WA sends a team for two weeks and trains mother tongue speakers to do Bible translation. Then it assesses the group for language fluency, biblical knowledge, computer familiarity, and basic thinking skills. Mother tongue speakers then form groups that work in parallel on translation of different passages.

MAST involves the following steps:

1. **Consume & Verbalize Text.** Participants read the text and discuss it with another participant to develop their understanding. Discussing what has been read forces the information into the short term memory of the translator.
2. **Chunk & Draft Text.** Participants divide or “chunk” the text into smaller portions that are more than a single verse, but not generally more than three or four verses. After reading the chunk, they put aside their source text, and draft the new text.
3. **Self-edit.** Participants compare their drafted text to the source text. This helps each translator take personal responsibility to correct their own mistakes.

4. **Peer edit.** Participants trade drafted texts and compare the work to source text. This increases accuracy and ensures that the translated text sounds natural to other native speakers.
5. **Key Words/Verse Check.** Facilitators review the drafted text with participants to see if key terms were used correctly, and expressed in a natural and clear manner. They also verify that no verses or thoughts were omitted.
6. **Community & Church Check.** The group reviews drafts for naturalness, clarity, and accuracy, making suggestions to improve the text.
 - **Bible Translation Acceleration Kits (BTAKs)**—BTAKs allow indigenous Bible translators, in remote locations, without electricity, or even an internet connection, to communicate via a satellite connection with translation consultants in real-time. Each BTAK includes a small laptop computer, satellite communication terminal, solar panel, and battery. Also, technology is provided to video conference translation workshops. WA tech advance teams have installed hundreds of BTAKs in over 35 countries.
 - **Print On Demand (POD)**—POD technology enables local translation teams to print and bind books of the Bible as they are completed.
 - **Tablets for National Translators (TNTs)**—TNTs are computer tablets loaded with the latest translation software. Because tablets and smartphones are commonplace, they allow translators to hide their translation work in plain sight, enabling them to work at any time and in any place, even in countries hostile to the gospel.

Translation Movement Activities	
Church engagement	
Prayer	
Funding	
Recruiting and/or Sending	✓
Bible translation programs	✓
Training in Bible translation roles	✓
Specialty services	✓
Distribution & engagement	

Translation Agency Activity

Translation agencies typically engage in several of eight core activities. WA carries out the following activities.

WYCLIFFE BIBLE TRANSLATORS

For nearly 75 years, Wycliffe Bible Translators USA (Wycliffe USA) has been helping minority people groups worldwide to translate Scripture into their languages. These Bible translations initiatives often include additional components such as literacy and Scripture engagement. Wycliffe USA is a part of the Wycliffe Global Alliance, which is a community of more than 100 organizations serving in Bible translation around the world. Wycliffe USA's mission is to see a Bible translation program in progress in every language still needing one by 2025. Seed Company, which was founded in 1993, is a subsidiary of Wycliffe USA. The majority of Wycliffe USA's resources and personnel are deployed through SIL International, an affiliated organization with responsibility for field programs (also profiled below).

Senior Executive

John Chesnut, president & CEO

Mission Statement

“To see a Bible translation program in progress in every language still needing one by 2025.”

Strategy

To see a Bible translation program in progress in every language still needing one by 2025, Wycliffe USA promotes, resources, and facilitates the work of Bible translation and related activities.

Annual Income

\$186,786,000 (2015 revenue)

Founded

1942

Senior Executive Profile



John Chesnut serves as Wycliffe USA President/CEO. John and his wife, Kelly, served in the pastorate for 13 years in the United

States before joining Wycliffe USA in 2001. The Chesnuts spent nine years in the Philippines where they served in a variety of leadership roles. Mr. Chesnut served with SIL Philippines as associate director for personnel and partnerships, and then as director. Mr. Chesnut also served on the Asia area staff of SIL International as director for strategic initiatives.

In 2011, the Chesnuts returned to the United States where Mr. Chesnut served as chief development and partnerships officer for Wycliffe USA.

Mr. Chesnut earned a master of divinity and a doctor of ministry from Denver Seminary. Mrs. Chesnut oversees Wycliffe USA's organizational spiritual formation and serves as a speaker for Wycliffe Women of the Word.

Programs

- **Translation**—Wycliffe USA enables and supports Scripture translations throughout the world.
- **Prayer & financial support**—Wycliffe USA invites the US church to participate in Bible translation through service, financial partnership, and prayer support.
- **Distribute**—Wycliffe USA makes its texts available for Bible and mission activities throughout the world. For example, Wycliffe USA and its global partners have enabled the YouVersion Bible reading app to add more than 1,000 translated Bible versions; Faith Comes By Hearing has completed audio Scripture in 844 languages, using mostly texts provided by Wycliffe USA; and The JESUS Film Project has released 1,300 language versions of its film with the help of Wycliffe USA.

Translation Agency Activities

Translation agencies typically engage in several of eight core activities. Wycliffe USA carries out the following activities.

Translation Agency Activities	
Church engagement	
Prayer	✓
Funding	✓
Recruiting and/or Sending	
Bible translation programs	✓
Training in Bible translation roles	
Specialty services	✓
Distribution & engagement	

Wycliffe USA’s network of global partners may engage in other activities.

Other agency activity information:

- Active translation projects around the world—2,062¹²⁵
- Coordination of prayer efforts

¹²⁵ Many of these projects are in partnership with SIL.

SECONDARY BIBLE TRANSLATION ORGANIZATIONS

Most of the Bible translation organizations in the world are either members of United Bible Societies or Wycliffe Global Alliance. The major organizations in these groups, and six others, are profiled earlier in this section.

Following is a list of secondary Bible translation organizations or mission organizations undertaking one or more Bible translation projects. This list is not complete, but it presents an initial compilation of other organizations that do complementary work to the major translation agencies.

These secondary translation organizations (and the primary ones in the prior document) may undertake translation work in the SRG-selected languages and contribute to the UPG Initiative, but that requires confirmation with each one. When agencies work in limited-access countries, they maintain rigorous security protocols that strictly limit public information.

A short description, adopted from each organization's self-claims, follows.

BIBLES INTERNATIONAL

Bibles International is the Bible Society of Baptist Mid-Missions. It provides translation services to missionaries and national church associations that do not have a Bible, or do not have a clear, reliable, and natural translation in their own language. Its consultants assist nationals in translating God's word into their mother tongue, striving for both reliability and readability. *www.Biblesint.org*

BIBLE LEAGUE OF CANADA

The Bible League of Canada provides Scripture and training worldwide so that people prepared by the Holy Spirit will be brought into relationship with Christ and His church. It provides Bibles—primarily thousands of digital Bible versions and resources—to build up communities of oppressed believers. *www.Bibleleague.ca*

DOOR INTERNATIONAL

DOOR International serves deaf communities throughout the world by translating the Bible (and other resources) into their sign languages. It also trains and equips deaf leaders in evangelism, discipleship, and church planting to reach their communities for Christ. *www.doorinternational.com*

EVANGEL BIBLE TRANSLATORS (EBT)

EBT was founded by Rev. H. Syvelle Phillips in 1976 at the urging of William Cameron Townsend, the founder of Wycliffe Bible Translators. At that time, Mr. Townsend saw a need for Bible translators in specific areas that Wycliffe USA was then unable to fulfill. EBT was created to bring the Word of God to all people in their mother tongue. In recent years, its emphasis has been on equipping native-tongue speakers to translate the Bible, as opposed to funding Westerners to do this work. www.evangelBible.org

INSTITUTE FOR BIBLE TRANSLATION (IBT)

IBT translates, publishes, and distributes the Bible in the languages of the non-Slavic peoples living in Russia and the other countries of the Commonwealth of Independent States (CIS). These 85 million non-Slavic peoples represent a tremendous diversity of language (at least 130 different languages) and religions. Some of these people groups have several million speakers while others have only a few thousand speakers. In some translation projects it partners with United Bible Societies (UBS) and SIL International. www.ibtpartners.org

NEW TRIBES MISSION (NTM)

NTM helps local churches train, coordinate, and send missionaries to unreached people groups. It engages in translation work among the unreached people groups its missionaries serve. It uses native speakers as translation co-workers. Missionaries experienced in translation, Bible lessons, and literacy travel to remote villages to check the progress of the native translators. www.ntm.org

RHEMA FOR THE NATIONS (RFN)

RFN is the US arm of Beulah Ministries of India. For the last 17 years, it has created Scripture translations, Scripture recordings, and discipleship programs for languages in India and South East Asia. RFN focuses its efforts in areas where there is no Scripture in a format people can understand. www.rhemaforthenations.com

THE WORD FOR THE WORLD (TWFTW)

TWFTW seeks to enable persons, ministries, and organizations from language communities that do not have the Bible in their own language to take responsibility for Bible translation. They engage in Bible translation, training of translators, mother-tongue literacy programs, and Scripture engagement programs. The focus is on the Bible's availability and accessibility. TWFTW offers a Diploma in Bible Translation and formal credit towards accredited degrees. Headquartered in the Republic of South Africa, it operates offices in 12 countries. www.twftw.org

YOUVERSION DATA ANALYSIS

BIBLE APP USAGE

The table below lists 15 countries—SRG’s ten Priority Countries, where Israel and Palestine are treated separately, and the four Near East countries—with information related to the use of YouVersion’s Bible App in each country. The Bible App is a free mobile Bible that can be installed on almost any phone, based on the online Bible, Bible.com. The Bible App allows users to read the Bible, share verses with their social networks, bookmark their favorite passages, and more.

The data below suggests several conclusions:

- Regional persons download the Bible app at a substantial rate
- Users include many persons who do not speak the majority language
- Downloaders access Bible chapters at a substantial rate
- The rate of chapter requests is increasing at a very significant rate
- The number of unique users is not known; presumably a user makes multiple chapter requests so that number does not indicate the number of apps in use
- Conversely, the number of apps installed does indicate the number of unique downloaders, but not their usage

The degree to which such an app has utility to reach a UPG is unclear. More than 50 percent of persons in UPGs are oral-preference learners so text-based delivery is not attractive. Also, apps require access to technology which may not be available to UPGs. Conversely, once a Bible app is downloaded, ongoing access to the internet is not required.

Table 5.2
YouVersion Data¹²⁶

	Country	Installs	Languages Available ¹²⁹	Languages Not Available ¹³⁰	Chapter Requests				Top languages based on chapter requests ^{127, 128}					
					2015	2016 (5 months)	Projected 2016	Projected change, 2015 to 2016	Language 1	%	Language 2	%	Language 3	%
1	Algeria	17,929	2	12	252,228	171,114	410,674	63%	French	42%	English	35%	Arabic	12%
2	Egypt	104,344	6	7	9,706,311	5,798,859	13,917,262	43%	Arabic	80%	English	18%	French	<1%
3	Iran ¹³¹	24,404	8	12	69	18,108	43,459	--	Persian, Iranian	82%	English	16%	Spanish	<1%
4	Iraq	39,716	7	9	714,234	507,120	1,217,088	70%	Arabic	48%	English	43%	Kurdish Central	2%
5	Israel ¹³²	18,469	10	10	3,372,444	1,879,271	4,510,250	34%	English	53%	Russian	16%	Arabic	8%
6	Palestine	2,811	2	1	211,213	97,217	233,321	10%	English	50%	Arabic	40%	German	2%
7	Jordan	11,315	4	4	1,554,616	943,069	2,263,366	46%	Arabic	54%	English	38%	Korean	4%
8	Lebanon	13,160	5	3	2,056,441	1,302,942	3,127,061	52%	Arabic	51%	English	42%	French	4%

¹²⁶ The data presented in this table is as of June 1, 2016.

¹²⁷ Most popular languages is determined by “chapter requests.” A chapter request is anytime a user of the Bible app—including both those who have created an account and those who have not—enters the Bible reader and accesses a specific Bible chapter, including when the user navigates/selects a new chapter, including offline chapter access.

¹²⁸ The percentages of Top 3 languages is based on the 2016 numbers.

¹²⁹ “Languages available” means that a text or audio recording may be accessed from YouVersion.

¹³⁰ YouVersion uses BTAA data to determine the desired languages for the country. Many downloads occur within a country that are not for a language determined by BTAA to be desirable for the country, presumably by immigrants.

¹³¹ The numbers in this row are based on the 20 largest languages of 55. However, it is likely that the data provided is an accurate portrayal since less popular languages have few responses.

¹³² The numbers in this row are based on the 20 largest languages of 30. However, it is likely that the data provided is an accurate portrayal since less popular languages have few responses.

	Country	Installs	Languages Available ¹²⁹	Languages Not Available ¹³⁰	Chapter Requests				Top languages based on chapter requests ^{127, 128}					
					2015	2016 (5 months)	Projected 2016	Projected change, 2015 to 2016	Language 1	%	Language 2	%	Language 3	%
9	Morocco	30,689	3	6	819,886	516,156	1,238,774	51%	French	49%	English	32%	Arabic	8%
10	Pakistan ¹³³	11,314	4	20	1,215,941	618,740	1,484,978	22%	English	57%	Urdu	38%	Korean	2%
11	Saudi Arabia	54,249	12	1	7,870,563	4,089,782	9,815,477	25%	English	81%	Tagalog	13%	Arabic	3%
12	Sudan ¹³⁴	8,465	2	18	346	4,455	10,692	--	English	65%	Arabic	32%	Swahili	1%
13	Syria	3,508	5	8	1	3,678	8,827	--	Arabic	83%	English	16%	Spanish	<1%
14	Turkey ¹³⁵	50,096	9	11	4,823,566	2,905,577	6,973,385	45%	Turkish	42%	English	29%	Persian, Iranian	15%
15	Yemen	2,265	3	2	57,382	27,362	65,669	14%	Arabic	73%	English	26%	Tamil	<1%
	Total	392,734	82	124	32,655,241	18,883,450	45,320,282	39%						

¹³³ The data for this row is from a different time period. Under “Chapter Requests” the full year is 2018, the 5-month period is 2019, the next column is a projection for 2019, and the fourth column is the projected percentage change from 2018 to 2019.

¹³⁴ The numbers in this row are based on the 20 largest languages of 55. However, it is likely that the data provided is an accurate portrayal since less popular languages have few responses.

¹³⁵ The numbers in this row are based on the 20 largest languages of 30. However, it is likely that the data provided is an accurate portrayal since less popular languages have few responses.

Table 5.3
YouVersion 2016 Audio Requests

	Country	Audio requests	Primary Language
1	Algeria	18,279	Arabic (Standard)
2	Egypt	679,260	Arabic (Standard)
3	Iran	1,328	Farsi (Persian)
4	Iraq	80,345	Arabic (Standard)
5	Israel	175,948	English
6	Palestine	8,728	Arabic (Standard)
7	Jordan	121,290	Arabic (Standard)
8	Lebanon	139,495	Arabic (Standard)
9	Morocco	50,528	French
10	Pakistan ¹³⁶	104,078	English
11	Saudi Arabia	393,114	English
12	Sudan	298	Arabic (Standard)
13	Syria	84	Arabic (Standard)
14	Turkey	182,661	Farsi (Persian)
15	Yemen	2,437	Arabic (Standard)
	Total	1,957,873	

¹³⁶ The data from this row is from 2018.

SECTION 6

BIBLE TRANSLATION APPROACHES

BIBLE TRANSLATION APPROACHES

This section includes the following four documents:

1. The Common Framework
2. Limitations to Accelerating Translation
3. Translation Strategies: Two Views
4. Scripture & Literature Translation: Expert Feedback

Bible translation is a huge and complex undertaking, and there are various strategies, processes, and ideas surrounding Bible translation and how it is accomplished.

This section presents a description of The Common Framework, a set of principles, ideas, and best practices for Bible translation among ETEN Implementing Partners which provides a means to consider common systems, processes, people solutions, and other resource allocation issues. It helps to avoid duplication, identify economies of scale, and accelerate Scripture translation.

Outreach to UPGs depends on biblical products, so their availability—and how quickly they can be created—is important to SRG’s strategy. This raises the question: can translation be accelerated? Three categories of limitations are addressed briefly in this section. In addition, the *Limitations to Accelerating Translation* document also identifies eight innovative approaches to acceleration that hold promise to speed up translation and may inform SRG’s strategy.

Other issues to consider include dying languages, nationalism vs. “tribalism,” and mother tongue vs. lingua franca. These issues are described briefly.

Amongst translators to Arabic peoples there is a debate about the most effective language for translation. Modern Standard Arabic (MSA) is the traditional language reserved for topics such as religion and politics. However, there are many local dialects of Arabic spoken through the MENA—these are often the first or “heart” language of an Arab people group. The question arises: should the Bible be translated into MSA, or should it be translated into the many local dialects of Arabic spoken throughout the MENA?

Many scholars and translation workers argue that MSA is the most effective translation in the Arab world. However, there is opposition to this view from reputable figures, including Ramez Attalah, head of the Bible Society of Egypt, the largest Arabic Bible publishing house in the world. Mr. Attalah and others believe the best Arabic translation is a more colloquial version or mother tongue.

This section presents a discussion of both views and includes a summary of a SRG conference call on this and related topics.

THE COMMON FRAMEWORK

INTRODUCTION

The Common Framework¹³⁷ is a set of principles, ideas, and best practices for Bible translation. Implementation of the Common Framework benefits from shared information in ETEN's Big Data Ecosystem (BDE)—a family of databases built by alliance partners. Largely, the Common Framework was developed at Seed Company (SC), yet important elements of it have been prominent at other translation agencies for many years,¹³⁸ and is being shared with and adopted by ETEN Implementing Partners as a best practice.

This Framework, once operationalized across ETEN's Implementing Partners, will provide a means for them to consider common systems, processes, people solutions, and other resource allocation issues. It will help to avoid duplication, identify economies of scale, and accelerate Scripture translation through improved efficiency.

PHILOSOPHICAL BASIS

The Common Framework builds on two important trends:

1. **Missiological shift.** The global church's center of gravity has shifted to the southern and eastern hemispheres; this redefines the role of the Western church in Bible translation from *doing* translation to *servicing* the global church to fulfill its ministry of Bible translation. This change demands a shift in thinking from a somewhat prescriptive approach to a collaborative approach that responds to the stated needs of the most local expression of God's church.
2. **Philanthropic shift.** There is a simultaneous and complementary shift in the philanthropic community, wherein investors are inclined toward local sustainability and transformative impact. Increasingly, kingdom-minded investors are less drawn to activities, a product, or an organization. They are inclined to support sustainable impact and transformation of community—and this brings them closer to the local church and communities where work is being done. In addition, stewardship and generosity as theological values are being accepted more widely outside of the West. Thus, the philanthropic community is growing in parts of the world where historically it was not prominent.

¹³⁷ Adapted from *A Common Framework for Bible Translation (Executive Summary & Fundamental Principles)* and *Wycliffe USA Common Framework Overview*, September 2015.

¹³⁸ For example, the Common Framework emphasizes local initiative and ownership of translation projects; this principle has guided UBS Bible societies quite strictly for many years.

COMMON FRAMEWORK PRINCIPLES

Five interrelated fundamental principles form the framework:

- **Ownership.** The most local expression of the church owns the vision and responsibility for Bible translation in each community.¹³⁹
- **Partnership.** Translation goals, products, and plans are determined collaboratively.
- **Accelerated impact.** Short-phased projects seek to develop Scripture products that respond to pressing ministry needs of the church, and are a part of an overall plan to fulfill the Scripture translation needs in a people group.
- **Stewardship.** Projects are well developed, well designed, well resourced, and well managed, with a high value placed on mutual accountability and transparency among all partners.
- **Relationships.** Translation projects develop deep, committed, and enduring relationships among translation teams, impact partners (defined below), local communities, technical partners, investors, and prayer partners.



ACCELERATION

Within the Common Framework, acceleration is not a race to reduce the number of years to translate an entire Bible. Rather, it places value on introducing God’s Word into the community with faster access to selected, usable Scripture that meets the expressed and most urgent need of the end user.

PARTNERS

The Common Framework invites a concerted effort among all partners involved in Bible translation to work in light of its principles.

Bible translation projects typically include three essential partners.

1. **Impact partners.** The “most local” expression of the church in a people group. In some cases, where the church is not present within a people group, it is the most local expression of the church influencing that community. The impact partners may be the local church, churches, denominations, a church planting or discipleship organization, or in the places most difficult to reach, it may be just two or three Christians.

¹³⁹ ETEN does not mean by this that every “most local expression of the church” will have a vision for, or a sense of ownership about, a Bible translation product. Some churches will have other priorities. It does mean that outside Western agencies should not be the primary owner and initiator of the vision.

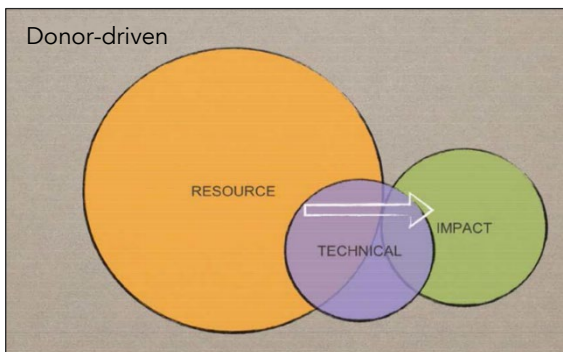
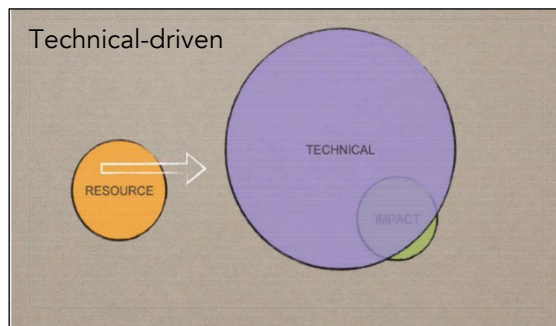
2. **Resource partners.** Those focused on bringing financial, human, and prayer resources into the project. Resource partners also offer stewardship care, facilitating project planning and reporting to investors.
3. **Technical partners.** Those who bring technical expertise related to linguistics, exegesis, and translation into the project. These partners also provide computer and software support, financial services, and project management. Technical partners train local translators, provide them with tools, and offer mentoring to new translators. They help to ensure accurate and faithful translations.

Under the Common Framework, all three partners participate actively with respective roles in a translation project. But the way they relate is different from former models. For example, impact partners take the lead in defining the project and setting priorities. Resource partners and technical partners adopt a posture of collaborative servants who relate to the impact partners as the “host” in a translation endeavor. In previous paradigms, the resource partner or technical partner might have viewed translation work as their project to implement. They now see their job as serving the impact partners.

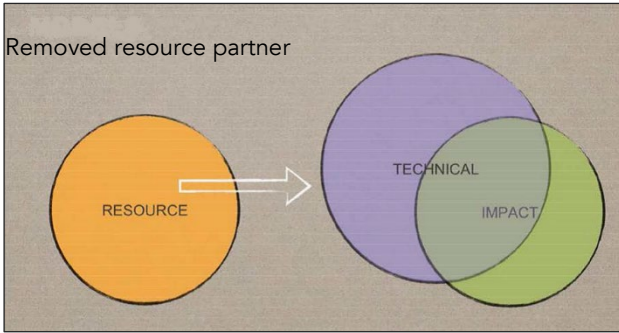
RELATIONSHIP MODELS

The following four models illustrate various ways that the three partners can relate and the relative power of each within a Bible translation project. Though perhaps overly simplified, they portray different ways that Bible translation projects have been done and are currently being planned and managed. The Common Framework is presented as the fourth model.

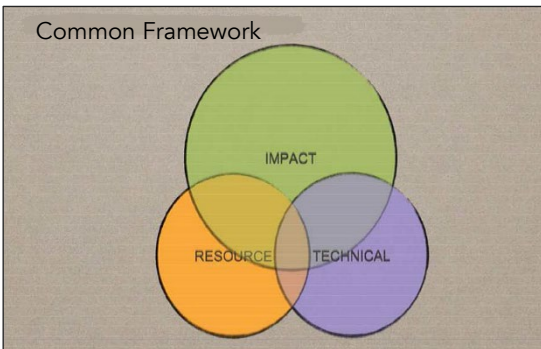
Technical-driven model. This model places the technical partners in a place of power and prominence. The technical partners relate to the impact partners and speak on their behalf. The resource partners have less influence, and are somewhat removed from the process of Bible translation, but are needed to provide resources to the project that is controlled and managed by the technical partners.



Donor-driven model. This model places the resource partners in a place of power and prominence, relating their interests to both the technical partners and the impact partners, though mostly by connecting to the impact partners through the technical partners. Here the primary resource of power is money.



Removed resource partner model. This model places the technical partner in a position of power over the impact partner and distances the resource partner from both aspects of the translation process.



Common Framework model. This model represents a collaborative interdependence across the three types of partners. Since a principle of the Common Framework is ownership at the “most local” level, the impact partners are treated as the primary partner. This is a conscious decision based on a shared belief system.

In the Common Framework, each of the three partner categories may include more

than one entity, and any two of the partner categories may be from the same organization. Ultimately, as capacity and vision for Bible translation shifts to the local church, the most local expression of God’s church will be increasingly identified across all three partner-types (i.e., impact, resource, and technical partners).

LIMITATIONS TO ACCELERATING TRANSLATION

Bible translation is a huge and complex undertaking. It is also an inherently personal one—it is done by individuals, one verse at a time. While technology can support human effort, translation cannot be delegated to software. Ultimately, someone, under the prayerful direction of the Author, does the translation.

To a considerable degree, the larger and “easier” Bible translations have been completed, and the task continues to get more difficult as languages are more obscure and known Christian speakers are fewer, or in some cases, non-existent.

Many parties desire to see Bible translation progress rapidly—those who seek access to Scripture in their heart language, evangelists and church planters, Bible translation agency personnel and board members, and donors and prayer partners. This raises the question: can translation be accelerated? Or, what limits acceleration?

Limitations may be thought of in three categories:

- Industry-wide challenges inherent in the task of Bible translation
- Issues related to a project in a particular language—the job of initiating and completing Bible products
- Constraints encountered by translators during the task of translation

These are addressed briefly below.

INDUSTRY-WIDE CHALLENGES

Incomplete database of reference translations. ETEN developed, with SIL, progress.Bible, a global inventory of Bible products completed and in-process, along with related information. However, the database is still being compiled and updated, thus information is currently incomplete and occasionally inconsistent with other Bible translation research available.

Values conflict. There is inherent conflict between the values of “faster, cheaper, and better quality.” Pursuing these is sound business practice, backed by scriptural principles of stewardship of limited resources and maximizing the fruit borne from kingdom work. However, there is a risk that pressing for “faster,” and using technology to achieve it, might mitigate against other important values, including quality.

Funding level. Creating Bible translation products is expensive, and it takes a considerable amount of time.¹⁴⁰ Investing donors need to be patient. Those who prefer quick results or

¹⁴⁰ Some modern practices claim to shorten the time period dramatically. See below under “Acceleration & Innovation.”

tangible evidence of “program results” will likely make investments elsewhere. Likewise, those who favor domestic programs will not be attracted to fund foreign translations. The amount of funds that can be raised creates limitations on the number of Bible products initiated. Though, the raising of personal support by US missionaries, and the movement of costs to the local church that “owns” a translation project both help to mitigate this challenge.

Security. Since translations are done among the people of the target language group, there are times when doing so poses substantial risks. This may be from the community that does not welcome “outsiders” (a cannibalistic tribe in Papua New Guinea) or the government that prohibits Christian activity (fundamentalist Muslim nations). Local persons may need to be removed and work with translators outside a hostile area—and this creates profound complications.

LANGUAGE PROJECT ISSUES

Lack of an expressed need. Since the primary translation agencies—including all ETEN Implementing Partners—have adopted the Common Framework, many translation projects are responsive to an expressed need from the “most local expression of God’s church.” Thus, when there is no request from a language group, currently, these agencies do not have a means to proactively initiate a translation project. There are, however, other translation agencies not thus constrained. Also, presumably, adopters of the Common Framework will address this issue as the catalog of needed translations contracts to exotic fields without a church.

Team formation. Increasingly, translation agencies have a strong commitment to work in close conjunction with the local church. This partnership requires a multitude of relationships at different levels, many of which cannot be orchestrated or anticipated ahead of project launch. These relationships should occur in community where there is harmonious joint effort towards an overarching bold goal. Yet, there can be significant challenges to identify, recruit, and manage the team, many members of which are outside the control of the translation agency.

Access to consultants. The cadre of experts, generally highly trained in linguistics, who advise during the translation process and check completed sections (or train and mentor others to check), are loosely referred to as consultants. These experts may specialize in orthography, linguistics, exegesis and biblical interpretation, language and literary matters, or other related fields. There are frequent reports that there are insufficient consultants to fulfill the remaining need for Bible translation.

Logistics. Due to the remote location of many language groups that lack Scripture, there may be substantial challenges with gaining access to the local church, and managing the isolation that is inherent in such field work. Transportation may be difficult with long distances to cover over difficult terrain, sometimes only accessible by walking. Specific issues related to logistics are noted in the next section.

CONSTRAINTS ON TRANSLATORS

Many factors can affect the quality of translation and the rate at which it takes place. Calvin Edwards & Company interviewed leaders within most of the major translation agencies and they

referred to the following factors that affect the process of translation, once a translation team and project are established:¹⁴¹

- Translator and family health
- Ready access to reference works & translation tools
- Steady electricity
- Modern, reliable computers
- Computer-related equipment such as printers, network, storage devices, etc.
- An office where regular work can occur
- Work status of translators—fulltime or part-time, single focused or bi-vocational
- Reliable internet connection
- Ability to back up files
- Local-level training for team members
- Timely access to consultants
- Transportation, especially the “last mile” so translators can move between the people group of the target language and team resources (and family) located away from the “village”

ACCELERATION & INNOVATION

In recent years there has been considerable discussion of acceleration of Bible translation. ETEN has adopted a slogan, “faster, cheaper, with better quality.” Acceleration occurs when limitations—in the three categories discussed above—are removed.

In addition, innovations that speed up the process are also possible. Various agencies are trying a number of approaches, including:¹⁴²

- **Language clusters**—Several related languages permit grouping for training, peer exchanges, use of consultants, and other activities.
- **MAST (Mobilized Assistance Supporting Translation) technique**—Developed by Wycliffe Associates, which involves eight steps which commence with a hand-written translation; recording the translation—in written or oral form—is an additional step.
- **Use of original languages**—Use of Hebrew & Greek by indigenous translators is under discussion, but not yet significantly piloted.
- **Community-based crowdsourcing of translation**—This approach is participatory and involves helping native speakers think and talk together as they decide, plan, and evaluate activities connected to translation.
- **Website community feedback**—BTAC uses this approach to allow a peer group of linguists to critique, or improve upon, an original translator’s version using a website.
- **VAST oral translation**—The Video Audio Strategy for Translation (VAST) technique began as a BTAC pilot program in South Asia; the technique uses three translation teams—each of which has two or three members—to listen, translate, and record the oral script of the “JESUS” film.
- **Operation Snap Dragon**—Operation Snap Dragon is an innovative oral translation and recording process that uses specially-developed software and procedures to produce a new version of the “JESUS” film.

¹⁴¹ This work was done for ETEN as a part of its efforts to accelerate translation.

¹⁴² This lists is adapted from an ETEN document.

- **Render Audio to Audio**—Render is an oral Bible translation software developed and tested by three partnering agencies: Faith Comes By Hearing, Pioneer Bible Translators, and BTAC.
- **Sovee Smart Engine**—The Sovee Smart Engine (SSE) is a cloud-based translation technology that balances speed and accuracy.¹⁴³

RESPONSES

Many organizations and individuals are keenly aware of the foregoing limitations and constraints. For example, one of ETEN’s primary purposes is to address them. Similarly, the key translation agencies are tackling these issues. The challenges have not gone unnoticed or unaddressed.

THE NEED FOR MODERN TRANSLATIONS

It may be thought that if translation can be accelerated, then the task of Bible translation will be finished. Some may think that there is a finite number of languages in the world and when they all have a Bible the job is done. This is not the case because languages change constantly. Just as the King James Version is not desirable to Millennials in the US, so too, translations completed many years ago outside the US need to be modernized.

In reality, Bible translation and revision is an ongoing task. But a primary task is to get essential Bible products in the heart language of every people group. Then revisions can begin.

OTHER ISSUES

There are other issues to consider when prioritizing translation work or considering whether to initiate a particular translation task. These issues are largely addressed by adopting the Common Framework approach that makes Bible translation responsive to field requests (see Section 8). However, if translators are to “work ahead” and create translations for evangelists and church planters prior to the establishment of an (asking) church, there are unique challenges to consider. These include:

- **Dying languages**—How to proceed with languages that have few users or a short anticipated lifespan.
- **Nationalism vs. “tribalism”**—National leaders may seek to unite nations with a common, shared language; yet translation efforts can work against this by facilitating and promoting multiple languages. Secular and religious leaders may not appreciate such an approach.
- **Mother tongue vs. lingua franca**—How to proceed when another language is overwhelming a “mother tongue” and is much more common, when the mother tongue is not the primary language. A version of this problem is when the mother tongue has an extremely limited vocabulary, such as a pidgin language, and the *lingua franca* or trade language is much more suitable for a Bible product.

These matters do not slow the process of a translation that is underway. However, when new translations are contemplated, these and other issues may need consideration.

¹⁴³ Apparently, the company providing this service is no longer operating. However, the technology may still be available.

TRANSLATION STRATEGIES: TWO VIEWS

INTRODUCTION

There is a debate amongst translators to Arabic peoples—not limited to those translating Scripture—about the most effective language for translation. Modern Standard Arabic (MSA) is the language of officialdom, high culture, newscasts, books, and political speeches in the Arabic-speaking world. However, most television shows, films, social media, and advertisements are in colloquial Arabic—the first, or “heart language” of an Arab people group.

This presents a challenge and raises a question for translation experts: should the Bible be translated into MSA, the traditional language reserved for topics such as religion and politics, or should it be translated into the many local dialects of Arabic spoken throughout the MENA?

The majority position amongst scholars and translation workers is that MSA is the most effective translation in the Arab world. However, there is opposition to this view from reputable figures, including Ramez Attalah, head of the Bible Society of Egypt, the largest Arabic Bible publishing house in the world. Mr. Attalah and others believe the best Arabic translation is in the heart language of the recipient.

Following is a discussion of both views.

MSA ALONE IS SUFFICIENT

Those who believe that MSA alone is sufficient cite at least two reasons. First, children are taught to read MSA in school, not the local dialect. Arabic native speaking children are born into a unique linguistic context called “diglossia,” meaning children grow up speaking a Spoken Arabic Vernacular (SAV), which is an exclusively spoken language, but later learn to read another linguistically related form, MSA. So if children from a variety of colloquial languages are taught to read and write in MSA, then perhaps it is an effective strategy to translate the Bible into MSA.

Second, MSA is rooted in many centuries of literary and religious history, and many Arabs—both Muslim and Christian—have a negative reaction to reverent texts written in colloquial versions of Arabic. A 2003 research project by A.C. Nielson found that Muslims have strong opinions and feelings regarding the level of language used in written Scripture. Their research with focus groups attempted to test whether colloquial Egyptian Arabic (Broadcast Arabic) was acceptable to middle-class Egyptians instead of MSA. Nielson found that when talking about God and the Prophet (Muhammed), colloquial Egyptian was not considered acceptable. A higher and more respectful level, like MSA, was expected. The conclusion of their research indicated that more formal language was needed when discussing spiritual things. Therefore, the existing written Scriptures (MSA) were deemed appropriate.

Similarly, most Muslims accuse Christianity of changing the Bible by not having a single version. This is because there is a strong cultural taboo about copying the Quran into languages other than Arabic. Therefore, publishing written Scripture into a more colloquial form only reinforces an existing negative perception.

Written Scripture has been available in MSA since the International Bible Society completed it in 1988. So, in one sense, each of the Arabic-speaking people groups in the region have written Scripture. Many unreached people groups have biblical resources available to them, but no recent evangelical church planting is taking place among them. The availability of resources is an important factor in reaching a people group, but not the only factor. There are many UPGs with access to a Bible translation, but no one is distributing it.

SCRIPTURE IS NEEDED IN EACH HEART LANGUAGE

Another group of translators and scholars argue that the best Arabic Scripture translation—the one that most effectively communicates the meaning of Scripture—must be in the heart language of the recipient.

Those who argue for this view point out that the Quran is written in antiquated 1,400-year-old Arabic—not MSA—and it is much more difficult to read than MSA. Quranic Arabic has frozen the Arabic written language for 1,400 years. Reading the Quran in Arabic is like reading Chaucer in English: it's basically unintelligible to modern readers. So most Muslims recite the Quran without understanding it. Thus the taboo that anything other than MSA is unacceptable is something that translation workers should resist, because it is a barrier to understanding the gospel.

When evangelizing to Muslims, the matter is even more complex as Muslims are not used to “understanding” holy texts and thus expect anything God says to be partially unintelligible. If the text is clear and understandable it loses its sacredness. The task before the translation community is to change 1,400 years of false understanding of language before reaching people effectively with the Bible in Arabic.

Proponents of translating Scripture into each heart language believe that it is not enough for people to read Scripture without understanding its meaning. The challenge is access to Scripture in an understandable expression. MSA is a highly literate form of Arabic, making it culturally acceptable yet unintelligible. In the words of Nelson Mandela, “If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.”

There is reason to believe that the negative taboo against anything other than MSA is changing. At least two factors contribute to this shift.

1. **Demographic changes.** Younger generations are more accepting of colloquial Arabic than past generations and will be more likely to accept it in sacred texts. Most Egyptian students find Arabic to be their most difficult subject in school. It is similar to an American student learning to read Latin.
2. **Social media.** Until very recently Arabs resisted writing in colloquial Arabic, but social media has changed this. For example, many Egyptians use colloquial Arabic for WhatsApp, Messenger, or Facebook. This recent phenomenon should change the population's ability to read and accept colloquial Arabic.

3. **Movies & television shows.** Media in the Arab world originates from all across the region, today most of the regions films and music originate in Egypt, the most popular soap operas of the region are Syrian, North African films are staples of the festival circuits, and some of the largest media conglomerates are based in the Gulf. This phenomenon means that no one dialect has precedence.

One example that Arab people may already be more receptive to colloquial Arabic is the impact of the “JESUS” film, which The Bible Society of Egypt dubbed into colloquial Arabic. Despite initial opposition, the film had a significant impact on Christians and Muslims throughout Egypt.

ARABIC DIALECTS

Arabic-speaking countries can be divided into five main dialects:

Table 6.1
Five Main Dialects of Arabic-speaking Countries

Dialect	Location
Gulf dialect	Widespread in the Arabian Peninsula and southern Iraq. Though the people of this region are mostly Arabs by ethnicity and culture, the more one travels east, the more one encounters a Persian influence on language.
Syrian dialect	Western Iraq, Syria, Lebanon, Jordan, and Palestine. This dialect and all its variations reflect the influence of the more ancient Semitic languages, such as Syriac, Aramaic, and Nabataean.
Egyptian dialect	Egypt and beyond through the influence of new media. Reflects the influence of the ancient Egyptian language
Maghreb dialect	Stretches from the western Egyptian Sahara to Morocco. Reflects the influence of the Amazigh language with its different dialects.
African dialect	Found in Sudan, Eritrea, Djibouti, Chad, and Somalia. It reflects the influence of Hamitic as well as ancient traditional languages.

The local dialects of Arabic can be divided into five main groups, but there are numerous subdivisions among them that in some cases represent significant phonetic, semantic, and syntactic differences. These differences exist not only between cities but also between neighboring villages. Consequently, producing a single Bible in colloquial Arabic for a large population is highly problematic.

SCRIPTURE & LITERATURE TRANSLATION: EXPERT FEEDBACK

BACKGROUND

A portion of SRG's research was to validate emerging conclusions regarding outreach to UPGs. SRG developed tentative conclusions that would shape its strategy to fund work among UPGs. It tested those conclusions by inviting experts in various fields to respond to published conclusions via Zoom calls. The first part of this document summarizes input during the call related to Scripture & literature translation.

PARTICIPANTS

On April 24, 2017, SRG hosted a Zoom call to which it invited Scripture experts to discuss reaching UPGs through Scripture and literature translation and distribution. The following experts joined the call for one hour:

Facilitators

- Cindy Gleason, SRG
- Calvin Edwards, Calvin Edwards & Company
- Gilles Gravelle, SRG consultant
- Paul Schultheis, SRG

Experts

- | | |
|--|---|
| ■ Dal Anderson, Fielder Church | ■ Jonathan Kern, Seed Company |
| ■ Ali Arhab, Channel North Africa | ■ Grant Lovejoy, International Mission Board |
| ■ Ramez Atallah, Bible Society of Egypt | ■ Charles Madinger, International Orality Network |
| ■ Chris Deckert, CRU/Jesus Film | ■ David Pope, Isacchar Initiative |
| ■ John Dorr, Gutenberg II video project | ■ Karen Primuth, visionSynergy |
| ■ Jim Haney, International Mission Board | ■ Hormoz Shiriati, Iran Alive Ministries |
| ■ Henry Huang, American Bible Society | ■ Ed Weaver, Spoken Worldwide |
| | ■ Pam Wilson, Bible Correspondence Course |

FEEDBACK

Below, in italics, are the tentative conclusions SRG tested; the feedback obtained on each conclusion is below the conclusion. In addition to the tentative conclusions, a few questions were posed to the group. The questions and responses are also included here. This is not a transcription of the conversation, but a summary of highlights. Key ideas offered are in bold.

In addition, on June 14, 2017, Georges Housney replied to the first draft of the summary with additional comments. Those are included below.

Discussion item:

SRG's experience with local ministry leaders is that they do not favor biblical texts with significant contextualization or Islamization. However, some translation agencies' experience is that local teams they work with see not contextualizing would be a strong impediment to the message . . . and so contextualization is essential. Why do these two views exist side by side?

- Prior to the phone call, Georges Housney, Horizons International, sent an email emphatically saying that contextualization should never be condoned. To quote his email: "I am not comfortable with the idea that Bible translation is holistic. Not at all. Bible translation is a linguistic issue and needs not be too concerned about the entirety of a culture. This is a trap to cause us to consider cultural issues that may not be related to the text at all. Translation has to do with transferring words from Greek and Hebrew languages into the target language without giving the impression that these are concepts from the target culture. **The Bible needs to remain foreign to the recipients lest they think their grandfathers wrote it.** This is contradictory to modern concepts of translation. The fact is that the teaching and concepts in the Bible are fresh and different and recipients need to sense that there is something new here."

Mr. Housney's June 14, 2017 email further clarified:

I do contextualization every day in my life and work. I am convinced on both theoretical and practical grounds that Bible translation must be contextualized to some extent. But the issue is not whether to contextualize; no one would truly object to appropriate contextualization. A more important question is: Who should and who is able to contextualize? Can a western linguist contextualize into an eastern culture? My answer is an emphatic NO. I advocate for appropriate and limited contextualization.

Some of you have already expressed that the national church should be consulted. I go further in saying that the national church should dictate the translation philosophy that is consistent with their historical role in their culture. And this does not mean we are satisfied with consulting one or two leaders. We need to understand the "position" of the national church regarding the Bible. For instance Turkish church leaders made a written statement condemning translations that remove "son of God."

I believe in appropriate contextualization that does not violate the accuracy of the original.

- Mr. Atallah: One size does not fit all in this situation, it depends on whether Arabic is being used in an Islamic setting or not.
- Dr. Haney: Islamization refers to the process of what happens to a society that is moving towards Islam, so he suggests removing the word "Islamization" from the assumption. "Contextualization" is the correct word when referring to translation; "Islamization" is not. As far as "significant contextualization," we have to realize that within Islam there is a scale of contextualization, so the word "significant" is not needed in the assumption.

As far as asking "when has contextualization gone too far?" **MBBs say translators go too far in contextualization when they go beyond translating the text to making it "palatable."** MBBs ask translators to render within the language the true translation. Dr. Haney hears Mr. Housney's concerns, but has full confidence in the Bible societies to do translation correctly.

Mr. Edwards responded that the word “significant” was important to the assumption—he referred to the concern about instances where a translation contained a great deal of contextualization that was more than other translators consider necessary.

- Mr. Shiriat: With media ministry, you encounter almost all of the unreached people groups, so he has diverse experience. **There is a need for both contextualized and non-contextualized Scripture.** In the context of evangelism, Mr. Shiriat goes to lengths to present the gospel in a way that people will understand, in their context, and that will touch people’s hearts and to make it as relatable as possible to viewers’ context. There is a Farsi “heart language” Bible that Mr. Shiriat often uses that is more of an “interpretation” of Scripture—it helps to explain the message of Scripture. He encourages people to use it for evangelism. For example, when Mr. Shiriat is preaching he says “God’s people” instead of “Israel” so he does not have to explain Israel.

But when it is time to go deeper—for in-depth Bible study—he uses a non-contextualized version of the Bible. Most unreached people groups also speak a trade language. That trade language is for scholarly work, so there is an association of doing academic, serious work in the trade language. This is very natural for these people groups. When they do Bible study, they use the Bible in a trade language.

In summary: **for a UPG with no church, a heart language, contextualized Bible is needed first.**

Mr. Houssney responded to this in his June 14, 2017 email:

I consider exchanging the word “Israel” with “God’s people” high contextualization and I am opposed to it. If the Bible says Israel, we need to translate it into Israel. This cultural sensitivity is in fact not necessary because the Quran already has Israel in many verses. But even if it did not, a faithful translation does not take the liberty of changing the historical facts. Israel is Israel. Judah is Judah, Jerusalem is Jerusalem.

Mr. Edwards notes that Mr. Shiriat’s comments referred to when he is speaking, not to a written Bible translation.

- Dr. Haney: The head of the Egyptian Bible Society (Ramez Atallah) said that it tested a popular version of Scripture with a 19th century, more formal, translation and people preferred the 19th century translation, because it carried more authority (similar to people who prefer the King James Version of the Bible to The Message). **So there is tension between having a text that is understandable and one that has authority.**

Mr. Houssney responded to this in his June 14, 2017 email:

Most cultures cannot afford two translations when they do not even have one. So if we only have one translation, it has to be more literate to set the standard of accuracy for any future translations. A formal transfer of words, phrases, and sentences is needed. Why do we still have King James and Van Dyke lovers? Because these translations carry authority as brother Ramez expressed. A colloquial translation does not carry authority. The solution is a formal translation with commentary and study aids, not two translations.

I am not for a strictly formal transfer of meanings. A partial paraphrase that is controlled and limited only to the difficult parts of the Bible is needed. . . . Mixing formal and contextual is appropriate within one translation.

- Mr. Madinger: Translation agencies want to do more than just translate Scripture—they also want that translated Scripture to be used. **Translating Scriptures is one thing; contextualizing is another. Yes, we need to contextualize, no we do not need to contextualize the Scriptures.** As Mr. Shiriat said, we can contextualize “on the fly”—which of us do not need the Scriptures contextualized for us?—but the Scripture translation itself should be accurate and not contextualized.
- Mr. Lovejoy: Part of the disagreement on this “contextualization” question goes back to one’s philosophy of translation: the difference between a formal equivalence approach and a more meaning-based approach.
- Ms. Wilson: Considering the years of discussion that has already preceded us on this topic, I find this an odd discussion to have casually. **SRG should meet with a representative of the Bridging the Divide consultation to get more fully informed on the issues.**

This is a practical matter that SRG faces. SRG is open to funding translation and wants that translation product to be sound and effective. Many have said that there is a place for contextualization—so how much contextualization is too much?

- Mr. Pope: It would help everyone if SRG took an oversight approach to this. We cannot answer this question today, but it is a question that needs to be answered. **There needs to be a standard that Bible translators adhere to—a standard that is accepted by the greater Christian community.**

Discussion item:

From SRG’s outside perspective, it seems that when Bible translation teams are put together they do not engage national indigenous leaders—either MBBs or CBBs, such as leaders at seminaries or in media—proven evangelical leaders, in the translation process. Rather, these teams are mostly on their own, separated off. Is this true? If so, why are they?

This question was not answered. More comments on contextualization followed.

- Mr. Atallah: We are failing by not having the Bible in colloquial dialects—this is a step before contextualization. **The Bible is just not available in the heart language.** The Bible may be available in a national language, but that does not impact people or affect their heart. It’s in vogue to think of extreme contextualization because of the conception that it will bring more converts. For example, some want to call God “Mother,” which a theological argument can be made for, but when those people visit the global church they will be disconnected. If you want Arabic Muslims to remain isolated, then, yes, **convert them with a contextualized Bible. But they will never feel a part of the global Christian community.**

Mr. Houssney responds to this in his June 14, 2017 email:

Heart language translations are over-rated. What is important is that people understand what is written. Usually the argument for heart languages caters to the uneducated. Well, those people need a formal translation that carries authority because they do not respect a colloquial Bible. It does not sound divine. I did years of research in North Africa and Kurdistan and found that people respect a Bible they do not fully understand. Sorry to say, this is a fact. I am not advocating the idea of making the Bible un-understandable. I am merely expressing the difficulty facing us as we consider the type of translation a people need.

Mr Edwards notes that he thinks that translating into a “heart language” is a different matter than creating a “colloquial Bible.” Should these two be conflated?

- Mr. Lovejoy: Another driver of the difference of opinion on “contextualized” translation is **whether the translation is expected to be understandable to a non-Christian who reads it alone**. If that is your aim, you are likely to do more contextualization. If you advocate for a more formal equivalence translation, you are probably thinking of someone reading the Bible while in dialogue with a Christian who can explain it to them. (I have heard translators make these explanations.)

SRG assumption

Largely, translation agencies hold the view, as part of the “Common Framework,” that Bible translation agencies should respond to the expressed desires/needs of the church within a people group. This prioritization principle can work for translation agencies as long as there is a church (or parachurch ministry) making a request. SRG desires to reach UPGs in places where there is not yet a significant church presence. As a funder of outreach to UPGs it seems that SRG cannot strictly adopt this principle (which is intended for translation agencies, not an evangelism funder).

- Prior to the phone call, Mr. Anderson and Mr. Huang sent out emails to further explain the Common Framework. To quote Mr. Anderson’s email:

Practitioners of the Common Framework do understand the UPG context where “there is not yet a church presence.” When considering the Common Framework, it is useful to consider the phrase “most local expression of God’s church” as it relates to initiating the work of Bible translation. Where there is no “local church,” the Common Framework suggests that **the determination of “need” should be made in consultation with the most local expression of God’s church**, which may be whoever is currently working there, or attempting to work there, or hoping to work there.

In the most remote, most unreached corners of the world, the Common Framework would say “the most local expression of God’s church” could be a national church-planting organization, such as a Bible Society, an international mission organization with resources on the ground in that region, a team of cross-cultural missionaries deployed to the region, or even business-as-mission teams that have an understanding of the region and a heart to reach the unreached. By adopting the Common Framework, Bible translation agencies are humbly saying “we do not think it is our job to determine Scripture translation needs without the voice of the most local expression of God’s church” whatever the best and most local representation of that may be.
- Mr. Anderson: There is no assumption that other evangelical ministries should take on a Common Framework model. **The Common Framework model is not about waiting, it is about proactive engagement with those who are on the ground.** It is an interactive process of discerning with those who are best able to inform need—whether a “person of peace” or an international church-planting presence. It is much better to consult with those in the know before making a prescription.
- Mr. Huang: **Scripture translation should be a response to Scripture translation needs.** It does not dictate whether translation should be contextualized or not—it simply asks “who is the representation of the kingdom in that people group and what are their Scripture needs?”
- Dr. Haney: Within UPGs—which are mostly small populations of 50,000 or less—you’re looking at engagement with “Scripture impactors”—those taking the Scripture to that context.

Discussion item:

If the approach is to find potential partners on the ground, what would be the process for vetting who the translation agency works with? It seems that different results, regarding contextualization, would occur depending on who a Bible translation team picks to work with on the ground.

- Mr. Anderson: It is always a series of discussions over a series of months to estimate the capacity to do the work and that utilization will occur. Translation begins with sections of Scripture—not the whole Bible, or even the whole New Testament—which allows translation agencies to see if the partner is creating a credible product. It also helps with a good return on investment, because you can see whether the translated Scripture portion is being utilized before going on to translate more. **There is not a handy decision-making grid that is automatically applied to each situation.**
- Mr. Pope: We should, whenever possible, lead with Scripture and all efforts toward engagement should be Scripture-driven. The Word is not an addition to our strategy; it is an essential. Deaf engagement includes Scripture translation efforts from the beginning. This should inform evangelism and church planting. **I would love to see an integration of church planting with initial translation efforts.**
- Mr. Atallah: Translating the Bible into the heart language of people is often opposed by the church [we understand this to be a reference to an established church whose members are very largely CBBs]. That does not mean it should not be undertaken but **should be done with good public relations and a wise approach to make sure it is not rejected by the church.** We often do not know how to "market" heart language translations and so they fail.
- Mr. Lovejoy: It is not systematic, it is ad hoc, as more people come to faith and the church grows, look to people who are leaders in local church. **Asking people “what portion of Scripture would you like?” is meaningless when people do not know the Bible to know what to pick.** So IMB will translate 80 stories and then ask the people, “Which of these stories are most important for your people to hear?”
- Mr. Anderson: Mr. Lovejoy describes a poster idea of how the Common Framework works. The Common Framework works in the most local expression of God’s church—such as in Mr. Lovejoy’s description of working with the local people to discover which stories would be most helpful in their language.

All five Common Framework principles are aspirational guideposts that are to help change traditional Bible translation behavior to shift decision-making from the Bible translation agency, where it has historically been placed, to the church.

How does an agency pick which language it works with?

- Mr. Huang: Traditionally, churches have come to translation agencies and asked the agency to translate the Bible into their language. But more recently, especially as we get down to final 1,600 languages that do not have a translation in their language, translation agencies are proactively asking “what expression of the kingdom of God exists among these UPGs? How might we join you in providing the Scriptures that your transformational programs need?” Thus, **the prioritization is set by church planters.**

SRG assumption

When a UPG speaks two languages—a “trade” language and a “heart” language—it is more efficient to initiate outreach, and prepare products, in the trade language since they can be done quicker and used with other speakers of that language. Over time it may be desirable to add heart language Bible products to trade language products. If a UPG does not speak a trade language, it must be reached in its heart language. (One way to contemplate this

tentative conclusion is to ask, “Does the effectiveness of using heart languages outweigh the efficiency of using trade languages?”)

- Mr. Atallah: In Egypt, much of trade is done in the colloquial language—only the highly educated speak the trade language. So Scripture is needed in the heart language.
- Mr. Lovejoy: The question is posed too simplistically. **People may not speak the heart and trade languages at the same level.** Also, they may speak a trade language at school, but they do not like it, because it is the language of their oppressors. They do not want to hear God speaking in the language of their oppressor. If you look at spreadsheets, it seems their Scripture need is met because they speak a trade language, but the local church does not find the trade language Bible adequate at all for evangelism and discipleship.
- Mr. Huang: Language is an identity marker of humans—it is a part of our human dignity. So it is **too simplified to say a need is met because Scripture is available in a trade language.**
- Mr. Dorr: **Urbanization, the internet, and mass media is altering how people use trade languages.** They are becoming more common, which means trade language Scriptures might be more accessible.

SRG assumption

For a given language, there is a core family of Bible products that are needed to conduct effective outreach. The core is probably similar for all regional UPG languages.

- Mr. Lovejoy emailed:

If the statement refers to UPGs in MENA, then the statement is true most of the time.

The usefulness of the statement as a guide for strategy also hinges on what “core family of Bible products” means in practice. For example, some Bible translators have asked our organization to give them IMB’s list of which 150 Bible stories they should translate first. We do not have a set list; we have seen better results when the selection of stories is customized for each UPG. However, you would probably find that more than half of the Bible stories in most customized Bible story sets are the same (creation, fall, call of Abraham, Passover, birth of Jesus, crucifixion, resurrection, etc.). The core family of Bible products is “similar,” but not identical or nearly identical. If by “core family of Bible products” you mean categories of products, such as oral Bible stories, audio recordings of Scripture portions, printed Scripture portions, Scripture-based AV products, etc., then I agree with the statement.

In MENA, nearly all the UPGs will be officially listed as following Islam as their primary religion, but among these Muslim UPGs there is considerable diversity of belief and practice. Strict Salafist Muslims, for example, are harshly critical of Muslims who embrace elements of African Traditional Religion or other forms of animism. Hence a story set for the Salafi Muslims would need to be quite different from a story set for “folk Islam.” In a large UPG, different socio-economic strata may use the “core family of Bible products” in different proportions, with the educated elite making more use of Scripture apps for electronic devices; impoverished and uneducated members of the UPG might rely entirely on inexpensive, non-print, low-tech Scripture engagement methods.

For purposes of planning strategy, “a core family of Bible products” is a workable approach, if it includes the recognition that local Christian workers should feel the liberty and necessity to customize as warranted by the local situation.

SRG assumption

Bible products will be required in various media forms—printed text, digital text, audio, and video—and what needs to be in what form needs to be determined for each language group with local input.

- Mr. Lovejoy emailed: I agree.

SECTION 7

ORALITY

ORALITY

This section includes five documents related to orality:

1. Orality: A Key Strategy
2. Orality Is Just Good Missiology
3. Orality: Expert Feedback
4. Orality Organizations
5. Faith Comes by Hearing Data Analysis

Most of the remaining people groups with a need for Scripture in their heart language are from oral cultures. Though, the exact degree to which the UPGs represented by SRG's selected languages are oral-preference learners is yet to be determined.

It is reasonable to assume that there is a significant need for oral Scripture. Oral learners need God's Word in a form of communication that is natural and accessible to them. This section explains that need, compares oral and literate perspectives, and describes strategies for reaching oral learners such as Chronological Bible Storying, Bible stories on topics, film, sign language, visual arts, proverbs, and radio.

Other documents provide insight from experts SRG convened on a conference call and list key orality organizations that provide services to UPGs. Data from Faith Comes By Hearing shows demand for oral products in the Greater Middle East, by language.

ORALITY: A KEY STRATEGY

This chapter was adapted from <https://orality.imb.org/basic/>.

ORAL-PREFERENCE LEARNERS

“Orality” refers to reliance upon the spoken, rather than written, word for communication. Before writing was developed, cultures passed along their cultural traditions, including their history, identity, and religion, through their stories, proverbs, poems, songs, riddles, etc. Some still do.

Oral learners are not necessarily illiterate or uneducated. In some cases this is true; many people groups around the world have low literacy rates and little education. But being an oral communicator goes deeper than that; it affects the way people perceive the world and interact with information. Literate communicators tend to think abstractly, whereas oral communicators tend to think concretely. Literate communicators learn from outlines and expositions, whereas oral communicators learn from concrete examples. If an oral communicator receives a Bible written in her heart language, she may not learn from it.¹⁴⁴

When people live by orality, it affects many things about their culture. If they do not write anything down, for instance, they have to work more on remembering things, so they tend to repeat well-known, treasured sayings and stories. Oral cultures prefer the familiar. It follows that oral cultures may be slow to accept new information, particularly if it does not come in a memorable format. And oral cultures work at putting every important truth or piece of information into easily-remembered forms.

Oral learners need God’s Word in their heart language and in a form of communication that is natural and accessible to them.

THE NEED FOR ORAL SCRIPTURE

Effective evangelism requires that the Bible’s message is presented in such a way that oral learners can understand it, retain it, benefit from it, and pass it to others. For example, the lives of people living in oral communities are more likely to be transformed through stories, songs, drama, proverbs, and media. While some oral communicators learn this way out of necessity, others simply prefer non-print forms of communication.

¹⁴⁴ StoryRunners, “About Oral Cultures,” www.storyrunners.org/about/#oral.

In a 2010 address to the Global Mission Consolation in Tokyo, Samuel Chiang said, “a majority of all people in the world are oral communicators—those who can’t, don’t, or won’t learn through literate means. Over 4,350,000,000¹⁴⁵ people in our world are at risk of a Christ-less eternity unless literate Christians make significant changes in how they do their evangelism, discipleship, leader training and church planting.”

The International Orality Network’s (ION) *Declaration on Making Disciples of the World’s 5.7 Billion Oral Learners Through Audio Scripture Engagement* calls upon the body of Christ “to devote energies, strategies, and resources to provide access for all oral learners to engage the entire Word of God through audio-digital means, so that every tribe, every tongue, and every people group may hear, understand, and have the opportunity to respond.” Of the 5.7 billion oral preference learners in the world there are:

- 2.7 billion illiterate and unreached people—who can only be reached through oral strategies
- 1.35 billion unreached oral preference learners who may be literate, but prefer to learn through oral means.

The majority of the remaining UPGs are oral learners.

BIBLE TRANSLATION

The task of translating Scripture is made more complex by the fact that most of the remaining people groups with a need for Scripture in their heart language are oral cultures. 350 million oral learners do not have a single verse of Scripture in their heart language.¹⁴⁶ Some languages do not have a written language, so reading in that language is not possible. Oral Bible translation is essential.

CONTRAST OF ORAL & LITERATE PERSPECTIVES¹⁴⁷

Oral	Literate
Event-oriented—Experience is what is real, integrated concept of knowledge, practical experience; you do what you can, you enjoy the moment	Task/goal-oriented—Abstract, rational view of reality, you can make happen what you can imagine, knowledge is rational, objective ideas, represented in writing, accessible to all; you can make it happen
Relational—Values based on what is required or expected by the group	Pragmatic—Values based on what works, or what was agreed in writing, focus is the specific written agreement
Functional knowledge—What is needed to maintain relationships, community, accepted values	Factual knowledge—What is needed to understand details, analyze, organize, control, manage and change the structure or system
Word is bond—My identity is tied up with my action and statements	What is written can be renegotiated—What is written has precedence over what was said or meant; words on a paper are the third party in a relationship

¹⁴⁵ Grant Lovejoy, “The Extent of Orality,” Dharma Deepika: A South Asian Journal of Missiological Research 25 (June 2007): 24-34; republished online in *Journal of Baptist Theology and Ministry* 5 (Spring 2008): 121-33. This number is further collaborated in *International Journal of Frontier Missions* XXXVIII:2 (April 2010), where an entire issue is devoted to orality, and the article titled, “Coming to Terms with Orality: A Holistic Model,” by Dr. Charles Madinger.

¹⁴⁶ International Orality Network, “Reaching Oral Learners” <http://orality.net/about/reaching-oral-learners/>.

¹⁴⁷ Dr. Orville Boyd Jenkins <http://orvillejenkins.com/orality/orallitBible.html> (last accessed 11/April/2010). For a comparative chart of oral and print communicators by Richard D. Brown, see Koehler, Paul F. *Telling God’s Story with Power: Biblical Storytelling in Oral Cultures*, William Cary Library, 2010.

Oral	Literate
Truth—Dynamic, relates to relationships; concrete knowledge valued over logical deduction	Truth—Objective, relates to rational analysis of facts, descriptions, repeatable events and patterns (all of which are recorded for reference); linear logic valued
Life skills—Practical functions, professional or artistic expression	Knowledge—Information oriented
Memory—History, legends, stories handed down by memory, publicly told, extensive memory capacity. Knowledge may be a sacred commodity, for only certain people	Information—Recorded and collected, externalized, for general knowledge; valued skills are referencing, analyzing and manipulating, reconfiguring known facts
Morality—Personal integrity, relational obligation determined by what people and community expect of you	Morality—Fulfilling formal, stated promises; commitments are dependent on what is known at the time; more information can change the obligation

MINISTRY TO DEAF GROUPS

In many respects, deaf communities are like oral cultures. There are an estimated 70 million deaf people worldwide, and less than 2 percent of them know Christ.

Sign languages are not just hand motions that stand for words in the person’s national language. Signs stand for concepts just as words in a spoken language do.¹⁴⁸ Sign languages have their own grammar and vocabulary. They are separate languages and are not usually written. So most deaf people do not use printed text as a primary source of information. Instead, they pass their culture and significant information in the form of signed stories.

Regardless of where a deaf person is raised in the world, they are part of the minority. Hearing people control virtually every aspect of their lives. Some cultures go so far as to consider them mentally retarded and restrict their freedom. But a more humane and Christian view is that deaf people are redeemed and called to express their own unique identity just like hearing people.

OUTREACH STRATEGIES

Oral strategies are required for evangelism, discipleship, and church planting. This means using communication forms that are familiar within the culture: stories, proverbs, drama, songs, chants, and poetry. Literate approaches rely on lists, outlines, word studies, apologetics, and theological jargon.

Listed below are a sampling of broad strategies for reaching oral learners.¹⁴⁹

Chronological Bible Storying (CBS). CBS is the process of encountering God by telling the stories of the Bible. In CBS Bible stories are told in the order that they happened in time without interruption or comment. Afterward, the stories and its significance for life are discussed. Each story builds on those that came before; as a result, the overarching message of the Bible becomes clear and one’s own place in God’s story is discovered. Storying brings a profound change, even among those who have attended religious events all of their life. For the first time, significant doctrines and Bible truths are made clear. This leads to significant personal change.

¹⁴⁸ See Ted Bergman, “Why are Sign Languages Included in the Ethnologue,” <http://www.ethnologue.com/ethnblog/ted-bergman/why-are-sign-languages-included-ethnologue#.VztML5ErI2w>.

¹⁴⁹ <https://orality.imb.org/strategies/>

Bible Stories on Topics. Stories may be selected for specific purposes. For example, one might begin with a group of stories designed to lead people to faith in Christ. After that one could teach a “discipleship track” designed to guide new Christians to follow Jesus faithfully—which might include stories of the people of God following God beginning with the Old Testament and ending with selected stories from the New Testament. Ministries have developed over 400 biblical stories on topics that are sequenced developmentally, on topics as diverse as abiding in Christ, prayer, worship, fellowship, witness, money, sex, spiritual warfare, and leadership.

Film. Film is an ever-growing section in orality strategies. As technology increases and videos can be downloaded and viewed in a matter of seconds, so does the possibility to present thought-provoking videos to people who would normally be turned off by gospel presentations. Through God’s help videos can be a bridge into deep spiritual conversations about His truth and purpose.

Sign Language. Like oral cultures, deaf communities prefer face-to-face communication and use concrete-relational patterns of thinking. Both prefer storytelling to written materials. Bible stories in sign language, told live and via video, have strong appeal to many deaf people.

Visual Arts. Oral cultures have a strong visual orientation. Some oral cultures have ancient and sophisticated visual arts traditions that convey their history, values, beliefs, and practices. A small but growing movement seeks to understand these visual arts traditions as a window into understanding cultures and as a means of communicating the Christian message.

Proverbs. Proverbs are highly important in oral cultures. They transmit the traditional wisdom, truth, and morals of a culture, and preserve that wisdom in compact, metaphorical, and memorable forms. Proverbs are the distilled essence of many previous stories, the lessons drawn from the experience of generations. Understanding the proverbs of a culture not only helps one understand that culture better, but it enables one to share the gospel effectively.

Radio. Radio is a natural medium for reaching oral communicators. It is accessible to everyone within earshot, including non-readers. Radio can send a message into places where it would be difficult for a Christian messenger to go. It can make maximum use of familiar oral communication elements: music, story, singing and chanting, proverbs, and poetry. The warmth and personal appeal of a human voice gives radio an important role in oral strategies. At its best, it uses programming created for a specific audience rather than translating foreign programs created for a different audience and culture. Radio ministries are increasingly distinguishing literate forms of preaching and teaching from truly oral programming. Shifting toward oral-style programming can strengthen radio’s impact on oral cultures.

ORALITY IS JUST GOOD MISSIOLOGY

*By Kyle McClellan, Brian Whiteaker, Mark Overstreet, & Ed Weaver
Spoken Worldwide*

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Of the estimated 7,000 extant languages in the world, less than 1 percent have well-developed written traditions. The significant portion of the other 99 percent rely heavily on spoken methods of communication such as stories, songs, poetry and proverbs, to learn and share information.

Orality is a term used as shorthand to describe one's way of acquiring, processing and conveying information. In contrast to literate or print-oriented cultures, oral communicators rely heavily on spoken language.

While almost all of the unengaged and unreached people groups are oral communicators, a disproportionate amount of resources, methods and missionary endeavors are geared towards literate cultures. The implications of these facts to missions are profound.

What does this mean to the body of Christ as we seek *to go and make disciples of all nations* in obedience to the Great Commission? Do we have the tools to teach oral learners all that Christ has commanded His people to observe? Are we equipped to train and prepare them for the task of discipling others?

Effective communication is predicated on the message being heard and understood. It means understanding the receptor culture enough to know that literate methods will not truly touch the hearts of an oral culture. Just as Paul spoke to the philosophers in Athens in Acts 17 in a way they could relate, ministries working among oral learners must find a way to enter the world of oral learners to “become all things to all people...for the sake of the gospel” (1 Corinthians 9:22).

Many have come to the realization that *orality is just good missiology*.

Born out of our experience in reaching out to oral cultures in different parts of the world, the following seven insights have come to serve as our distinctives. Two are organizational; five are missiological.

OUR PRESUPPOSITIONS

These seven core values are built upon three presuppositions. In his work, *Foolishness to the Greeks: the Gospel and Western Culture*, Lesslie Newbigin notes that there are three stages to communicating the gospel cross-culturally.

1. The communication has to be in the language of the receptor culture. It accepts, at least provisionally, the way of understanding things that is embodied in that language; merely translating word-for-word creates an unmeaning sound that cannot change anything.
2. However, if the communication is truly the communication of the gospel, it will call radically into question how any culture understands the world around them. If it is truly revelation, it will involve contradiction, and calls for conversion, for a radical change, a U-turn of the mind.
3. Finally, this radical conversion can never be the achievement of human persuasion, however eloquent it may be. It can only be the work of God.

ORGANIZATIONAL DISTINCTIVES

Local, indigenous partnerships are essential.

The White Man's Burden, written by economist William Easterly, has profoundly shaped this first organizational distinctive. Easterly divides the development world into two schools of thought: Planners and Searchers. Planners believe one central plan will cure all of a people's development issues. One need only identify the right architects, the right plan and enough money, and the plan will succeed.

On the other hand, Searchers realize there is no one single master plan that will solve all problems. The problems are too vast and the contexts too varied for a single solution. Searchers look for local solutions to local issues and seek to solve challenges with limited resources. Not all of the challenges can be solved, but one can take significant steps toward solutions with the right tools. Local accountability and feedback is one of these tools.

As an organization we embrace the Searcher method. We work with local partners toward local understanding and ownership of problems and solutions. Together, we strive toward culturally appropriate and sustainable leadership development. We pursue mutual understanding and feedback not just from the four or five "top-level" national ministry leaders in a country but from the people who work at a local, grassroots level.

Our programs are collaborative from beginning to end. We seek to foster an environment conducive for constant feedback and mutual accountability that are essential for the success of the project. Local, indigenous partnerships down to the local level are essential to our ministry. In this way, we can plow, sow, water, and harvest together to see God glorified by fruit that only He could deliver through His universal church.

Third-party evaluation vs. self-reporting.

Churches, foundations and individuals who support missions and other non-profits view their giving as an investment. Phrases such as "return on investment" or "return on kingdom investment" indicate that donors think of their ministry giving in terms of return-on-investment.

Because they desire to be wise stewards, they look for maximum impact per dollar donated. This raises new questions during the planning phase of each program: What are the measurable results? What are the landmarks? What is the time frame given to hit these landmarks? How will we know when we have arrived at our destination? The "outcome" is the summation of successful execution of action items. "Deliverables" are the expected results of stages in a program.

In ministry, however, we must remind ourselves that kingdom objectives are spiritual first, and all results or outcomes are the work of God. We pray for wisdom in the creation of a work plan and the expected results of each phase as well as the finished work and its impact on the culture. The work of God's sovereign Spirit cannot be placed on our timetable or expected to deliver our "deliverables."

While we do not control the outcomes, we hold that (1) working within a particular budget of time and resources and having third-party evaluation are consistent with kingdom values and (2) we have a measure of control over those aspects. Donors desire accountability and good stewardship.

Requiring third-party evaluation means we want someone from the outside analyzing each project we execute. Third-party evaluation helps us improve our ministry. Like an external audit, third-party evaluation lends objectivity to our ministry and its improvement. We are implementing the same kind of transparency and accountability we expect from our indigenous partners.

MISSIOLOGICAL DISTINCTIVES

Orality vs. audio

There is a distinction between an audio project and an orality project. Oral communicators employ songs, poetry, wisdom sayings, proverbs, stories and dance structured in oral-friendly forms and styles.

A book in recorded audio is still fundamentally a literary work in its constructive logic and rhetorical style as the written document. We employ orality-friendly tools to construct our content to reach oral cultures in their learning style for lasting impact.

We value biblically faithful content that is indigenous.

Instead of content conceived and developed elsewhere, we insist that our content development and production are as indigenous as possible. By producing the content locally we believe that there is a better chance at interacting with the relevant worldview—foundational presuppositions that form a culture's understanding and ultimately their interaction with the world around them.

Roland Muller, in his important book, *Honor and Shame*, argues that there are three major worldviews in operation around the globe: Guilt/Innocence, Shame/Honor and Power/Weakness. The Bible articulates sin and salvation using all three motifs. This gives us freedom to present the gospel in a way that is worldview-specific so that the listener can grasp the transformational power of the life, death and resurrection of Jesus Christ. When we impose a western worldview (i.e. the guilt/innocence framework), Christianity is dismissed as the "white man's religion" and the perception flourishes that the gospel has nothing to say to Samburu herdsman, North Sudanese Arabs or the Dalit. Presenting God's truth in a manner that is worldview-specific puts the comfort and confrontation of the gospel clearly before the listener.

In each of our respective cultures, we often miss the things that make our culture/worldview unique. Sometimes it takes an "outsider" to help us see the uniqueness of our culture compared to others. As we work with our partners, it often takes some initial work to have an effective dialogue that uncovers that uniqueness. With some coaching and shepherding, our indigenous

partners quickly perceive how their cultures view and interact with the world. This understanding opens new doors of missiological engagement.

We work with our partners to ensure that the content is biblically faithful and specifically created for local contexts in order to best communicate the gospel. A framework of scriptural themes is used to guide the selection and production of content. The order in which those themes are presented or the way the themes are communicated may change based on a given culture to prayerfully create the greatest impact.

We let the Bible define the narrative.

Orality theory and worldview studies combine to provide the primary vehicle in the process of crafting the appropriate content. All communication is worldview-specific. This includes God's special revelation—the Scriptures. While we strive to tailor our content to bridge and interact with receptor cultures' worldviews, we also believe that the integrity of the narrative of God's plan of redemption must be maintained. The story must be heard on its own terms, or we risk opening the door for a belief that falls short of biblical standard of fidelity. We labor to present the Truth in a manner that is both culturally relevant and biblically faithful.

Our basic program architecture calls for a set of biblical-theological content that has been tailored to directly address the receptor culture. The goal is to identify the "Bridges and Barriers" each specific worldview poses and engage it with the claims of the gospel.

We do whole-person ministry.

In addition to biblical-theological themes, our contents include other life-saving and community development topics. The fall carried with it effects that are not exclusively spiritual in nature (Gen 3). Increased pain in childbearing, strained relationships, a cursed earth and frustration in one's vocation are all a part of life in a fallen world. Jesus' ministry reflected this reality. He restored sight to the blind, agility to the lame, hearing to the deaf, and life to the dead (see Luke 7:22), and His victory over death spreads into every aspect of life. Responding to the gospel means to "live justly, love mercy and walk humbly with their God" (Micah 6:8).

Historically speaking, holistic ministry is the norm for biblical Christianity. The church manifested this call to whole person ministry. The world and life view of the New Testament church brought the Roman Empire out of barbarism, and the church of Victorian England led the way in prison reform, the building of orphanages and the ending of the slave trade.

We seek to promote informed discussions among listeners.

The strength of community within oral cultures is remarkable. We are asked, on occasion, "How do you develop your listening groups?" Many times, the simplest answer to that question is, "We don't. In an oral culture, the listening groups already exist."

Our content is introduced where daily life is already communal and information is shared and deliberated collectively. Real learning and transformation occurs in these discussions around this content. Once the conversation has been launched, a trusted and trained moderator facilitates and, when necessary, directs with some basic questions, while allowing the group to ask and answer their own additional questions.

CONCLUSION

These insights continue to inform our efforts to reach and make disciples of Jesus Christ among oral cultures in a culturally appropriate manner. All effective communication with oral learners must embody the traits and learning preferences unique to that society. A message not understood is a message not heard.

We believe God has called us to understand and reach oral culture people with the claims of Jesus Christ in a manner they can hear, understand, trust and through which they can be transformed.

Orality is just good missiology.

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ORALITY: EXPERT FEEDBACK

BACKGROUND

A portion of SRG's research was to validate emerging conclusions regarding outreach to UPGs. SRG developed tentative conclusions that would shape its strategy to fund work among UPGs. It tested those conclusions by inviting experts in various fields to respond to published conclusions via Zoom calls. The first part of this document summarizes input during the call related to orality.

PARTICIPANTS

On September 5, 2017, the following experts joined a call on orality.

Facilitators

- Cindy Gleason, SRG
- Calvin Edwards, Calvin Edwards & Company
- Gilles Gravelle, SRG consultant

Experts

- Tim Brown, visionSynergy
- Chris Deckert, Cru/Orality
- Paul Eshleman, Finishing the Task
- Henry Huang, American Bible Society
- Jonathan Kern, The Seed Company
- Grant Lovejoy, International Mission Board of the Southern Baptist Convention (IMB)
- Labib Madanat, American Bible Society
- David Pope, Issachar Initiative
- Hala Saad, Vision Communications International
- Hormoz Shariat, Iran Alive Ministries
- Stephen Stringer, IMB
- David Swarr, International Orality Network (ION)
- Ed Weaver, Spoken Worldwide

FEEDBACK

Below, in italics, are the tentative conclusions SRG tested; the feedback obtained on each conclusion is below the conclusion. In addition to the tentative conclusions, a few questions were posed to the group. The questions and responses are also included here. This is not a transcription of the conversation, but a summary of highlights. Key ideas are marked are in bold.

SRG assumption

To a large degree, but not perfectly, orality methods work around the world in oral cultures, irrespective of location. So presumably SRG and ministry partners can learn from the experience of other orality ministries within and outside the region.

Discussion items

- *If this is so, what models are proving effective to reach oral cultures? Which ones, if any, are operating within the MENA region?*
- *Which orality ministries either operate in the MENA region or outside the region and could be invited to be ministry partners with SRG and execute sound orality strategies with UPGs in the region?*

Expert feedback

- David Pope: I think David Swarr should frame orality for us. A lot of times orality is boiled down to a methodology, when there is actually a lot of breadth to the subject.
- David Swarr: **Orality is how we receive, process, remember, and transmit information**—whether that is contextual or otherwise. Orality is a whole lot more than storytelling, it affects every realm of life. At ION, we have defined seven gateways by which to approach oral learners. Some of the gateways are: media, arts & culture, story, and relief & development. Orality includes storytelling but that is not the full picture.
- Hormoz Shariat: There are general methods of delivery that are universal (music, art, etc.), but when you apply them to a specific people group, you have to be very sensitive to the culture of that people group. It may not be normal or accepted for people to share stories one-on-one, or show a video from their mobile phone. In Iran, it is perfectly normal to share a video with a stranger—because of the openness of people to the gospel. But in other countries/cultures, it may not be normal. There are some general rules, but **when you get to application, you have to look at the culture.**
- Gilles Gravelle: In summary, the most effective procedure is to know the culture before you can make a choice on how to share the gospel.
- David Swarr: There are two other things to consider: (i) the relative degree of a people group's dependence on orality—orality can be on a whole continuum—each group has a different level of orality dependence. Understanding that will determine an effective means of communication among them. (ii) Having a clear grasp of their context, and what, if any, technologies work well in that context—whether it's a refugee camp or a nomadic tribe—the tools and approaches used will need to vary.
- Stephen Stringer: Based on my experiences of using orality strategies around the world, there are commonalities. For example, a people group may be literate in their national language, but they exhibit more oral characteristics in their heart language—this tendency is common inside and outside of the MENA region.
- Ed Weaver: Spoken Worldwide looks at how a particular culture communicates—is it prone to a lot of stories? Or is there a heavy dependence on music, poetry, or drama? We try to match that, so there is the highest acceptance of information. As Hormoz said, the method of delivery is so important. And so we have found it is critical to work with a local partner—because we don't know the best method of delivery without local insight. But I don't think that is unique to orality, that is true for all missiology. I know a couple of things that have been produced in the MENA region: *The Stories of the Prophets* is a collection of stories from the Old Testament (I think it is in Arabic, but not sure about other languages); and, PALM was trying to re-work its discipleship material in such a way that it would be helpful to oral cultures, but I don't know if they have made progress in that.

- Stephen Stringer: In Ethiopia, among four Muslim people groups, **we have a model called “Story Together” that is focused on crafting stories.** We made a decision a few years ago to move from developing products to developing people. With “Story Together” we get groups of local speakers to work together to learn an oral hermeneutic—an oral way of learning stories from the Bible and sharing them. Every group is required to share the stories. With this model, we’ve gone from zero engagement in those people groups to hundreds of believers. There is no magic to this model—it’s just working with local people to learn from them which stories and songs they need and making sure the stories are used and delivered. A key part of our training is helping them identify barriers and gaps within their people group, and teach them how to use stories, initially to evangelize, but later to teach doctrine, and to address church leadership issues.

SRG assumption

Experience shows that there is some core set of Bible products, and other content—such as a set of Bible stories or portions of the New Testament, or the Gospel of Luke, or humanitarian instruction—that works within an oral culture. With hundreds of members of the International Orality Network, there must be a good body of knowledge emerging regarding what content is necessary for effective evangelism, church planting, and discipleship.

Discussion items

- *What content is required to reach an oral culture? What is the role of Scripture and other content in evangelism in an oral culture? Is Scripture alone sufficient?*
- *Who has knowledge of necessary content for the Greater Middle East?*

Expert feedback

- Grant Lovejoy: Scripture is required to reach an oral culture—there is no difference because it is an oral culture. Even among UPGs that say they are not interested in Scripture, Scripture-based products can act as a great bridge. Sometimes, by not knowing the source, they are more receptive to the content because they respond to the content itself and not their prejudicial ideas about the source. For example, **videos of the life of Jesus have a lot of value for getting people interested in the gospel**, and they help to diminish the fear people have towards Christianity. Scripture-based products—that are not Scripture itself but biblically based—can open people up to hearing the gospel in a more comfortable and less anxious way.
- Hala Saad: As David Swarr mentioned, there are seven gateways to approach oral learners and I believe six are being used quite heavily. We distill biblical stories to the most essential elements, and we have seen a great response, because people get the biblical concepts portrayed. **Music videos have been one of our most effective evangelism means: we do a song about a biblical truth or about a biblical character, and we do it with beautiful visuals.** We have produced thousands of songs because music is one of the easier ways to cross cultural divides among 22 countries. I think it is essential that, alongside our biblical content, we have humanitarian content that talks about human values. We have done a lot of content that is not strictly out of the Bible.
- David Swarr: Certain sectors of a culture can be bypassed. For example, in some cultures women can go unnoticed. Biblical content is about the whole of life. I don’t think of humanitarian content as nonbiblical—it may not be quoting Scripture citations, but it deals with the whole person, just like the Bible.
- Paul Eshleman: In Russia, we used an ethics class to portray biblical values. We can combine humanitarian and biblical concepts together to show how they work together.

- Ed Weaver: **Our experience has been that if the church provides helpful information in addition to scriptural information, you’ve shown that the church is not just interested in conversion, but in the lives of the people in the community.** If we look at life holistically, it gives a different meaning to what Jesus is about. Spoken Worldwide wants the response to its work to be “we thought you just wanted to convert us, but now we know you care about us”—which is *more* effective in converting hearts to the gospel. We want people to see the church as a place where people are willing to serve others.
- Jonathan Kern: An organization in China, Cypress Leadership Institute, has the approval of the government to teach leadership skills. The institute uses both biblical leaders and modern business leaders to discuss leadership and it has been successful.
- Tim Brown: We found that with audio content devices, the humanitarian content opened the door for people to listen to the gospel content.
- Hala Saad: In a lot of the MENA countries, there are a lot of humanitarian efforts. **There is a plethora of humanitarian information provided in principle and in practice. So I would not consider using humanitarian content to be a priority as an entry point.**
- Labib Madanat: We need all of the content we present to be excellent. We assume that because we are touched by a certain thing, we think others will be touched by the same thing, and that is not true.

SRG assumption

Certain delivery mechanisms have been found to work well with oral cultures. If these approaches come from outside the region they may well work in the MENA region but should be tested before a major roll out. So, for example, delivery mechanisms such as technology devices (Proclaimers, MegaVoice Audio Bibles, etc.), one-on-one storytellers, listening groups, mass media, etc., need to be considered and evaluated for regional UPGs.

Discussion items

- *What delivery mechanisms work for oral outreach? Under what conditions? Which are known to work for MENA regional UPGs?*
- *Who has experience with orality strategy and “distribution” and knows what works in the Greater Middle East? Are there any MBB resources (people and organizations) that can contribute to developing oral products and strategies for reaching oral UPGs?*

Expert feedback

- Grant Lovejoy: **Identify the technology that is already in use within a people group and use that technology to distribute content.** For example, we have found it to be much more successful for us to make content that works on their phones than to bring proprietary devices from outside. We also look at what delivery mechanisms will work under harsh persecution, including imprisonment. We look at content not dependent on devices: helping people put Scripture to memory, so that in prison you can continue to thrive and continue to share your faith there. Any good strategy should take this into consideration. We want mechanisms that work for the most ordinary, typical member of society. One area where we have seen this work most successfully is in a group where there is a high level of illiteracy. They have grown in their faith considerably and have memorized large portions of Scripture, including, for example, the whole Gospel Mark. The delivery mechanisms are suited for that group, so that even though illiteracy is high, they’ve used a lot of repetition, they’ve used devices strategically, and it has been successful.

- Labib Madanat: One of the best delivery mechanisms is to ‘un-mute’ the local church. Let the church have the courage to speak up, to talk about Jesus into culture, into their neighbor. We have hundreds of thousands of churches that are not speaking out. **We produce devices, but a Christian who is unwilling to talk without a device, is often still unwilling to talk with a device. They need to be empowered by the church to share their faith.**
- Stephen Stringer: I agree with Labib. We are working on an app that delivers stories for Cairo. However, an oral people trusts other people. They don’t trust devices, books, or the media. David Garrison wrote *A Wind in the House of Islam*, and the theme is that people became believers because a trusted person shared the gospel with them. I believe we should use different delivery devices, but we also need to equip people in the MENA region to share the gospel.

ORALITY ORGANIZATIONS

ORALITY MINISTRIES

Following is a list of orality ministries that engage in the production of oral recordings of Scripture, gospel videos, or storytelling. Generally, these organizations do not translate the biblical text itself, but they create Bible products from translations already completed.

The degree of access that these orality agencies have to unreached people groups (UPG) is unknown. Some use modern, digital media that may not be accessible to remote UPGs. More work is required to identify effective ministries to reach specific UPGs. This is not a complete list, but it presents an initial compilation of orality organizations which can be expanded.

A short description, adapted from each organization's self-claims, is provided.

Faith Comes By Hearing (FCBH)

The mission of FCBH is to record and use heart-language audio Bibles to bring the church together and make disciples from every nation, tribe, language, and people. FCBH produces and distributes word-for-word recordings of the Bible, targeting those language groups burdened by poverty and illiteracy. To do so, it uses translations created by other organizations. Since its founding in 1972, FCBH has committed to reaching and discipling the nations with the Word of God in audio. By 1984, the ministry was producing nine million Bible cassettes a year. Today it offers audio Bibles in state-of-the-art electronic media and has provided access to audio Scriptures, free of charge, to millions of people worldwide. FCBH has recorded audio Bibles in 640 languages spoken by over 5 billion people in more than 185 countries. Also, through partners, FCBH provides audio playback devices, called "Proclaimers," to groups around that world that agree to meet on a regular basis to listen and discuss. It also provides video recordings of sign language Bible translations www.faithcomesbyhearing.com

Global Recordings Network (GRN)

GRN is a leading provider of Christian evangelistic and discipleship audio-visual materials to the least-reached language groups in the world. It works where there is no translated Scripture and no viable local church, or, where a written Scripture or portion is available, but there are few, if any, who can read it. Where Scripture has been translated, GRN records it and makes it available in audio form. GRN has recordings for evangelism and basic Bible teaching in 6,296 languages and dialects. Most can be downloaded for free on its website. GRN has developed the 5fish suite of applications for easy distribution and playback of gospel messages on mobile devices. The 5fish.mobi website provides access to GRN's content from any mobile device with a web browser and media player. www.GlobalRecordings.net

StoryRunners

Founded by Cru in 2003, StoryRunners exists to help the world's 1,800 unreached language groups hear the gospel in a format they understand: oral storytelling. StoryRunners believes that reaching the biblically impoverished means bringing God's word not only in their mother tongue language, but also in a form of communication from which they will naturally and readily learn. StoryRunners uses 42 Bible stories to tell the biblical story from Creation to the Return of Christ. In just 35 days, a StoryRunners team coaches local speakers to record these oral stories in one of the 1,800 languages that have no written Bible. www.storyrunners.org

The God's Story Project (GSP)

GSP produces the 80-minute video, *God's Story: From Creation To Eternity*, which presents a survey of the Bible from Genesis to Revelation. The film uses passages from both Old and New Testaments to highlight God's plan to rescue fallen mankind. The film is available on DVDs and audio CDs in over 300 languages. Because of the success of the GSP, Wycliffe USA, New Tribes Mission, and other missions groups have begun to use it. www.gods-story.org

Davar Partners International

Davar connects oral learners with audio Scripture in their heart language. It was launched in September 2009 and is rapidly growing with branches in Israel, South Africa, and the US, serving over 700 ministries in 104 nations around the globe. The AudiBible® is a durable, solar-rechargeable audio player about the size of a cell-phone, capable of holding thousands of hours of high-quality audio Scripture content. Davar has designed, developed, and deployed more than 135,809 AudiBible® units in the past 6 years, giving 172,114,150 oral learners access to the spoken word of God. It has produced audio Scripture recordings for 30 languages and has trained hundreds of trainers in audio Scripture engagement. www.davarpartners.org

The Kolo Group

The Kolo Group is a “ministry to ministries” that enables evangelistic organizations and individuals to focus on Great Commission work by providing best-in-class mobile technology and tools to minister to those seeking Christ. It builds applications that allow users to select their own heart language when they use the application and then view content in that language. Its first product was “Kolo World,” a free mobile Android or iOS application that allows both oral and literate populations to find their heart languages and listen to or view available audio Bibles, “JESUS” films, and related content. Kolo World currently supports over 1,300 languages and offers a simplified user interface and content engine. www.kologroup.org

Simply The Story (STS)

STS was founded in 2006 by the leaders of the God's Story Project (see above), as a way to train others to share the message of the Bible, uncovering its spiritual truths, through storytelling. It equips people of all socio-economic, cultural, and educational backgrounds to tell accurate Bible stories and teach others through discussion. STS is involved in work in North Africa, specifically within Sudan. www.simplythestory.org

Scriptures in Use (SIU)

SIU specializes in training non-western oral learners through an “oral Bible” (a collection of stories from the Bible that are told face-to-face and memorized), for the purpose of church planting among oral cultures. Its mission is to equip and train indigenous, local, and regional partner organizations worldwide to communicate the Scriptures using oral Bible strategies in order to evangelize, disciple, and plant churches among unreached people groups. Also, SIU uses dramatizations of the parables of Jesus and cultural adaptations of Scripture in song, to help

every believer become a Bible storyteller. SIU has a variety of online courses that help missionaries understand more about oral communicators. www.scripturesinuse.org

Talking Bibles

Talking Bibles provides solar-powered audio devices called "Talking Bibles," contextualized to communities of oral learners. The ministry trains leaders to use "talking" Bibles to share the good news of Christ, and then supports the leaders in nurturing their congregations and their continued outreach to nonbelievers. This approach, which raises and equips indigenous leaders, has proven to be effective, as the "talking" Bibles attract multiple listeners within a village—giving birth to Christian churches.

Through its solar-powered Talking Bibles, non-readers in remote villages can listen to a complete Bible in their own language without ever having to purchase batteries. The Talking Bible New Testament is available in over 70 languages, and has been designed for groups of up to 50 people to be able to listen comfortably through the built-in speaker. It can also be plugged into a public address system to reach even more people. www.talkingBibles.org

MegaVoice

Over 25 years ago, MegaVoice pioneered the development of the first solar-powered, digital audio Bible. Its vision has always been to work in partnership with hundreds of ministries to engage billions of people who are unable to read the Bible for themselves. MegaVoice produces an ever-expanding line of solar-powered audio Bibles for Christian purposes. It also produces solar-powered digital players for humanitarian and educational purposes by NGOs and relief organizations. MegaVoice has partnered with other ministries to create an expansive Scripture audio library with 8,400 Scripture titles in 4,600 languages and dialects. www.megavoice.com

Renew Outreach

Renew Outreach creates solar-powered audio and visual presentation equipment. It harnesses the newest technology to engineer reliable, portable tools to spread the gospel to the most remote groups of people. Its partnerships with other ministries enables it to provide the "JESUS" film, the audio Bible and New Testament, and other media in over 1,000 languages. Through the Reach Project, Renew Outreach matches financial partners with the needs of the ministry workers in the field. Ministry workers apply for equipment based on their needs. www.renewoutreach.com

Spoken Worldwide (formerly T4 Global)

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

Spoken content is not typically audio Scripture, but rather Bible stories, however, Spoken recently partnered with the New India Evangelistic Association (NIEA), an indigenous Christian ministry in India, and BTAC, a Bible translation agency, to distribute approximately 50 Bible stories in 18 languages spoken across four states in central India. www.spoken.org

OneStory

OneStory works with mother-tongue speakers to develop and record worldview-sensitive, chronological Bible “story sets” for a people group—typically 40-60 stories in a two-year period. Mother-tongue speakers spread the stories to others. These story sets form the beginnings of an “oral Bible” to be told and retold for generations. The retelling of these “stories” opens the door to evangelism, discipleship, and church planting. www.onestory.org

Epic Partners

Epic Partners is a global missions partnership founded by the International Mission Board (IMB), Cru, Wycliffe, and Youth With A Mission (YWAM). It uses “chronological Bible storytelling” to record Bible stories to communicate God's word and plant churches among oral-learning, unreached people groups. Each organization participating in the partnership brings its own unique ministry tools to the table: Wycliffe has means to accelerate the process of putting Bible stories into the heart language of an UPG; YWAM trains young people and nationals to be enthusiastic evangelists; Cru is committed to evangelistic audio-visual products, such as the “JESUS” film, and facilitating local peoples and partnerships; and, IMB specializes in church-planting strategies and has conducted nearly two decades of research on orality and chronological Bible storytelling. Together they create oral translations of Bible stories and distribute them.

INTERNATIONAL ORALITY NETWORK

The International Orality Network (ION) is an affiliation of agencies and organizations working together with the common goal of making God’s Word available to oral learners in culturally appropriate ways that enable church-planting movements everywhere.

ION is part of the Lausanne Movement and grew out of the Lausanne Committee for World Evangelism in 2004. ION has since grown to be a global network of over 2,000 organizations. ION has regional orality networks, which operate as hubs to influence the body of Christ to make disciples of all oral learners in the following regions: East Africa, Latin America, North America, Philippines, and South-East Asia. ION is also in the process of starting up regional orality networks in South Asia, South Pacific, and West Africa. Of note, for SRG’s mission, is that there is not a regional orality network in the MENA region.

MINISTRY TO DEAF GROUPS

There are an estimated 70 million Deaf people worldwide, and less than 2 percent of them know Christ. Around the world Deaf people are often abandoned, neglected, and isolated, even by the local church. In many countries, Deaf people do not have equal rights. In some countries where there is a lack of social and government services, parents abandon their Deaf children because they don’t know what to do or where to go for help. Some parents also see Deafness as a curse to get rid of. This explains why there are many Deaf orphans.

One significant difficulty in reaching Deaf people is that the Deaf community is a scattered population. Deaf people are not concentrated in one specific geographic area like many other unreached people groups; they are scattered throughout hearing people groups around the world. As is the case with any other unreached people group, the Deaf are uniquely gifted to evangelize and disciple their own people. One of the best approaches is the development of movements of “disciples reproducing disciples” led by Deaf people among the Deaf around the world.

The following groups are engaged in reaching the deaf through translation in the Middle East and North Africa.

Deaf Opportunity Outreach (DOOR) International

DOOR International's mission is to bring God's word and reproducing Christian fellowships to the Deaf of the world. Its calling is two-fold: translation and training. DOOR helps Deaf communities translate the Bible (and other resources) into their sign languages, and trains and equips Deaf leaders in evangelism, discipleship, and church planting to reach their communities for Christ. Its vision is to empower the Deaf to reach their own peoples.

Deaf Ministries International

Deaf Ministries International (DMI) works in 20 countries, including countries in the Middle East, to establish resources and facilities to bring the message of Christ and aid to Deaf people. DMI has established churches, schools, small factories, hearing clinics, farm projects, dormitories, and Christian centers to bring the message of Christ and aid to Deaf people all over the world. Originally commenced under the umbrella and name of World Opportunities International, DMI became an independent organization in 2000, and has been incorporated in Australia, the United States, and Norway. Most of the churches formed under DMI's administration are called Immanuel Churches for the Deaf.

FAITH COMES BY HEARING DATA ANALYSIS

ENGAGEMENT WITH FAITH COMES BY HEARING CONTENT

Faith Comes By Hearing's (FCBH) Bible.Is is a website and a free mobile app that can be installed on almost any smart phone. Additionally, FCBH content is available on podcasts. On Bible.Is, users can read and listen to the Bible in 1,675 languages. People can also listen to dramatized audio of the Bible in hundreds of languages. The "JESUS" film is also available on Bible.Is in hundreds of languages, with new languages added regularly.

The table below lists 15 countries—SRG's selected countries, where Israel and Palestine are treated separately—with information related to the number of people listening to the Bible through FCBH's Bible.Is app, website, or podcast in each country. "Engagements" are the number of times an audio file of the Bible is listened to, or the number of times a person presses "play" in the Bible.Is app or on the website or via a podcast.

The data in the following table show total engagements by country and engagements by language in each country from January 2013-August 2016 for languages with more than 500 engagements in SRG's original nine Priority Countries and four Near East countries. The data for Pakistan is from May 2019.

The data below suggests several conclusions:

- There were 5,265 engagements in the Tachelhit language in Morocco. This language is one of the 27 languages selected by SRG to reach UPGs. This language is spoken by the Ishelhayn Berber people group in Morocco and the Ishelhayn Berber people group in Algeria, together with a total population of 4,446,000. Currently only 8 percent of engagements in Morocco are in this language. This tool FCBH tool has some value to reach UPGs that speak this language.
- Engagement, as a proportion of the population, varies greatly by country, with Israel at 15.2 percent and Yemen at .01 percent. Many factors would affect this including access to smart phone technology or the internet necessary to utilize the Bible.Is app, podcasts, or Bible.Is website.
- Users include many persons who do not speak the majority language, for example English in Iran and French in Morocco. In Saudi Arabia the primary language people listen to the Bible in is Tagalog, a Filipino language used by the large expatriate population.

Trend data—how engagements change over time—has not been provided. FCBH's analytics track the audio file directly. FCBH does not capture app analytics such as number of downloads. The data is available across platforms; however, it is difficult to aggregate across international app stores. FCBH does track engagements by platform (for example Android, iOS, etc.). When ministry partners create products to reach UPGs, this information may be helpful to consider.

While this may be a promising approach for large UPGs, the degree to which such online tools can reach smaller UPG is unclear. The degree to which such digital tools have utility to reach a UPG is unclear. More than 50 percent of persons in UPGs are oral-preference learners so text-based delivery is not attractive. However, Bible.Is provides audio recordings of high quality, dramatized Bible stories. Also, apps require access to technology which may not be available to UPGs. Conversely, once the Bible app is downloaded, ongoing access to the internet is not required.

Table 7.1
Bible.Is Engagement Statistics

	Country	Total Engagements	Language	Engagements per language
1	Algeria	Data not available		
2	Egypt	5,483,885	Arabic	5,184,691
			English	280,744
			French	14,118
			Nuba Moro	4,332
3	Iran	187,496	English	103,866
			Farsi, Western	81,309
			Arabic	1,739
			Hebrew	582
4	Iraq	245,591	Arabic	227,929
			English	13,784
			Nepali	2,804
			Fijian	564
			Romanian	510
5	Israel	1,224,179	Arabic	351,505
			Hebrew	351,505
			Tigrinya	233,831
			English	169,430
			Russian	63,214
			Akan	22,607
			Amharic	18,876
			Tagalog	11,071
			Acateco (Kanjobal, Western)	1,057
			Nepali	556
Spanish	527			
6	Palestine	Data not available		
7	Jordan	516,893	Arabic	485,092
			English	30,682
			Sinhala	605
			Thai	514
8	Lebanon	577,572	Arabic	483,198

	Country	Total Engagements	Language	Engagements per language
			English	63,547
			Amharic	16,862
			French	13,965
9	Morocco	69,662	French	38,794
			Arabic	21,884
			Tachelhit ¹⁵⁰	5,265
			English	3,719
10	Pakistan	45,000	Urdu	28,000
			Sindhi	17,000
11	Saudi Arabia	929,226	Tagalog	340,044
			English	333,635
			Arabic	193,084
			Amharic	35,691
			Cebuano	12,410
			Nepali	6,668
			Tigrinya	4,705
			Pampangan	1,192
			Oromo, West Central	621
			Kinaray-a	592
			Sinhala	584
12	Sudan	98,183	Arabic	86,421
			English	10,308
			Tigrinya	822
			Amharic	632
13	Syria	94,861	Arabic	93,421
			English	1,428
14	Turkey		Data not available	
15	Yemen	3,264	Arabic	3,264
	Total	9,475,812		

¹⁵⁰ FCBH uses an alternate name for this language—Tashelhayt.

SECTION 8
JESUS FILM PROJECT

JESUS FILM PROJECT

This section includes the following three documents:

- Jesus Film Project: Profile & Distribution
- Jesus Film Project Resources
- “JESUS” Film: Expert Feedback

This section presents a detailed profile of the Jesus Film Project (JFP). It gives a brief history, organizational information, senior executive profile, a list of other key personnel, and a description of programs. In addition, descriptions of its three feature films—“JESUS,” “The Story of Jesus for Children,” and “Magdalena: Released From Shame”—are provided. “JESUS” is also available on YouTube broken up into short segments. However, this version is not available in any of the SRG-selected languages as of August 2019.

The “JESUS” film is the most-watched, and the most-translated, film in history. It is available in more than 1,400 languages, and SRG anticipates that it will help ensure that the film is available, and distributed/shown, in the UPG languages SRG selects to serve.

JFP has developed a number of delivery systems to distribute the film, through national partners and the internet. These constitute a resource with which SRG can partner to support distribution.

SRG has supported projects, both current and past, that used the “JESUS” film to achieve their desired outcomes. Those SRG partners are listed in this section.

“Jesus Film Project Resources” lists the availability of each of the three Jesus Film Project products in each SRG-selected language, along with current and planned projects for those languages.

The final document presents insights from experts assembled by SRG related to use of the “JESUS” film in the Greater Middle East as well as other video products and needs.

JESUS FILM PROJECT: PROFILE & DISTRIBUTION

Jesus Film Project (JFP) is a ministry of Cru (Campus Crusade for Christ International). JFP is best known for partnering to translate and distribute the “JESUS” film, a two-hour film about the life of Christ based on the Gospel of Luke. Since its release in 1979, the film has been translated into over 1,400 languages and shown to audiences in every country in the world. Seeing Jesus’ story in the first movie many viewers have ever seen, and hearing Him speak in their own language, has a powerful impact.¹⁵¹

From the beginning, JFP was envisioned by Dr. Bill Bright and Paul Eshleman to be a vehicle for the world to engage the story of Jesus through film. It has stayed true to that vision while pushing into ever-expanding territory to create new media films and tools to reach even more audiences. JFP combines these tools with ministry strategy and a digital platform free.

ORGANIZATIONAL PROFILE

Senior Executive

Josh Newell, executive director

Mission Statement

To help share Jesus with everyone in his or her own heart language using media tools and movement-building strategies.

Strategy

To help share Jesus with everyone in his or her own heart language, JFP creates films and tools which individuals and indigenous partners around the world can share with nonbelievers and use for discipleship.

Size

\$45,120,000 total revenue (in 2015)

Founded

1979

Senior Executive Profile



In 2018 Mr. Newell became the fourth executive director of Jesus Film Project, succeeding Erick Schenkel. Mr. Newell brings a range of experience to the role.

Shortly after graduating from Indiana

University, he and his wife joined the staff of Campus Crusade for Christ as part of the first Jesus Film short term recording team. Through that experience, they developed a heart for the Muslim world, and worked with Bible translation partners in the Middle East to translate new versions of the "JESUS" film.

After moving their family to serve in the North Africa, Middle East and Central Asia area, Mr. Newell began to lead the Global Church Movements for Campus Crusade. Simultaneously, he helped to launch two leadership teams to more effectively serve the thirty countries in the area, then served as director of leadership development for North Africa and the Middle East.

In 2013 Mr. Newell received his masters of business administration from the University of Virginia Darden School of Business, and joined the Jesus Film Project in as Director of Marketing and Communications and U.S Strategy.

Other Key Personnel

- Tom Meiner, chief operating officer
- Deborah Andree, chief of staff
- Scott Pendleton, chief of staff

¹⁵¹ Material in this profile is adapted from the ministry’s website (www.jesusfilm.org) and from Eshleman, Paul A. "The "Jesus" Film: A Contribution to World Evangelism." *International Bulletin of Missionary Research*.

- Keith & Kim Bubalo, director of global expansion

Programs

- **Jesus Film Media™ (JFM).** Equips people to maximize JFP’s tools and resources through digital media. JFM also translates or “dubs” the “JESUS” film into new languages—129 in 2015. Derivative films for women and children now reach speakers of 143 languages and 159 languages respectively.

JFP estimates that the total cost of one complete language version of “JESUS” is \$38,000. This project is a partnership with many organizations which are helping JFP make significant headway in the next two decades.

- **Distribution.** JFP believes, the most effective way to reach everyone with the gospel is by leveraging the global reach of the internet. In 2015, JFP’s “JESUS” film and other evangelistic film content were viewed using the internet in 227 countries and territories and 1,344 languages. In total, 4.92 million clips were viewed by people worldwide. JFP’s mobile app and platform can be viewed in 17 major languages including Chinese, Arabic, and Farsi. JFP has more than 823,400 video and digital content tools, which equip evangelists, church planters, and volunteers to reach people in their heart language.
- **Mission 865.** JFP’s research indicates that there are 865 documented language groups in the world with 50,000 or more speakers, representing roughly 323 million people, who are unreached or unengaged with the gospel. The Mission 865 initiative is JFP’s commitment to reach these groups with Jesus’ story in their own language. In many of the 865 people groups, the literacy rate is significantly low—half of them don’t have a written language. Therefore, JFP believes that film is the most effective way to reach people in a way they can immediately understand. Along the way

it will share the “JESUS” film with some of the smaller language groups as well.

- **Jesus Film media app.** The Jesus Film Project® app is a digital library of more than 200 full-length movies, mini-series, and short films produced to help the world know Jesus better. Everything on the app is free to watch, download, and share. JFP’s goal is to have the library of media available in every language of the world, on any device. The app is designed to be a tool that can equip anyone, anywhere to introduce people to Jesus.

The corresponding website, JesusFilmMedia.org, also allows all users to interact and share best-practices for using the Jesus Film Media resources digitally and share the gospel. In 2014, the app won the Missio Nexus eXcelerate Award for Innovation in Mission.

- **Jesus Film mission trips.** Short-term mission trips to take the “JESUS” film to the unreached people groups of the world. Coming alongside Cru staff members, volunteer teams show and distribute the film. JFP offers more than 40 short-term mission trips each year to Africa, Asia, Europe, and the Middle East. Its professional leaders provide safe, transformational mission experiences for teams ranging from 5–30 participants. In 2015, short-term mission teams involved 339 people in direct evangelism in 25 countries, six of which were highly restricted. Through 34 mission trips, teams presented the gospel to 21,343 people with 3,014 recorded decisions for Christ.
- **Women’s strategies.** JFP believes that women are key to introducing their families and communities to Jesus, therefore, it has developed strategies and tools for taking the story of Jesus to women around the world. These strategies and tools include: a variety of films produced by and for women to help them grow in their faith and share

with those they encounter, Bible studies inspired by the “JESUS” film, and guides for hosting “Through Her Eyes” movie night using the Magdalena film for churches and small groups.

- **Global Short Film Network (GSFN).** The GSFN equips filmmakers, especially those outside of North America, to create visual short stories that work as springboards to conversations about Jesus. It works with filmmakers to create short films that resonate with their culture and include an underlying biblical theme like forgiveness, success, sacrifice, or love. The short films can be viewed online or on the Jesus Film Media App, downloaded, or purchased on DVD. Also, they can be and shared with social media networks and embedded on blogs and websites.

Follow-Up

New believers need nurturing in their faith. JFP has developed follow-up strategies to help assure lasting results following film showings. Partners are encouraged to develop and deploy sound follow-up procedures.

JFP follows up with those who see the “JESUS” film and receive Jesus in the following ways

- **Training.** To ensure effective evangelism, leaders are trained how to lead people to Christ, follow up with them, start discipleship groups, and teach the essentials of the faith. Also, they are trained to plant new churches, as hundreds, even thousands, respond to Christ through “JESUS” film showings and related efforts.

JFP trains church leaders and national evangelists in large and small settings. These trainees become JFP partners. Partners are typically residents of an area, speak the language and know the culture, making them well-suited to help the new churches grow and multiply.

- **Clarify & invite.** At the end of each “JESUS” film showing, a team of trained workers and local pastors gather new believers to pray and instruct them in their new faith. The gospel is clarified and viewers are given the opportunity to indicate their decision to follow Christ. The teams document the names and addresses of those who choose Jesus so that they can follow up with personal visits.

New believers in Christ are then invited to visit local churches and attend Bible studies with people in their communities. If there is no local church to welcome them in, one is often formed.

- **Provide follow-up literature.** For literate viewers, JFP provides follow-up material for each person who receives Christ. Follow-up materials often include Scripture portions, film photos, the “Four Spiritual Laws,” and study lessons to help new Christians grow.
- **New Life Groups.** In areas without churches, New Life Groups help young believers grow in their faith. These groups are formed to disciple new believers, with elders from local churches leading the groups. Groups will often combine to form new churches. They range from a few people to dozens, and use a variety of JFP media tools and other discipleship products to grow in their new faith.

In many areas, the greatest need for the evangelical church is to train, equip, and mobilize leaders to reach and disciple people, and to start new churches. In such places follow-up is inevitably limited.

JESUS FILM VERSIONS

Since 1979, when the original film “JESUS” was created, the Jesus Film Project (JFP) has grown its library to include two other feature films, “The Story of Jesus for Children,” and “Magdalena,” intended for women. In addition to these feature films, it has added several geographically specific discipleship tools to help with initial follow-up in culturally authentic ways; and a Japanese animé film, “My Last Day.”

JFP’s goal is to reach five billion people with the message of Jesus by 2025. To do so, it translates all its films into multiple languages. The number of languages completed for each film is presented in Table 8.1.

“JESUS”

The “JESUS” film is an introduction to the life and teachings of Jesus through the Gospel of Luke. The film follows Jesus’ life through excerpts from the book of Luke, including all the miracles, teachings, and the story of the cross and resurrection. Since 1979, billions of viewers worldwide have watched “JESUS”—with more than 230 million people indicating decisions for Christ.

Bill Bright, cofounder of Cru, dreamed of creating an artistically excellent, biblically accurate film about the life of Jesus Christ that could be translated and distributed globally. A team of 500 scholars and leaders from secular and Christian organizations participated, making Mr. Bright’s dream a reality. Originally distributed in 1979 by Warner Bros. and shown in theaters nationwide, “JESUS” was re-mastered into high-definition in 2014 and remains the most translated and viewed film in history.

Table 8.1
Language Production Progress¹⁵²

Product	No. of Languages
JESUS (classis version)	1,404
The Story of Jesus (audio)	430
The Story of Jesus for Children	160
Magdalena: Released From Shame	146
My Last Day	126
Following Jesus	10
Walking with Jesus	9
Rivka	11
Total number of languages available ¹⁵³	1,420

The Story of Jesus for Children.

Released in 2003, The “Story of Jesus for Children” is a one-hour film using 40 minutes of the original footage from “JESUS” in which children recount Jesus’ life. It is the story of Jesus as seen through the eyes of children who might have lived during the time Jesus lived on the earth. The film is set in the first century, as a group of children meet together to talk about what they’ve seen and heard about Jesus. Some of them believe Jesus is the Son of God. But others think Jesus may just be tricking people.

The children follow Jesus around, witness His miracles, and listen to Him teach. Jesus raises a girl from the dead, calls imperfect people like tax collectors to follow Him, teaches everyone to be kind and gracious to each other, and lets a woman wash His feet with tears. He shows the children an amazing, powerful, and kind way to live. Two of the children—Benjamin and

¹⁵² Official Ministry Statistics from JFP, March 4, 2016, see <http://www.jesusfilm.org/content/dam/jesusfilm/pdf/JFP-2016-0304-Official-Statistics.pdf>.

¹⁵³ Includes all films. In some cases an audio-only version is completed without the video.

Sarah—talk to the other children about what it means to believe who Jesus is and accept Him as their Savior.

The film answers questions in understandable terms and ends with an invitation to begin a relationship with Christ. Geared for children ages 4 to 14, the film has been used around the world in schools, homes, churches, and elsewhere.

Magdalena: Released From Shame

Released internationally in 2007, “Magdalena” is a film made especially for women. It is the story of Christ as seen through the eyes of Mary Magdalene. The film recounts the ministry of Jesus and depicts the love and compassion Jesus has for women, including the radical transformation Jesus brings to Mary’s own life—a social outcast ignored because of her own lifestyle, a recluse shunned by society for 12 years because of a despicable illness. Jesus heals Mary from demon possession, and she becomes His follower.

“Magdalena” is a story of tenderness, freedom and purpose, which portrays the historical accounts of Jesus’ interactions with women. An eight-lesson Bible study is available to be used with the 82-minute or one-hour version of the film to provide additional insight and reflection.

HOW THE FILMS ARE TRANSLATED

Translation is at the heart of Jesus Film Project. Every new culture that experiences the film does so in their native language. To date, it has been made available in more than 1,400 languages. The translation process is as follows:

Step 1—Translating the script

Translation begins with line-by-line translation that must match as closely as possible to the timing and syllable count of the original English version. This process can take months, and is done by a trained Bible translator who is already working with the language, or is training a primary-language speaker in the translation process.

Step 2—Testing the translation

Next, the translation is tested against the film’s dialogue. Each new line is recorded with attention to matching with the original’s timing and tone. If a translated line doesn’t fit, new lines are translated until it does. Then a committee of native speakers and experts in the language review the translation for its accuracy and faithfulness to Scripture.

Step 3—Recording the voices

Once the translation is approved, an ensemble of about 20 voice actors re-record the film’s dialogue over a two-week period. During the recording process, multiple takes are required to match the delivery of each line with the characters’ expression and the tone of every scene.

Step 4—Editing the audio

At the master studio in Orlando, Florida, every phrase in the recording is edited to match the delivery of each character in the film. This requires methodical adjustments of each line for an exact fit. (The media challenges in some remote areas require this step to be done by a team in the field.) A final edit with music and sound effects is sent back to an in-country approval committee for final approval on accuracy and cultural appropriateness.

Step 5—Producing and distributing the master

After the final soundtrack is approved, a video master is produced—and if needed, a 16mm film master is created. Copies are packaged as DVDs or film prints along with projectors, portable generators, screens, and speakers for film teams and partners around the world. A digital video master may also be made for use on television, the internet, and the Jesus Film Media App.

METHODS OF DISTRIBUTION

JFP seeks to help everyone, everywhere see the film. In order to give full access to the "JESUS" film, the project has developed a number of delivery systems.

National partners

JFP builds teams of indigenous partners—churches and mission agencies—who train other nationals to effectively show the "JESUS" film. These teams demonstrate to believers what is involved in setting up and promoting evangelistic showings, and in gathering new believers and serious inquirers into local churches. Films are sent to the national partners in a variety of manners (DVD, 16mm film, downloadable file, etc.).

Partner organizations use the film for a variety of uses, including: church planting, Christian education, work among the preliterate, vacation Bible schools, summer camps, short-term mission trips, and English as a second language classes.

Internet

Whereas ministry workers used to wait for boxes of "JESUS" film DVDs to ship to them, now anyone can watch the film anytime online or on the Jesus Film Media App.

JFP believes digital distribution is key to its goal of reaching five billion people. Thus, it is committed to build and support the apps, websites, social media pages, and other online tools it will take to put "JESUS" on the screens of those who need to see the film.

IMPACT

The "JESUS" film is the most-watched, and the most-translated, film in history. Because so many denominations and missions use the film, it is impossible to know all that is taking place through its use. The following highlights give an idea of where the film has gone and a sense of its spiritual impact around the world.

- More than 230 million indicated decisions for Christ following a showing of the "JESUS" film
- The film has been shown in every country in the world
- Before she died, Mother Teresa asked for it to be shown in all her homes for the dying in Calcutta, India.
- Stories of healing are a regular part of reports from the field. As people see Jesus heal people in the film, they have asked God for, and experienced, their own healing.

SRG PARTNERS

The following SRG-supported projects, both current and past, use(d) the "JESUS" film to achieve their desired outcomes.

Council of United Iranian Churches (CUIC)

Through the Strengthening & Expanding House Churches in Iran project, CUIC duplicated and distributed evangelistic DVDs (primarily the “JESUS” film) to students, people in housing tenements, and other Muslim seekers. Over a three-year period, the project duplicated and distributed 120,000 copies of evangelistic DVDs to share the gospel with people for the first time and build up house churches in Iran.

Cru Life Agape

Through the Agape4Media Film Strategy School, Cru trained LifeAgape staff to use media as an evangelistic tool. This project sought to engage young people in the MENA region with the truth of the gospel as communicated through media and short films (such as films produced by JFP). Cru also used the “JESUS” film to disciple and train Moroccan Christian families at summer camps during Ramadan, through the Morocco Discipleship and Training Summer Camp project.

Through the Lebanon Refugee Relief, Evangelism, and Discipleship using the Jesus film and innovative technology program, Cru provided aid and to share the gospel with Syrian and Iraqi refugees living in Lebanon. It regularly showed both the “JESUS” and “Magdalena” films to refugees seeking medical attention.

Greater Reach, Inc

Through the Evangelism, Church Planting, and Trauma Healing Ministry among Displaced Sudanese project, Greater Reach provided training and resources for evangelism, church planting, team building, trauma counseling, and spiritual development. Church planting and evangelism teams were equipped with solar units that make it possible to show the “JESUS” film to large groups. Instruction was given on how to effectively show the film, measure response, and with seekers. Each team also received a motorcycle which enabled them to reach a myriad of villages and towns with the film otherwise unreachable.

Al Hayat Ministries

Through the Southend-Dialect Satellite television Weekly "Magazine" Programming, Al Hayat produced. Southend Magazine, a series of 52 television episodes aired weekly and hosted by Saudi MBBs. The programs were accessible via satellite television, internet, and social media, and integrated with follow-up. They included regular clips from the “JESUS” film. The objective behind this project was to reach Saudis for Christ.

Entrust⁴

Through the Kurdistan Kakai Humanitarian Project, Entrust⁴ provided relief and shared Christ with refugees in Iraqi Kurdistan by ministering in schools for refugee children and delivering supplies to refugee camps. Entrust⁴ regularly showed the “JESUS” film to groups of 50-100 Syrian Kurdish refugees fleeing ISIS in their language and distributed Bibles.

Global Hope

Through the Kurdistan Soldier Outreach project, Global Hope served Kurdish soldiers fighting ISIS on the Kurdish frontline by providing supplemental food rations and supply packs, and developing ongoing relationships with soldiers, their families, and their leaders. Each supply pack contained a copy of the “JESUS” film. Global Hope followed up with the soldiers to track recipient’s progress spiritually towards a relationship with Christ.

JESUS FILM PROJECT RESOURCES

The following table presents the availability of three Jesus Film Project products in each of the 31 SRG-selected languages. Additionally, information regarding current projects and planned projects for each language is provided. The information on the original 27 languages is from 2017 and the information on the Pakistani languages, rows 28-31, is from June 2019.

Table 8.2
Jesus Film Project Products & Projects in 31 SRG-selected Languages

	Language	"JESUS" Film		Magdalena		The Story of Jesus for Children	
		Availability	Current/Planned Project Status	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status
1	Sudanese Arabic (apd)	Yes	Considering re-recording	No	Expected to initiate Northern Sudanese Arabic by Dec 2017. Additionally, examining the need to divide Northern Sudanese Arabic and Southern Sudanese Arabic.	No	Expected to initiate Northern Sudanese Arabic by Dec 2017. Additionally, examining the need to divide Northern Sudanese Arabic and Southern Sudanese Arabic.

JESUS FILM PROJECT RESOURCES

		"JESUS" Film		Magdalena		The Story of Jesus for Children	
	Language	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status
2	Mesopotamian Arabic (acm)	Yes		No	Needs research, willing & able to record. Iraq national director said was not needed a few years ago	No	Needs research, children would not understand Modern Standard Arabic. IT would be better to do this in Meso Arabic. Need to confer with Iraq national director. Mike DeBeer (NAME JFPAR) ¹⁵⁴ wants children's version done for region in as many languages as possible.
3	North Levantine Arabic (apc)	No	Lebanon CCC (Cru) staff report Palestinian Arabic version (also known as South Levantine Arabic) is perfectly understandable. JSN ¹⁵⁵ being proposed as educational teaching recording for overseas partner team.	No	Lebanon CCC staff report Palestinian Arabic version (also known as South Levantine Arabic) is perfectly understandable	No	Lebanon CCC staff report Palestinian Arabic version (also known as South Levantine Arabic) is perfectly understandable
4	Central Kurdish (ckb)	Yes		Yes		No	Mr. DeBeer (NAME JFPAR) has requested this. Importance heightened by ISIS war and refugees, including traumatized children. Will start soon.

¹⁵⁴ North Africa & Middle East Jesus Film Project Area Representative.

¹⁵⁵ JESUS Simplified Narration product—a narrated "JESUS" film using simplified language script. This only uses one actor that narrates over the entire "JESUS" film (versus the usual multiple voices used in other products).

	Language	"JESUS" Film		Magdalena		The Story of Jesus for Children	
		Availability	Current/Planned Project Status	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status
5	South Levantine Arabic (ajp)	Yes (under the name Palestinian Arabic)		Yes (under the name Palestinian Arabic)		Yes (under the name Palestinian Arabic)	
6	Ta'izzi-Adeni Arabic (acq)	Yes		No	Currently being recorded. War has interrupted recording.	No	Plans may be made for future, but would need more planning, users ¹⁵⁶ , etc.
7	Saidi Arabic (aec)	Yes (completed August 2017)		No	On list to complete. Need script translator & actors	No	On list to complete. Need script translator & actors
8	Najdi Arabic (ars)	No	On list to complete. Need script translator & actors	No	On list to complete. Need script translator & actors	No	On list to complete. Need script translator & actors
9	Tachelhit (shi)	Yes		Yes		No	Is now in script translation phase as of August 7, 2017
10	Adyghe (ady)	Yes		No	If the need exists JFP would have the ability, to complete this	No	If the need exists JFP would have the ability, to complete this
11	Turoyo (tru)	Yes		No	Was wanted at one time but user (Aramaic Bible society) abandoned project. Could re-research this and see if user exists.	No	Was wanted at one time but user (Aramaic Bible society) abandoned project. Could re-research this and see if user exists.

¹⁵⁶ A user is someone who takes a film product and distributes it, shows it, etc.

JESUS FILM PROJECT RESOURCES

		"JESUS" Film		Magdalena		The Story of Jesus for Children	
	Language	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status
12	Gilaki (glk)	Yes	Currently exists in minor dialect. Will be re-recording in different dialect as minor dialect is not respected by most Gilaki. Gilaki has 3 dialects (2 major, 1 minor). Currently working with Gilaki group to determine which dialect(s) to translate and record. Wanted by Gilaki group.	No	Gilaki has 3 dialects (2 major, 1 minor). Currently working with Gilaki group to determine which dialect(s) to translate and record. Wanted by Gilaki group.	No	Gilaki has 3 dialects (2 major, 1 minor). Do not know if children's version is desired by user group.
13	Koalib (kib)	Yes	In script translation phase and should be recorded and available in 2018.	No	Research needed. If there is a need for it JFP can record, it has access to actors and script translator.	No	Research needed. If there is a need for it JFP can record, it has access to actors and script translator.
14	Gulf Arabic (afb)	Yes		Yes		No	Researching if Gulf Arabic for children is wanted/needed. The answer is probably yes since children have not yet learned Modern Standard Arabic. Plans are for Kuwaiti Gulf Arabic, and JFP may have problems getting enough children actors that accurately speak dialect.
15	Sanaani Arabic (ayn)	No	Working proposal right now sent by Yemen Studio JFP has trained to record this.	No	Working proposal right now sent by Yemen Studio JFP has trained to record this	No	Research if needed. This is a war-torn generation.
16	Hijazi Arabic (acw)	No	Recording partial voices in Fall 2017 Script is complete.	No	Script not started. Needs research after release of Hijazi Jesus Film for response. JFP needs access to female Hijazi speakers.	No	Script not started. Needs research after release of Hijazi Jesus Film for response. JFP needs access to children Hijazi speakers.

		"JESUS" Film		Magdalena		The Story of Jesus for Children	
	Language	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status
17	Eastern Egyptian Bedawi Arabic (avl)	No	This one needs testing against another Bedawi dialect for which we have developed a script for Bedawi in Jordan—currently trying to find actors to record this in Jordan.	No	Depends on response results and language survey of understandability of Jordan Bedawi Jesus Film when recorded.	No	Depends on response results and language survey of understandability of Jordan Bedawi Jesus Film when recorded.
18	Western Balochi (bgn)	Yes		No	If there is a need JFP can record this in Lebanon.	No	
19	Beja (bej)	No		No		No	
20	Hadrami Arabic (ayh)	No	Hadrami Jesus Film was recorded with only a few actors, not all native, under great duress because of al-Qaeda operating in the area. Voice modified actors. Has script issues about Son of God terminology. Recording on hold in postproduction for now. Is in pipeline for Yemen studio to re-record Hadrami.	No	In pipeline to be recorded in the next two years by Yemen recording studio.	No	
21	Dimli (diq)	No	Script started several times but has always been met with a discouraging downturn. A defunct draft of script or Luke is in the hands of BTAA Werner in Germany.	No		No	

JESUS FILM PROJECT RESOURCES

	Language	"JESUS" Film		Magdalena		The Story of Jesus for Children	
		Availability	Current/Planned Project Status	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status
22	Southern Kurdish (sdh)	Yes	Kermanshahi (a Southern Kurdish dialect) just completed. However, there are approximately 11 Southern Kurd dialects and some may not be understandable with one another. Research of Kermanshahi for response and understandability has to take place across Kurdish language continuum.	No	Research of response to Kermanshahi Jesus Film and then script translation and recording will commence.	No	Research of response to Kermanshahi Jesus Film and then script translation and recording will commence.
23	Nobiin (fia)	No	Script translation beginning soon. Have met with user groups and translator.	No	Research response to Nobiin Jesus Film when complete.	No	Research response to Nobiin Jesus Film when complete. Also if children's version would be effective.
24	Libyan Arabic (ayl)	Yes	Libyan Arabic is being partially recorded in Fall 2017. Script is complete. More Libyan actors are needed. There are 3 different dialects.	No	Perhaps in recording Jesus Film JFP can see a way forward to develop the women's version.	No	Perhaps in recording Jesus Film JFP can see a way forward to develop the children's version. Also need users.
25	Andaandi (dgl)	No	The Nobiin translator will be introducing JFP to Andaandi believers and community. If all goes well, JFP will commence a recording from this group of Andaandi.	No	Research response to Jesus Film and need for film once Jesus Film is completed.	No	Research response to Jesus Film and need for film once Jesus Film is completed.
26	Masalit (mls)	No	JFP has high interest to complete this language. Contacts are needed.	No	Contacts are needed.	No	Contacts are needed.

	Language	"JESUS" Film		Magdalena		The Story of Jesus for Children	
		Availability	Current/Planned Project Status	Availability	Current/Planned Project Status	Availability	Current/Planned Project Status
27	Dzodinka (add)	No		No		No	
28	Saraiki (skr)	Yes	Completed 2006	No		No	Completed as a radio broadcast in 2000
29	Eastern Balochi (bgp)	Yes	Old version completed in 2002, new version initiated in 2016	No		Yes	Audio/radio version completed 2001
30	Southern Pashto (pbt)	No	In editing & mixing phase as of January 2019	No	Partial recording in editing & mixing phase as of February 2019	No	Recording preparation
31	Southern Balochi (bcc)	Yes	Completed in 2005	No		Yes	Audio/radio version completed 2001
Count		16		4		2	

“JESUS” FILM: EXPERT FEEDBACK

BACKGROUND

A portion of SRG’s research was to validate emerging conclusions regarding outreach to UPGs. SRG developed tentative conclusions that would shape its strategy to fund work among UPGs. It tested those conclusions by inviting experts in various fields to respond to published conclusions via Zoom calls. The first part of this document summarizes input during the call related to “JESUS” film.

PARTICIPANTS

On June 15, 2017, the following experts joined a call on “JESUS” film.

Facilitators

- Cindy Gleason, SRG
- Calvin Edwards, Calvin Edwards & Company
- Gilles Gravelle, SRG consultant

Experts

- Ali Arhab, Channel North Africa
- Michael Debeer, CRU/Jesus Film
- Chris Deckert, CRU/Jesus Film
- John Dorr, IMB
- Paul Eshleman, Finishing the Task
- Georges Houssney, Horizons International
- Christian Jefferson, IMB
- Tim Klassen, Light of Hope, Pioneers
- Grant Lovejoy, IMB
- Charles Madinger, International Orality Network
- Don Martin, IMB
- Josh Newell, CRU
- David Pope, Issachar Initiative
- Hala Saad, Vision Communications International

FEEDBACK

Below, in italics, are the tentative conclusions SRG tested; the feedback obtained on each conclusion is below the conclusion. In addition to the tentative conclusions, a few questions were posed to the group. This is not a transcription of the conversation, but a summary of highlights. Key ideas offered are in bold.

SRG assumption

While reactions to the “JESUS” film worldwide are overwhelmingly positive, there have been some problems with its reception in the MENA region among Muslims. The film needs to be considered individually for each UPG—it may be effective for one but create barriers for another.

- Josh Newell: Even from a “JESUS” film perspective, **the film will not hit the mark for every person. Even within the same UPG, it may reach some individuals but not others.** I’m not sure we can make a large assumption about a whole people group for any media type.
- Paul Eshleman: There are two assumptions prior to this assumption: 1. Every language should be able to hear Scripture in their own language and 2. If they do not read, the “JESUS” film becomes a means of evangelism; this leads to the third assumption—whether the “JESUS” film should be used for evangelism. One caution: because there are different versions, make sure to have the right one that has the OT introduction. Then you can go on to Magdalena and other versions of the film.

Mr. Edwards asked if anyone was aware of an instance where the “JESUS” film was not well received.

- Paul Eshleman: The reception is not any more negative than it would be to any other speaker or evangelist. There will always be people who say they do not like it. People have different tastes or different opinions about how biblical things are portrayed, but **generally, there is very little negative reaction.**
- Christian Jefferson: I’ve heard of some cases where it is not well-received because it seems too Western for some people.

Mr. Edwards clarified that at the UPG consultation in June 2016, some participants stated there might be better films to reach UPGs.

- John Dorr: **One barrier to reception is that it is a Western film—visually the people look and behave in a Western way.** It is difficult to bring something global down to a local level. (Although linguistically it reaches its audience since it has been dubbed into the correct language.)
- Chris Deckert: In Jamaica, the experience was that once the language barrier comes down, some of the visual barriers come down as well. People could look past the visual barriers once they heard Jesus talking in their own language.
- John Dorr: We had the experience that when we translated the Old Testament parts of the “JESUS” film, we put it into a colloquial language, and offense was taken that something that deserved such respect was spoken about in a “street” language. **Showing the right version in the right context is important.**

Dr. Gravelle asked if there are cases where the theology of the film becomes a barrier to reception.

- John Dorr: Muslims have a hard time with the conception of Jesus, in Mary. The film portrays this by having a “sprite” come and enter Mary’s side, to show that Jesus’ conception could happen without a sexual act.

SRG assumption

A different “JESUS” film” may be needed for the region, one with greater accommodation of cultural/religious issues. What films or short videos or clips can be translated and re-dubbed into UPG languages like the “JESUS” film that would have significant value in outreach to regional UPGs?

- John Dorr: Geolink Resource Consultants, with the IMB, has created nine Old Testament stories: Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, and Elijah—culminating with the story of Jesus, which were filmed in 2012. We have distributed and broadcast it on Lebanon Broadcasting Corporation and SAT-7. We’ve had a very good

reception to it. The story of Jesus is based in Luke, specifically targeting a Muslim audience in NAME region. It is currently in 30 languages. The actors are well known Palestinian actors. There is a particular draw that the audience recognizes the characters. (Same project as Guttenberg 2.) It was originally 2 hours and 20 minutes; we’ve also created a ministry/family friendly version that takes out violent and sexual scenes that is 2 hours 12 minutes.

- Georges Houssney: Don’t play around with Scripture, even if it is to accommodate others. The “JESUS” film accurately portrays the life of Jesus, and no one should meddle with it.
- Chris Deckert [via chat]: One video that has the Middle East in mind is *Magdalena*, produced by Jesus Film Project. It has been a great first introduction to “JESUS”. It is in many Middle East languages.
- Hala Saad: The “JESUS” film has been a tremendous tool. We have used the “JESUS” film in some of our work on television. But now we need something newer and fresher. Jesus Film Project has the infrastructure, more than anyone else, to create another product. When the Passion of Christ came out, it was huge in the Middle East. **Millennials are interacting with high quality films from the West, and they can see the “JESUS” film is old.** The movie War Room was created to Hollywood standards – it is only two years old with high quality production and visuals. Both Son of God and Passion of the Christ were with Western actors, and they were received well. It less important whether the actors are Western as it is that the production quality is high so that it will speak to a modern culture.

Mr. Edwards followed-up: Is there a difference between the tech-savvy millennial in Cairo and the technology-deprived member of a UPG group in rural Iraq, as far as what they expect from film production?

- Hala Saad: Yes, there is a difference in the two groups, but **the people in the tents will not reject a higher quality product.**
- Christian Jefferson: There is an entertainment value with Passion of the Christ, but in my experience, it was not as effective in engaging people in discussion. The “JESUS” film does better with leading to discussions. **If there is going to be a new film, it would be great to have something that can be broken into pieces to share in a home or during a Bible study**—the “JESUS” film does not lend itself well to this. The feature film length is not ideal for sharing with someone. In addition, films are often being shared digitally, and the feature film length is hard to pass around. It would be easier to share smaller clips.
- Chris Deckert: We’re doing two things with the JESUS film now: 1. What can we get in the most languages? 2. What can we acquire that already exists in the major languages? We have acquired *The Life of Jesus*, which comes from the Gospel of John, a newer video, which we are putting into major trade languages. We made *Magdalena* a while ago which is focused on Middle Eastern audiences. Sometimes it is translated before the “JESUS” film, and it presents a full gospel message. Acts is now acquired and put into trade languages. We also did high-quality cuts of the JESUS film, into 60 pieces.
- Josh Newell [via chat]: Jesus Film Project is acquiring new films (short and long form) that are high quality. More needs to be done, but you can see the expanding library on the JESUS film website.
- Chuck Madinger: The “JESUS” film, is a universally accepted and successful approach to presenting the gospel. But, **I think the JESUS film is ready for that contextualization, especially in the MENA region, to make it less laden for the**

general population, and more specifically for the Middle East. How can the JESUS film be adapted to other cultures so that it makes sense in other contexts?

SRG assumption

In some cases DVDs are distributed by hand and it is impossible to follow up. In other cases a public showing may be possible, or an identifiable user views it on a personal device. In these cases of public showings and identifiable viewers, follow-up is possible. SRG needs to work with MPs that use the “JESUS” Film to ensure that there is high-quality follow-up.

- Tim Klassen: The ministry **Light of Hope does follow up for “JESUS” film.** We want to see technology as a part of the follow-up solution, with chat windows.
- Josh Newell: We need to look at how mass media results in mass response. This used to be through write-in response centers. Today, from a research & development perspective, Cru is looking at chat boxes that allow someone to send a video and interact with someone in real-time about it. Cru is also looking at technology solutions that would help it know where and how people are using the film.
- Josh Newell: **Digital interactions can be richer than face-to-face interactions.** If a seeker leaves after watching a video and has a question, they have no one to ask. But with a chat community/feature, there is a place to ask questions immediately.

Discussion: What forms of “distribution” or usage do you believe would be most effective in the region for the “JESUS” Film or other film/video resources?

- Chris Deckert: You can show a video on a tablet to 10-15 people. There are little solar-powered projectors that allow you to show to 50+ people. Also you can share the movie on USB cards.
- Michael Debeer: Personal follow-up is a challenge; digital is the best method for distribution at this time.

SECTION 9
UPG-SERVING ORGANIZATIONS,
STRATEGIES, & ANALYSIS

UPG-SERVING ORGANIZATIONS, STRATEGIES, & ANALYSIS

This section includes the following six documents:

1. Media Distribution Organizations
2. Global Media Outreach Data Analysis
3. Media & Emerging Technology: Expert Feedback
4. Church Planting Organizations
5. Church Planting: Expert Feedback
6. Networks & Support Organizations

This section presents profiles of organizations involved in media distribution and church planting that operate within the Middle East and North Africa (but not necessarily exclusively in this region). Also, networks & support organizations collaborate to varying degrees with organizations involved in Bible translation and other ministry, and these are profiled. Each organization is a potential partner for SRG's UPG outreach.

At this stage these organizations are not known to have access to UPGs. More work is required to identify effective ministries for SRG to fund as they evangelize, disciple, and plant churches among UPGs.

The lists are not complete, but they present an initial compilation of agencies for each category.

Also included in this section is analysis of data from one of the key organizations listed, Global Media Outreach.

Two documents present key insights from two conference calls convened by SRG to gather expert input on media and church planting.

MEDIA DISTRIBUTION ORGANIZATIONS

INTRODUCTION

The task of getting the gospel in front of those who have not heard it in their heart language involves both translation and distribution. Many organizations are involved in both aspects, but others play a role in advancing God's kingdom by focusing on either translation or distribution.

Some of the ministries listed in *Orality Organizations* (see Section 12) distribute audio or video material, but to avoid duplication they are not listed in this document. The following contains a list of US-based and indigenous organizations that distribute evangelistic media. These organizations may or may not translate and create the media itself, but they do distribute.

The degree of access that these media distribution ministries have to UPGs is unknown. Many use modern, digital media that may not be accessible to remote UPGs. More work is required to identify effective distributors to specific UPGs. This is not a complete list, but it presents an initial compilation of media distribution agencies which can be expanded.

A short description, adapted from each organization's self-claims, is provided.

MEDIA DISTRIBUTION MINISTRIES

10X Productions

10X Productions equips young visual storytellers (filmmakers, animators, artists), ages 18-34, to become involved in world evangelization, with a special emphasis on reaching unreached people groups. It produces culturally relevant, visual media resources, and utilizes workshops in which experienced instructors teach students basic technical media concepts, equipping them to generate and share their own stories. It was created in 2005 to facilitate the production of "Yai Wanonabalewa: The Enemy God" (www.TheEnemyGod.com) a feature-length dramatic film set in the Amazon that has won multiple awards. 10X Productions was originally a subsidiary of the mission agency, Caleb Project, but became an international field team of Pioneers in 2007 within Pioneers' Arab World Media ministry. It has worked on projects in 35 countries; its recent projects have focused on Turkey, Mellia, Lebanon, Gulf States, Iraq, Palestine, and the broader Arab world. www.10xproductions.org

Al Hayat Ministries (AHM)

To spread the gospel, AHM produces programming, websites, and printed material in regional languages that communicate the good news of Christ and that unveil the deceptions of Islam. AHM (formerly Keymedia) was established in 1955 as a global, mass media, evangelistic organization. In 1988, the Arabic department was launched, and in 1993, Harun Ibrahim joined the AHM team and began producing programming. Today, AHM it utilizes satellite television,

the internet, and a global network of volunteer prayer counselors. The satellite television channel Al Hayat (the Life Channel) reaches across the Middle East, North Africa, Pacific Rim, and Asia, garnering 500,000 viewer inquiries annually.

In 2001, AHM launched an internet ministry that today averages 280 million visits per year. This ministry includes multiple websites, downloadable media, chat rooms, and other venues for sharing the gospel. 2.3 million videos are downloaded off the websites monthly. AHM has four full-time and 10 part-time staff members. www.alhayat.org

Arab World Media (AWM)

To engage unreached peoples of the Arab world, AWM uses websites and social media to evangelize Muslims and disciple believers, and it distributes church-planting resources. Founded in 1959, AWM is an evangelical, interdenominational, and international mission agency. It serves Muslims in 22 countries in the Middle East and North Africa, as well as immigrant populations in North America and Europe. AWM, which merged with Pioneers in 2010, uses media to communicate the gospel, make disciples, and plant churches. It is headquartered in Worthing, U.K., with operations in Marseille, Cairo, Beirut, and Malta. Twelve fulltime staff are located in the MENA region, and 26 are located outside the region. www.arabworldmedia.org

Association Chrétienne d'Expression Berbère (ACEB)

To reach the Berber population of North Africa, ACEB produces and distributes Christian media. ACEB was established in France in 1987 with a vision to reach out to the Berber population of North Africa—especially Algeria. As revival spread among the Kabyle Berbers, ACEB moved its operation from France to inside Algeria in 1992. It has produced a number of media materials, which have been distributed all over the Kabyle-speaking area. ACEB is currently producing a satellite television series, conducting follow-up of media contacts, producing various Christian literature, and helping young churches grow throughout Algeria. www.aceb.net

Christian Broadcasting Network (CBN)

To prepare the nations of the world for the coming of Jesus Christ, CBN creates and broadcasts television and internet content that proclaims the gospel. It follows up with television viewers and internet visitors through its counselor-staffed call center. CBN is a well-established media content provider and broadcaster with extensive global experience. Through terrestrial, cable, and satellite channels, CBN reaches 147 countries in 65 languages. CBN has over 40 years of follow-up experience and currently has 400 counselors who process four million contacts annually. CBN partners with many Arab ministries, sharing its production and broadcasting expertise with them. CBN's ministry to the Middle East and North Africa is organized under CBN WorldReach, the international outreach division. Content is created for Arabic, Farsi, and Dari speaking audiences and provided to broadcasters to the Middle East. CBN offices that operate for MENA ministry are located in Israel, California, and Virginia, with 23 fulltime and 15 part-time employees. www.cbn.org

Global Media Outreach

To provide online access to the gospel message, Global Media Outreach (GMO) operates evangelistic websites and facilitates direct personal communication with online missionaries, as well as access to online discipleship resources, like videos, blog posts, and articles to help believers grow in their faith, followed by connection to churches and Christian community on the ground. GMO places online ads on websites and mobile phones to direct seekers to online gospel presentations on GMO websites or other platforms. Seekers are presented with a gospel

presentation in their language, in a culturally relevant context, and the opportunity to pray to accept Jesus Christ as Lord and Savior. A trained respondent may request to connect with a trained online missionary, who reaches out via email/social media or text message with prayer, resources, and biblically-sound answers to questions. Seekers are encouraged to respond and continue to ask questions. Nearly 5,000 volunteer online missionaries located in 137 countries use GMO's secure response system to respond to seekers who need help to grow in their faith in God, refer them to media resources for discipleship, and connect them to a church or believer on the ground. www.globalmediaoutreach.com

IBRA

To build the kingdom of God, IBRA Media operates a Christian radio station, as well as websites and television programs broadcast on satellite channels. It follows up with listeners and viewers, encouraging church planting. IBRA Media was founded in 1955 as an independent Christian radio station with its first broadcast to North Africa. Today IBRA broadcasts in over 100 countries in more than 100 languages. IBRA Media MENA operates out of the company JV ScanMedia Ltd which was founded in 1990 by the Swedish Botkyrka Church in partnership with IBRA Radio. IBRA partners with the local church and other media ministries to share the gospel. It is headquartered in Cyprus, with operations in Sweden, Morocco, Algeria, Egypt, Sudan, Yemen, Jordan, Lebanon, and Israel/Palestine. Ten fulltime staff and five part-time staff work in the Cyprus headquarters. www.ibra.org

Israel Bible Society (IBS)

To engage Israeli society with the life changing message of the Bible, the Bible Society in Israel (IBS) provides relevant scriptural needs and digital solutions. Although IBS had a presence in Jerusalem as early as 1905, the organization was officially founded in 1949 as a branch of the United Bible Societies (UBS). The translation of the New Testament to Modern Hebrew, initiated by IBS in 1969, and published in 1976, is today the most widely used translation of the New Testament. In addition to producing, developing, and distributing Bibles and biblical material, IBS also engages in outreach among people on the street and during special events, and maintains an operational publishing and distribution infrastructure including a Bible shop, Bible museum, and a dialog center in Jerusalem. www.BiblesocietyinIsrael.com

Jerusalem Evangelistic Outreach (JEO)

To see churches flourish and Arabs in the Holy Land coming to Christ, JEO produces media, offers biblical education, and does community outreach. JEO was founded in 1989 with a goal to reach Arab people in Palestine and Israel with the gospel by using mass media. It is a non-denominational ministry based in Jerusalem that has extended its ministry beyond media to include teaching and relief. It exists to serve the Muslim majority, Christians, and people from all backgrounds. JEO's main programs include: media (television and radio production), Christian literature distribution, evangelistic outreaches, biblical education, evangelistic field trips, relief and development, and sponsorship of Christian events. Headquartered in Jerusalem, JEO has three full-time and five part-time staff with two volunteers. www.jeoministry.org

Linga

To see the knowledge of Christ spread among Arabic speakers, Linga provides website-based Christian resources. In 2007, two young men in upper Galilee, experienced in computer technology, had a desire to serve Christ using their talents and abilities. They built a Christian website that has grown to serve the Arabic community throughout the Middle East. Linga's website shares the message of Christ, provides online Christian resources, covers the news of local churches, addresses controversial issues, and responds to questions about the Christian faith.

Some resources that are provided include: recorded sermons, songs, video clips, books, and poems. Linga's website has more than 10,000 visitors per day. www.linga.org

Mars Hill Productions, Inc.

Mars Hill Productions aims to draw people to Jesus Christ through the use of media. For nearly 40 years Mars Hill has produced award-winning films and videos that have been used around the world in just about every conceivable venue to introduce many thousands of people to Christ. The current emphasis of Mars Hill is *The HOPE*, a dramatic motion picture presentation of God's redemptive story from creation through Christ. Produced in a manner that allows it to be effectively and efficiently adapted for any language or culture, *The HOPE* is now in over 60 languages with 40 new translations in process. It works with ministry partnerships worldwide to create and effectively use translations of *The HOPE*. www.mars-hill.org

Palestinian Bible Society (PBS)

To live, give, serve, and proclaim the Word of God, PBS works and partners with all Christian churches and denominations through a myriad of community initiatives to make the Bible available to all Palestinians. Founded in 1993, PBS is under the umbrella of the United Bible Societies (UBS). However, PBS expanded beyond the sole task of Bible distribution into building bridges with communities across West Bank and Gaza. PBS is involved in relief work, runs Christian book stores and fairs, and provides literature and material to many local churches' youth and children's programs. www.pbs-web.com

SAT-7

To provide MENA Christians with an opportunity to spread the gospel, SAT-7 broadcasts Christian programs on five satellite television channels, reaching 22 countries in the Middle East and North Africa and 50 countries in Europe and North America. Founded in 1995, SAT-7 is a Christian television broadcasting ministry that broadcasts Christian programs on five channels, including the first and only Arabic Christian channel exclusively for children. To provide supplemental programming and opportunities for engagement, each SAT-7 channel maintains a website, Facebook page, and YouTube channel. SAT-7 operates in Cyprus, Turkey, Lebanon, Egypt, the U.K., Canada, and the US www.sat7.org

Trans World Radio (TWR)

TWR helps the church reach the world for Christ through mass media so that lasting fruit is produced. TWR partners with agencies all over the world to proclaim the gospel to as many people as possible and instruct believers in biblical doctrine and daily Christ-like living. Some of its projects in the MENA region include: Hebrew programs for Israel; evangelistic broadcasts to the Kabyle Berbers of Algeria; programs which specifically target oral learners, including, *I Long For You*, a program that teaches about God's love in a simple way and deals with the many challenges that oral learners face. www.twr.org

Turkey Bible Society (TBS)

To achieve the widest possible, effective and meaningful distribution of the Bible, TBS produces and distributes literature, hosts events, and utilizes media to give people access to Scripture. TBS was established in 1820 in Istanbul, Turkey, and is the oldest Christian ministry in the country. During the Ottoman Empire its main activity was the translation, publication, and distribution of the Bible to all countries in the Middle East. It has served Orthodox and Catholic churches in Turkey for almost 200 years. TBS's newest relationships are with Protestant churches led by Turkish believers from a Muslim background, some of the younger churches in Turkey. TBS has earned respect and credibility among the majority population, and is a resource for seekers to

turn to when wanting to know more about the Bible or Christianity. It reaches Turkish people through a wide variety of venues, such as: bookshops, book fairs, visits to universities, websites, and marketing the Bible through secular media (television, newspapers, and social media). Its bookstores are located in Istanbul and Adana, offering Bibles to Turks, Arabs, Persians, Jews, Armenians, Syrians, and Greeks living in Turkey. www.kitabimukaddes.com

Voice of Christ Media Ministries (VOCMM)

To teach the Word of God to Iranians, VOCMM produces and distributes content for radio, internet, and other media, and conducts ongoing follow-up with respondents. VOCMM has been producing and broadcasting Persian-language evangelistic and Bible teaching radio programs into Iran since 1971. In 2006, VOCMM launched RadioMojdeh.com, a Persian website that features a 24/7 internet radio station. In 2007, it began broadcasting 24/7 on a satellite radio channel that covers Europe, Turkey, and Iran. In 2011, it launched a Facebook page. VOCMM has a follow-up system—that uses email, telephone, social media, and personal visits—for responses to the radio programming made through the website or Facebook page. www.voiceofchristmedia.org

GLOBAL MEDIA OUTREACH DATA ANALYSIS

The table below lists 15 countries—SRG’s original nine Priority Countries, where Israel and Palestine are treated separately, the four Near East countries, and Pakistan—with information on engagement with Global Media Outreach (GMO) in each country. Data for the original 27 languages precedes 2017, and for Pakistan precedes 2019.

GMO STRATEGY

GMO provides online access to the gospel message by operating evangelistic websites; directs respondents to communication with online missionaries; provides access to online discipleship resources, like videos, blog posts, and articles to help new believers grow in their faith; and connects interested respondents to churches and Christian community on the ground. GMO’s model is based on placing online advertisements that direct internet users to its websites. For more on GMO see *Media Distribution Organizations* in Section 12.

The table presents the following data by country:

- Gospel visits—the number of unique IP addresses that visit GMO websites where the gospel is presented
- Indicated decisions—the number of unique IP addresses that indicate a positive response to the gospel presentation (e.g., “Yes, I prayed to receive Christ”)
- Direct connections—the number of people that have communicated with an online missionary
- Discipleship web visits—the number of unique devices that load one or more pages on a discipleship site
- New contacts—the number of people who provide their contact information for the first time, irrespective of whether they clicked “yes” or “no”

OBSERVATIONS

The data below suggest several conclusions:

- Regional persons access online evangelistic websites and are presented with the gospel.
- 6-8 percent of gospel visits result in an indicated decision.
- The number of unique users is not known; presumably a user may make multiple visits to a GMO website.
- GMO’s income decreased in the years leading up to 2017, therefore its ad purchasing decreased. This is a major factor in the decreasing numbers in the table over the page. This trend was seen in countries across the world, not just the Middle East and North Africa.

While this is may be a promising approach for large UPGs, the degree to which such online tools can reach smaller UPG is unclear. More than 50 percent of persons in UPGs are oral-preference learners so text-based delivery is not attractive. Also, websites require access to technology which may not be available to small UPGs. Note, however, that 13 of SRG's 31 selected UPG languages are Arabic dialects spoken by populations ranging in size from 30,251,600 to 393,000, suggesting that websites in Arabic dialects may be fruitful.

Table 9.1
Global Media Outreach Statistics¹⁵⁷

Country	CY 2014				FY 2014-2015				FY 2015-2016			
	Gospel Visits	Indicated Decisions	Direct Connections	Discipleship Web Visits	Gospel Visits	Indicated Decisions	New Contacts	Discipleship Web Visits	Gospel Visits	Indicated Decisions	New Contacts	Discipleship Web Visits
Algeria	3,986,600	342,276	15,337	87,680	4,896,069	463,894	7,915	70,279	6,227,397	370,250	16,002	20,489
Egypt	7,030,708	787,871	30,905	336,181	5,583,519	554,063	7,426	136,363	5,779,685	291,994	8,532	16,226
Iran	2,203,252	160,151	1,391	90,032	2,322,334	351,000	9,568	71,036	1,186,554	85,168	5,637	13,953
Iraq	5,640,633	287,003	8,588	73,666	5,018,378	304,636	2,374	56,402	3,044,869	185,998	4,850	16,773
Israel	3,178,736	352,637	19,838	143,993	945,733	23,652	262	17,040	573,640	15,438	531	1,614
Jordan	723,648	29,207	898	17,136	774,240	49,815	598	12,278	379,426	19,657	551	2,745
Lebanon	754,940	67,704	2,279	31,791	657,505	59,020	638	14,594	532,063	21,597	747	4,405
Morocco	4,372,018	443,857	24,109	161,156	7,233,846	659,030	11,070	132,943	5,207,447	287,457	10,954	20,027
Pakistan ¹⁵⁸	3,224,818	306,400	7,554	10,880	1,692,238	155,073	13,054	16,539	6,909,973	1,208,468	58,368	53,359
Palestine	812,348	51,442	2,066	12,450	694,063	53,048	682	8,577	402,652	20,519	570	1,962
Saudi Arabia	5,742,253	359,837	10,150	187,667	4,024,921	231,425	2,791	84,250	2,135,329	123,777	2,994	16,445
Sudan	101,440	13,910	811	7,431	2,898,815	403,231	2,251	88,450	827,757	109,851	1,686	10,302
Syria	580,114	70,388	2,014	21,499	587,276	106,802	1,255	15,367	627,637	77,693	1,370	3,891
Turkey	7,411,015	264,429	7,577	74,627	5,353,334	162,573	2,349	39,766	843,238	29,738	1,099	4,035
Yemen	955,506	129,889	3,918	39,446	639,921	103,175	1,015	17,928	319,352	45,390	1,664	4,811
Total	46,718,029	3,667,001	137,435	1,295,635	43,322,192	3,680,437	63,248	781,812	34,997,019	2,892,995	115,555	191,037

¹⁵⁷ After 2014, GMO tracked data by fiscal year not calendar year. Also, it changed the statistics it tracked; it no longer tracked “Direct Connections,” but tracks “New Contacts.”

¹⁵⁸ The data for this row is from a different time period. Under CY 2014 is CY 2016 data, FY 2014-2015 is CY 2017 data, the last grouping is CY 2018 data.

MEDIA & EMERGING TECHNOLOGY: EXPERT FEEDBACK

BACKGROUND

A portion of SRG's research was to validate emerging conclusions regarding outreach to UPGs. SRG developed tentative conclusions that would shape its strategy to fund work among UPGs. It tested those conclusions by inviting experts in various fields to respond to published conclusions via Zoom calls. The first part of this document summarizes input during the call related to media & emerging technology.

PARTICIPANTS

On March 2, 2017, the following experts joined a call on media & emerging technology.

Facilitators

- Cindy Gleason, SRG
- Calvin Edwards, Calvin Edwards & Company
- Gilles Gravelle, SRG consultant

Experts

- Rick Lackey, Arab World Ministry
- Hormoz Shariat, Iran Alive Ministries
- Clyde Taber, Visual Story Network
- Ed Weaver, Spoken Worldwide (formerly T4 Global)

FEEDBACK

Below, in italics, are the tentative conclusions SRG tested; the feedback obtained on each conclusion is below the conclusion. This is not a transcription of the conversation, but a summary of highlights. Key ideas offered are in bold.

SRG assumption

UPGs vary in size, some with more than 20 million people, others have less than 20,000. Mass media can work with large groups; but not with small groups.

- There was general consensus that **true mass media (television, radio) are not practical for reaching a UPG with less than 15,000 people**. Mr. Edwards suggested that **this tentative conclusion should be modified slightly to put it in the**

framework of cost. The economics do not work: it's not cost-effective to create a high-cost mass media program for a small people group.

- A few addendums to this consensus, brought out in the conversation, follow:
 - It is quite possible that a UPG with 15,000 does have mobile devices and so they could be reached *en masse* on their mobile devices, at a lower cost than other mass media. (Mr. Taber)
 - Mr. Taber stated that **the point of mass media is to find the 2.5 percent of the culture that is open to hearing the gospel** (Frank Hairgrove thesis).
 - Mr. Gravelle noted that **existing content which might have had a significant cost originally, can be leveraged across UPGs using distribution such as social media**, even those with a small population because the distribution cost is low.
 - Mr. Taber noted that the critical point of any mass media strategy is to start with strategy and wrap content around strategy, not vice versa. Mr. Lackey agreed: this year AWM is taking this approach to creating content, with results yet to be determined.
 - Mr. Weaver pointed out that one can **reach sub-people groups with a common large language using mass media**. Thus, mass media may in fact be a useful tool to reach a UPG—since the investment is used to reach multiple UPGs and possibly other PGs too.
 - Mr. Gravelle noted that **Bible translation agencies will spend large amounts of money to translate the Bible, even for small people groups**.

SRG assumption

Media/technology leverages resources to meet people where they are in a safe manner, so ones that work with UPGs in the region need to be proactively supported.

- **This conclusion faced some disagreement as several noted that media is not necessarily safe**—Mr. Lackey shared an anecdote where a man deleted the Bible app off his phone when he was not using it, so no one who sees his phone would see that he had a Bible app.
- Mr. Taber added that **there is no such thing as a perfectly secure technology**. If a regime wants to intercept technology, it will, though often it will not because it is less interested in religious movements than political ones.
- Mr. Lackey noted that **the biggest safety threat is not from the government, but from family and friends**. Because of this, media is not safe because people do not want family and friends to see them viewing Christian content.
- Mr. Shariat stated that **it is possible to reach UPGs via mass media that is in their third or fourth language—this can be the initial way they hear the gospel**, but once the aforementioned 2.5 percent hear the gospel via mass media, other strategies are needed to take it further.
- Despite these caveats regarding safety, the key idea of the tentative conclusion was accepted, that media/technology should be leveraged to reach UPGs.

SRG assumption

Emerging technologies available to Christian ministries from innovative Christian service providers need to be understood and checked for relevance to UPG outreach.

- Mr. Edwards further explained that emerging technology can be brand new approaches, such as changes in the production of the Jesus FILM or what Faith Comes By Hearing is doing via satellite, and those that now feel mundane, such as social media.
- There was **general consensus on this conclusion**, with a few additional contributions to consider:
 - Mr. Shariat gave the example that technology is changing among Persians—one of these is secure apps. Christians find each other in apps, but then an app gets broken into (it becomes no longer secure) and they switch to another app. The app atmosphere is constantly changing to try to stay secure; **ministries need to keep adapting.**
 - Mr. Weaver said **there is going to be a rapid increase in technology usage among urban UPGs.** Ministries are not going to be able to get ahead of their technology. Ministries will have to jump on their bandwagon and use what they are using. Among rural UPGs, you can think about which technology is most appropriate to reach them.
 - Mr. Weaver noted **there are two buckets for how we consider technology: those that pertain to theology and those that do not.** For example, Wycliffe Associates is doing rapid translation—that is not just a technology, but there are theological questions to ask there as well. While there are not theological questions regarding using a hot spot in a public place to deliver content.

SRG assumption

Careful analysis and planning are required to find technologies that effectively serve the needs of specific UPGs. Different technologies will have different results in different situations: kingdom resources might be wasted if technology is adopted because it is new or novel or appears popular.

- There was **general consensus that a technology should not be adapted simply because it is new, but should only be adopted if it fits the need of a specific UPG.**
- Mr. Shariat uses an unknown, unpopular app to communicate with other leaders, to be secure. But to meet people where they are, ministries have to use popular apps. E.g., Skype used to be popular, now it is known that Skype is not secure. The Telegram app is now popular.
- Mr. Taber mentioned a resource that Mobile Ministry Forum provides, Digital Ministry Atlas, that lists what phones and devices are used in a given country. He suggested that ministries **use the technologies UPGs are already using, unless you are creating a technology that meets a need no current technology meets.** E.g., Scripture App Builder is a cool app that no for-profit company will create.

CHURCH PLANTING ORGANIZATIONS

INTRODUCTION

Following is a list of church planting and mission organizations with a particular focus on the Middle East and North Africa. These organizations may also contribute to translation work in SRG's 14 countries.

The degree of access that these church-planting ministries have to UPGs is unknown. Some may not be able to access remote UPGs. Also, it is likely that church-planting approaches used in one culture may not work in another. Particularly in the Greater Middle East Region, access is difficult, opposition from radical Islam can be deadly, and cultural differences are substantial. A “plug and play” approach using an established “formula” may not work in a new situation, yet sound, biblical principles should be able to be thoughtfully applied to a new context. More work is required to identify effective church-planting ministries for specific UPGs.

This is not a complete list, but it presents an initial compilation of church-planting organizations which can be expanded.

A short description, adapted from each organization's self-claims, is provided.

CHURCH PLANTING MINISTRIES

10/40 Connections

10/40 Connections partners with indigenous ministries to plant churches and see church-planting movements take place among least-reached people groups. Its ministries include revitalizing slum areas, extending justice and restoration to women and girls at-risk, and catalyzing and equipping church planters. The fastest growing churches in the 10/40 Window¹⁵⁹ are the house churches, therefore 10/40 Connections equips church planters and cross-cultural workers to multiply house churches. www.1040connections.org

222 Ministries

222 Ministries is dedicated to advancing the kingdom of God in Iran. It trains leaders who in turn train others to plant churches in Iran and among Farsi-speaking people throughout the world. Its mission is to raise and develop a new generation of servant leaders in Iran, leaders who will establish churches and influence the nation at every level of society. www.222ministries.org

¹⁵⁹ The 10/40 Window is the rectangular area of North Africa, the Middle East and Asia approximately between 10 degrees north and 40 degrees north latitude. The 10/40 Window is often called “The Resistant Belt” and includes the majority of the world's Muslims, Hindus, and Buddhists. The 10/40 Window is home to some of the largest unreached people groups in the world.

3P/Disciple a Whole Nation (DAWN)

3P's vision is to see church planting and prayer among the persecuted. To plant churches in countries with limited religious freedom, 3P facilitates training in church planting and leadership, creates networks of prayer, and supports coach/mentor relationships. 3P is a division of Disciple a Whole Nation (DAWN), an organization started in 1974 that now works in 150 nations. 3P has active church-planting training, leadership development, and team building projects in Algeria, Morocco, Israel/West Bank, Egypt, Iraq, Tajikistan, Uzbekistan, Pakistan, and Afghanistan. *No website.*

Arab World Ministries

Arab World Ministries (AWM) is a ministry of Pioneers. To evangelize and plant churches, AWM mobilizes teams that work alongside local churches in evangelism, discipleship, Bible teaching, church planting, and leadership development among unreached peoples. It employs many means to reach the Arab world, including innovative and culturally appropriate media strategies, and engaging in transformational development and compassion ministries. Today, more than 380 people are involved in a wide variety of church-planting activities among Arabs.

Avant Ministries

Since 1892, Avant Ministries has taken the gospel to the unreached areas of the world. With over 300 missionaries in more than 30 countries, it is dedicated to planting churches where they do not yet exist. Avant is known for its Short-Cycle Church Planting®, which is a team-based approach to church planting that aims to develop mature, reproducing churches, led by nationals in as short of a time as possible. With this approach, the elements of the church-planting process, from language learning to evangelism to leadership development, are undertaken simultaneously and accomplished as efficiently as possible. Short-Cycle Church Planting® is flexible so teams can adjust to the cultural and political environments of a particular country.

www.avantministries.org

Christar

Christar is an interdenominational mission agency that establishes churches primarily within least reached Buddhist, Hindu, and Muslim communities worldwide. The work of Christar primarily takes place through teams, and its workers are usually bi-vocational—they plant churches in addition to, and often through, their work within for profit or nonprofit organizations. Christar believes that in order for outsiders to move into unreached areas, they need to demonstrate their ability to benefit the community in some way, whether through education, medicine and health care, business, social services or another area that is deemed valuable by the community.

Christar teams pursue vocations among the people they seek to reach as a means to plant churches. *www.christar.org*

Church Planting & Development Egypt

To facilitate church-planting movements that produce healthy and reproducing churches in Egypt and the surrounding Arab world, Church Planting & Development Egypt (CPDE) sends trained church planters, house church volunteers, and newly committed believers to unreached and unengaged Muslim areas. CPDE was developed under the umbrella of Arab World Evangelical Ministers Association (AWEMA) as a partnership of various ministries and individuals who shared a vision of planting churches. In January 2003 CPDE became an independent ministry registered under the Evangelical Fellowship – Egypt. Through an executive team of six leaders, CPDE provides oversight and guidance to a team of regional coordinators who advise and evaluate the house church network within their regions. *No website.*

Cityteam

Cityteam is a nondenominational organization serving the poor, the homeless, and the lost in the United States and around the world. Founded as a downtown rescue mission in 1957, Cityteam now has operations in five urban centers in North America. In 1997 Cityteam launched an international division, Cityteam International, which has played a part in starting 35,909 new churches with 1,086,406 new believers in 51 countries, including countries in the Middle East, spread across 303 people groups. Using its “simple, scalable, sustainable” method, Cityteam claims that it costs less than \$700 to start a new church with 34 Christ followers. Moreover, this model doesn't depend on outside money or leadership. www.cityteam.org

DOOR International

DOOR (Deaf Opportunity Out Reach) International's mission is to “bring God's Word and reproducing Christian fellowship to the deaf of the world,” which is approximately 72 million people. Using reproducible methods, DOOR trains deaf Christians to do church planting through evangelism, discipleship, teacher and leader training, and the establishment of deaf believers' churches. DOOR has a staff of 187 personnel (159 deaf, 28 hearing), including 23 consultants-in-training, 66 deaf translators, 57 "2-by-2" deaf evangelists/church planters, and staff of 41. www.DOORInternational.org

Dynamic Church Planting International

Dynamic Church Planting International (DCPI) equips leaders to plant churches to reach the world for Christ. Its goal is to plant five million churches. To achieve this goal, DCPI develops and empowers leaders through Bible-based, reproducing, church-planting training tools that will multiply the capacity of leaders within each country to accomplish their church-planting visions. It has planted 329,082 churches and trained 10,572 certified trainers in 111 countries. www.dcp.org

East-West Ministries International

East-West Ministries International (East-West) is based in Plano, Texas, with a primary mission since its founding in 1993 to mobilize the body of Christ to evangelize the lost and equip local believers to multiply disciples and churches among unreached people groups and in restricted-access communities. East-West's goal is that the leaders trained and the churches it helps to plant and develop be doctrinally sound, grace-oriented, spiritually thriving, and multiplying. East-West targets people groups where less than 2 percent of the population is evangelical Christian or less than 5 percent are Christian adherents (ones who claim any form of the Christian religion). www.eastwest.org

Elam Ministries

Founded in 1988, Elam serves the church in Iran through leadership training, Bible translation and production, literature ministry, media ministry, and church planting. Over the last five years, Elam has trained 296 emerging leaders for church-planting ministry at a 3-month course in Istanbul, Turkey.

In addition to training, Elam has partnered with BTAB to translate the Bible into modern Persian. Subsequently, it has printed 800,000 copies of the New Testament and published 5,000 copies of My First Study Bible, both in Persian. Elam has also translated and published 200 Persian books. And since 1995 it has produced a quarterly Persian Christian magazine, Kalameh. Elam has diversified its media presence beyond print to include evangelistic Persian television programs. Elam does not simply teach others how to plant churches; it actually does

the work too. Elam has supported 100 church planters in Iran and, likewise, helped to plant 100 churches in the region. www.elam.com

Endure International

Endure International (Endure) helps Christians in the Middle East and North Africa grow in their faith, and establish viable, reproducing, biblically-sound, and self-supporting churches in major cities across the Middle East. It also provides follow-up counseling and other assistance to listeners of Christian radio and television across the region. Endure is working with other Christian organizations to establish and operate a Christian bookstore and to translate the Bible into one of the indigenous languages of North Africa. www.endureinternational.org

Every Nation

Every Nation establishes Christ-centered, Spirit-empowered, socially responsible churches and campus ministries. Its church-planting strategy focuses on assessment, training, and continual support. Its programs which serve this strategy are: the Assessment Center, BootCamp, Coaching, Consulting, and Clusters — otherwise known as ABC3. The Assessment Center is open to any potential church planter who plans to plant a church in the next twelve to eighteen months and is designed to help them discern their calling to church planting by affirming their strengths and identifying weaknesses. BootCamp gives church planters practical skills that will help them plant healthy, vibrant, and growing churches. Coaching and consulting helps pastors and new church planters to develop their leadership skills in order to succeed in their church context. Finally, clusters are regional gatherings of pastors and church planters which impart vision, discuss best practices, and deepen relationships. www.everynation.org

Frontiers

Frontiers plants reproducing churches among unreached Muslim peoples. It is an interdenominational mission agency committed to planting vital, reproducing churches among the world's one billion Muslims. Founded in 1982 by Greg Livingstone, Frontiers now has over 1,000 field workers from 27 sending bases on 230 teams in more than 50 countries. www.frontiersusa.org

Global Catalytic Ministries, Inc.

To transform Iran and the Middle East with the gospel, Global Catalytic Ministries (GCM) plants reproducing churches, and makes disciples who are passionate followers of Jesus Christ. Ten years ago, GCM helped spark an underground Christian movement in one of the world's leading terror-sponsoring countries. Today the GCM network has 363 nationals (340 volunteer leaders, 20 lay pastor-leaders, and three senior pastors) and is continuing to expand God's kingdom in the 10/40 Window by conducting one-on-one evangelism, planting underground churches, and forming self-replicating disciples. GCM's ministry is carried out entirely by nationals and former Muslims—some of whom were terrorists. www.catalyticministries.com

Global Church Advancement

Global Church Advancement (GCA) is an interdenominational ministry serving evangelical denominations and missions organizations by helping them plant, grow, and multiply indigenous, gospel-centered churches globally. Its primary strategy is to establish and equip grass-roots, regional church-planting networks that provide ongoing support and training for church planters in the trenches. GCA has trained thousands of church leaders from more than 30 countries, representing more than 100 denominations and mission organizations. www.gca.cc

Greater Reach Inc.

Founded by Dr. Cliff Daffron in 2008, Greater Reach Inc. (GRI) is a support ministry for national leaders and nearly all of the evangelical denominations in Sudan and South Sudan. GRI works in partnership with Greater Reach Alliance (GRA)–Sudan and GRA-South Sudan. Together, GRI & GRA focus on reaching Muslims, facilitating church-planting movements, evangelism, peace building, leadership development, and building denominational coalitions. GRI exists to strengthen partners' efforts with strategic thinking, planning, and action in order to build long-lasting growth of the church in Sudan. www.greaterreachinc.com

International Mission Board

To fulfill the Great Commission, International Mission Board (IMB) starts church-planting movements among unreached peoples. It originated with the formation of the Southern Baptist Convention in 1845, and has been propagating the gospel around the world since. In recent decades, IMB has shifted focus from geographic countries to people groups, with a concerted effort to start church-planting movements among unreached peoples. In a recent year, field personnel shared the message of Jesus with 1.7 million people and started 6,200 churches. www.imb.org

Iran Alive Ministries

Iran Alive Ministries (IAM) exists to transform the lives of Iranians through evangelism, obedience-based discipleship, practical leadership development, and church planting. Since its inception in 2002, IAM has been led by believers from a Muslim background (MBBs). IAM oversees underground church planting in Iran, as well as churches in Europe. It also trains new house church leaders inside the country in order to sustain church growth. It has 23 fulltime staff in Iran, as well as three part-time staff in the US www.iranaliveministries.org

Kasr el-Dobara Evangelical Church

To plant healthy churches in the unreached areas of Egypt and the Arab-speaking world, and to empower existing churches to become effective in expanding the kingdom of God, Kasr el-Dobara Evangelical Church (KDEC) begins with relief work to get a foothold in a community, evangelizing those who receive relief services. KDEC is the largest evangelical church in the Greater Middle East. Located in Cairo, Egypt, KDEC has a regular attendance of nearly 7,000 people and is visited by more than 12,000 newcomers every year. It has two basic strategies to its mission work: www.kdec.net

1. Plant new churches in areas where there is no church. This is done through evangelism, usually in combination with development or relief work, or some kind of service to the community, followed by discipleship, and eventually planting a church which it nurtures until it is able to lead and multiply independently.
2. In countries with existing churches, it equips these churches through several methods, such as: sending short-term teams for prayer or evangelism, holding discipleship schools, or sending speakers to teach on topics which national leaders believe are beneficial to believers.

Kurtulus Church

To witness to the gospel, embrace discipleship, and develop leadership, Kurtulus Church (Kurtulus) plants churches, ministers to the poor, provides ministry training, and broadcasts Christian radio programs in Turkey. Founded in 1986, Kurtulus has been planting churches in Turkey since 1998. It has since grown to be the largest church group in Turkey with seven

congregations throughout the country. Kurtulus also runs three ministries that have separate organizational structures:

1. Filipus Ministry Training Program, which equips Turkish and Turkish-speaking men and women for ministry and church planting in Turkey and abroad.
2. Radio Shema, which broadcasts Christian programs 24/7 in Ankara and around the world via its website.
3. Kardelen, which serves families of people with disabilities in the region around Ankara and shares the gospel with them.

www.filipus.org

Living Water Ministry

Living Water Ministry (LWM) was founded in 1984 by Mafdy Yany to be a place in Sudan to train nationals as evangelists and church planters for North Africa (including Sudan) and the Middle East. LWM operates three facilities toward this end:

1. The Good Shepherd Clinics, located in Wad Medani and Juba, ministers to the physical and spiritual needs of the Sudanese people.
2. The Tyrannus Missionary Training School (TMS) in Wad Medani trains Sudanese nationals to become the next generation of spiritual leaders and church planters. Students not only receive training in evangelism and discipleship but also in vocational skills, equipping them to contribute to the holistic wellbeing of their communities.
3. A boys' orphanage in Juba where children are rescued from the streets and trained to become the church's future leaders.

LWM employs a full-time staff consisting of 12 couples, as well as a three-person part-time staff. LWM headquarters are located in Cairo, Egypt. *www.livingwaterministries.org*

Mission to the World

Mission to the World (MTW) is the mission-sending agency for the Presbyterian Church in America. This evangelical organization advances the Great Commission by promoting reformed and covenantal church-planting movements using word and deed in strategic areas worldwide. MTW sends over 600 missionaries to 85 countries around the globe, who work with almost 1,000 national church planters. *www.mtw.org*

New Vision

New Vision shares the Word of God with unreached people groups by planting churches among them, discipling them, and raising leaders from among their communities. New Vision began its ministry by focusing on the Druze people, found in Syria, Lebanon, and Israel, but now works among many groups with diverse ethnic and religious backgrounds. New Vision does relief work accompanied by evangelism and church planting. *No website.*

Send International

SEND International (SEND) is an interdenominational, multinational mission agency with over 500 missionaries. SEND mobilizes God's people to engage the unreached in order to establish reproducing churches. Its end goal is establishing a healthy, local church that sends its own people out to reach others. To do this, it establishes churches, institutions, and training schools, and puts these under local leadership as soon as possible. Disciples become disciple makers; trained leaders train the next generation. SEND is actively recruiting church planters for the Middle East. *www.send.org*

The Antioch Center for Training and Sending

The Antioch Center for Training and Sending (ACTS) is a training center and mission agency that exists to equip and send 10,000 young pioneering leaders to finish the task of world evangelization, make disciples, and plant gospel-centered churches among the unreached and least-reached peoples of the world. ACTS has made the 10/40 Window its priority. It believes that this generation can finish the task of reaching every unreached people group in the planet with the gospel. www.acts.global

The Evangelical Alliance Mission

The Evangelical Alliance Mission (TEAM) workers have served among Muslim populations for more than 50 years. TEAM is an evangelical, non-denominational, mission agency whose purpose is to help churches send missionaries to establish reproducing churches in other nations. It partners with churches to send missionaries to work in evangelism, church planting, community development, healthcare, education, social justice, business as mission, and many other areas of global missions. TEAM strives to have a strategic focus on areas where the most need for a church exists and to plant churches in collaboration with others. www.team.org

World Horizons

World Horizons is engaged in a variety of ministries based on its commitment to making disciples among those who have had the least opportunity to know the gospel of Christ. It recruits, trains, sends, and supports workers for mission in ministries that include church planting, business as mission, art as mission, schools and education, refugee outreach, and internships. World Horizons focuses its activities on church-neglected parts of the world, where there are no churches, or very few Christians—such as, North West Africa, the Middle East, Northern India, Central Asia, and South East Asia. It has more than 400 people from more than 20 nations serving full-time in more than 30 countries. www.worldhorizonusa.org

CHURCH PLANTING: EXPERT FEEDBACK

BACKGROUND

A portion of SRG's research was to validate emerging conclusions regarding outreach to UPGs. SRG developed tentative conclusions that would shape its strategy to fund work among UPGs. It tested those conclusions by inviting experts in various fields to respond to published conclusions via Zoom calls. The first part of this document summarizes input during the call related to church planting.

PARTICIPANTS

On October 2, 2017, the following experts joined a call on church planting:

Facilitators

- Calvin Edwards, Calvin Edwards & Company
- Cindy Gleason, SRG
- Gilles Gravelle, SRG consultant

Experts

- | | |
|--|---|
| ■ David Benware, SRG | ■ Don Martin, IMB |
| ■ Ede Hanna, Biblica | ■ Amani Mustafa, Al Hayat/Keymedia |
| ■ Fayez Ishak, formerly with KDEC (emailed comments) | ■ David Pope, Issachar Initiative |
| ■ Rich Lackey, Arab World Ministry | ■ Hormoz Shariat, Iran Alive Ministries |
| ■ Labib Madanat, American Bible Society | ■ Jordan Stone, Global Media Outreach |
| ■ Chuck Madinger, International Orality Network | ■ Ed Weaver, Spoken Worldwide |
| | ■ Gordon Williams, Seed Company |
| | ■ Pam Wilson, BCC Turkey |

FEEDBACK

Below, in italics, are the tentative conclusions SRG tested; the feedback obtained on each conclusion is below the conclusion. This is not a transcription of the conversation, but a summary of highlights. Key ideas offered are in bold.

SRG assumption

Several approaches and models of church planting have emerged over the past decade or more. SRG is not in a position to determine which is the most impactful for UPGs in the MENA region. Greater insight is required.

Various church-planting strategies may be considered, compared, and assessed. Out of this prayerful review, preferred approaches and best practices may be identified—and these are likely to be different for different UPGs.

Discussion items

- *There are quite a few models of church planting, from individual efforts to the formation of a “movement.” What are the approaches that have proven successful in the region? What details do we know that make them successful?*
- *Should SRG encourage planting of house churches as has occurred in Iran, or is meeting alone sufficient (church with the television or an internet connection)?*
- *What is the role of community for new converts? How is community established? What are the risks and what approaches are known to work?*

Expert feedback

- Fayez Ishak (*via email*): There are four important factors that need to be in the picture for church planting—in some places one of these four factors might have a greater impact than the others—the most important thing is that they work together in synergy. The four factors are: 1. the mission work of people from the non-Arab countries; 2. the mission work of people from the neighboring Arabic speaking countries that have a similar culture; 3. **the spontaneous indigenous approach (in my opinion, this is the most important factor)**; and, 4. the plowing efforts of Christian media and follow-up through media. Media does the ploughing and preparing. The missionaries from near places or faraway regions work on the pioneering efforts but the indigenous work closely affects the community. In some places, such as Algeria, there is more organized planning of the church-planting movement so they use media more. However, in Yemen, there are spontaneous indigenous local believers based on family and personal relationships. **The best church-planting method depends on an understanding of the situation and the region**, e.g., whether the church is underground like in the Gulf States, Libya, and Mauritania or is semi-underground, like Morocco, Tunisia, and Algeria. Media has a huge impact in Saudi Arabia and the Gulf, as they have oppressed hidden churches. In my opinion, Christian media is a supportive tool for a church to survive in many places. It is extremely important for new converts to have a church community, wherever possible.
- David Pope: We are acquainted with a lot of models that are working. **I think there is a danger in picking one method as cultures vary so much.** There is no doubt that for rapid multiplication, house churches are the best method for multiplying disciples. House churches allow for multiplying leadership more quickly, when the responsibility is less. Persecution is easier to endure in a house church environment, versus when you have a building that can quickly become a target. Also, **it is ideal to work through micro-business because it gives a context for which church building should occur.**
- Hormoz Shariat: The church network in Iran that has been there for 14-15 years. **The church network came about organically—as people from all over Iran responded to the Christian media that was being put out**, national leaders (these core leaders—who were identified because they responded to media—were trained by IAM over the course of 3-4 years) were tasked to go into every city and train believers on how to have local house churches. Once these churches were established, we introduced new people to the churches as they responded to the media, as well as these church members reaching out to their own friends and neighbors. Media helped to bridge the gap for people who might only be able to get a leader to reach them monthly. Some of these UPGs SRG is talking about already have some churches.
- Charles Madinger: We have learned about making a church-planting project go viral through our work with oral cultures in Afghanistan and other countries, and have condensed

those to seven disciplines. We see that a movement goes viral to the degree that all seven are implemented. **The seven disciplines are universally applicable, although you would want to weigh heavily on the individual culture of each UPG.** We have to learn the local narrative and then apply the biblical narrative. Ultimately, even though media is used, **it comes down to interpersonal communication.**

- Labib Madanat: There are not many successful church-planting methods. Iran is an exception, but it is the most difficult part. Some ministries talk about great success in church planting, but they are so hidden, we know nothing about them. As a Middle Easterner, the default is to be skeptical, because there is a theology of lying in Arabic culture. This causes us to be skeptical about things we cannot verify with our own eyes. **I have come across one case where a ministry said they had 100 churches planted, and I knew that the report was, at best, wishful thinking, and at worst, outright lies.** Where I have seen a successful house church start, it has been when the family comes to Christ. **Ideally, a family should be reached, not just the individual.**
- Hormoz Shariat: Regarding “Should SRG encourage planting of house churches as has occurred in Iran, **or** is meeting alone sufficient?” I do not like the “or” there. **It does not have to be one or the other.** Someone comes to faith and then tells friends and family about the gospel, and he directs them to media. Together, they become a house church, although they do not have a leader—the media is what provides the content for their spiritual growth. **So they meet as a virtual church, although they are also a house church.**
- Don Martin: I would also reinforce that this is not an “or” situation. We encourage our teams to focus on the family and use media to help with church planting.
- Ede Hanna: We need both: a group of people gathering as a community, although the teaching can be done on media, the community is important.

SRG assumption

It seems that church planting can accelerate, once it has commenced, as it has in Iran and China, and that this may be fueled with the right leaders, various resources, and training.

Discussion items

- *What support tools/resources/systems would be necessary as multiple churches start to be planted within a UPG—to strengthen the existing new churches and to multiply additional churches?*
- *Assuming a lack of people and know-how to plant churches among UPGs, who can provide training? Where are church planters recruited? Who would receive training? How is a significant force of church planters formed and mobilized?*

Expert feedback

- Fayeze Ishak (*via email*): Discipleship among the house churches is key. **We need to invest in emerging leaders so they are prepared to pass the baton to others who will continue the journey.** In Acts 9:31 the Bible says: “Then the church throughout Judea, Galilee, and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in number.” This verse speaks of a conditional relationship between the situation of the church and its ability to multiply. There must be continuity in training and church planting; **growth comes from building churches that have a heart and mind for missions.** The church must be aware of its mission and of church planting.

- Labib Madanat: It's essential to have a healthy start to the church. To multiply, we need to know the environment in which it could multiply—it needs to be a conducive environment for multiplication. Just like in agriculture. **There are many, many differences in the UPG communities throughout MENA, so the answer needs to be tailored for the specific UPG.** For example, Bedouins in Jordan would have a completely different culture than the Shi'ite majority in southern Iraq. Regarding community—the Muslim concept of community is completely different. We have to find that expression of community that exists in the Islamic culture—I'm not suggesting we dilute the biblical concept of community—but there can be an expression of community that works within the Islamic culture.
- Labib Madanat (*further comments via email subsequently*): All successful church planting among Muslims in MENA were either among non-Arab Muslims or/and in areas where there is no local CBB evangelical church. All attempts to squeeze Muslim Arab converts in the paradigm of local Christian community (not only church community, but also cultural community) have failed. **The issue is not only adaptation of church structure/culture but a completely different concept of community. . . .** However, **an Arab MBB can construct a concept of church aligning with the cultural expression of community**, given this person is at peace with their own culture, and has not been “indoctrinated” with western seminary mindset. This is not a question of mere training, but of Holy Spirit creativity and human obedience.
- Pam Wilson: When one looks at Iran and China, you would not think of conducive environments, but God is working among those people. We can do what Jesus did and look to see what the Father is doing. In Turkey, we are looking at leadership development as a place where resources are needed. **Though it should be noted that what Westerners view as an effective leader would not at all be what people in Turkey would view as an effective leader.** In Turkey there is a high degree of unity among the churches, and I think that comes from us having so few churches for so long, so all the teens go to camp together and all of our leaders go to conferences together.
- Ed Weaver: **Where there is disciple-making going on, you will have church plants. Where you have church plants, you may or may not have disciple-making.** There needs to be a focus on disciple-making.
- Gordon Williams (*via chat*): In connection to Labib's comments regarding skepticism towards church-planting movements, what is your impression of Jerry Trousdale's (Cityteam) book called *Miraculous Movements*? It documents large movements in North Africa using the method of 1. prayer, 2. access to community, 3. identify person of peace, 4. discovery Bible study, 5. baptize and start a church, and 6. develop leaders. (*Question was not discussed verbally.*)
- Pam Wilson (*via chat*): There's a lot of overlap between Trousdale's list and David Garrison's ten CPM principles.
- Amani Mustafa: While we have focused on Iran and China, there are church-planting movements in Algeria and Yemen. I have personally talked to people on the ground there.

Other discussion items

- *Which organizations—indigenous or Western-based—do successful church planting in the region?*
- *Who are the key MBB resources (people and organizations) that can contribute to developing and implementing church-planting strategies for UPGs?*

Expert feedback

- Amani Mustafa: Our organization (The Muslim Woman) is active and has the largest MBB network in the world,¹⁶⁰ working under the Al Hayat model. We do not claim to do church planting. We work with MBBs around the world, wherever Al Hayat reaches. But some of this work goes on to church development.
- Pam Wilson: We also use the Al Hayat model in Turkey: we have mature MBBs that are doing follow up for Al Hayat and Bible Correspondence Course—they are contacting people that have already expressed interest.

¹⁶⁰ This claim has not been verified.

NETWORKS & SUPPORT ORGANIZATIONS

INTRODUCTION

This document lists US-based and indigenous networks that collaborate to varying degrees with organizations involved in Bible translation and ministry to unreached people groups (UPGs) in the MENA region. Many of the ministries listed in other documents belong to one or more of these networks.

This is not a complete list, but it presents an initial compilation of networks which can be expanded.

A short description, adapted from each network's self-claims, is provided.

EVANGELISM NETWORKS

Table 71

Table 71 is a loose association of Christian organizations committed to working together in partnership to reach the remaining unreached people groups in the world. Its initiatives include, Call2All, Finishing the Task, International Orality Network, Issachar Initiative, and OneStory. www.table71.org

Ethnê to Ethnê

Ethnê to Ethnê (Ethnê) is the UPG initiative for three global Christian movements: The Lausanne Committee on World Evangelization, The World Evangelical Alliance Mission Commission, and Transform World. Within each of these movements there are many networks and organizations, so on another level, Ethnê is an informal, global, network of networks, focused on reaching UPGs. Ethnê leaders are from every continent. Its approach to reach UPGs is guided by The Ephesus Vision, a strategic partnering of the Ethnê global network to birth cascading Church Planting Movements (CPM) among larger UPGs and key unreached cities. A CPM is an exponential multiplying of indigenous disciples, churches, and leaders among a population segment. Through the Ephesus Vision, Ethnê pursues a strategy of multi-faceted missions, which includes: prayer, arts, education, mercy ministries, business, crisis response, and church planting. www.ethne.net

The Lausanne Movement

The Lausanne Movement (TLM) began in July 1974, when over 2,400 participants from 150 nations gathered in Lausanne, Switzerland for the first International Congress on World Evangelization. Much has changed in the 40 years since the first Lausanne Congress, but TLM still maintains its global vision, the gospel for every person, an evangelical church for every

people, Christ-like leaders for every church, and kingdom impact in every sphere of society. TLM connects influencers and ideas for global mission, using two types of networks:

- Issue Networks—30+ networks led by Lausanne senior associates are involved in pressing missional opportunities and challenges as diverse as freedom and justice, Islam, Scripture engagement, cities, media engagement, and Business as Mission.
- Regional Networks—12 International Deputy Directors (IDDs) give leadership to Lausanne’s initiatives across continental or sub-continental regions, including the MENA region.

CHURCH PLANTING NETWORKS

Vision 5:9

Vision 5:9 is a multi-ethnic, international network representing more than 10,000 church planters from a broad spectrum of Christian agencies—both western and non-western—working in the Muslim world. It began with six major church-planting agencies (names withheld) who partnered together to see effective church-planting efforts take place among every Muslim people group by the year 2025. The partnership is inspired by the compelling vision of persons from every tribe and language and people and nation worshipping together in Revelation 5:9.

Global Alliance for Church Multiplication

Global Alliance for Church Multiplication (GACX) is a worldwide alliance of like-minded churches and mission organizations committed to helping start at least five million multiplying biblical churches and faith communities by the end of 2020. Through intentional unity and partnerships, GACX members launch disciple-making and church multiplication movements in cities, among the unreached and unengaged people groups, and in places where there are few or no churches. GACX has two categories of members:

1. Implementers—Churches and organizations whose primary focus is planting multiplying churches and missional communities
2. Accelerators—Churches and organizations whose primary focus is to help accelerate church planting through tools, training, strategies, finances, networking, and humanitarian development programs

At present, Cru is hosting GACX as a subsidiary entity and providing administrative support. In the future, a decision may be made to form a separate nonprofit organization. www.gacx.io

Finishing the Task

Finishing the Task (FTT) is an association of mission agencies and churches that desires to see reproducing churches planted among every people group in the world. The focus of the FTT network is to recruit full-time workers for unengaged, unreached people groups. FTT produces a list of ethnolinguistic people groups where there are no known workers. The FTT network, launched in 2003, focuses on those unreached groups over 100,000 in population which are unengaged. At the time the network was launched, there were 639 groups in this category. By 2010, all but 95 had been engaged. FTT mobilizes agencies to make commitments to “adopt” one of the unengaged peoples for future outreach. www.finishingthetask.com

REGIONAL NETWORKS

Arabian Peninsula Partnership

Arabian Peninsula Partnership (APP) is a network of ministries and churches, both Western and indigenous, committed to taking the gospel to every person and establishing a church for every people in the Arabian Peninsula amongst indigenous peoples. www.apinfo.eu

Arab World Evangelical Ministers' Association

Arab World Evangelical Ministers' Association (AWEMA) strengthens church communities throughout the MENA region by equipping leaders, training church planters, and mobilizing disciples to engage their nominal Christian and Muslim neighbors with the gospel. AWEMA also does micro-loan projects and human rights awareness. AWEMA programs reach people in 18 countries. Each year 40-50 churches are planted, 400 leaders and field workers are trained in topics such as church planting, 50-60 church leaders receive theological education, and 1,000 women attend conferences and retreats organized by AWEMA.

AWEMA is headquartered and has a vocational and ministry training center in Cairo, Egypt. It also has ministry training centers in Algeria and Sudan. AWEMA has 50 fulltime and 80 part-time staff. www.awema.org

BlueMed Consultation

BlueMed Consultation (BlueMed) is an event that convenes annually in Malta. BlueMed has two core components, the North African Consultation (NAC) and the Middle East Consultation (MEC). At the event, some 500 believers representing about 300 organizations and churches convene to learn, be inspired, and network with other organizations spreading the gospel throughout the Middle East and North Africa.

SRG attends the BlueMed event to meet new ministry partners, reconnect with existing ones, and introduce new or potential resource partners to the rich mix of ministries that attend this event.

RESEARCH & SUPPORT SERVICES

4K Mapping

4K Mapping (4K) is a global mapping project that help missionaries and mission agencies respond to the world's spiritual and physical needs more strategically. Its vision is to map every person on earth with the gospel. To provide a framework for this mission, 4K has created Omega Zones. An Omega Zone is determined using the following framework:

1. Population—a nation's population
2. Divisions—existing geopolitical divisions determine the boundaries of an Omega Zone
3. Reachedness—a nation's "ABC Status" gives "availability of the gospel" information, which determines the population threshold
4. Spiritual life needs—spiritual needs, like percent evangelized, number of Christian workers, etc.
5. Basic life needs—physical needs, like access to clean water, infant mortality, etc.
6. Total human needs—combining spiritual needs, physical needs, and population, 4K determines where there are more needs, more people, and less people

4K believes that the age of technology presents an opportunity to use maps to track gospel presence and basic life needs among people groups around the world. 4K delivers strategically

relevant information to diverse persons and groups, from the individual responding to a call, to missions organizations and denominations planning large-scale strategic initiatives. 4K provides support in taking the gospel to all people in all places. www.4kworldmap.com

Etnopedia

Etnopedia is a free, editable website for an international community to translate ethnic people profiles into other languages. It functions like Wikipedia, and its purpose is to inform evangelical Protestant Christians taking the gospel to unreached people groups. The Etnopedia community has translated over 7,000 ethnic people profiles into languages other than English. There have been 30,464 edits to 2,105 profiles on the English portal since its launch in 2007. The website features ten separate language portals. www.etnopedia.org

Harvest Information System

Harvest Information System (HIS) is a cooperative effort of several organizations who share a desire to facilitate the task of taking the gospel to the world. It assists mission-sending groups by improving the sharing of information through standardization of categories and codes. In order to do this, HIS improves communication and shares needed data with missions strategists, provides a consistent set of codes for people group name, country name, and language name to assure each mission agency that they are talking about the same thing, and facilitates the sharing of its information with others as each organization deems appropriate.

www.extranet.imb.org/sites/HIS

Global Church Planting Network

Global Church Planting Network (GCPN) is a voluntary association which connects people and resources to accelerate church planting among all people of the world, with the expectation of communities being transformed for the glory of God. It has no employees and is not a funding agency but seeks to link people of shared vision to work and pray to help one another accelerate church planting in their nation or region. GCPN aims to develop a global environment in which leaders can share macro (national) and micro (individual) strategies, as well as pray for one another. It gathers current research to benefit each nation, and develops and encourages 15 regional teams to identify and address the unique challenges in each country in their region, including coordination of contributions of macro strategies. www.gcpn.info

Linking Global Voices

Linking Global Voices (LGV) serves the global missions community by focusing on the unique role of networks. It believes that networks serve a unique role by facilitating the interconnecting of ministries and individuals both locally and globally. Its website currently tracks 480 networks globally. LGV not only shows the networks that exist, but it provides services intended to strengthen a network's capacity to serve their clients more effectively. www.linkingglobalvoices.com

SECTION 10
SRG PRIORITY COUNTRIES:
PROFILES & STATE OF THE
CHURCH

SRG PRIORITY COUNTRIES: PROFILES & STATE OF THE CHURCH

SRG’s UPG strategy focuses on 14 of the 23 countries in the Greater Middle East and Pakistan. Ten of these are “SRG Priority Countries” and four are Near East countries

Priority countries are countries that have been prioritized in SRG’s planned funding allocation due to a significant moving of the Spirit of God among them.

- Algeria
- Egypt
- Iran
- Israel/Palestinian Territories
- Pakistan
- Morocco
- Saudi Arabia
- Sudan
- Turkey
- Yemen

The profiles on the following pages contain data about each Priority Country and its demographics. Additionally, information about religion and persecution is provided. The State of the Church section describes the status, growth, and future of Christianity in the country.

The UPGs to which SRG plans to reach out exist within these countries. The *Country Profiles* help to provide understanding of the UPG, though its characteristics may differ from those of the country as a whole. While the church is described in the *Profile*, the church has not significantly penetrated the UPGs to whom SRG will support outreach.

In Section 1, SRG’s process to select UPG languages is described. The profiles in this section list the SRG-selected UPG languages identified in that section.

The profiles in this section and the next section (Near East countries) include data from the sources identified in Table 10.1.

Table 10.1
Country Profile Data Sources

Data	Source
<ul style="list-style-type: none"> ■ Government ■ Religions ■ Area ■ Languages ■ Population ■ Population Growth Rate ■ Median Age ■ Age Structure ■ Literacy—defined as age 15 and older can read and write ■ Unemployment Rate ■ Youth Unemployment Rate ■ Percent Urban 	<p>CIA World Factbook www.cia.gov/library/publications/the-world-factbook/</p>
<ul style="list-style-type: none"> ■ Percent Evangelical ■ Number of People Groups 	<p>Joshua Project joshuaproject.net</p>
<ul style="list-style-type: none"> ■ Percent New Christians: The percentage of new Christians each year based on the country’s growth in Christian population plus the death percentage and an adjustment for exceptional emigration patterns. ■ Education: Measured as the percentage of school aged children (ages 5-24) who are enrolled in schools. Primary source, United Nations. ■ Mission Index: Refers to a seven point scale (sharing, receiving, receiving/sending, sending, restricted, partially-closed, closed) concerning the country’s foreign missions presence, openness, and participation. 	<p>World Christian Database. www.worldchristiandatabase.org</p>
<ul style="list-style-type: none"> ■ Percent Internet Access ■ Percent Facebook Usage 	<p>Internet World Stats www.internetworldstats.com (based on population as reported by Internet World Stats)</p>
<ul style="list-style-type: none"> ■ Mobile phone subscriptions ■ Top free app downloads – Android (7/1-12/13/16) ■ Percent of population using the internet ■ Internet access by device ■ Top websites 	<p>Digital Ministry Atlas v1.2 Mobile Ministry Forum www.mobmin.org</p>
<ul style="list-style-type: none"> ■ Ethnologue Data 	<p>Lewis, M. Paul, Gary F Simons, and Charles D. Fennig (eds.). 2016. <i>Ethnologue: Languages of the World</i>, Nineteenth edition. Dallas, Texas: SIL International. Online version: www.ethnologue.com.</p>

Data	Source
<ul style="list-style-type: none"> ■ Economic freedom status ■ 2016 Economic freedom score ■ Global Rank ■ Regional Rank ■ Concerns ■ Overall score change since 2014 	<p>2016 <i>Index of Economic Freedom</i>. Published annually by <i>The Wall Street Journal</i> and The Heritage Foundation, the Index measures the principles of economic freedom in 186 countries based on 10 freedoms: business, trade, fiscal, government spending, monetary, investment, financial, property rights, corruption, and labor. www.heritage.org/index/</p>
<ul style="list-style-type: none"> ■ Persecution Index ■ Christian Persecution narrative 	<p>Open Doors International rank of persecution of Christians by country. The top 50 countries are ranked from highest to lowest based on World Watch questionnaire. www.opendoorsusa.org/christian-persecution/world-watch-list/</p>
<ul style="list-style-type: none"> ■ Political Corruption Score 	<p>Transparency International's <i>Corruption Perceptions Index 2015</i> which measures the perceived levels of public sector corruption on a scale of 0 (highly corrupt) to 100 (very clean). www.transparency.org/cpi2015.</p>
<ul style="list-style-type: none"> ■ Country Rank ■ Economy ■ Entrepreneurship & Opportunity ■ Governance ■ Health ■ Safety & security ■ Personal freedom ■ Social capital ■ GDP per capita 	<p><i>Legatum Prosperity Index</i>. Ranks 142 countries according to their performance across equally-weighted sub-indexes—these indexes are intended to measure the most and least prosperous countries in the world—based on the idea that prosperity ought to be measured by more than GDP. www.prosperity.com</p>
<ul style="list-style-type: none"> ■ UN Human Development Index (HDI) rank 	<p>United Nations Development Programme. <i>Human Development Reports</i>. HDI measures average achievement in three dimensions: health, education, and standard of living. 187 countries are ranked. hdr.undp.org/en/countries/profiles.</p>
<ul style="list-style-type: none"> ■ Overview narratives adapted from BBC Country Profiles 	<p>BBC Country Profiles, http://news.bbc.co.uk/2/hi/country_profiles/default.stm</p>
<ul style="list-style-type: none"> ■ State of the Church Overview, Church Development Continuum, Key Facts, and Future Outlook 	<p>SRG portfolio consultants & Calvin Edwards & Company</p>

The formulation of an SRG ministry fund's strategy takes into account the stage in which the target country is on the "Church Development Continuum." Using the analogy of growing and harvesting crops, SRG places countries on a 6-stage continuum, and projects may be similarly classified by the situation that they address.

Rough soil. The population is among the most difficult to engage with the gospel.

Prepared soil/plowing. The population as a whole is very difficult to penetrate, but focused efforts have led to greater openness to the gospel.

Planting the seed. Initial efforts are underway to penetrate the population with the gospel, through media/technology and on-the-ground initiatives.

Early growth. A few in the population are responding to the gospel; some small groups begin gathering for fellowship in-person or virtually.

Increased growth. There is clear evidence of increased momentum, openness and response to the gospel; house fellowships are forming, maturing, and duplicating.

Harvest. Significant and consistent response to the gospel is occurring, leading to a rapid growth in the number of believers and fellowships. Believers focus on leadership development, church planting, and targeted evangelism of unreached areas in their nations.

SRG's placement for a particular country or region on the Church Development Continuum can be found under the State of the Church Overview section in each *Profile*.

COUNTRY PROFILE:

ALGERIA



COUNTRY SUMMARY

National Data

Government: Republic

Religions: Sunni Muslim (state religion) 99%,
Christian and Jewish 1%

Area: total: 919,595 sq miles

Languages: Arabic (official), French (lingua franca), Berber dialects: Kabylie Berber (Tamazight), Chaouia Berber (Tachawit), Mزاب Berber, Tuareg Berber (Tamahaq)

Population & Demographics

Population: 39,542,166

% Evangelical: 0.9%

% New Christians: 2.43%

Number of people groups: 40

Population growth rate: 1.84%

Median age: 27.5 years (m 27.2, f 27.8 years)

Age structure:

0-14 years: 28.8%

15-24 years: 16.6%

25-54 years: 42.8%

55-64 years: 6.4%

65+ years: 5.4%

Education: 24.10%

Literacy: 80.2% (m 87.2%, f 73.1%)

Unemployment rate: 10.6%

Youth unemployment rate: 24.8% (m 21.6%, f 39.8%)

% Urban: 71%

% Internet access: 27.8%

% Facebook usage: 27.8%

Mobile phone subscriptions: 113% (2015)
40% (2005)

Top free app downloads – Android:

1. Messenger
2. Facebook
3. SHAREit: File Transfer, Sharing
4. Viber
5. Facebook Lite

% using the internet: 38.20% (2015)
5.84% (2005)

Internet access by device type:

Desktop: 62.36%

Tablet: 3.48%

Mobile: 34.16%

Top websites:

1. YouTube
2. Google.dz
3. Facebook
4. Google
5. Quedkniss

Ethnologue Data

The number of individual languages listed for Algeria is 18. All are living languages. Of these, 14 are indigenous and 4 are non-indigenous. Furthermore, 3 are institutional, 3 are developing, 3 are vigorous, 7 are in trouble, and 2 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

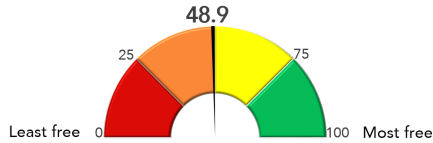
- Tachelhit (shi)

ALGERIA BY THE INDEXES

Economic Freedom

Economic freedom status: Mostly unfree

2016 Economic Freedom Score:



Global rank: 154th out of 187

Regional rank: 13th out of 15 ranked in MENA region

Concerns: Regulatory inefficiency, rule of law, & investment freedom

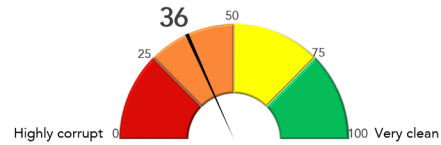
Overall score change since 2014: -0.9

Persecution & Political Corruption

Persecution index: 37th in the world

Mission index: Receiving

Political corruption score:



Prosperity Rankings

Country rank: 96th

Economy: 50th

Entrepreneurship & opportunity: 97

Governance: 102

Education: 81

Health: 63

Safety & security: 82

Personal freedom: 135

Social capital: 105

GDP per capita: \$13,179.30 (equivalent in USD)

UN Human Development Index (HDI) rank: 83

OVERVIEW

Algeria, a gateway between Africa and Europe, has been battered by violence over the past half-century. More than a million Algerians were killed in the fight for independence from France in 1962, and the country has experienced relative peace since emerging from a brutal internal conflict that followed scrapped elections in 1992.

The Sahara Desert covers more than four-fifths of the land. Oil and gas reserves were discovered there in the 1950s, but most Algerians live along the northern coast. The country supplies large amounts of natural gas to Europe and energy exports are the backbone of the economy.

Algeria was originally inhabited by Berbers until the Arabs conquered North Africa in the 7th century. Based mainly in the mountainous regions, the Berbers resisted the spread of Arab influence, managing to preserve much of their language and culture. They make up some 30percent of the population. In 2001 the government agreed to a series of demands by the minority Berbers, including official recognition of their language, after months of unrest.

Part of the Turkish Ottoman empire from the 16th century, Algeria was conquered by the French in 1830 and was given the status of a "department." The struggle for independence began in 1954 headed by the National Liberation Front, which came to power on independence in 1962. In the 1990s Algerian politics was dominated by the struggle involving the military and Islamist militants. In 1992 a general election won by an Islamist party was annulled, heralding a bloody civil war in which more than 150,000 people died. An amnesty in 1999 led many rebels to lay down their arms. Although political violence in Algeria has declined since the 1990s, the

country has been shaken by a campaign of bombings carried out by a group calling itself al-Qaeda in the Land of Islamic Maghreb (AQLIM).

The group was formerly known as the Salafist Group for Call and Combat, and has its roots in an Islamist militia involved in the civil war in the 1990s. Although experts doubt whether AQLIM has direct operational links with al-Qaeda elsewhere, its methods—which include suicide bombings—and its choice of targets, such as foreign workers and the UN headquarters in Algiers, follow the al-Qaeda method. Islamist groups throughout the Sahara region are linking up under the umbrella of the new movement, reinforced by arms obtained during the Libyan civil war.

In 2014, Abdelaziz Bouteflika was re-elected for a fourth term with 81 percent of the vote, in a country that knows no fair and free elections.

ECONOMY IMPROVES

After years of political upheaval and violence, Algeria's economy has been given a lift by frequent oil and gas finds. It has estimated oil reserves of nearly 12 billion barrels, attracting strong interest from foreign oil firms. However, poverty remains widespread and unemployment high, particularly among Algeria's youth. Endemic government corruption and poor standards in public services are also chronic sources of popular dissatisfaction.

Major protests broke out in January 2011 over food prices and unemployment, with two people being killed in clashes with security forces. The government responded by ordering cuts to the price of basic foodstuffs, and repealed the 1992 state of emergency law.

CHRISTIAN PERSECUTION

In the context of the growing role of Islamism in the region, Algeria is increasingly the scene of Islamist terror movements, particularly al-Qaeda in the Islamic Maghreb (AQIM). Almost all Christians in Algeria are from a Muslim background. The law prohibits public assembly for purposes of practicing a faith other than Islam. Catholic churches, however, including a cathedral in Algiers (the seat of the Archbishop), conduct services without government interference, as does one Protestant church.

STATE OF THE CHURCH OVERVIEW

The Algerian Christian community is a growing and maturing expression of the body of Christ in North Africa. Living in relative political stability compared to other countries of North Africa, Algerian believers have grown to almost 1 percent of the total population of 40 million. The majority of these believers are of Berber ethnicity, with Arab believers numbering less than 500.

Laws forbid “non-Muslim or Muslim worship” outside of approved buildings, and gaining the required approval for registering a church building is made nearly impossible, so believers are largely limited to meeting in existing and very crowded and dilapidated spaces and house churches, which is considered illegal. Harassment and intimidation from family, employers, Muslim extremists, and the government are part of everyday life for believers in Algeria.

Despite such persecution, the church continues to grow and develop in exciting ways, especially through the bold proclamation and witness of Algerian believers. Ministries are particularly

seeking long-term growth and strengthening of the church through leadership development training and church-planting efforts in new communities, as well as evangelism among nonbelievers.

Ministry efforts mainly target the two largest ethno-linguistic groups: Arabic-speaking Algerians and Kabyle-speaking Berbers. Evangelistic and discipleship material is broadcast via satellite television to both groups and is bearing fruit.

Church Development Continuum

Rough soil—Prepared soil/plowing—Planting the seed—Early growth—Increased growth—**Harvest**

Harvest. Significant and consistent response to the gospel is occurring, leading to a rapid growth in the number of believers and fellowships. Believers focus on leadership development, church planting, and targeted evangelism of unreached areas in their nations.

Key Facts

Following are key facts regarding the state of the church in Algeria.

- Though small, the Algerian church has a strong core of mature, effective leaders.
- Older leaders have struggled to catch the strategic vision for discipling next-generation leaders in the church and handing off leadership to them.
- The church is aging, with evidence of nominalism and declining zeal for outreach among some groups.
- Reaching women and youth in Algeria is hampered by significant challenges.
- The Algerian community of Muslim-background believers is still quite small, with estimates ranging from 100 to 500.
- The Mediterranean coastal strip holds 90percent of the population; thus, the majority of missional activity is in these urban, coastal regions.
- While satellite television makes the gospel widely accessible, follow-up groups have had limited success partnering with local Christians who are willing and able to effectively follow up with media respondents.
- Economic and political volatility could quickly cause Christians to face extreme poverty.

Future Outlook

The greatest needs for the emerging Algerian church are the continued development of next generation church leaders and the expansion of the church into new cities, villages, and communities through evangelism and church planting. These goals are now being pursued through the diligent efforts of many Algerian ministries.

COUNTRY PROFILE:

EGYPT



COUNTRY SUMMARY

National Data

Government: Republic

Religions: Muslim 86.7% (Sunni & Shi'a), Christian 32.3%

Area: 386,662 square miles

Languages: Arabic (official), French, and English

Population & Demographics

Population: 88,487,396

% Evangelical: 3.35

% New Christians: 2.19%

Number of people groups: 42

Population growth rate: 1.79%

Median age: 25.3 years

Age structure:

0-14 years: 31.9%

15-24 years: 17.6%

25-54 years: 38.5%

55-64 years: 6.9%

65+ years: 5.2%

Education %: 51.20%

Literacy: 73.8%

Unemployment rate: 13.4%

Youth unemployment rate: 34.3%

m 28.7%, f 52.2%)

% Urban: 43.1%

% Internet access: 54.6%

% Facebook usage: 30.5%

Mobile phone subscriptions: Data not available

Top free app downloads – Android: Data not available

% using the internet: Data not available

Internet access by device type: Data not available

Top websites: Data not available

Ethnologue Data

Egypt has 15 living languages. Two are institutional, five are developing, five are vigorous, two are in trouble, and one is dying. Of these, 10 are indigenous and five are non-indigenous.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

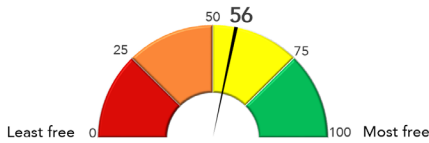
- Sudanese Arabic (apd)
- Saidi Arabic (aec)
- Gulf Arabic (afb)
- North Levantine Arabic (apc)
- Eastern Egyptian Bedawi Arabic (avl)
- Beja (bej)
- Nobiin (fia)
- Libyan Arabic (ayl)

EGYPT BY THE INDEXES

Economic Freedom

Economic freedom status: Mostly Unfree

2016 Economic Freedom Score:



Global rank: 125th out of 187

Regional rank: 12th out of 14 ranked in the MENA Region

Concerns: Property rights, corruption, and labor freedom

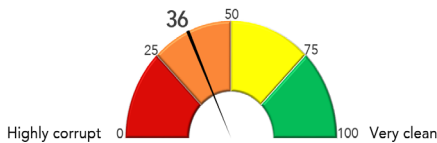
Overall score change since 2012: -1.9

Persecution & Political Corruption

Persecution index: 22nd in the world

Mission index: Restricted

Political corruption score:



Prosperity Rankings

Country rank: 110

Economy: 100

Entrepreneurship & opportunity: 87

Governance: 116

Education: 96

Health: 84

Safety & security: 105

Personal freedom: 140

Social capital: 118

GDP per capita: \$10,792 (equivalent in USD)

UN Human Development Index (HDI) rank: 108

OVERVIEW

Long known for its pyramids and ancient civilization, Egypt is the largest Arab country and has played a central role in Middle Eastern politics in modern times. In the 1950s President Gamal Abdul Nasser pioneered Arab nationalism and the non-aligned movement, while his successor Anwar Sadat made peace with Israel and turned back to the West.

Egypt's teeming cities—and almost all agricultural activity—are concentrated along the banks of the Nile, and on the river's delta. Deserts occupy most of the country. The economy depends heavily on agriculture, tourism, and cash remittances from Egyptians working abroad, mainly in Saudi Arabia and the Gulf countries. However, rapid population growth and the limited amount of arable land are straining the country's resources and economy, and political unrest has often paralyzed government efforts to address the problems.

LEADERS

Egyptian President Abdel Fattah al-Sisi was elected in May 2014, almost a year after he removed his predecessor, President Mohammed Morsi, from office. He had served as armed forces chief under Mr. Morsi, and was a key figure in the interim government which took over after the ouster.

To some Mr. Sisi is a hero for ending the rule of Mr. Morsi, who was voted into office in 2012 and who alienated many Egyptians who took to the streets demanding his resignation. Others worry that he represents a return to the authoritarian security state that prevailed under Mr. Mubarak. The Muslim Brotherhood that underpinned Mr. Morsi's presidency has been banned and declared a "terrorist group."

CHRISTIAN PERSECUTION

Egypt is currently listed 22nd on The World Watchlist for Christian persecution. The primary source of Christian persecution is Islamic extremism. The 2014 constitution describes freedom of belief as “absolute” and provides adherents of Islam, Christianity, and Judaism the right to practice their religion freely and to build houses of worship. However, the government does not recognize conversion from Islam to any other religion. The constitution specifies Islam as the state religion and the principles of Sharia as the primary source of legislation.

President al-Sisi’s authoritarian style of government has to some extent restored the rule of law in Egypt, but also implies a stricter compliance with the relatively restrictive legislation related to religious affairs. This does not benefit the country’s Christian population. The large Coptic minority, while facing important difficulties, has been tolerated because of its historical presence and its demographic size. In recent years this has changed, however, causing historical Christian communities to be targeted as well. There is a small but growing community of Christian converts (Muslim-background-believers, MBBs), who bear the brunt of persecution, most often from family members.

TERRORISM

The Egyptian government’s well-known opposition to Islamist terrorism and its effective intelligence and security services have made it less likely that terror groups will seek safe haven there. In the past few years, Egypt has tightened its terror finance regulations. Egypt maintained its strengthened security measures for airports, seaports, and the Suez Canal. The Egyptian judicial system does not allow plea bargaining, and terrorists have historically been prosecuted to the full extent of the law. However, Egypt’s rugged northern Sinai region remains a haven for smuggling arms and explosives into Gaza and a transit point for Gazan Palestinians trying to infiltrate Israel.

STATE OF THE CHURCH OVERVIEW

Estimated to be as many as 12 million, the Egyptian Christian community is by far the largest in the Greater Middle East. While the majority are considered nominal Christians, between 3-4 million are believed to have come to a saving knowledge of Christ. Across denominational and generational lines, evangelically-minded Christian leaders are demonstrating a growing vision for, and involvement in, outreach among the majority population.

This spirit of greater evangelistic zeal and boldness among believers corresponds with an unprecedented spiritual hunger and openness to the gospel among Egypt’s majority Muslim population. At the same time, resistance by extremist elements within radical Islam is an ongoing reality. Christians continue to suffer discrimination, hostility and persecution at the hands of their Muslim neighbors and government officials, particularly across the southern regions of Upper Egypt. Fear, insecurity, and uncertainty have provoked a continual exodus of thousands of Christian individuals and families to safer, more religiously tolerant, and economically stable destinations.

Church Development Continuum

Rough soil—Prepared soil/plowing—Planting the seed—Early growth—Increased growth—Harvest

COUNTRY PROFILE: EGYPT

Harvest. Significant and consistent response to the gospel is occurring, leading to a rapid growth in the number of believers and fellowships. Believers focus on leadership development, church planting, and targeted evangelism of unreached areas in their nations.

Key Facts

Following are key facts regarding the state of the church in Egypt.

- While Christians make up between 12-15 percent of the population of Egypt, only 3.4 percent of the total population (approximately 3 million) is evangelical.
- The actual number of Egyptian MBBs is unknown, but informed sources indicate they could number in the tens of thousands, most of which remain hidden and are either being discipled virtually via media ministries or meet in small groups of extended family or friendship networks.
- Due to societal barriers and historic grievances between MBBs and BCBs, open fellowship between them, as well as models of shared ministry, are still quite rare. Though the number of MBBs that are being integrated into larger urban churches has grown significantly in recent years, past prejudicial treatment of the MBB community has provoked a collective sense of marginalization and inferiority.
- Holistic outreach, community development, and mercy ministries are proving to be very effective, visible expressions of the gospel in word and deed.
- Evangelistic cell-group Bible study and house-church worship networks are expanding throughout the country.
- Innovative Christian media programming and discipleship ministries are beginning to focus more intentionally on reaching the youth and emerging generations.
- There is a deepening commitment to repentance and prayer in the church.
- There are continued instances of God's intervention in the lives of Muslim seekers and nominal Christians through dreams, visions, and other demonstrations of His love and grace.
- The Egyptian Army's removal of President Morsi from office in July 2013 resulted in a violent backlash by radicalized Muslims (Muslim Brotherhood, Salafist, and Jihadists) against Christians, churches, and Christian-owned businesses that resulted in a loss of life, physical injury, destruction of property, and lost income for thousands.
- Serious political instability, a deteriorating economy, inflation, food shortages, and growing unemployment continue to provoke social instability and the breakdown of law and order that not only threaten Egypt's fragile democracy, but can also severely impact the capacity, freedom, and cost of Christian ministry.

Future Outlook

The Egyptian church is beginning to recognize potential for greater ministry effectiveness as a unified body of Christ across denominational lines, as the BCB community learns how to embrace MBBs and establish healthy relationships of Christ-honoring interdependence. Kingdom like-mindedness, a spirit of collaboration, and a heart for the majority population continue to develop among believers. There is a need for specialized MBB discipleship and new leadership development models and resources that can better address the spiritual and practical formation needs of the Egyptian church as a whole, both MBBs and BCBs.

COUNTRY PROFILE:

IRAN



COUNTRY SUMMARY

National Data

Government: Theocratic Republic

Religions: Muslim (official) 99.4%, other 0.3%, unspecified 0.4%

Area: 636,372 square miles

Languages: Persian (Farsi, official), Turkic dialects, Kurdish, Gilaki and Mazandarani, Luri, Balochi, and Arabic

Population & Demographics

Population: 81,824,270

% Evangelical: 0.4%

% New Christians: 3.03%

Number of people groups: 97

Population growth rate: 1.2%

Median age: 28.8 years

Age structure:

0-14 years: 23.7%

15-24 years: 17.6%

25-54 years: 46.9%

55-64 years: 6.6%

65+ years: 5.3%

Education %: 65.10%

Literacy: 86.8%

Unemployment rate: 10.5%

Youth unemployment rate: 28.7% (m 25.5%, f 41.3%)

% Urban: 73.4%

% Internet access: 57.2%

% Facebook usage: Data not available

Mobile phone subscriptions: 93.38% (2015)
12.00% (2005)

Top free app downloads – Android:
Data not available

% using the internet: 44.08% (2015)
8.10% (2005)

Internet access by device type:

Desktop: 55.74%

Tablet: 1.94%

Mobile: 42.33%

Top websites:

1. Google
2. Yahoo
3. www.varzesh3.com
4. www.digikala.com
5. Instagram

Ethnologue Data

The number of individual languages listed for Iran is 78. Of these, 76 are living and 2 are extinct. Of the living languages, 62 are indigenous and 14 are non-indigenous. Furthermore, 5 are institutional, 9 are developing, 26 are vigorous, 30 are in trouble, and 6 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

COUNTRY PROFILE: IRAN

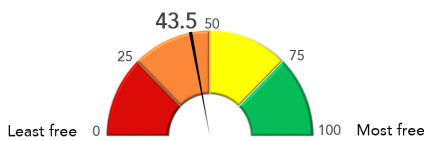
- Central Kurdish (ckb)
- Gilaki (glk)
- Western Balochi (bgn)
- Southern Kurdish (sdh)
- Mesopotamian Arabic (acm)
- Gulf Arabic (afb)

IRAN BY THE INDEXES

Economic Freedom

Economic freedom status: Repressed

2016 Economic Freedom Score:



Global rank: 171st out of 187

Regional rank: 14th out of 14 ranked in the MENA Region

Concerns: Rule of law, open markets, & regulatory efficiency

Overall score change since 2012: +1.2

Persecution & Political Corruption

Persecution index: 9th in the world

OVERVIEW

Iran became an Islamic republic in 1979 when the monarchy was overthrown and clerics assumed political control under supreme leader Ayatollah Khomeini. The Iranian revolution put an end to the rule of the Shah, who had alienated powerful religious, political, and popular forces with a program of modernization and Westernization, coupled with heavy repression of dissent.

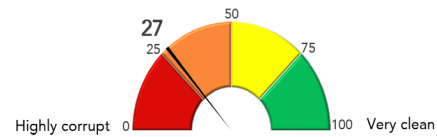
Persia, as Iran was known before 1935, was one of the greatest empires of the ancient world, and the country has long maintained a distinct cultural identity within the Islamic world by retaining its own language, Farsi, and adhering to the Shi'a interpretation of Islam.

Washington has accused Iran of trying to develop nuclear weapons. Iran, which has built its first atomic power station—at Bushehr, in the south of the country—with Russian help, says its nuclear ambitions are peaceful. Mahmoud Ahmadinejad, who was president from 2005 to 2013, insisted that Iran had an "inalienable right" to produce nuclear fuel.

In 2010, the UN voted to impose a fourth round of sanctions on Iran over the issue. Two months later, Tehran announced that engineers had begun loading fuel into the Bushehr plant and described this as a milestone in the country's drive to produce nuclear energy.

Mission index: Restricted

Political corruption score:



Prosperity Rankings

Country rank: 106

Economy: 105

Entrepreneurship & opportunity: 92

Governance: 122

Education: 65

Health: 67

Safety & security: 120

Personal freedom: 131

Social capital: 115

GDP per capita: \$15,573 (equivalent in USD)

UN Human Development Index (HDI) rank: 69

Lack of progress on the nuclear issue increased tension with the UN, US, and European Union (E.U.) through 2011. In July 2012, the E.U. announced a ban on Iranian oil imports. This was a significant step for the E.U. which, until then, received 20 percent of Iran's oil exports.

The country has an abundance of energy resources—substantial oil reserves and natural gas.

POLITICAL LEADERSHIP

Iran has been led by a highly conservative clerical elite since 1979, but appeared to be entering another era of political and social transformation with the victory of the liberals in parliamentary elections in 2000. But the reformists, kept on the political defensive by powerful conservatives in the government and judiciary, failed to make good on their promises. Former President Mohammad Khatami's support for greater social and political freedoms made him popular with the young—an important factor as approximately half of the population is under 25. But his relatively liberal ideas put him at odds with the supreme leader, Ayatollah Khamenei, and with hardliners reluctant to lose sight of established Islamic traditions.

The elections of June 2005 dealt a blow to the reformists when Mahmoud Ahmadinejad, Tehran's ultra-conservative mayor, became president. President Ahmadinejad's controversial re-election in June 2009 and the violent suppression of subsequent opposition protests further widened the rift between conservatives and reformists within Iran's political establishment.

Hopes for more fruitful engagement with the world rose with the 2013 election of self-proclaimed moderate, Hassan Rouhani. Mr. Rouhani declared soon after his election that although it was "good for centrifuges to operate," it was also important that "the wheels of industry" keep turning.

With the domestic divide between moderates and hardliners continuing to represent a deep fault-line in Iranian society, Mr. Rouhani's political survival came to be seen as dependent on the Iranian negotiating team's ability to strike a lasting deal with world powers over the nuclear issue.

CHRISTIAN PERSECUTION

In the view of Iran's current leaders, expanding the influence of Shi'a Islam in the Middle East is a means of continuing the Iranian revolution. Particularly in Iraq, Shi'a Islam has regained influence since the demise of Saddam Hussein and the surge of Islamic State in large parts of the country. Christianity is considered a condemnable Western influence, an imminent threat to the Islamic identity of the Republic. Especially as the number of Christians is growing and, allegedly, even children of political and spiritual leaders are leaving Islam for Christianity. In addition to Christians, other religious minorities like Jews, Bahai's, Zoroastrians, Dervish and Sunni Muslims have their rights violated.

STATE OF THE CHURCH OVERVIEW

The church in Iran is experiencing significant growth. There are thousands of underground churches in the network of SRG's Iranian ministry partners. Some of this growth can be attributed to increased openness to non-traditional ideas. There is a growing disillusionment with Islam among the majority population, as the Islamic Republic leaves a legacy of corruption, injustice, and economic deprivation. Much of Iran's current population had not yet been born when the 1979 Revolution occurred, so they lack a personal connection to it. There is rampant

prostitution, depression, sex trafficking, and substance abuse in the country. It is evident that people are desperate for hope. Persecution exists for believers, and there is fear that it will continue and possibly worsen. But in a culture of repression, the resolve of Iranian believers grows stronger and the church continues to both multiply and mature.

Church Development Continuum

Rough soil—Prepared soil/plowing—Planting the seed—Early growth—Increased growth—Harvest

Harvest. Significant and consistent response to the gospel is occurring, leading to a rapid growth in the number of believers and fellowships. Believers focus on leadership development, church planting, and targeted evangelism of unreached areas in their nations.

Key Facts

Following are key facts regarding the state of the church in Iran.

- The number of MBBs has grown from 500 in 1979, to estimates of 400,000 to 1+ million today.
- There are about 300,000 ethnic Christians (not MBBs) in Iran today—mostly Armenian, Chaldean, and Assyrian.
- *Operation World* indicates that in 2013 Iran had the fastest-growing evangelical population of any country in the world at 19.6 percent, and the number of believers in Iran doubles every four years.
- It is estimated that there are 20,000 house churches in the country. A large number of people who have become Christ followers simply meet informally, albeit regularly, with their family or a few other believers. Some Christian television networks now broadcast house church services so that small groups and individuals may participate virtually.
- Supreme Leader Ayatollah Ali Khamenei publicly declared Christians to be enemies to Islam and Iran. In 2014, more than 100 Christian leaders were arrested.
- From 2012 to 2014, the regime forced many church buildings to close in Tehran and other cities. Some of their congregants moved to the underground church. The remaining churches that retained their buildings, mostly Armenian, Chaldean, and Assyrian congregations, were forced to cease Farsi-language services. All MBB churches are currently underground.
- Open Doors' 2016 World Watch List ranked the church in Iran as the seventh most persecuted church in the world. Iran was listed as ninth the year before.
- Christian media offers the only connection many Iranians have to the church due to security or geographical reasons. Four Christian Farsi satellite television networks along with radio and internet ministries bring the Christian message to millions.
- There is a critical shortage of Christian leaders and house churches to enfold the growing number of new believers. Without either face-to-face or individualized contact with believers through media, it is reported that a number of those who profess Christ fall away from the practice of Christianity. In response, some media ministries have worked to increase their ability to walk alongside seekers and believers on their spiritual journey.
- There have been numerous reports of people experiencing dreams and visions leading them to faith in Jesus Christ.
- Ministries like Elam, PARS Theological Centre, and RUN Ministries have rapidly increased the number of leaders they are training.
- Some ministry partners report that many Muslim mosques in Iran are nearly empty during regular services. The average attendee is about 60 years of age.

Future Outlook

Observers expect that even though persecution remains, Christianity will continue to expand rapidly as many Muslims are professing faith in Jesus. Church growth in Iran will continue. Church leaders are becoming more capable of carrying out ministry, and they are obtaining more discipleship skills, helping believers grow deeper in their faith. There is a hope that training for church leaders and ministries will more often occur in-country, making training available to more leaders. It is, and will likely continue to be, dangerous to live as a Christian in Iran.

COUNTRY PROFILE:

ISRAEL



COUNTRY SUMMARY

National Data

Government: Parliamentary Democracy

Religions: Jewish 75.1%, Muslim 17.4%, Christian 2%, Druze 1.65%, other 3.9%

Area: 8,019 square miles

Languages: Hebrew (official), Arabic (official for Arab minority), English

Population & Demographics

Population: 8,049,314

% Evangelical: 0.23%

% New Christians: 1.76%

Number of people groups: 50

Population growth rate: 1.56%

Median age: 29.6 years

Age structure:

0-14 years: 27.9%

15-24 years: 15.5%

25-54 years: 37.1%

55-64 years: 8.6%

65+ years: 10.9%

Education %: 85.80%

Literacy: 97.8%

Unemployment rate: 5.9%

Youth unemployment rate: 10.5%
(m 10.4%, f 10.7%)

% Urban: 92.1%

% Internet access: 74.7%

% Facebook usage: 30.5%

Mobile phone subscriptions: 133.47% (2015)
117.00% (2005)

Top free app downloads – Android:

1. WhatsApp
2. Messenger
3. Facebook
4. Instagram
5. Snapchat

% using the internet: 78.89% (2015)
25.19% (2005)

Internet access by device type:

Desktop: 62.61%

Tablet: 2.72%

Mobile: 34.66%

Top websites:

1. Google.co.il
2. Google
3. YouTube
4. Facebook
5. ynet

Ethnologue Data

The number of individual languages listed for Israel is 35. All are living languages. Of these, 22 are indigenous and 13 are non-indigenous. Furthermore, 6 are institutional, 8 are developing, 3 are vigorous, 12 are in trouble, and 6 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

- North Levantine Arabic (apc)
- Eastern Egyptian Bedawi Arabic (avl)

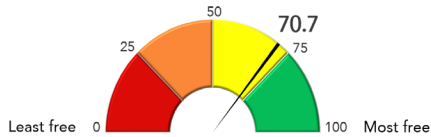
- South Levantine Arabic (ajp)

ISRAEL BY THE INDEXES

Economic Freedom

Economic freedom status: Mostly free

2016 Economic Freedom Score:



Global rank: 35th out of 187

Regional rank: 4th out of 14 ranked in the MENA Region

Concerns: Management of public finance

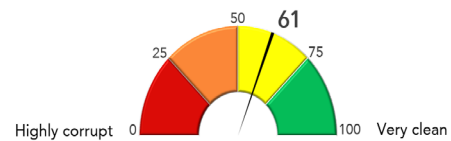
Overall score change since 2012: +2.9

Persecution & Political Corruption

Persecution index: Not in top 50

Mission index: Receiving/sending

Political corruption score:



Prosperity Rankings

Country rank: 38

Economy: 16

Entrepreneurship & opportunity: 27

Governance: 25

Education: 16

Health: 32

Safety & security: 98

Personal freedom: 98

Social capital: 36

GDP per capita: \$31,180 (equivalent in USD)

UN Human Development Index (HDI) rank: 18

OVERVIEW

A densely populated country on the eastern shore of the Mediterranean Sea, Israel is the only state in the world with a majority Jewish population. Since its creation in 1948, Israel has been locked in conflict with the Palestinians and its Arab neighbors over ownership of land considered holy by Jews, Christians, and Muslims. The division of the former British mandate of Palestine and the creation of the state of Israel in the years after World War II was the culmination of the Zionist movement, whose aim was a homeland for Jews scattered all over the world. After the Nazi Holocaust, pressure grew for the international recognition of a Jewish state, and in 1948, Israel declared its independence following a UN vote to partition Palestine.

Much of the history of the area since that time has been one of conflict between Israel on one side and Palestinians—represented by the Palestine Liberation Organization—and Israel’s Arab neighbors on the other. Hundreds of thousands of Palestinian Arabs were displaced in the fighting in 1948, during which Israel’s Arab neighbors came to the aid of the Arab Higher Committee in Palestine. Israel lost one percent of its population in the fighting, which ended in a series of uneasy armistices.

Israel has developed from an agrarian state run along collectivist lines into a hi-tech economy in the past 60 years. It has absorbed Jewish immigrants from Europe, the rest of the Middle East, North America and, most recently, the former Soviet Union and Ethiopia. Its political life has nonetheless been dominated by the conflict with its Arab neighbors, including full-scale regional wars in 1948, 1967, and 1973, and many smaller-scale conflicts including the 1956 invasion of Egypt and the Lebanon wars of 1982 and 2006. Relations with the Palestinians have been the

key factor in foreign and security policy. The Palestinians in the West Bank and eastern Jerusalem have lived under Israeli occupation since 1967. The settlements that Israel has built in the West Bank are home to nearly 500,000 people and are deemed to be illegal under international law, although Israel disputes this.

GAZA CONFLICT

Israel evacuated its settlers from the Gaza Strip in 2005 and withdrew its forces, ending almost four decades of military occupation. However, after the militant Islamic group Hamas seized control of Gaza in June 2007, Israel intensified its economic blockade of the Strip. In 2008 and in 2014, it launched major military assaults on Gaza to halt cross-border rocket attacks. Despite the handover of Gaza and parts of the West Bank to Palestinian control, a final agreement has yet to be reached. The main stumbling blocks include the status of Jerusalem and the fate of Palestinian refugees and Jewish settlements.

STATE OF THE CHURCH OVERVIEW FOR ISRAEL & THE PALESTINIAN TERRITORIES

The indigenous church in Israel and Palestine exhibits a level of complexity befitting a land fraught with ethnic and geopolitical tensions. Messianic congregations composed of Messianic Jews living in Israel have begun to grow, though thus far growth has been more due to immigration than conversion from Judaism. Arab-Israeli Christians—those of Arab/Palestinian descent who are also legal citizens of Israel—make up a second community, followed by yet another distinct group: Palestinian Christians in the West Bank and Gaza Strip.

Relations among these disparate communities are strained, with social and political roadblocks often undermining efforts to foster unity, especially during outbreaks of acute conflict. Differing interpretations of the Bible's teaching on Israel also drive division. Some see the church in Israel/Palestine as more polarized than ever. In addition, many denominations lack legal recognition by the government, hindering their ability to perform certain traditional functions that could enhance their witness in the community. In sum, the national church in Israel/Palestine is left to navigate its way through a spiritual minefield, yet is managing to achieve modest growth by God's grace.

Church Development Continuum

Rough soil—Prepared soil/plowing—Planting the seed—Early growth—**Increased growth**—Harvest

Increased growth. There is clear evidence of increased momentum, openness, and response to the gospel; house fellowships are forming, maturing, and duplicating.

Key Facts

Following are key facts regarding the state of the church in Israel and Palestine:

- About 15,000 Messianic believers—mostly Ashkenazi and Russian-speaking Jews—are present in a population of 6.1 million Jews, amounting to about one believer for every 400 Jews. Some people engaged in media work put the Messianic tally of believers as high as 20,000, but if these converts exist, they have not yet connected with the approximately 150 Messianic congregations ranging in size from 20 to 300 members.
- Approximately half of Messianic congregations own or rent buildings, while the remaining groups meet in homes, either by choice or necessity. Many cities are limited to just one congregation.

- Arab-Israeli believers number around 5,000—about 3,000 of those being Baptist, equaling one believer out of every 300 Arab-Israeli citizens. Of the 32 Arab-Israeli churches, only two have memberships exceeding 100. Many Arab-Israeli believers are not active in a church.
- Currently, less than 2,000 Palestinian believers, composing 14 evangelical churches, live and worship in the West Bank and Gaza Strip. Most of these believers are from nominal Christian backgrounds. Estimates of the MBB population range as high as 2,000, but only about 100 regularly meet together in a house-church setting.
- A worsening economy, persecution of Palestinian Christians by Islamic extremists, and the pressures of the Israeli Occupation have led to a precipitous drop in the Christian presence in the West Bank from 13-20 percent of the total population in the early 21st century to about 1.5 percent today.
- In the West Bank, emigration has drained the church of indigenous leaders, inhibiting spiritual growth. Many of the main cities have no evangelical church. And many villages have no Christian presence whatsoever.
- The church in both Israel and Palestine still faces the challenge of gaining official, legal recognition from the Israeli government and the Palestinian Authority.
- Next generation leaders are struggling to find opportunities to serve and lead in the church. As a result, some have left the church altogether, while others have given preference to para church organizations.

Future Outlook

Hard-to-win unity among Christ's body in this fragmented land is key, but success in fostering goodwill between Messianic and Palestinian believers has been largely elusive. As news stories from Israel and Palestine all too often reveal, politics and flashpoints of violence hinder the creation of unity, including among the body of Christ. Despite these pressures and others, long-term supporters of the church in Israel and Palestine find that their investment in ministries that encourage reconciliation, collaboration, and gospel proclamation are effective and enduring.

Legal action is under way that would also put Arab-Israeli and Palestinian evangelical churches and para-church organizations on firmer footing with the Israeli government and Palestinian Authority. Without legal recognition, churches cannot perform marriages and burial rites or attain full autonomy in educational institutions, hospitals, or other organizations under their purview. This issue will remain a stumbling block to church growth in the future for both Israel and Palestine if the situation does not change.

COUNTRY PROFILE:

WEST BANK



COUNTRY SUMMARY

National Data

Government: None

Religions: Muslim 83%, Jewish 13%,
Christian 2.5%

Area: 2,263 square miles

Languages: Arabic, Hebrew (spoken by
many Palestinians, English (widely
understood)

Population & Demographics

Population: 2,785,366

% Evangelical: 0.1%

% New Christians: N/A

Number of people groups: 20

Population growth rate: 1.95%

Median age: 22.7 years

Age structure:

0-14 years:	33.1%
15-24 years:	21.5%
25-54 years:	37.0%
55-64 years:	4.6%
65+ years:	3.9%

Education %: N/A

Literacy: 96.5%

Unemployment rate: 17.7%

Youth unemployment rate: 41.0%
(m 37.0%, f 64.7%)

% Urban: 75.3%

% Internet access: 64.6%

% Facebook usage: 64.6%

Mobile phone subscriptions: 77.62% (2015)
16.00% (2005)

Top free app downloads – Android: Data
not available

% using the internet: 57.42% (2015)
16.01% (2005)

Internet access by device type:

Desktop: 58.68%

Tablet: 2.15%

Mobile: 39.17%

Top websites:

1. www.alwatanvoice.com/arabic/index.html
2. Google.ps
3. YouTube
4. shobiddak.com/
5. Google

Ethnologue Data

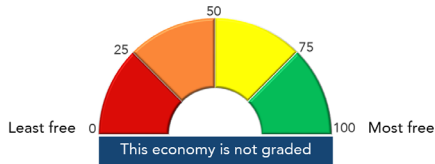
The number of individual languages listed for Palestine is 6. All are living languages. Of these, 4 are indigenous and 2 are non-indigenous. Furthermore, 1 is institutional, 1 is developing, 1 is vigorous, and 3 are dying.

WEST BANK BY THE INDEXES

Economic Freedom

Economic freedom status: Not ranked

2016 Economic Freedom Score:



Global rank: Not ranked

Regional rank: Not ranked

Concerns: N/A

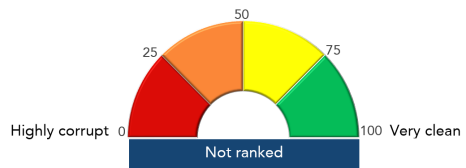
Overall score change since 2012: N/A

Persecution & Political Corruption

Persecution index: 24th in the world

Mission index: N/A

Political corruption score:



Prosperity Rankings

Country rank: Not ranked

Economy: Not ranked

Entrepreneurship & opportunity: Not ranked

Governance: Not ranked

Education: Not ranked

Health: Not ranked

Safety & security: Not ranked

Personal freedom: Not ranked

Social capital: Not ranked

GDP per capita: Not ranked

UN Human Development Index (HDI) rank: 113

OVERVIEW

See "Overview Palestine" in *Country Profile: Gaza*.

STATE OF THE CHURCH OVERVIEW

See "State of the Church Overview for Israel & the Palestinian Territories" in *Country Profile: Israel*.

COUNTRY PROFILE:

GAZA



COUNTRY SUMMARY

National Data

Government: None

Religions: Muslim 99%, Christian 1%

Area: 139 square miles

Languages: Arabic, Hebrew (spoken by many Palestinians, English (widely understood)

Population & Demographics

Population: 1,869,055

% Evangelical: 0.1%

% New Christians: N/A

Number of people groups: 20

Population growth rate: 2.81%

Median age: 18.4 years

Age structure:

0-14 years: 43.8%

15-24 years: 20.3%

25-54 years: 30.7%

55-64 years: 3.6%

65+ years: 2.7%

Education %: N/A

Literacy: 96.5%

Unemployment rate: 25.0%

Youth unemployment rate: 41.0%
(m 37.0%, f 64.7%)

% Urban: 75.3%

% Internet access: 64.6%

% Facebook usage: 64.6%

Mobile phone subscriptions: See *Country Profile: West Bank*

Top free app downloads – Android: See *Country Profile: West Bank*

% using the internet: See *Country Profile: West Bank*

Internet access by device type: See *Country Profile: West Bank*

Top websites: See *Country Profile: West Bank*

Ethnologue Data

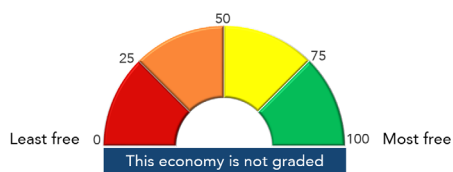
The number of individual languages listed for Palestine is 6. All are living languages. Of these, 4 are indigenous and 2 are non-indigenous. Furthermore, 1 is institutional, 1 is developing, 1 is vigorous, and 3 are dying.

GAZA BY THE INDEXES

Economic Freedom

Economic freedom status: Not ranked

2016 Economic Freedom Score:



Global rank: Not ranked

Regional rank: Not ranked

Concerns: N/A

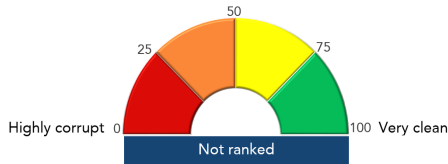
Overall score change since 2012: N/A

Persecution & Political Corruption

Persecution index: 24th in the world

Mission index: N/A

Political corruption score:



Economy: Not ranked

Entrepreneurship & opportunity: Not ranked

Governance: Not ranked

Education: Not ranked

Health: Not ranked

Safety & security: Not ranked

Personal freedom: Not ranked

Social capital: Not ranked

GDP per capita: Not ranked

UN Human Development Index (HDI) rank: 113

Prosperity Rankings

Country rank: Not ranked

PALESTINE OVERVIEW

The Palestinian population of around ten or eleven million people is divided between historic Palestine and a diaspora, mainly in neighboring Arab countries. Efforts to create a Palestinian state on the West Bank of the River Jordan and Gaza on the Mediterranean coast have been frustrated by the continuing conflict with Israel and disputes over the status of diaspora Palestinians. The war that followed Israel's declaration of independence in 1948 saw the former British mandate of Palestine partitioned between Israel, Trans-Jordan, and Egypt. Hundreds of thousands of Palestinians fled or were forced out of their native land during the war, in what they call the “Nakba” or “Catastrophe.” The demand of these refugees and their descendants to return to their former homes remains one of the most fiercely debated aspects of the dispute with Israel.

The Palestinian national movement gradually regrouped in the West Bank and Gaza, run respectively by Jordan and Egypt, and in refugee camps in neighboring Arab states. The Palestine Liberation Organization (PLO) emerged as its leading umbrella group shortly before the Six-Day War of 1967, during which Israel captured the West Bank, Gaza and East Jerusalem, and conducted a protracted campaign of violence against Israel. The PLO under Yasser Arafat gradually won international recognition as the representative of the Palestinian people, culminating in the Oslo Accords with Israel in 1993. These accords established a Palestinian National Authority (PNA, also referred to as the Palestinian Authority, or PA) as an interim body to run parts of Gaza and the West Bank (but not East Jerusalem) pending an agreed solution to the conflict. The PNA functions as an agency of the PLO, which represents Palestinians at international bodies. It is led by a directly elected president, who appoints a prime minister and government that must have the support of the elected Legislative Council. Its civilian and security writ runs in urban areas (Area A) under the Oslo Accords, with civilian but not security control over rural areas (Area B).

The Israeli occupation of the West Bank, with its continuing settlement building and military checkpoints, and Palestinian attacks, have slowed progress towards a final agreement and led many on both sides to dispute the worth of the Accords. Israel retains full control over bypass roads, settlements and the Jordan Valley, and makes incursions into urban areas against armed groups. In 2005, Israel completed the withdrawal of all its troops and settlers from the Gaza Strip but it retains control of the airspace, seafront, and access—including deliveries of food and other goods—apart from the crossing with Egypt. The Islamist Hamas movement, which runs Gaza, explicitly rejects Oslo, and its charter calls for Israel’s “nullification.”

SEPARATE FACTIONS

The Fatah faction of the PLO ran the PNA until 2006, when Hamas won a majority in Legislative Council elections. Uneasy co-existence between PNA President Mahmoud Abbas and a Hamas-led government led to violence between armed wings of Fatah and Hamas, culminating in Hamas seizing power in Gaza in June 2007 and President Abbas dismissing the government. The two PNA areas have since been run by the separate factions—the West Bank by Fatah, and Gaza by Hamas. Egyptian-mediated efforts to bring the two factions together met with little success. Local elections on the West Bank in October 2012 undermined Fatah's position, as it won only two-fifths of the seats contested on a turnout of 55 percent. Lists led by Fatah rebels won four of the 11 major towns and cities, and independents and leftists took control of a fifth. Hamas boycotted the poll, and allowed no elections at all in Gaza. In 2014, Fatah and Hamas announced a reconciliation deal and formed a unity government, in an attempt to end seven years of sometimes violent division.

The PNA made a symbolic bid for recognition at the UN as the “State of Palestine” in 2011, mainly in an effort to highlight the lack of movement in relations with Israel. This failed to gain the required support, but UNESCO—the UN cultural and educational agency—did admit the “State of Palestine” as a member in October. In November 2012, the UN General Assembly voted to upgrade the status of the Palestinians to that of a “non-member observer state”—a move that allows them to take part in General Assembly debates and improves their chances of joining UN agencies.

CHRISTIAN PERSECUTION

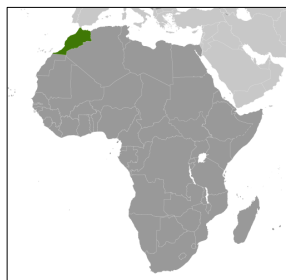
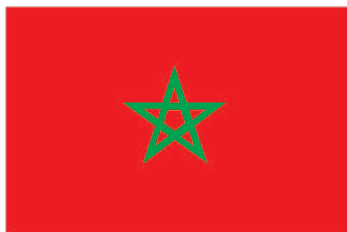
The dynamics of Christian persecution in the Palestinian Territories are complex. Christians are squeezed in the Israeli-Palestinian conflict, their ethnicity causing many restrictions from the Israeli side and their religion putting them in a minority position within the Palestinian community. The territories are effectively under different governments. The West Bank’s ruling Fatah party is formally based on secular principles, and Christians enjoy several rights. Though Christians are largely tolerated by Islamist Hamas, the rights of Christians are neither upheld nor protected in Gaza. Apart from this discrimination, Christians face threats from radical Islamic vigilante groups. The total number of Christians has been decreasing in both areas over time due to emigration and lower birth rates. A ray of hope is the small but growing number of converts from Islam to Christianity.

STATE OF THE CHURCH OVERVIEW

See “State of the Church Overview for Israel & the Palestinian Territories” in *Country Profile: Israel*.

COUNTRY PROFILE:

MOROCCO



COUNTRY SUMMARY

National Data

Government: Parliamentary Constitutional Monarchy

Religions: Sunni Muslim 99%, Christian, Jewish & Bahai 1%

Area: 172,414 square miles

Languages: Arabic (official), Berber languages (Tamazight (official), Tachelhit, Tarifit), French (often language of business, government, and diplomacy)

Population & Demographics

Population: 33,322,699

% Evangelical: 0.03%

% New Christians: 2.12%

Number of people groups: 31

Population growth rate: 1.0%

Median age: 28.5 years

Age structure:

0-14 years: 26.4%

15-24 years: 17.4%

25-54 years: 42.1%

55-64 years: 7.6%

65+ years: 6.4%

Education %: 28.00%

Literacy: 68.5%

Unemployment rate: 9.7%

Youth unemployment rate: 19.1%

(m 19.4%, f 18.2%)

% Urban: 60%

% Internet access: 60.6%

% Facebook usage: 30%

Mobile phone subscriptions: 126.87% (2015)
41.00% (2005)

Top free app downloads – Android: Data not available

% using the internet: 57.08% (2015)
15.08% (2005)

Internet access by device type:

Desktop: 60.21%

Tablet: 2.97%

Mobile: 36.82%

Top websites:

1. Google
2. YouTube
3. Facebook
4. Hesspress
5. Avito.ma

Ethnologue Data

The number of individual languages listed for Morocco is 14. All are living languages. Of these, 9 are indigenous and 5 are non-indigenous. Furthermore, 4 are institutional, 4 are developing, 2 are vigorous, and 4 are in trouble.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

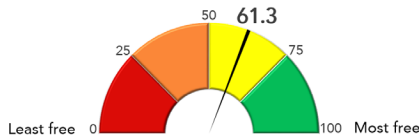
- Tachelhit (shi)

MOROCCO BY THE INDEXES

Economic Freedom

Economic freedom status: Moderately free

2016 Economic Freedom Score:



Global rank: 85th out of 187

Regional rank: 9th out of 14 ranked in the MENA Region

Concerns: Corruption & labor freedom

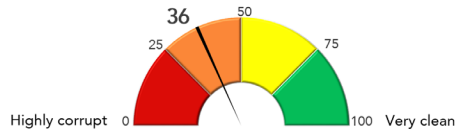
Overall score change since 2012: +1.1

Persecution & Political Corruption

Persecution index: Not in top 50

Mission index: Receiving

Political corruption score:



Prosperity Rankings

Country rank: 79

Economy: 38

Entrepreneurship & opportunity: 80

Governance: 72

Education: 104

Health: 80

Safety & security: 79

Personal freedom: 102

Social capital: 71

GDP per capita: \$7,040 (equivalent in USD)

UN Human Development Index (HDI) rank: 126

OVERVIEW

The Kingdom of Morocco is the most westerly of the North African countries known as the Maghreb—the “Arab West.” It has Atlantic and Mediterranean coastlines, a rugged mountain interior, and a history of independence not shared by its neighbors. Its rich culture is a blend of Arab, Berber, European, and African influences.

Morocco was a French protectorate from 1912 to 1956, when Sultan Mohammed became king. He was succeeded in 1961 by his son, Hassan II, who ruled for 38 years and played a prominent role in the search for peace in the Middle East. He also ruthlessly suppressed domestic opposition. A truth commission set up to investigate human rights violations during his reign confirmed nearly 10,000 cases, ranging from death in detention to forced exile.

Hassan’s son and successor in 1999, Mohammed VI, is a cautious modernizer who has introduced some economic and social liberalization. In 2011, he revised the constitution in response to “Arab Spring” protests and appointed a new government in January 2012. Powerful trade unions waited until May to launch mass protests against the authorities’ failure to meet democratic and economic expectations.

Morocco has been given the status of non-NATO ally by Washington, which has praised its support for the US-led war on terror. After deadly suicide bombings in Casablanca in 2003, Morocco launched a crackdown on suspected Islamic militants.

STATE OF THE CHURCH OVERVIEW

Moroccan believers comprise only a tiny minority in a country where over 99 percent of residents are Muslim. The Christian community is small, fractured, and under opposition from the government, families and tribes, and Islamists. After a period of growth in the Moroccan church during the 1990s and early 2000s, the government responded by expelling all known expatriate Christian workers. This government action brought significant difficulty upon the church, as young churches were deprived of leadership and ministries were disrupted. The expulsion of expats forced the Moroccan church to become more self-sufficient, resulting in some nationals rising to assume valuable leadership roles and others rising prematurely.

With the Moroccan economy stagnant, the country continues to have high unemployment, illiteracy, and poverty. These dynamics effect the church significantly. It is very difficult for local church leaders to be set apart for full-time Christian ministry, and those who are identified as Christians in the community may face further persecution and difficulty in obtaining stable employment. The economic situation also makes it difficult for expatriate workers to find legitimate work upon which they can build a missionary platform. All these factors combine to make the continuation and growth of the church in Morocco very difficult. Current ministries are focused on media broadcasting of gospel truth, training indigenous leaders for the church, and planting new churches.

Church Development Continuum

Rough soil—Prepared soil/plowing—**Planting the seed**—**Early growth**—Increased growth—Harvest

Morocco straddles the third and fourth stages.

Planting the seed. Initial efforts are underway to penetrate the population with the gospel, through media/technology and on-the-ground initiatives.

Early Growth. A few in the population are responding to the gospel; some small groups begin gathering for fellowship in-person or virtually.

Key Facts

Following are key facts regarding the state of the church in Morocco:

- The young Moroccan church faces difficulty from without and from within.
- Access by Western ministries and expatriates is difficult, and therefore great attention is needed toward training indigenous leaders.
- Youth (under 25 years) make up about 45 percent of the total population.
- Christians and pastors often have difficulty supporting their families.
- Ministry among women is especially difficult, due to cultural norms, and suggests the need for equipping and training more women to minister among and lead other women.
- While satellite television makes the gospel widely accessible, follow-up groups have had limited success partnering with local Christians who are willing and able to effectively follow up with media respondents.
- Economic or political volatility could cause Christians all over the country to face extreme poverty suddenly.

Future Outlook

The greatest need for the emerging Moroccan church is the continued development of next-generation church leaders, and the expansion of the gospel into new cities, villages, and communities through planting churches. These goals are now being pursued through the diligent efforts of many Moroccan ministries.

COUNTRY PROFILE:

PAKISTAN



COUNTRY SUMMARY

National Data

Government: Federal parliamentary republic

Religions: Muslim 96.4% (Sunni & Shi'a), other (includes Christian and Hindu) 3.6%

Area: 307,374 square miles

Languages: Urdu (official), Punjabi, Sindhi, Saraiki, Pashto, Balochi, Hindko, Brahui, English (official; lingua franca of Pakistani elite and most government ministries), Burushaski

Population & Demographics

Population: 207,862,518

% Evangelical: Unknown

% New Christians: 2.92%

Number of people groups: 422

Population growth rate: 1.4%

Median age: 24.1 years

Age structure:

0-14 years: 30.8%

15-24 years: 20.9%

25-54 years: 38.0%

55-64 years: 5.7%

65+ years: 4.6%

Education %: 37.30%

Literacy: 57.9%

Unemployment rate: 6.0%

Youth unemployment rate: 6.6%
(m 5.7%, f 9.4%)

% Urban: 36.7%

% Internet access: 21.8%

% Facebook usage: 15.6%

Mobile phone subscriptions: 71.39% (2016)
21.45% (2006)

Top free app downloads – Android:

1. WhatsApp
2. Messenger
3. Facebook
4. Imo free video calls and chat
5. UC Browser – Fast Download

% using the internet: 15.51% (2016)
6.50% (2006)

Internet access by device type:

Desktop: 27.88%

Tablet: 2.22%

Mobile: 69.90%

Top websites:

1. YouTube
2. Google
3. Google.com.pk
4. Facebook
5. Yahoo

Ethnologue Data

The number of individual languages listed for Pakistan is 74. All are living languages. Of these, 66 are indigenous and 8 are non-indigenous. Furthermore, 7 are institutional, 17 are developing, 37 are vigorous, 10 are in trouble, and 3 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

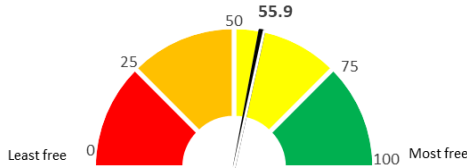
- Saraiki (skr)
- Southern Pashto (pbt)
- Eastern Balochi (bgp)
- Southern Balochi (bcc)
- Western Balochi (bgn)

PAKISTAN BY THE INDEXES

Economic Freedom

Economic freedom status: Mostly unfree

2016 Economic Freedom Score:



Global rank: 126th out of 178

Regional rank: 26th out of 42 ranked in the Asia/Pacific Region

Concerns: Rule of law & regulatory efficiency

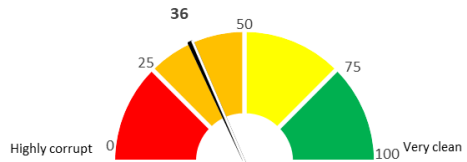
Overall score change since 2012: +1.2

Persecution & Political Corruption

Persecution index: 5th

Mission index: Partially-closed

Political corruption score:



Prosperity Rankings

Country rank: 136

Economy: 104

Entrepreneurship & opportunity: 117

Governance: 92

Education: 124

Health: 122

Safety & security: 136

Personal freedom: 127

Social capital: 107

GDP per capita: \$1,548 (equivalent in USD)

UN Human Development Index (HDI) rank: 150

OVERVIEW

The Muslim-majority state of Pakistan was born out of the partition of the Indian sub-continent in 1947, and has faced both domestic political upheavals and regional confrontations. Created to meet the demands of Indian Muslims for their own homeland, Pakistan was originally made up of two parts. The break-up of the two wings came in 1971 when the Bengali-speaking east wing seceded with help from India to become the independent state of Bangladesh. Development in Pakistan has been hampered by Islamist violence and economic stagnation, and relations with its key neighbors India and Afghanistan are often contentious.

STATE OF THE CHURCH OVERVIEW

Christianity in present-day Pakistan spread through the modern missionary movement, which began in the eighteenth century. The largest group to turn to Christianity were the Churahs, who live in the Punjab, a region comprising eastern Pakistan and northern India. They are the

untouchables—despised because their work involves menial jobs, such as disposing of dead animals and human waste; in other words, everything that is unclean.

Despite stepping out of their low status in the rigid Hindu religious caste system, the Christian community has largely remained poor and marginalized in Pakistan, often living in slums in larger cities, where many of them are hired by municipalities as refuse collectors, road sweepers, and sanitation workers, or by households as domestic servants. Many work as bonded laborers in brick kilns, a form of modern slavery marked by perpetual intergenerational debt.

Pakistani Christians have suffered from an extreme lack of educational and economic opportunity, due in part to the government of Pakistan nationalizing all private educational colleges and schools in 1972, depriving the Christian community of affordable and preferential access to quality education, which many viewed as the only path out of poverty. Indeed, many slum dwellers no longer aspire to educate their children beyond elementary level and are resigned to them being stuck in the “sweeper class.”

For decades, minority religious communities have had separate political representation in Pakistan, with a token number of reserved seats in the national and provincial assemblies. While this provision has ensured that Christians have political representation, it also means that local politicians have never sought the Christian vote. It has perpetuated a sense among Christians of being second-class citizens.

Church Development Continuum

Rough soil—Prepared soil/plowing—**Planting the seed**—Early growth—Increased growth—Harvest

Pakistan covers the first and third stages.

Rough soil. Given the size and scale of the country and its population, church efforts are relatively small and there are vast areas of rough soil.

Planting the seed. While some areas and ministries have experienced less success than others, SRG has assessed that Pakistan, as a whole, fits within the third stage—planting the seed.

Key Facts

Following are key facts regarding the state of the church in Pakistan:

- Pakistan has an indigenous Christian community, most of whom are ethnically and culturally Punjabi.
- Large areas of the country have no active Christian witness, and the vast majority of Pakistanis in these regions have never heard the gospel.
- Pakistani Christians frequently experience rejection and persecution from their own family and community.
- Despite Pakistan’s Muslim identity, Christian ministries have had remarkable freedom to operate openly. Article 20 of Pakistan’s constitution states: “Subject to law, public order and morality: every citizen shall have the right to profess, practice and propagate his religion and every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.”
- Numbers of Catholics and Protestants are roughly equal. The largest Protestant denominations, often referred to as mainline churches, are the Church of Pakistan (part of the Anglican communion), the Presbyterian Church of Pakistan, and the Full Gospel Assembly. Other groups include Assemblies of God, Baptist, Brethren, evangelical, independent Pentecostal, and the Salvation Army.

- Levels of giving in Pakistani churches are generally low. Historically, the Christian community has had a welfare and entitlement mentality that is often reinforced by well-intentioned efforts to help them. It is difficult for many small churches to support a pastor.
- A recent survey of the attitude of Pakistani Christians toward evangelism, showed that 96 percent of respondents believed that every believer is responsible for sharing the gospel with non-Christians. However, few felt they were equipped to share the gospel, and 46 percent responded that neither they nor their pastor ever take church members out to share the gospel. This is primarily due to fear.
- One of the most visible monuments to early missionary endeavors in Pakistan is the mission hospitals and schools that can be found across the country. Pakistani Christians enjoy a strong association with health and education because of these institutions and their high standards.
- Evangelistic efforts have included bookrooms where seekers can access Christian literature, literature distribution, large tent meetings, Bible correspondence courses, campus ministries such as the Pakistan Fellowship of Evangelical Students, radio programs, prison ministry, and traditional street evangelism.
- Many ministries now distribute CDs, DVDs, and memory cards with Christian content. More recently, a number of Christian television channels have begun broadcasting.
- Missionary visas and other visa types have become much more difficult to obtain, and new missionary visas are only granted as replacement visas for individuals taking the place of departing missionaries. New rules for relief and development organizations require No Objection Certificates, which often state that missionary activity is not allowed.
- In the province of Sindh in particular, Hindus have proven to be very open to the gospel, but historically the numbers of Muslim-background believers have been low. Believers from a Muslim background have found it difficult to assimilate into Pakistani churches. The predominantly Hindu-background, culturally Punjabi Christian community often views Muslim-background believers with deep suspicion, and the cultural gap between these two groups of believers has proven very difficult to bridge.

Future Outlook

A good portion of Christian outreach in Pakistan was centered on engagement with Muslim and other communities through hospitals and schools, providing quality and high standards in the fields of health and education, often serving the most impoverished and marginalized communities. Increasingly, though, high-quality private healthcare and education services are becoming much more widely available, and Christian providers no longer stand out in the way they used to.

This, along with advances in technology, media, and a more connected world, means that Pakistani ministries and churches now need to reassess how they engage with the people around them. The foundations of contentment with Islam are becoming less secure. Pakistanis working in the Middle East have often been treated badly by their Muslim brothers. The excesses of the Taliban regime in neighboring Afghanistan and the example of theocracy in Iran have not appealed to the people of Pakistan. The horrors of what is being done in the name of Islam by people claiming to be good Muslims, not only in Pakistan but in Afghanistan and Syria, have caused many Pakistani Muslims to question that brand of Islam: some have chosen to become more devout, some confess in private that they are sick of religion.

Many have begun searching for truth outside of Islam but are often afraid of being discovered. This has led to an openness to new perspectives in Pakistan, which is historically unprecedented. Many Pakistani Christian leaders observe that Muslims are more open to learning about the

Lord Jesus than ever before, that there is more interest and a greater responsiveness. A small number of Christian leaders have testified to an increasing number of Muslims having dreams about Jesus and then beginning to search for the truth of the gospel.

At the same time, there appears to be an awakening of another kind among Christians, that the Great Commission is for Pakistani Christians as much as anyone else. Missions is now a topic that they are talking about, with concern for reaching their Muslim neighbor.

The church in Pakistan is at a critical juncture: how they move forward from this point—how they adapt, begin to network, connect, grow, face challenges, seize opportunities, and engage the global church now—will have a lasting impact on future generations, the Pakistani church, and the country. There are signs that the Lord is raising a generation of thinkers, leaders, influencers, and innovators who want to work toward transformation alongside others and create new ways of accomplishing the task at hand. This is a clear window of opportunity for the church to capture and accelerate the burgeoning momentum in order to build the church and expand God's kingdom among all peoples in Pakistan.

COUNTRY PROFILE: SAUDI ARABIA



COUNTRY SUMMARY

National Data

Government: Absolute Monarchy

Religions: Muslim (official – 85-90% Sunni and 10-15% Shi'a), others include Eastern Orthodox, Protestant, Roman Catholic, Jewish, Hindu, Buddhist, and Sikh

Area: 172,414 square miles

Languages: Arabic (official), Berber languages (Tamazight (official), Tachelhit, Tarifit), French (often language of business, government, and diplomacy)

Population & Demographics

Population: 27,752,316

% Evangelical: 0.6%

% New Christians: 1.54%

Number of people groups: 43

Population growth rate: 1.46%

Median age: 26.8 years

Age structure:

0-14 years:	27.1%
15-24 years:	19.1%
25-54 years:	45.9%
55-64 years:	4.7%
65+ years:	3.2%

Education %: 66.50%

Literacy: 94.7%

Unemployment rate: 11.6%

Youth unemployment rate: 29.5%
(m 21.1%, f 55.3%)

% Urban: 83.1%

% Internet access: 65.9%

% Facebook usage: 43.2%

Mobile phone subscriptions: 176.59% (2015)
57.00% (2005)

Top free app downloads – Android:

1. WhatsApp
2. imo free video calls and chat
3. Facebook
4. Messenger
5. Instagram

% using the internet: 69.62% (2015)
12.71% (2005)

Internet access by device type:

Desktop: 38.04%
Tablet: 3.82%
Mobile: 58.14%

Top websites:

1. Google.com.sa
2. YouTube
3. Google
4. Facebook
5. Live.com

Ethnologue Data

The number of individual languages listed for Saudi Arabia is 5. All are living languages and are indigenous. Furthermore, 2 are institutional and 3 are vigorous.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

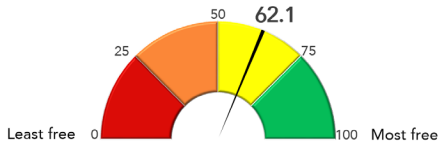
- Sudanese Arabic (apd)
- Ta'izzi-Adeni Arabic (acq)
- Najdi Arabic (ars)
- Sanaani Arabic (ayn)
- Hijazi Arabic (acw)
- Gulf Arabic (afb)
- North Levantine Arabic (apc)
- South Levantine Arabic (ajp)

SAUDI ARABIA BY THE INDEXES

Economic Freedom

Economic freedom status: Moderately free

2016 Economic Freedom Score:



Global rank: 78th out of 187

Regional rank: 8th out of 14 ranked in the MENA Region

Concerns: Property rights, corruption & regulatory efficiency

Overall score change since 2012:-0.4

OVERVIEW

One of the most insular countries in the Middle East, Saudi Arabia has emerged from being an underdeveloped desert kingdom to become one of the wealthiest nations in the region due to vast oil resources. But its rulers face the delicate task of responding to pressure for reform while combating extremist violence.

Named after the ruling Al Saud family, which came to power as a tribal leader in the 18th century, the country includes the Hijaz region—the birthplace of the Muslim Prophet Muhammad and the cradle of Islam. This fact, combined with the Al Sauds' espousal of a strict interpretation of Sunni Islam known as Wahhabism, has led to a strongly religious self-identity. The harsh punishments in the Wahhabi interpretation of Islamic law include public beheadings for a range of crimes. These continue to attract criticism from international rights organizations.

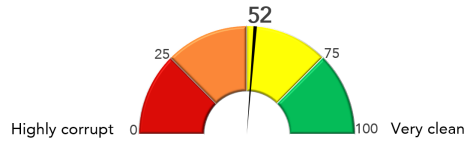
Saudi Arabia was established in 1932 by King Abd-al-Aziz—known as the Lion of Najd—who took over Hijaz from the Hashemite family and united the country under his family's rule. Since his death in 1953, he has been succeeded by various sons and descendants.

Persecution & Political Corruption

Persecution index: 14th in the world

Mission index: Closed

Political corruption score:



Prosperity Rankings

Country rank: 42

Economy: 29

Entrepreneurship & opportunity: 49

Governance: 50

Education: 23

Health: 43

Safety & security: 73

Personal freedom: 110

Social capital: 26

GDP per capita: \$52,096 (equivalent in USD)

UN Human Development Index (HDI) rank: 39

The Al Saud dynasty's monopoly on power meant that during the 20th century successive kings were able to concentrate on modernization and on developing the country's role as a regional power. It has always been in the ruling family's interests to preserve stability in the region and to clamp down on extremist elements. To this end, it welcomed the stationing of US troops in the country after Iraq's invasion of Kuwait in 1990.

But the leadership's refusal to tolerate any kind of opposition may have encouraged the growth of dissident groups such as Osama Bin Laden's al-Qaeda, which benefited from popular resentment against the role of the US in the Middle East. Members of the large Shi'a minority, who form a majority in the oil-rich Eastern Province, have become increasingly vocal in their demands for civil rights.

After the terrorist attacks on New York and Washington on September 11, 2001—carried out mainly by Saudi nationals—the Saudi authorities were further torn between their natural instincts to step up internal security and pressure to allow a greater degree of democracy.

In 2003 suicide bombers suspected of having links with al-Qaeda killed 35 people—including a number of foreigners—in the capital Riyadh. Some Saudis referred to the attacks as their own 9/11. The targets of other militant attacks have included foreign workers. Security forces have made thousands of arrests.

Demands for political reform have increased. Municipal elections in 2005 were a first, limited exercise in democracy. But political parties are banned—the opposition is organized from outside the country—and activists who publicly broach the subject of reform risk being jailed.

Calls for social change are on the rise, too. Activists for women's rights have become more vocal, focusing on practical campaigns such as the right to drive. Social media users are also testing the limits of freedom of expression.

Saudi Arabia sits on more than 25 percent of the world's known oil reserves. It is capable of producing more than 10 million barrels per day; that figure is set to rise.

PROSPECTS FOR CHRISTIANITY

There is a growing gap between Saudi's large youth population and the aging monarchs. The majority of the population is under thirty and the youth culture has changed radically under the influence of satellite television, the internet, and social media. Young people are longing for more freedom, especially for women, and do not want to be restricted by the religious police. There is also a considerable degree of youth unemployment which leads to widespread social discontent.

These factors could drive young people toward radical Islam. On the other hand, social discontent is not new and has been bought off with large sums of money in the form of allocations. Social dissatisfaction has been there for at least twenty years, including, for instance, the civil disobedience of women driving. Moreover, the internet revolution has also reached Islamic leaders: several imams have twitter accounts and are being followed by many. The number of Christian converts from Islam and other religions is increasing, along with their boldness in sharing their new faith.

STATE OF THE CHURCH OVERVIEW

The emerging national church of Saudi Arabia is relatively small, isolated, and, of necessity, hidden from public view. Out of a total indigenous population of over 20 million, less than 200 Saudi believers are known to be in an ongoing discipleship relationship with local or expatriate Christians in Saudi Arabia or overseas. Evangelism, discipleship, worship, and fellowship with other Saudi believers from a Muslim background are primarily virtual, dependent on radio, satellite television, internet, social media, and mobile outreach platforms and resources. Only small, secret gatherings of local believers are known to be taking place in-country, primarily among highly trusted family or friendship networks.

On the other hand, the size of the expatriate Christian community living in Saudi is estimated to be well over 1 million. Due to special regulations permitting some of their ministry activities, much of this expatriate Christian professional and labor force meets regularly for worship among ethnic affinity groups in apartments and large villas rented for that purpose. Among them are national networks of hundreds of Filipino house churches with a track record of prayer advocacy and courageous witness among the peoples of their host nation.

Things are rapidly changing for the people of Saudi Arabia, thanks to broad exposure to other ideologies and influences through international media and travel. Informed sources confirm that more Saudis than ever before are choosing to follow Christ while living, working, and studying abroad. Increased download rates of Bible and other Christian resources, participation in Christian internet chat rooms, and responsiveness to Christian satellite television and radio programming suggest that the number of secret Saudi believers from a Muslim background may number in the tens of thousands. Living in a context of severe restrictions, persecution, and danger, our hidden sisters and brothers in Christ, along with their global partners, face the challenge of how to serve them in ways that strengthen and accelerate their continued spiritual growth, health, and maturity.

Church Development Continuum

Rough soil—Prepared soil/plowing—Planting the seed—**Early growth**—Increased growth—Harvest

Early growth. A few in the population are responding to the gospel; some small groups begin gathering for fellowship in-person or virtually.

Key Facts

Despite extraordinary hindrances and limitations, there are clear indicators of ways in which God is working to build His church among Saudis living inside and outside the country. A few key facts:

- An array of customized, Saudi-dialect, seed-sowing media strategies and resources have been developed specifically for the Arab peoples of the Gulf region, including Saudi Arabia, and media organizations continue to refine and expand their on-the-ground follow-up capacities.
- Prayer advocacy efforts, resources, and networks are focusing more of the global church's awareness and intercession on the unreached peoples of Saudi Arabia.
- God is manifesting His love for Saudis by miraculous interventions through dreams, visions, and other means.
- Faithful generations of Western and non-Western expatriate Christians are choosing to live and work among, and witness to, the peoples of their host nation in a variety of domestic service, labor, and professional roles.

- The non-Saudi, expatriate Arab Christian community is demonstrating an increased vision, zeal, and boldness to evangelize their Saudi neighbors.

Future Outlook

Media and new media are revolutionizing evangelism and discipleship strategies among Saudis. Growing access to smart phones, encrypted SMS, and social media technologies beyond the government's control is reconstituting the balance of power between the ruling elite and the masses. Though Saudi Arabia continues to be a closed, highly restrictive, conservative Muslim country, its population has the highest per-capita use of YouTube in the world, signaling unprecedented new opportunities for innovative outreach and gospel impact.

Access to information has created a greater tolerance for new ideas among emerging generations. International education experiences have resulted in increased spiritual openness, restlessness, and hunger.

Thanks to a government scholarship program sponsored by the Saudi royal family, over 90,000 Saudi students are currently studying at universities in the US, with several hundred thousand more participating in university programs around the world where similar opportunities for unhindered outreach are possible.

Addressing the Saudi skills gap and youth population "bulge" has become far more politically urgent for Saudi's royal family in the wake of the Arab Spring. Tunisia's revolt and the uprisings that followed among neighboring nations were sparked by disillusioned youth with bleak employment prospects. Without heavy subsidies for basic services and patronage by the Saudi government, this sizeable younger demographic will become an increasingly volatile powder keg that could quickly destabilize the entire country.

Escalating rates of under-employment are contributing to general disillusionment and despair. In addition, abuse of power and rampant corruption in the royal family and religious institutions are exposing the hypocrisy of Islam, provoking Saudis to question their beliefs and values.

External geopolitical tensions with Iran and internal sectarian grievances between Sunni and Shi'a will continue to fracture the monolithic façade of Wahhabism, the ultraconservative version of Islam practiced widely among Saudis. And as a result of the historic discrimination and oppression of the Shi'a minority by the Sunni majority, more and more Shi'a are likely to begin to seek the one true God.

All these indicators point to a growing spiritual hunger and responsiveness to the gospel that foreshadow a large spiritual harvest to come. Access to information has created a greater tolerance for new ideas among emerging generations. International education experiences have resulted in increased spiritual openness, and this trend shows no signs of abating. Thanks to a government scholarship program designed to build capacity in the country, there are ~111,000 Saudi students studying at universities in the US Saudi Arabia now sends more students to the US than any country besides the much larger nations of China, India, and Korea.

Addressing the Saudi Arabian employment rate took on a new political significance in the wake of the upheaval caused by the Arab Spring. Tunisia's revolt was sparked mainly by disillusioned youth with bleak employment prospects, a demographic Saudi leaders fear could be a powder keg in their own country without heavy-handed government control complemented by targeted efforts to raise standards of living. Escalating rates of underemployment are contributing to general disillusionment, translating into a palpable spiritual restlessness. In addition, rampant

corruption and abuse of power by the royal family are exposing the inconsistencies and hypocrisy of Islam, provoking Saudi Arabians to begin to question their broken values and beliefs.

External geopolitical tensions with Iran and internal sectarian grievances between Sunni and Shi'a are further fracturing the monolithic façade of Wahhabi Islam, the ultraconservative form practiced widely in the country. And as a result of the historic discrimination and oppression of the Shi'a minority by the Sunni majority, many Shi'a have begun to explore other ideologies. All this indicates that this dry and dusty land is being primed for a future spiritual harvest.

COUNTRY PROFILE:

SUDAN



COUNTRY SUMMARY

National Data

Government: Presidential Republic

Religions: Sunni Muslim, small Christian minority

Area: 718,723 square miles

Languages: Arabic (official), English (official), Nubian, Ta Bedawie, Fur. (“Arabization” in progress).

Population & Demographics

Population: 36,108,853

% Evangelical: 0.4%

% New Christians: 12.48%

Number of people groups: 163

Population growth rate: 1.72%

Median age: 19.3 years

Age structure:

0-14 years:	40.2%
15-24 years:	20.5%
25-54 years:	32.1%
55-64 years:	4.0%
65+ years:	3.3%

Education %: 15.50%

Literacy: 75.9%

Unemployment rate: 13.6%

Youth unemployment rate: 22.9%
(m 21.3%, f 25.7%)

% Urban: 33.8%

% Internet access: 25.8%

% Facebook usage: Data not available

Mobile phone subscriptions: Data not available

Top free app downloads – Android: Data not available

% using the internet: Data not available

Internet access by device type: Data not available

Top websites: Data not available

Ethnologue Data

The number of individual languages listed for Sudan is 78. Of these, 76 are living and 2 are extinct. Of the living languages, 70 are indigenous and 6 are non-indigenous. Furthermore, 3 are institutional, 17 are developing, 12 are vigorous, 32 are in trouble, and 12 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

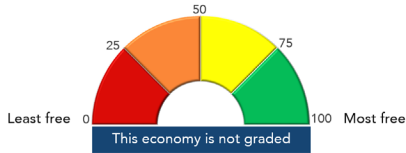
- Sudanese Arabic (apd)
- Ta'izzi-Adeni Arabic (acq)
- Gulf Arabic (afb)
- Beja (bej)
- Nobiin (fia)
- Andaandi (dgl)
- Koalib (kib)
- Masalit (mls)
- Dzodinka (Adere) (add)

SUDAN BY THE INDEXES

Economic Freedom

Economic freedom status: Not graded

2016 Economic Freedom Score:



Global rank: Not ranked

Regional rank: Not ranked in Sub-Saharan Africa

Concerns: N/A

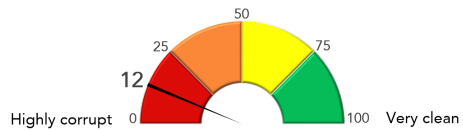
Overall Score Change since 2012: N/A

Persecution & Political Corruption

Persecution index: 8th in the world

Mission index: Partially-closed

Political corruption score:



Prosperity Rankings

Country rank: 134

Economy: 131

Entrepreneurship & opportunity: 122

Governance: 137

Education: 137

Health: 125

Safety & security: 137

Personal freedom: 141

Social capital: 48

GDP per capita: \$3,941 (equivalent in USD)

UN Human Development Index (HDI) rank: 167

OVERVIEW

Sudan, once the largest and one of the most geographically diverse states in Africa, split into two countries in July 2011 after the people of the south voted for independence. The government of Sudan gave its blessing for an independent South Sudan, where the mainly Christian and Animist people had for decades been struggling against rule by the Arab Muslim north. However, various outstanding secession issues—especially the question of shared oil revenues and the exact border demarcation—have continued to create tensions between the two successor states. Sudan has long been beset by conflict. Two rounds of north-south civil war cost the lives of 1.5 million people, and a continuing conflict in the western region of Darfur has driven 2 million people from their homes and killed more than 200,000.

HISTORY OF CONFLICT

Sudan's centuries of association with Egypt formally ended in 1956, when joint British-Egyptian rule over the country ended. Independence was rapidly overshadowed by unresolved constitutional tensions with the south, which flared up into full-scale civil war that the coup-prone central government was ill-equipped to suppress. The military-led government of President Jaafar Numeiri agreed to autonomy for the south in 1972, but fighting broke out again in 1983.

After two years of bargaining, the rebels signed a comprehensive peace deal with the government to end the civil war in January 2005. The accord provided for a high degree of autonomy for the south, and an option for it to secede. South Sudan seceded in July 2011, following a vote. However, the grievances of the northern states of South Kordofan and Blue Nile remain

unaddressed, as provisions laid out for them in the 2005 Comprehensive Peace Agreement were never fully implemented.

In Darfur, in western Sudan, the United Nations has accused pro-government Arab militias of a campaign of ethnic cleansing against non-Arab locals. The conflict has strained relations between Sudan and Chad, to the west. Both countries have accused each other of cross-border incursions. There have been fears that the Darfur conflict could lead to a regional war. The economic dividends of eventual peace could be great. Sudan has large areas of cultivatable land, as well as gold and cotton. Its oil reserves are ripe for further exploitation.

CHRISTIAN PERSECUTION

The persecution of Christians in Sudan is systematic and more reminiscent of a policy of ethnic cleansing. Historically, Islam is deeply embedded in Sudan's society. Sudan is one of the few African countries that has consistently been on the World Watch List since its first use in 1993. The country's rank on the list has been oscillating mostly in the top 10 or 20 countries. Sudan has been designated a "Country of Particular Concern" by the US State Department since 1999. Furthermore, for the past decades there has been no rule of law in Sudan; press and media laws have been restrictive, and freedom of expression and religion have been highly curtailed. The ethnic-cultural landscape is very diverse and complicated: Arab versus Black, Muslim versus Christian. The secession of South Sudan did not solve these problems. This is particularly true for black Africans, as a significant number are Christian and still living in the country. The government of Sudan is strictly implementing the policy of one religion, one culture and one language.

STATE OF THE CHURCH OVERVIEW

Sudan's tumultuous past decade has resulted in the expulsion of hundreds of thousands of Christians, reducing the size of the church and creating a more hostile environment for those left behind. In the African nation of 39 million, the Christian proportion of the population has been slashed from nearly 30 percent to about 3 percent, or about 1.2 million. This mass exodus occurred when believers either fled violence or were forced out by government efforts to purge the country of any vestige of Christian influence, local or foreign. The number of Christians in Sudan was further reduced when South Sudan broke off to form the world's newest nation in 2011, taking the majority of Sudanese Christians with it.

Persecution has increased under the government of Omar Hassan al-Bashir, forcing many expatriate workers to exit the country and leaving local ministries disjointed, underfunded, and short of leaders. Even amid this ardent opposition, a remnant of believers is serving steadfastly. An estimated 50 fellowship groups, house churches, and denominational churches are operating in the country. Among the far northern people groups like the Fur, Nuba, and Tunjur, sources believe there could be more than 1,000 MBBs, some of whom have been led to Christ by converts of other MBB converts and retain positions of leadership and influence in their Christian denominations.

Church Development Continuum

Rough soil—Prepared soil/plowing—Planting the seed—Early growth—**Increased growth**—Harvest

Increased growth. There is clear evidence of increased momentum, openness and response to the gospel; house fellowships are forming, maturing, and duplicating.

Key Facts

Following are key facts regarding the state of the church in Sudan.

- The genocide perpetrated by the Khartoum government against the peoples of Darfur, South Kordofan, and Blue Nile State has fostered spiritual openness among the Sudanese people.
- Due to growing persecution, nearly all foreign workers were deported or forced to leave Sudan during 2013, and many Sudanese believers were illegally detained, imprisoned, and tortured. Most faith-based organizations were forced to discontinue their work, severely hampering the Sudanese church.
- Dreams, visions, and disillusionment with Islam continue to provoke Sudanese Muslims to seek the true God.
- The Sudanese MBB community and Christians in neighboring nations continue to distribute Bibles, Christian literature, and other evangelistic resources.
- As persecution intensified in 2013, media tools like Christian radio programming, satellite television broadcasts, internet ministry, and social media became a more important means of bringing the gospel to the majority population.
- National, regional, and global prayer advocacy initiatives are being enacted on behalf of the peoples of Sudan.
- Soaring inflation and unemployment rates among the adult working population continue to severely limit ministry resources and the capacity of the indigenous Sudanese church.

Future Outlook

Since South Sudan seceded from the Republic of Sudan in July 2011, relations between northern and southern Sudanese governments have been volatile due to ongoing border and oil-revenue disputes. Frequent spats of violence have dramatically altered the Christian landscape across the northern regions. The Islamic regime seems to have exhausted all tolerance for a Christian presence within its borders. Many remaining Sudanese believers now worry whether they will be able to practice their faith at all in the future. Ministry resources remain limited due to high levels of poverty and inflation.

Throughout all these challenges, Sudan's people are beginning to accept the gospel. Responding to a new openness, the indigenous church leaders have committed to staying and serving both the Christian community and the majority population.

COUNTRY PROFILE:

TURKEY



COUNTRY SUMMARY

National Data

Government: Parliamentary Democracy

Religions: Muslim 99.8% (mostly Sunni), other 0.2% (mostly Christians and Jews)

Area: 302,562 sq. miles

Languages: Turkish (official), Kurdish, other minority languages

Population & Demographics

Population: 79,414,269

% Evangelical: 0.03%

% New Christians: 1.94%

Number of people groups: 65

Population growth rate: 1.26%

Median age: 30.1 years

Age structure:

0-14 years: 25.5 %

15-24 years: 16.3%

25-54 years: 43.1%

55-64 years: 8.1%

65+ years: 7.1%

Education %: 49.40%

Literacy: 95%

Unemployment rate: 9.9%

Youth unemployment rate: 17.5%
(m. 16.3%, f. 19.9%)

% Urban: 71.5%

% Internet access: 59.6%

% Facebook usage: 52.8%

Mobile phone subscriptions: 96.02% (2015)
64.00% (2005)

Top free app downloads – Android:

1. WhatsApp
2. Messenger
3. Facebook
4. Instagram
5. Snapchat

% using the internet: 53.74% (2015)
15.46% (2005)

Internet access by device type:

Desktop: 35.35%

Tablet: 3.41%

Mobile: 61.24%

Top websites:

1. Google.com.tr
2. YouTube
3. Google
4. Facebook
5. Sahibinden

Ethnologue Data

The number of individual languages listed for Turkey is 37. Of these, 36 are living and 1 is extinct. Of the living languages, 14 are indigenous and 22 are non-indigenous. Furthermore, 3 are institutional, 16 are developing, 5 are vigorous, 10 are in trouble, and 2 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

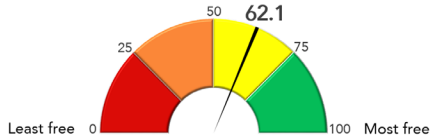
- North Levantine Arabic (apc)
- Dimli (diq)

TURKEY BY THE INDEXES

Economic Freedom

Economic freedom status: Moderately Free

2016 Economic Freedom Score:



Global rank: 79th out of 187

Regional rank: 34th in Europe

Concerns: Rule of law, business freedom, and labor freedom

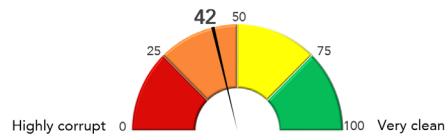
Overall score change since 2012: -0.4

Persecution & Political Corruption

Persecution index: 55th in the world

Mission index: Receiving

Political corruption score:



Prosperity Rankings

Country rank: 78

Economy: 87

Entrepreneurship & opportunity: 67

Governance: 51

Education: 85

Health: 57

Safety & security: 109

Personal freedom: 100

Social capital: 102

GDP per capita: \$18,884 (equivalent in USD)

UN Human Development Index (HDI) rank: 72

OVERVIEW

Straddling the continents of Europe and Asia, Turkey's strategically important location has given it major influence in the region—and control over the entrance to the Black Sea. Turkey's progress towards democracy and a market economy was halting in the decades following the death of President Atatürk in 1938. The army saw itself as the guarantor of the constitution, and ousted governments on a number of occasions when it thought they were challenging secular values.

Efforts to reduce state control over the economy have faced many obstacles. After years of mounting difficulties which brought the country close to economic collapse, a tough recovery program was agreed with the IMF in 2002. The austerity measures imposed then meant that by the time the global financial crisis came round in 2008, Turkey was in a better position to weather the storm than many other countries. The level of public debt was already relatively low, and, although the effects of the recession were still felt, by 2010 the Turkish economy had started to bounce back and resumed growth.

RISE OF THE AKP

Concerns over the potential for conflict between a secular establishment backed by the military and a traditional society deeply rooted in Islam resurfaced with the landslide election victory of the Islamist-based Justice and Development Party (AKP) in 2002.

Since 2008, hundreds of senior military officers and others received hefty jail sentences in connection with two alleged plots to overthrow the AKP government. In 2015, all suspects in one of the two plot cases were acquitted after some evidence was found to be invalid. Critics accused the government of staging show trials to neutralize the anti-Islamist influence of the armed forces in politics. In 2013, concerns at creeping Islamisation and the growing authoritarianism of the prime minister since 2003, Recep Tayyip Erdogan, spilled over into mass protests in a number of cities. Later that year, the government was implicated in a major corruption scandal. But the AKP's electoral support remained steady, and Mr. Erdogan became the country's first directly-elected president in 2014.

FOREIGN RELATIONS

Joining the European Union has been a longstanding ambition. Since becoming an EU candidate country in 1999, Turkey has introduced substantial human rights and economic reforms in order to align with EU practices-including easing restrictions on the minority Kurdish language. Formal membership talks were launched in October 2005, but progress has been very slow.

Turkey has long been at odds with close neighbor and EU member Greece over the divided island of Cyprus. Several European countries continue to have serious misgivings over Turkish EU membership, and Germany and France have called for it to have a "privileged partnership" instead. Turkey has long seen itself as the eastern bulwark of the NATO alliance. It also maintained close ties with Israel, but under Mr. Erdogan it has more recently taken an openly confrontational approach to it over the Palestinian issue, partly in a bid to boost its regional standing among Arab countries. After long following a policy of good relations with its neighbors, Turkey adopted a strongly pro-rebel stance when the Syrian civil war broke out, but stopped short of military assistance.

THE KURDISH ISSUE

Turkey is home to a sizeable Kurdish minority, which by some estimates constitutes up to a fifth of the population. The Kurds have long complained that the Turkish government was trying to destroy their identity, and that they suffer from economic disadvantage and human rights violations. In 1984, the militant Kurdistan Workers Party (PKK) launched a guerrilla campaign for a homeland in the Kurdish heartland in the southeast. Thousands died and hundreds of thousands became refugees in the ensuing conflict, and the capture of PKK leader Abdullah Ocalan in 1999 prompted only a temporary lull. Turkey, the US and the European Union deem the PKK a terrorist organization. In 2009, the government announced a "Kurdish initiative" that pledged to extend linguistic and cultural rights and to reduce the military presence in the mainly Kurdish southeast. After months of talks, PKK leader, Abdullah Ocalan, ordered his fighters to stop attacking Turkey and withdraw from the country commencing May 2013, effectively ending the insurgency.

CHRISTIAN PERSECUTION

There are three notable trends in Turkey at the moment: the presence of radical Islam, the ethnic conflict with the Kurds, and the changing political scene. Each of these trends is linked to each other, and all of them affect Christians in Turkey. Persecution in Turkey is shaped by Islamic extremism, and is increasingly marked by violence. This suggests that the ever-present pressure on the church is now translating into open opposition. Pressure on believers from a

Muslim background is especially acute due to the Islamic social environment. Increasing pressure on Christians is fueled by Turkish nationalism and a regime that aims to Islamize the country. In August 2015, fifteen Turkish Protestant pastors received death threats from Islamic State militants, just one example of the growing dangers Christians in the country are facing.

STATE OF THE CHURCH OVERVIEW

The history of the indigenous Protestant evangelical church in Turkey extends back more than 50 years. Missional work began building upon the foundation of Orthodox Christians who were sympathetic to Protestant evangelicalism. Orthodox Christians in the Muslim world are sometimes referred to as believers from a Christian background to distinguish them from Muslim-background believers.

At the end of the first decade, the 1960s, there were only a few dozen Muslim-background believers and no new Protestant evangelical churches. Slow and steady growth continued throughout the 1970s and 1980s, with a small but growing number of believers from a Muslim background and a few churches established. Churches were mostly led by foreigners and Orthodox Christians with evangelical leanings.

The 1990s saw the first movement of a great number of Muslim-background believers, and for the first time ever the number of indigenous believers outnumbered the number of foreign Christian workers. With this change, key local leaders from a Turkish Muslim background began to get involved, not only in leadership of their own churches, but in active church-planting efforts.

Since 2013, the country has experienced a steady increase in political instability, Islamic vigor, and violence, and yet the Turkish church has remained public, open, and bold. Everything possible should be done to help the Turkish church grow in number and maturity at this critical time in history.

Church Development Continuum

Rough soil—Prepared soil/plowing—Planting the seed—Early growth—**Increased growth**—Harvest

Increased growth. There is clear evidence of increased momentum, openness and response to the gospel; house fellowships are forming, maturing, and duplicating.

Key Facts

Following are key facts regarding the state of the church in Turkey.

- The Turkish church now has more Muslim-background believers than Christian-background believers. When data was first collected in the 1980s, believers from a Christian background were the majority, at nearly 80 percent of Christians. Today, Muslim-background believers make up over 70 percent of the Turkish church.
- There are more new believers in the church than old, mature believers. More than 75 percent of Christians have become believers in the last 10 years.
- In the last decade, more established churches are handing over or sharing leadership with indigenous leaders. A great proportion of churches are now led by indigenous leaders than by foreigners. Additionally, more church plants are being led by indigenous leaders.

- Evangelical Christianity is concentrated in the larger cities in western Turkey. Ninety percent of the church is located in Istanbul, Ankara, and along the Aegean and Mediterranean coasts. Thus, the church is more urban than rural. In addition, 85 percent of the foreign Christian workers reside in these same areas.
- The indigenous church is still very Western. Efforts at developing indigenous worship styles and music are still in their fledgling stages, but with stronger indigenous leadership, this is starting to change, especially with worship and song-writing camps in recent years.
- The response to the gospel is greater now than at any time in the previous 50 years. This is evidenced in the greater numbers of believers, and in the vast increase of the number of seekers responding to media in all its forms.
- The church is more visible today than in the past. Protestant evangelical believers hold positions of prominence, and the understanding that a Turkish person can become a Christian is more widely accepted.
- Persecution is mostly isolated to a relational level, with some new believers receiving a harsh backlash from their families and close friends. Although Turkish law allows for freedom of religion, the church sometimes experiences organized persecution, but persecution is mostly at a more subtle level.
- While growth has been steady in recent years, it has not been exponential. Explosive periods of growth have coincided with significant increase in the number of foreign workers, the translation of the Bible into modern Turkish, and public events, all of which have resulted in Christ being more prominent in Turkey.
- Analysis of future growth projections indicates a strong need for the development of evangelists and disciple-makers from the local church. If a growing number of faithful Turkish disciples continue to reach out, the church could and should increase in size in the foreseeable future.

Future Outlook

The greatest need of the emerging Turkish church today is Turkish workers. There is a need for Turkish apostles, prophets, teachers, pastors, and evangelists who will equip the church for its mission and ministry. There is also a need for Turkish leaders, disciplers, and counselors with a passion to reach out to their own people. While the number of Turkish workers has grown dramatically in the past few years—especially considering the number of cities without churches—the need is still immense. More Turkish workers with Christ-like character, biblical knowledge, and a willingness to serve are needed, as well as more regular and sustained prayer for a change of heart in Turkey towards the gospel. In the past decade, there has been no aggressive resistance from the government, but it is showing signs of increase. Pray for the Turkish nation that many would be cut to the heart and say, “Brothers, what shall we do?” (Acts 2:37)

COUNTRY PROFILE: YEMEN



COUNTRY SUMMARY

National Data

Government: In transition

Religions: Muslim 99.1%, 0.9% other

Area: 203,850 square miles

Languages: Arabic (official)

Population & Demographics

Population: 26,737,317

% Evangelical: 0.3%

% New Christians: 2.81%

Number of people groups: 29

Population growth rate: 2.47%

Median age: 18.9 years

Age structure:

0-14 years: 41.1%

15-24 years: 21.1%

25-54 years: 31.3%

55-64 years: 3.8%

65+ years: 2.7%

Education %: 16.00%

Literacy: 70.1% (m 85.1%, f 55.0%)

Unemployment rate: 27%

Youth unemployment rate: 33.7% (m 26%, f 74%)

% Urban: 34.6%

% Internet access: 22.6%

% Facebook usage: 6.4%

Mobile phone subscriptions: 67.98% (2015)
11.00% (2005)

Top free app downloads – Android:

1. WhatsApp
2. Facebook
3. Messenger
4. imo free video calls and chat
5. Facebook Lite

% using the internet: 25.10% (2015)
1.05% (2005)

Internet access by device type:

Desktop: 28.75%

Tablet: 1.67%

Mobile: 69.58%

Top websites:

1. Google
2. YouTube
3. Yahoo
4. Facebook
5. www.yemen.net.ye

Ethnologue Data

The number of individual languages listed for Yemen is 11. All are living languages. Of these, 7 are indigenous and 4 are non-indigenous. Furthermore, 1 is institutional, 6 are vigorous, 1 is in trouble, and 3 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

- Sudanese Arabic (apd)
- Ta'izzi-Adeni Arabic (acq)

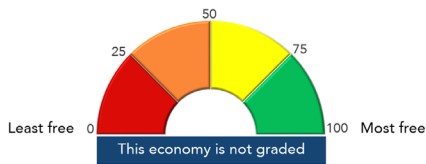
- Sanaani Arabic (ayn)
- Gulf Arabic (afb)
- North Levantine Arabic (apc)
- Hadrami Arabic (ayh)
- Mesopotamian Arabic (acm)

YEMEN BY THE INDEXES

Economic Freedom

Economic freedom status: Not graded

2016 Economic Freedom Score:



Global rank: Not ranked

Regional rank: Not ranked in the MENA region

Concerns: N/A

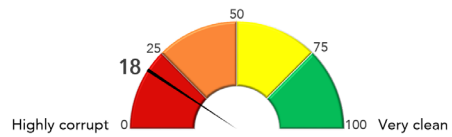
Overall score change since 2012: N/A

Persecution & Political Corruption

Persecution index: 11th in the world

Mission index: Restricted

Political corruption score:



Prosperity Rankings

Country rank: 135

Economy: 134

Entrepreneurship & opportunity: 121

Governance: 134

Education: 121

Health: 108

Safety & security: 128

Personal freedom: 142

Social capital: 131

GDP per capita: \$3,832 (equivalent in USD)

UN Human Development Index (HDI) rank: 160

OVERVIEW

Yemen has been at the crossroads of Africa, the Middle East, and Asia for thousands of years thanks to its position on the ancient spice routes. It is one of the possible locations for the biblical kingdom of Sheba. The Romans knew this partially fertile country as Arabia Felix, in contrast to the relatively barren Arabia Desert to the north.

The modern Republic of Yemen was born in 1990 when traditional North Yemen and Communist South Yemen merged after years of clashes. Since unification Yemen has been slowly modernizing and opening up to the world, but still retains much of its tribal character.

A short civil war in 1994 ended in defeat for separatist southerners, but regional tensions re-emerged in the summer of 2009 when government troops and Houthi rebels from the Shi'a Zaidi sect clashed in the north, killing hundreds and displacing more than a quarter of a million people.

Yemen was hit by more serious political upheaval early in 2011 when protesters—inspired by the Arab Spring uprisings in Tunisia and Egypt—rallied against the three-decades-old rule of President Saleh. He stepped down as part of a deal brokered by neighboring countries at the end of the year, ushering in a transitional period of political reforms.

In the meantime, Yemen had become a major base for Islamic militants after the crackdown on al-Qaeda closed their training bases in Afghanistan and Pakistan. The Yemeni branch of al-Qaeda was behind a failed attack on a US airliner on Christmas Day 2009, prompting greater government efforts to crush the insurgents.

A truce with the Houthi rebels in February 2010 allowed the government to focus on al-Qaeda and resurgent southern separatists, but the anti-government uprising in 2011 gave al-Qaeda a chance to establish several strongholds in Abyan province.

The precariousness of the government's hold was dramatically demonstrated in September 2014, when Houthi rebels swept into Sanaa and seized control of the capital. They rejected a government-proposed constitution in January 2015 and the following month announced that they were setting up a transitional presidential council. President Hadi fled to his home city of Aden in February, and in March Houthi forces began to advance on southern Yemen. Their offensive prompted a Saudi-led regional coalition to launch air strikes against Houthi targets, recapturing Aden and launching an advance on the capital in September 2015.

CHRISTIAN PERSECUTION

Yemen has seen political turmoil and sporadic violence since 2012 when the former president Ali Abdullah Saleh was ousted. Now in the resulting power vacuum, militants and rebels—including al-Qaeda and IS affiliated groups—are fighting to gain control of territory. The influence of al-Qaeda in the Arabian Peninsula (AQAP) and IS appears to be growing; AQAP recently expanded its territorial control in Southern Yemen. Meanwhile, Yemen is facing a dire humanitarian crisis. Eighty percent of the population is in need of some form of humanitarian assistance, and almost half of the population does not have food security, making Yemen's hunger crisis one of the worst in the world.

STATE OF THE CHURCH OVERVIEW

Yemen is one of the most challenging places in the world for Christian ministry. Home to the largest indigenous population (27.4 million) in the Arabian Peninsula, Yemen is deeply divided along tribal, political, and religious lines. Historic grievances escalated once again into a devastating, protracted civil war in 2015, the magnitude of which continues to threaten regional stability and provoke armed intervention by a coalition of Gulf countries, resulting in thousands of tragic fatalities and injuries among the general population.

Home to the most active affiliate of al-Qaeda, (al-Qaeda in the Arabian Peninsula, AQAP) and heir to repressive policies backed by powerful competing sectarian interests in the region—Saudi Arabia (Sunni) vs. Iran (Shi'a)—Yemen is aggressively hostile to Christianity. Both local believers and expatriate workers have been martyred for their faith in recent years. But thanks to their faithfulness, courage, and sacrifice, along with decades of media gospel sowing and follow-up ministry, Yemen is now home to the largest and most mature indigenous faith community in the Arabian Peninsula. In spite of great persecution, difficulty, and suffering, the emerging Yemeni church continues to reproduce new generations of believers from a Muslim background, led by a growing number of gifted senior and next-generation Yemeni men and women.

Informed sources estimate that over 2,500 believers may currently be in an ongoing discipleship relationship with other Yemeni Christians across the country. Likewise, the number of additional hidden (secret) local believers could number in the thousands, with another 1,000–1,500 Yemeni

Muslim-background believers living among the Yemeni international diaspora. The most significant growth of the Yemeni indigenous faith community to date has been in the central region, though smaller and larger networks of functioning house church fellowships are active in all six of Yemen's regions. Most of these local networks remain informal, though some are highly structured and under the spiritual oversight of biblically trained local leaders.

Church Development Continuum

Rough soil—Prepared soil/plowing—Planting the seed—Early growth—**Increased growth**—Harvest

Increased growth. There is clear evidence of increased momentum, openness and response to the gospel; house fellowships are forming, maturing, and duplicating.

Key Facts

Key facts on the state of evangelism efforts and church growth in Yemen:

- Prior decades of short-wave Christian radio broadcasts have proven effective for sowing seed among the largely oral population of rural Yemen, and the harvest of that visionary investment is increasingly visible thanks to collaboration between media organizations and on-the-ground follow-up systems and structures.
- Prayer advocacy efforts, resources, and networks are increasing the global church's awareness and intercession for the people of Yemen.
- Access to Christian satellite television programming, internet, social media, and mobile app resources is growing, particularly among those living in urban centers. These same factors are allowing the local church to become better connected, providing much-needed encouragement, spiritual care, and support for this largely hidden and isolated indigenous church movement.
- Media ministries serving alongside the Yemeni emerging church are building local capacity for greater production and dissemination of indigenous resources on evangelism, worship, house-church formation, and leadership training.
- Each martyrdom among expatriate Christian workers in recent years has been a powerful witness to the Muslim majority population of Yemen, as well as a catalyst to the growth of the indigenous church in the locations where those expatriates had served.
- Social networks among family, friends, and local communities are the most natural and responsive pathways for the gospel's advance.
- Sustained armed conflict, bombing, and air strikes, together with a blockade of Yemen's territory by air, land, and sea for most of 2015–16, displaced many Yemeni Muslim-background believers, forcing them and their families to relocate temporarily to their villages of origin or outside the country to survive.
- In the midst of these terrible and tragic conditions, the Yemeni emerging national church and its global partners are working closely in response to new opportunities that are putting the love of Christ on display as they meet their own needs and those of their surrounding communities.

Future Outlook

Severe socioeconomic limitations will continue to significantly impact the Yemeni indigenous community for the indefinite future. Though official census data tends to report more conservative estimates, many indicators suggest that well over 50 percent of the adult population may be unemployed. Soaring inflation has led to sky-rocketing costs for basic goods. Fuel, water, and electrical power are scarce and intermittent, and the breakdown of social services will

provoke ongoing populist uprisings across the nation and increased disillusionment with political and religious institutions.

An uncertain political and economic future and a hostile anti-Christian environment are likely to restrict local ministry capacity and activity among Yemeni believers. Nevertheless, the purifying effect of living for Christ in the face of severe opposition, hatred, danger, imprisonment, and death is a catalyst to numerical and spiritual growth. In recent years, urgent security and safety concerns forced the Christian expatriate community to relocate outside the country. The temporary (and sometimes permanent) displacement of these valued kingdom assets is redefining the nature and scope of kingdom collaboration inside and outside Yemen. This exodus of expatriate Christians continues to spur on the believing Yemeni remnant to assume greater leadership responsibility and more creatively engage current needs and opportunities for the gospel.

SECTION 11
NEAR EAST COUNTRIES:
PROFILES & STATE OF THE
CHURCH

NEAR EAST COUNTRIES: PROFILES & STATE OF THE CHURCH

SRG's UPG strategy focuses on 14 of the 23 countries in the Greater Middle East. Ten of these are "SRG Priority Countries" and four are Near East countries.

The Near East Region is made up of the following countries:

- Iraq
- Jordan
- Lebanon
- Syria

The profiles on the following pages contain data about each Near East country and its demographics. Additionally, information about religion, and persecution is provided. The State of the Church section describes the status, growth, and future of Christianity in the Near East Region as a whole.

The UPGs to which SRG plans to reach out exist within these countries. The *Country Profiles* help to provide understanding of the UPG, though its characteristics may differ from those of the country as a whole. While the church is described for the region, the church has not significantly penetrated the UPGs to whom SRG will support outreach.

The profiles in the section and the previous section (Priority Countries) include data from the sources listed in Table 10.1, on page 466.

SRG forms *ministry funds* to invest in regional ministry. The formulation of a Fund's strategy takes into account the stage in which the target country is on the "Church Development Continuum." Using the analogy of growing and harvesting crops, SRG places countries on a 6-stage continuum, and projects may be similarly classified by the situation that they address.

1. Rough soil
2. Prepared soil/plowing
3. Planting the seed
4. Early growth
5. Increased growth
6. Harvest

A more detailed description of the six stages can be found in the introduction to the previous section on page 468. SRG's placement of the Near East Region on the Church Development

Continuum can be found in the State of the Church document following the profiles for each of the four countries.

COUNTRY PROFILE:

IRAQ



COUNTRY SUMMARY

National Data

Government: Federal Parliamentary Republic

Religions: Muslim 99%, 0.8% Christian, 0.2% other

Area: 169,235 square miles

Languages: Arabic (official), Kurdish (official), Turkmen (a Turkish dialect) and Assyrian (Neo-Aramaic) are official in areas where they constitute a majority of the population), Armenian

Population & Demographics

Population: 37,056,169

% Evangelical: 0.2%

% New Christians: 5.33%

Number of people groups: 36

Population growth rate: 2.93%

Median age: 19.7 years

Age structure:

0-14 years: 40.3%

15-24 years: 19.0%

25-54 years: 33.5%

55-64 years: 3.9%

65+ years: 3.3%

Education %: 32.40%

Literacy: 79.7% (m 85.7%, f 73.7%)

Unemployment rate: 16%

Youth unemployment rate: Not available

% Urban: 69.5%

% Internet access: 33.0%

% Facebook usage: 33.0%

Mobile phone subscriptions: 93.84% (2015)
6.00% (2005)

Top free app downloads – Android: Data not available

% using the internet: 17.22% (2015)
0.90% (2005)

Internet access by device type:

Desktop: 24.18%

Tablet: 4.63%

Mobile: 71.19%

Top websites:

1. YouTube
2. Google.iq
3. Facebook
4. Google
5. Yahoo

Ethnologue Data

The number of individual languages listed for Iraq is 23. All are living languages. Of these, 14 are indigenous and 9 are non-indigenous. Furthermore, 4 are institutional, 3 are developing, 5 are vigorous, 8 are in trouble, and 3 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

- North Levantine Arabic (apc)

COUNTRY PROFILE: IRAQ

- Mesopotamian Arabic (acm)
- Central Kurdish (ckb)
- Najdi Arabic (ars)
- Adyghe (ady)
- Turoyo (tru)
- South Levantine Arabic (ajp)

IRAQ BY THE INDEXES

Economic Freedom

Economic freedom status: Not graded

2016 Economic Freedom Score:



Global ranking: Not ranked

Regional ranking: Not ranked in the MENA region

Concerns: N/A

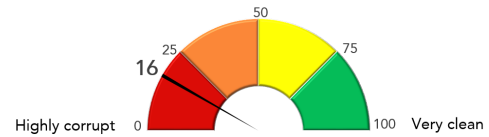
Overall score change since 2012: N/A

Persecution & Political Corruption

Persecution index: 2nd in the world

Mission index: Receiving

Political corruption score:



Prosperity Rankings

Country rank: 123

Economy: 81

Entrepreneurship & opportunity: 123

Governance: 131

Education: 111

Health: 114

Safety & security: 135

Personal freedom: 125

Social capital: 90

GDP per capita: \$14,018 (equivalent in USD)

UN Human Development Index (HDI) rank: 121

OVERVIEW

Straddling the Tigris and Euphrates rivers and stretching from the Gulf to the Anti-Taurus Mountains, modern Iraq occupies roughly what was once ancient Mesopotamia, one of the cradles of human civilization.

In the early Middle Ages, Iraq was the heartland of the Islamic Empire, but a brutal Mongol invasion in the 13th century destroyed its importance. Part of the Ottoman Empire from the 15th century, it came under British control after World War I and gained independence in 1932.

The British-installed monarchy was toppled in 1958, and a coup in 1968 brought the Arab nationalist Ba'ath (Renaissance) party to power. Oil made the country rich and when Saddam Hussein became president in 1979 petroleum made up 95 percent of its foreign exchange earnings.

But the 1980-88 war with Iran and the 1991 Gulf War, sparked by Iraq's invasion of Kuwait, together with the subsequent imposition of international sanctions, had devastating effects on its economy and society.

In 2003, Iraq became a battleground for competing forces after the US-led ousting of President Saddam Hussein. The majority Shi'a population, which had been excluded from power, was

initially jubilant at the removal of Saddam Hussein. But optimism gradually gave way to despair as insurgent groups—mainly drawn from embittered Sunnis, dismissed army officers, and supporters of the former regime—began an increasingly bloody campaign of bomb attacks. The insurgents—with al-Qaeda in Iraq among the most violent—targeted civilians as well as security forces, at times killing hundreds of people in one day. Insurgents also carried out attacks on Iraq's oil infrastructure, costing the country billions of dollars in lost revenues.¹⁶¹

The transfer of power to an interim government in June 2004 and, seven months later, the first multi-party elections in 50 years, which brought an overwhelmingly Shi'a-dominated coalition to power, failed to stem the violence. The conflict acquired a marked sectarian aspect in 2006-2007 when Shi'a militant groups struck back with a campaign of kidnappings and killings. By 2008, however, a "surge" in US troop levels to confront the rebels, the co-opting of moderate Sunni tribesmen in the struggle against militants, and an improving Iraqi army succeeded in turning the situation around.

In June 2009 US troops withdrew from Iraq's towns and cities, and the last remaining US forces left the country at the end of 2011. But the Shi'a-led government of Nouri al-Maliki failed to unite Iraq's various communities and from 2013 faced a rapidly rising tide of extreme Sunni rebellion in Anbar Province.

By early 2014, Sunni rebels, led by the extreme jihadist group calling itself Islamic State (IS), had established strongholds in the mainly Sunni Anbar Province. Army resistance quickly melted away and within months IS fighters had begun to move into central and northern Iraq, threatening the unity of the state. A US-led coalition of regional and Western powers responded with a campaign of air strikes, as the Iraqi government attempted to counter the group.

After elections in 2014, the Shi'a-dominated government of Prime Minister Nouri al-Maliki was replaced with the less divisive figure of Haider al-Abadi and a new, broad-based government including Sunni Arabs and Kurds.

¹⁶¹ Violence and sabotage continue to hinder the revival of Iraq's economy shattered by decades of conflict and sanctions. Iraq has the world's third largest reserves of crude oil but attacks, corruption, and smuggling have crippled exports.

COUNTRY PROFILE:

JORDAN



COUNTRY SUMMARY

National Data

Government: Parliamentary Constitutional Monarchy

Religions: Muslim 97.2% (official; predominantly Sunni), Christian 2.2%, 0.6% other

Area: 34, 495 square miles

Languages: Arabic (official), English (widely understood among upper and middle classes)

Population & Demographics

Population: 26,737,317

% Evangelical: 0.2%

% New Christians: 2.60%

Number of people groups: 36

Population growth rate: 0.83%

Median age: 22 years

Age structure:

0-14 years: 35.4%

15-24 years: 20.3%

25-54 years: 36.1%

55-64 years: 4.3%

65+ years: 3.9%

Education %: 74.10%

Literacy: 95.4% (m 97.7%, f 92.9%)

Unemployment rate: 13%

Youth unemployment rate: 29.3% (m 25%, f 49%)

% Urban: 83.7%

% Internet access: 86.1%

% Facebook usage: 61.9%

Mobile phone subscriptions: 179.43% (2015)
60.00% (2005)

Top free app downloads – Android:

1. WhatsApp
2. Messenger
3. Facebook
4. Truecaller – Caller ID & Block
5. Instagram

% using the internet: 53.40% (2015)
12.93% (2005)

Internet access by device type:

Desktop: 41.06%

Tablet: 2.40%

Mobile: 56.54%

Top websites:

1. YouTube
2. Google.jo
3. Google
4. Facebook
5. www.sarayanews.com

Ethnologue Data

The number of individual languages listed for Iran is 78. Of these, 76 are living and 2 are extinct. Of the living languages, 62 are indigenous and 14 are non-indigenous. Furthermore, 5 are institutional, 9 are developing, 26 are vigorous, 30 are in trouble, and 6 are dying.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

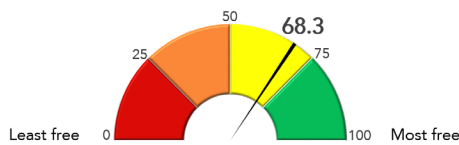
- North Levantine Arabic (apc)
- South Levantine Arabic (ajp)
- Central Kurdish (ckb)
- Najdi Arabic (ars)
- Eastern Egyptian Bedawi Arabic (avl)
- Adyghe (ady)

JORDAN BY THE INDEXES

Economic Freedom

Economic freedom status: Moderately free

2016 Economic Freedom Score:



Global ranking: 46th out of 187

Regional ranking: 5th out of 14 ranked in the MENA region

Concerns: Management of public spending & business freedom

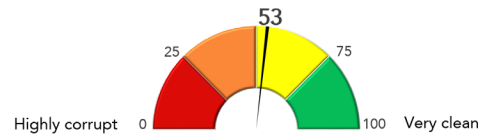
Overall score change since 2012:-1.6

Persecution & Political Corruption

Persecution index: 27th in the world

Mission index: Restricted

Political corruption score:



Prosperity Rankings

Country rank: 88

Economy: 97

Entrepreneurship & opportunity: 72

Governance: 57

Education: 58

Health: 61

Safety & security: 84

Personal freedom: 136

Social capital: 110

GDP per capita: \$11,496 (equivalent in USD)

UN Human Development Index (HDI) rank: 80

OVERVIEW

The Hashemite Kingdom of Jordan is a small country with few natural resources, but it has played a pivotal role in the struggle for power in the Middle East.

Jordan's significance results partly from its strategic location at the crossroads of what Christians, Jews, and Muslims call the Holy Land. It is a key ally of the US and, together with Egypt, one of only two Arab nations to have made peace with Israel.

The desert kingdom emerged out of the post-World War I division of the Middle East by Britain and France. The population at that time was largely made up of tribes which had taken part in the 1916 Great Arab Revolt against the Ottoman Empire, under the leadership of Sharif Hussein Bin Ali, “King of the Arabs.” Today, those original inhabitants—known as East Bank Jordanians—are outnumbered by the descendants of Palestinian refugees from Israel and the West Bank.

Hussein Bin Talal, great grandson of Sharif Hussein Bin Ali and considered the architect of modern Jordan, died in February 1999 after a 46-year reign. King Hussein’s death left Jordan still struggling for economic and social survival, as well as regional peace. His son, Abdullah II, faces the task of maintaining stability while accommodating calls for reform. A blueprint for long-

term political, economic, and social change—known as the National Agenda—has yet to be implemented.

Jordan's reputation as one of the region's safest countries was dealt a blow in late 2005 when dozens of people were killed in suicide bomb attacks on hotels in the capital. Iraq-based Islamic militants claimed responsibility. The king said Jordan had been targeted because of its location and its stances.

The civil war in neighboring Syria has seen Jordan play host to some 600,000 Syrian refugees, while the resurgence of Islamic militancy in Iraq also presents security challenges for Amman.

Unlike Arab states to the south and east, Jordan has no oil of its own. Its resources are limited to phosphates and agricultural produce. The economy depends largely on services, tourism, and foreign aid, of which the US is the main provider. Jordan prides itself on its health service, one of the best in the region.

Jordan engaged in two conflicts abroad in 2014 and 2015, taking part in air strikes against Islamic State militants in Iraq and Houthi rebels in Yemen.

COUNTRY PROFILE:

LEBANON



COUNTRY SUMMARY

National Data

Government: Parliamentary republic

Religions: Muslim 54%, Christian 40.5%, Druze 6.5%

Area: 4,015 square miles

Languages: Arabic (official), French, English, Armenian

Population & Demographics

Population: 6,184,701

% Evangelical: 0.72%

% New Christians: 1.25%

Number of people groups: 25

Population growth rate: 0.86%

Median age: 29.4 years

Age structure:

0-14 years:	25.1%
15-24 years:	17.0%
25-54 years:	44.1%
55-64 years:	7.2%
65+ years:	6.6%

Education %: 54.20%

Literacy: 93.9% (m 96%, f 91.8%)

Unemployment rate: Not available

Youth unemployment rate: 22.1% (m 22.3%, f 21.5%)

% Urban: 87.8%

% Internet access: 80.4%

% Facebook usage: 62.6%

Mobile phone subscriptions: Data not available

Top free app downloads – Android: Data not available

% using the internet: Data not available

Internet access by device type: Data not available

Top websites: Data not available

Ethnologue Data

The number of individual languages listed for Lebanon is 6. All are living languages. Of these, 1 is indigenous and 5 are non-indigenous. Furthermore, 4 are institutional and 2 are developing.

SRG-selected Languages

The following languages are the languages on which SRG will focus:

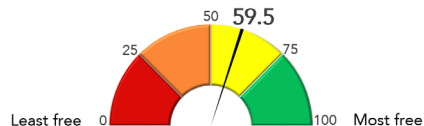
- North Levantine Arabic (apc)
- Eastern Egyptian Bedawi Arabic (avl)

LEBANON BY THE INDEXES

Economic Freedom

Economic freedom status: Mostly unfree

2016 Economic Freedom Score:



Global ranking: 98th out of 187

Regional ranking: 10th out of 14 ranked in the MENA region

Concerns: Rule of law & regulatory efficiency

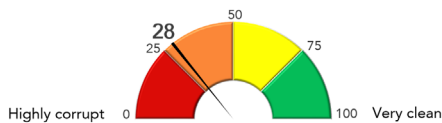
Overall score change since 2012:-0.6

Persecution & Political Corruption

Persecution index: Not in the top 50

Mission index: Receiving/sending

Political corruption score:



Prosperity Rankings

Country rank: 98

Economy: 71

Entrepreneurship & opportunity: 86

Governance: 109

Education: 89

Health: 59

Safety & security: 99

Personal freedom: 124

Social capital: 123

GDP per capita: \$16,794 (equivalent in USD)

UN Human Development Index (HDI) rank: 67

OVERVIEW

With its high literacy rate and traditional mercantile culture, historically Lebanon has been an important commercial hub for the Middle East. Despite its small size it has also often been at the center of Middle Eastern conflicts due to its common borders with Syria and Israel and its uniquely complex communal make-up. Shi'a Muslims, Sunni Muslims, Christians, and Druze are the main population groups in a country that has been a refuge for the region's minorities for centuries. After the fall of the Ottoman Empire, the League of Nations put Lebanon under a French mandate until the nation declared its independence during the Second World War.

A 1943 unwritten agreement divided parliamentary seats along communal lines as defined in the 1932 census, when the country had a Christian majority. This principle was later extended to other government institutions, so that the president is a Maronite Christian, the prime minister a Sunni, and the speaker of parliament a Shi'a. No census has been taken since 1932, and Muslim groups have demanded that representation should reflect their increased proportion of the population. This communal tension has been at the heart of most internal conflict in Lebanon, and neighboring states have used it as a pretext to intervene.

Lebanon has also seen several large influxes of Palestinian refugees. They and their descendants make up as much as a tenth of the country's population, and are almost all housed in shanty towns and have few legal rights. Their presence, status, and actions have been major sources of discord.

From 1975 until the early 1990s Lebanon endured a civil war in which regional players—in particular Israel, Syria, and the Palestine Liberation Organization—used the country as a battleground for their own conflicts. Syrian troops moved in shortly after the war started. Israeli troops invaded in 1978 and again in 1982, before pulling back to a self-declared "security zone" in the south from which they withdrew in May 2000.

Syria continued to exert considerable political clout in Lebanon even after the withdrawal of its troops in 2005 ended a 29-year military presence. The withdrawal followed the assassination in

Beirut of former prime minister, Rafik Hariri. Lebanese opposition groups accused Syria of the killing, and pro- and anti-Syria rallies in Beirut triggered the fall of the government and the Syrian pullout.

The UN has demanded the dismantling of all armed groups in Lebanon, including Palestinian militias and the military wing of Hezbollah, which controls much of southern Lebanon. When the Hezbollah militia seized two Israeli soldiers in a raid in July 2006, Israel responded with a 34-day military offensive and a blockade that wrecked post-civil-war stability.

A year after Syria began its descent into civil war in 2011, deadly clashes between Sunni Muslims and Alawites in Tripoli and Beirut raised fears that the conflict was beginning to spill over the border and that Lebanon's already fragile political truce could once more collapse into sectarian strife.

The massive influx of people fleeing the Syrian conflict has placed a severe strain on the country's resources. In March 2014, the Lebanese foreign minister warned that the refugee crisis was threatening his country's very existence. By April 2014, Syrian refugees were estimated to make up around a quarter of the population

Before the Syrian civil war erupted, there were signs that the revival of Lebanon's tourism industry might lead the way to economic recovery. Shortly before the conflict began, tourism accounted for a fifth of Lebanon's economic output. However, the fighting in Syria and the associated resurgence of sectarian tensions in Lebanon have severely jolted the country's tourism industry and dented hopes of a return to the cosmopolitan prosperity of the 1950s and 1960s.

COUNTRY PROFILE:

SYRIA



COUNTRY SUMMARY

National Data

Government: Presidential republic

Religions: Muslim 87%, Christian 10%,
Druze 3%

Area: 71,498 square miles

Languages: Arabic (official), Kurdish,
Armenian, Aramaic, Circassian (widely
understood); French, English (somewhat
understood)

Population & Demographics

Population: 17,064,854

% Evangelical: 0.2%

% New Christians: 1.62%

Number of people groups: 38

Population growth rate: -0.16%

Median age: 23.8 years

Age structure:

0-14 years: 32.5%

15-24 years: 19.9%

25-54 years: 38.6%

55-64 years: 5.1%

65+ years: 4.0%

Education %: 34.10%

Literacy: 86.4% (m 85.1%, f 55.0%)

Unemployment rate: 58%

Youth unemployment rate: 35.8% (m 27%,
f 71%)

% Urban: 57.7%

% Internet access: 28.1%

% Facebook usage: Data not available%

Mobile phone subscriptions: Data not
available

Top free app downloads – Android: Data
not available

% using the internet: Data not available

Internet access by device type: Data not
available

Top websites: Data not available

Ethnologue Data

The number of individual languages listed for Syria is 17. Of these, 16 are living and 1 is extinct. Of the living languages, 7 are indigenous and 9 are non-indigenous. Furthermore, 2 are institutional, 4 are developing, 4 are vigorous, 5 are in trouble, and 1 is dying.

SRG-selected Languages

The following languages are languages on which SRG will focus:

- North Levantine Arabic (apc)
- Mesopotamian Arabic (acm)
- Najdi Arabic (ars)
- Eastern Egyptian Bedawi Arabic (avl)
- Adyghe (ady)
- Turoyo (tru)
- South Levantine Arabic (ajp)

SYRIA BY THE INDEXES

Economic Freedom

Economic freedom status: Not graded

2016 Economic Freedom Score:



Global ranking: Not ranked

Regional ranking: Not ranked in the MENA region

Concerns: N/A

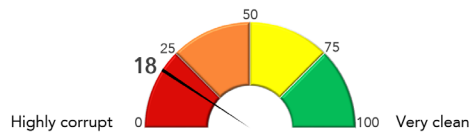
Overall score change since 2012: N/A

Persecution & Political Corruption

Persecution index: 5th in the world

Mission index: Receiving

Political corruption score:



Prosperity Rankings

Country rank: 136

Economy: 137

Entrepreneurship & opportunity: 124

Governance: 135

Education: 112

Health: 100

Safety & security: 140

Personal freedom: 139

Social capital: 127

GDP per capita: \$5,100 (equivalent in USD)

UN Human Development Index (HDI) rank: 134

OVERVIEW

Once the center of the Islamic Caliphate, Syria is now home to diverse ethnic and religious groups, including Kurds, Armenians, Assyrians, Christians, Druze, Alawite Shi'a, and Arab Sunnis, the last of which make up a majority of the Muslim population. Modern Syria gained its independence from France in 1946, but has experienced periods of political instability. From 1958-1961 it united with Egypt, but an army coup restored independence before the pan-Arab nationalist Baath (Renaissance) party took control in 1963. In 1967 it lost the Golan Heights to Israel after defeat in the Six Day War. Civil war in neighboring Lebanon in the 1970s allowed it to extend its political and military influence in that country.

Under the Baath government Syria saw authoritarian rule at home and a strong anti-Western policy abroad, particularly during President Hafez al-Assad's term from 1970 to 2000. The Assad government dealt harshly with domestic opposition. Tens of thousands are estimated to have been killed in the suppression of the 1982 Muslim Brotherhood uprising in Hama.

In 2011-2012, security forces tried to crush anti-government street protests inspired by the Arab Spring. These protests rapidly turned into civil war.

The rise of the Al-Nusra front, a radical Islamist militia allied to al-Qaeda, in rebel ranks led to a marked cooling of international and regional support for the opposition in mid-2013. This allowed the government and its Iranian-backed Lebanese Hezbollah allies to launch a counter-offensive. Large portions of Syrian territory remain in rebel hands, and jihadists from the Islamic State have made significant gains on the ground in Syria as well as in neighboring Iraq.

STATE OF THE CHURCH: NEAR EAST REGION

OVERVIEW

The Near Eastern church is very diverse and under intense persecution in many areas. The Lebanese church is the oldest, most active evangelical church among the region's churches. There are multiple churches and ministries in the Beirut area that are mature and active in outreach in the region. Recently, outreach has centered on the refugee situation, and this will continue for the foreseeable future. Churches are actively being planted in Lebanon in response to openness to Christianity. The leaders of the church, primarily in Lebanon, are mature in the faith, but they are too few. In Syria and Iraq, the church is facing intense persecution.

FUTURE OUTLOOK

Overall, the church in the Near East is growing rapidly as many Syrian and Iraqi refugees are coming to Christ. Leaders are slow to disciple new converts and plant churches among them, but it is actively occurring where possible. Yet, due to civil war and terrorism, the future of the church in Syria and Iraq is very uncertain. Christians are actively leaving these countries and many are being given asylum in other countries. The church in these countries is facing extinction as a real possibility.

CHURCH DEVELOPMENT CONTINUUM

Rough soil—Prepared soil/plowing—Planting the seed—Early growth—Increased growth—

Harvest

Harvest. Significant and consistent response to the gospel is occurring, leading to a rapid growth in the number of believers and fellowships. Believers focus on leadership development, church planting, and targeted evangelism of unreached areas in their nations.

SECTION 12
SPECIAL PROJECTS

SPECIAL PROJECTS

This section includes the following two documents:

1. Modern Hebrew Project Summary
2. Modern Hebrew Language Profile

Special projects relate to the UPG Initiative but do not fully conform to all the elements of the core UPG strategy. They enjoy inclusion within one of SRG’s leading initiatives in terms of oversight, priority, attention, funding, and processes. However, being “Special” exempts the project from being required to comply with all aspects of the UPG Initiative, such as assignment to a language cluster consultant.

Currently the UPG Initiative has one special project on Modern Hebrew.

MODERN HEBREW PROJECT SUMMARY

Approximately 4.2 million Modern Hebrew speakers, consisting of three unreached people groups, live in Israel. Even though this is a national language of a sophisticated country, the Old Testament is only available in Hebrew that is 3,000 years old—the Masoretic text. While biblical Hebrew and Modern Hebrew have much in common, significant differences in grammar and vocabulary make it hard or impossible for today's Israeli to understand biblical Hebrew. Further, 59 percent of Israeli Jews never read the Jewish Bible, even though 95 percent of the population owns a copy. As the current text is akin to a modern American reading Shakespeare, experts cite comprehension as a leading reason for low readership.

Some Bible products exist in Modern Hebrew.

NEW TESTAMENT

Two translations of the New Testament are available in Modern Hebrew. One was published by The Bible Society in Israel 30-40 years ago, and the Delitzch version was completed by a German scholar in 1877 and is considered the standard.

CHILDREN/YOUTH OLD TESTAMENT

A publisher of Christian books in Hebrew, HaGefen Publishing, (www.ha-gefen.org.il/en), produced an illustrated children's (teenagers) Old Testament in Modern Hebrew. Due in part to the illustrations, it spans five volumes; about 1,000 – 2,000 copies of each volume have been printed.

MODERN HEBREW OLD TESTAMENT

Creation of a Modern Hebrew version of the OT has been underway by RAM Publishing House Ltd. and Miskal Ltd., often referred to as the Tanakh RAM Bible. The Torah was published in 2010 and the Former Prophets (Joshua, Judges, Samuel, and Kings) in 2011, each with parallel columns for the Masoretic and modern texts. The lead translator was aged at the time of publication and work and further publication appear to have stalled.

No complete Old Testament exists in adult Modern Hebrew.

CURRENT STATUS

A Modern Hebrew New Testament is available through The Bible Society in Israel. While some Old Testament products exist that were created by Christians in Modern Hebrew, they were not done to the standards of modern Christian Bible translation.

ACCEPTANCE BY THE TARGET AUDIENCE

Both the local Israeli Christians and The Bible Society in Israel support the need for a Modern Hebrew translation to promote evangelism and discipleship. Other Israeli reactions range from indifference by the majority secular population, positive by the majority of religious Israelis (if bound separately from the New Testament), and opposed by most rabbis due to their attachment to the Masoretic text.

EFFECTIVE PUBLICATION

The Bible Society in Israel has developed a plan to address the need for Modern Hebrew Scriptures and SRG will partner with it to expedite the project. In order to produce the most effective products possible to increase readership and empower church growth, the Society plans to produce the following products:

- Old Testament-only text
- Full Bible side by side with the Masoretic text
- Audio recordings

As the goal is to make the Bible accessible, the translation will be produced at the level of a high school graduate. The translators plan to produce Ruth and Esther first, as they are read during the feasts of Pentecost and Purim, to promote the project. By 2023, translators expect to have a complete modern Old Testament. This will effectively provide a complete Bible to Modern Hebrew speakers as the New Testament is currently available.

OPEN SOURCE

The Bible Society in Israel will pursue the open source model for this product. SRG agrees with seeking to reach such an agreement.

UPG LANGUAGE PROFILE: MODERN HEBREW (HEB)

LANGUAGE SUMMARY

General Language Data

ROL: heb

Population of speakers in SRG countries:
4,180,000

Number of people groups in SRG countries:
3

Writing: Hebrew script [Hebr], primary usage.

EGIDS: National (1)—The language is used in education, work, mass media, and government at the national level.

Dialects: Standard Hebrew (Europeanized Hebrew, General Israeli), Oriental Hebrew (Arabized Hebrew, Yemenite Hebrew). An amalgamation of different Hebrew strata plus intrinsic linguistic evolution; not a direct offspring from Biblical or other varieties of Ancient Hebrew.

Alternate names: Israeli

Number of Near Languages: 0

% Christian of total language population:
0.68%

% Evangelized of total language population: 56.72%

Bible Products

Written Scripture: ✓ Portions

Audio Scripture: ✗

Translation date: 1976-2010

Current Translation Activity: Work in progress

Number of Near Languages with Written Bible Products: 0

JESUS Film: ✓

Magdalena Film: ✗

The Story of Jesus for Children: ✗

Gospel Recordings: ✓

Gospel Films: ✓

Radio Broadcast: ✓

SRG Countries of People Groups Speaking Hebrew



LARGEST PEOPLE GROUP: ISRAELI JEWS

History: Until 1948, Jews formed the largest non-Muslim minority in Iraq and Iran. The Jewish communities fared well over the centuries until Islam was declared the official religion. Since that time, they have been isolated and have experienced much discrimination and persecution. Sometimes they were forced to "convert" to Islam. With the formation of the Israeli nation in 1948 and the Iranian Revolution in 1979, large numbers of Jews have left Iraq and Iran. The few who remain continue to suffer from an anti-Semitic atmosphere.

When considering the Jewish lifestyle, many see Israel as the sparkling jewel on the ring of nations in the Middle East. Having been a minority for almost 2,000 years, the present population of Israel is now mostly Jewish. The stream of immigrants into Israel began in the 1880s with the national and cultural revival known as "Zionism." The trickle of immigrants became a flood when the nation of Israel was established in 1948.

Lifestyle: Language is one of the distinguishing features among Jews of this region. While Hebrew and Aramaic are the common languages of prayer, sacred and legal matters, the Jews are quite at home with local languages and dialects. Farsi (the Iranian language) and Arabic are the everyday languages of most of the Jews outside Israel. Within Israel, Jews may speak fluent Yiddish (a German dialect with Hebrew elements), Russian, Yudi, Ladino, or any number of other languages learned in their countries of origin or from their immigrant parents.

Most of the Israeli Jews live in cities. Attempts to start new towns and populate rural areas have been difficult. In fact, such attempts have often become scenes of ethnic unrest between Jews and Palestinians. Most of the Jews who live in rural areas are part of the well-known

kibbutzim (collective farms or settlements in Israel).

Israeli leaders wanted to see all immigrants integrate into one Jewish people. However, the different immigrant groups of the past have now become the ethnic groups of today. Along with the ethnicity, a class society has developed. "A person's ethnic background may shape his or her occupation and standard of living." The "Oriental Jews," those of African-Asian descent, are concentrated in the lower strata of society.

Unlike many Jewish communities outside Israel, extended families do not play an important part in the lives of the Israeli Jews. Rather, the nuclear family is the most important unit. Because education is highly valued in Israeli society, schools are free and compulsory up to the tenth grade. Most Jews view mandatory service in the Israeli army as a crucial part of the transition into adulthood.

The decline in Judaic studies in school seems to be a result of the crisis in Israel's Jewish identity. Many religious laws written into social law are no longer being enforced, such as businesses observing the Sabbath or the prohibitions against selling pork. Although all of the holidays on the Jewish religious calendar are celebrated, they have a greater social than religious value to most Israelis. On the other hand, there has been a cultural renaissance of Hebrew and Jewish studies and arts, particularly in dance, literature, music, and theater.

Religious Beliefs: The primary religion practiced by the Israeli Jews is Judaism.

Engagement: The Israeli Jews of Israel are engaged yet unreached.

Primary mission agencies: Norwegian Lutheran Mission, Lutheran World Federation, Jews for Jesus, Japan

Assemblies of God, Foreign Mission Board, United Bible Society, Living Bibles International.

Denominations: Roman Catholic Church, Baptist Convention in Israel, Bible Evangelistic Mission, Messianic Christians, other charismatics

PEOPLE GROUPS

Israel

Israeli Jews: 4,120,000; Judaism

Bukharic Jews: 50,000; Judaism

Hula Hula: 10,000; Judaism

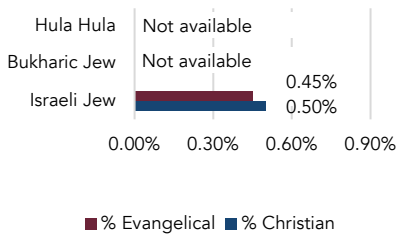
Location of People Groups in SRG Countries



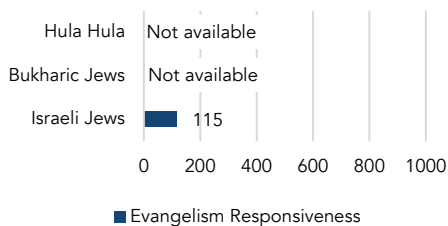
Missional Status of People Groups

	Engaged	Unengaged
Reached	None	
Unreached	Israeli Jews Bukharic Jews	Hula Hula

Percent Christian & Evangelical



Evangelism Responsiveness



APPENDICES

APPENDIX A:

NUMBERED LANGUAGE LIST

Greyed-out languages have been withdrawn from the UPG Initiative. For more information, see their profiles. Numbering remains the same as prior publications.

Language #	Language code	Language
01	apd	Sudanese Arabic
02	acm	Mesopotamian Arabic
03	apc	North Levantine Arabic
04	ckb	Central Kurdish
05	ajp	South Levantine Arabic
06	acq	Ta'izzi-Adeni Arabic
07	aec	Saidi Arabic
08	ars	Najdi Arabic
09	shi	Tachelhit
10	ady	Adyghe
11	tru	Turoyo
12	glk	Gilaki
13	kib	Koalib
14	afb	Gulf Arabic
15	ayn	Sanaani Arabic
16	acw	Hijazi Arabic
17	avl	Eastern Egyptian Bedawi Arabic
18	Bgn	Western Balochi
19	bej	Beja
20	ayh	Hadrami Arabic
21	diq	Dimli
22	sdh	Southern Kurdish
23	fia	Nobiin
24	ayl	Libyan Arabic
25	dgl	Andaandi
26	mls	Masalit
27	add	Dzodinka (Adere)

APPENDIX A: NUMBERED LANGUAGE LIST

Language #	Language code	Language
28	skr	Saraiki
29	bgp	Eastern Balochi
30	pbt	Southern Pashto
31	bcc	Southern Balochi

APPENDIX B:

NUMBERED UPG LIST & LANGUAGE SPOKEN

Six UPGs are listed twice because two languages are spoken within the UPG (see 19, 38, 41, 63, 68, & 81). In 2019 two UPGs associated with one language were withdrawn (see 76 & 82); they are greyed out. Also, it was found that some names were alternate names for the same group. This affects: Yemeni Arabs (89) merging with Southern Yemeni Arabs; Ishelhayn (39) merging with Ishelhayn Berber; and Northern Yemeni (61) merging with Northern Yemeni Arabs. These names are also greyed out. Thus there are 90 discrete, unduplicated UPGs in the UPG Initiative. Numbering remains the same as prior publications.

UPG #	UPG	Language #	Language
01	Adyghe	10	Adyghe (ady)
02	Akhdam	06	Ta'izzi-Adeni Arabic (acq)
03	Alawites	03	North Levantine Arabic (apc)
04	Arabs	02	Mesopotamian Arabic (acm)
05	Awlad Hassan	01	Sudanese Arabic (apd)
06	Baggara	01	Sudanese Arabic (apd)
07	(Western) Baluch	18	Western Balochi (bgn)
08	Batahin	01	Sudanese Arabic (apd)
09	Baygo	01	Sudanese Arabic (apd)
10	Bederia	01	Sudanese Arabic (apd)
11	Bedouin	17	Eastern Egyptian Bedawi Arabic (avl)
12	Bedouin Arabs	08	Najdi Arabic (ars)
13	Beja	19	Beja (bej)
14	Berti	01	Sudanese Arabic (apd)
15	Central Kurds	04	Central Kurdish (ckb)
16	Central Sorani Kurds	04	Central Kurdish (ckb)
17	Dar Hamid	01	Sudanese Arabic (apd)
18	Dongolese Nubians	25	Andaandi (dgl)
19	Druze	03	North Levantine Arabic (apc)
19	Druze	05	South Levantine Arabic (ajp)
20	Dubasiyin	01	Sudanese Arabic (apd)
21	Eastern Bedouin	17	Eastern Egyptian Bedawi Arabic (avl)
22	Eliri	01	Sudanese Arabic (apd)

APPENDIX B: NUMBERED UPG LIST & LANGUAGE SPOKEN

UPG #	UPG	Language #	Language
23	Fedicca/Mohas Nubian	23	Nobiin (fia)
24	Fezara	01	Sudanese Arabic (apd)
25	Gaaliin	01	Sudanese Arabic (apd)
26	Gawamaa	01	Sudanese Arabic (apd)
27	Gilaki	12	Gilaki (glk)
28	Gimma	01	Sudanese Arabic (apd)
29	Guhayna	01	Sudanese Arabic (apd)
30	Gule	01	Sudanese Arabic (apd)
31	Gulf Arabs	14	Gulf Arabic (afb)
32	Gulf Bedouin	14	Gulf Arabic (afb)
33	Hadhramout Yemeni Arabs	20	Hadrami Arabic (ayh)
34	Hamer-Banna	01	Sudanese Arabic (apd)
35	Hasania	01	Sudanese Arabic (apd)
36	Hijazi Saudi Arabs	16	Hijazi Arabic (acw)
37	Husseinat	01	Sudanese Arabic (apd)
38	Iraqi Arabs	02	Mesopotamian Arabic (acm)
38	Iraqi Arabs	03	North Levantine Arabic (apc)
39	Ishelhayn	09	Tachelhit (shi)
40	Ishilhayn Berber	09	Tachelhit (shi)
41	Jordanian Arabs	03	North Levantine Arabic (apc)
41	Jordanian Arabs	05	South Levantine Arabic (ajp)
42	Kababish	01	Sudanese Arabic (apd)
43	Kawahia	01	Sudanese Arabic (apd)
44	Kerarish	01	Sudanese Arabic (apd)
45	Kineenawi	01	Sudanese Arabic (apd)
46	Lahawin	01	Sudanese Arabic (apd)
47	Lebanese Arabs	03	North Levantine Arabic (apc)
48	Levantine Arabs	03	North Levantine Arabic (apc)
49	Levantine Bedawi	17	Eastern Egyptian Bedawi Arabic (avl)
50	Levantine Bedawi Arabs	17	Eastern Egyptian Bedawi Arabic (avl)
51	Levantine Bedouin	17	Eastern Egyptian Bedawi Arabic (avl)
52	Libyan Arabs	24	Libyan Arabic (ayl)
53	Liri	01	Sudanese Arabic (apd)
54	Maalia	01	Sudanese Arabic (apd)
55	Mandaean	02	Mesopotamian Arabic (acm)
56	Mandal	01	Sudanese Arabic (apd)
57	Marsh Arabs	02	Mesopotamian Arabic (acm)
58	Masalit	26	Masalit (mls)
59	Murgi Birked	01	Sudanese Arabic (apd)
60	Negev Bedouin	17	Eastern Egyptian Bedawi Arabic (avl)
61	Northern Yemeni	15	Sanaani Arabic (ayn)
62	Northern Yemeni Arabs	15	Sanaani Arabic (ayn)
63	Palestinian Arabs	03	North Levantine Arabic (apc)

APPENDIX B: NUMBERED UPG LIST & LANGUAGE SPOKEN

UPG #	UPG	Language #	Language
63	Palestinian Arabs	05	South Levantine Arabic (ajp)
64	Rashaida	14	Gulf Arabic (afb)
65	Rizeiqat	01	Sudanese Arabic (apd)
66	Rufaa	01	Sudanese Arabic (apd)
67	Saidi Arabs	07	Saidi Arabic (aec)
68	Saudi Arabs	14	Gulf Arabic (afb)
68	Saudi Arabs	08	Najdi Arabic (ars)
69	Saudi Shi'a Arabs	14	Gulf Arabic (afb)
70	Selim	01	Sudanese Arabic (apd)
71	Shaikia	01	Sudanese Arabic (apd)
72	Sherifi	01	Sudanese Arabic (apd)
73	Shi'ites	03	North Levantine Arabic (apc)
74	Shukria	01	Sudanese Arabic (apd)
75	Shuweihat	01	Sudanese Arabic (apd)
76	Southern Assyrians	11	Turoyo (tru)
77	Southern Kurds	22	Southern Kurdish (sdh)
78	Southern Yemeni Arabs	06	Ta'izzi-Adeni Arabic (acq)
79	Southern Zaza	21	Dimli (diq)
80	Sudanese Arabs	01	Sudanese Arabic (apd)
81	Syrian Arabs	03	North Levantine Arabic (apc)
81	Syrian Arabs	05	South Levantine Arabic (ajp)
82	Syrian Aramaic	11	Turoyo (tru)
83	Tihama	16	Hijazi Arabic (acw)
84	Tihama Yemeni Arabs	06	Ta'izzi-Adeni Arabic (acq)
85	Tungur	01	Sudanese Arabic (apd)
86	Turum	13	Koalib (kib)
87	Umm Heitan	13	Koalib (kib)
88	Yazeed	01	Sudanese Arabic (apd)
89	Yemeni Arabs	06	Ta'izzi-Adeni Arabic (acq)
90	Dehwari	29	Eastern Balochi (bgp)
91	Eastern Baloch	29	Eastern Balochi (bgp)
92	Southern Baloch	31	Southern Balochi (bcc)
93	Southern Pashtun	30	Southern Pashto (pbt)
94	Southern Punjabi	28	Saraiki (skr)
95	Western Pashtun	30	Southern Pashto (pbt)

APPENDIX C:

NUMBERED LANGUAGE LIST & NUMBER OF SRG COUNTRIES

Greyed-out languages have been withdrawn from the UPG Initiative.

Language #	Language code	Language	# of SRG Countries Where Language Spoken
01	apd	Sudanese Arabic	4
02	acm	Mesopotamian Arabic	4
03	apc	North Levantine Arabic	9
04	ckb	Central Kurdish	3
05	ajp	South Levantine Arabic	5
06	acq	Ta'izzi-Adeni Arabic	4
07	aec	Saidi Arabic	1
08	ars	Najdi Arabic	4
09	shi	Tachelhit	2
10	ady	Adyghe	3
11	tru	Turoyo	
12	glk	Gilaki	1
13	kib	Koalib	1
14	afb	Gulf Arabic	5
15	ayn	Sanaani Arabic	2
16	acw	Hijazi Arabic	1
17	avl	Eastern Egyptian Bedawi Arabic	5
18	Bgn	Western Balochi	2
19	bej	Beja	2
20	ayh	Hadrami Arabic	1
21	diq	Dimli	1
22	sdh	Southern Kurdish	1
23	fia	Nobiin	2
24	ayl	Libyan Arabic	1
25	dgl	Andaandi	1

APPENDIX C: NUMBERED UPG LIST & NUMBER OF SRG COUNTRIES

Language #	Language code	Language	# of SRG Countries Where Language Spoken
26	mls	Masalit	1
27	add	Dzodinka (Adere)	
28	skr	Saraiki	1
29	bgp	Eastern Balochi	1
30	pbt	Southern Pashto	2
31	bcc	Southern Balochi	2

APPENDIX D: NUMBER OF UPG LANGUAGES BY COUNTRY

Country	Number of UPG Languages
Algeria	1
Egypt	9
Iran	7
Iraq	6
Israel	3
Jordan	6
Lebanon	2
Morocco	1
Pakistan	5
Saudi Arabia	9
Sudan	8
Syria	6
Turkey	2
Yemen	7

APPENDIX E: COUNTRIES & SRG-SELECTED UPG POPULATION

Country	Population June 2019
Algeria	1,135,000
Egypt	34,985,000
Iran	11,638,000
Iraq	28,622,500
Israel	1,971,200
Jordan	12,237,500
Lebanon	3,732,000
Morocco	4,545,000
Pakistan	39,926,500
Saudi Arabia	33,567,500
Sudan	27,638,600
Syria	17,385,000
Turkey	7,775,000
Yemen	29,216,000
Total	254,374,800

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS END NOTES

The following end notes correspond to the references listed in the *UPG Languages: Bible Translation Status & Recommendations* document at Section 3.

¹ World Christian Database, Scriptures available in the same cluster of languages. Languages in the same cluster share 80% or more basic vocabulary.

² Information regarding “JESUS” film, Magdalena Film, & The Story of Jesus for Children came from JESUS Film Project, www.jesusfilm.org. Information regarding gospel recordings, audio Scripture, gospel films, & radio broadcasts available came from the IMB, through www.peoplegroups.org. BTAA, BTAB, BTAC, & United Bible Society also provided some information on audio Scripture products.

³ BTAA.

⁴ Neil Rees, Translation and Digital Publishing Advisor, British and Foreign Bible Society, document titled “Analysis of UPG 27 Languages,” edition 4, November 6, 2018.

⁵ Quality of translation is unknown; based on Sharif translation. Treatment of divine familial names is unknown, as is ability to revise if necessary. Phone conversations with Ed Weaver, Spoken Worldwide.

⁶ Information provided by Joan Spanne at SIL International via email, February 2018, extracted from progress.Bible.TM “No known need” is a category used by SIL and progress.Bible with multiple meanings. As a generalization, it may be thought of to mean, “no current project in progress”; it includes “no expressed need,” “no need” due to low language vitality, and “unknown need.” Email, Joan Spanne to Calvin Edwards, March 20, 2018.

⁷ Considering re-recording.

⁸ Expected to initiate Northern Sudanese Arabic by Dec 2017. Additionally, examining the need to divide Northern Sudanese Arabic & Southern Sudanese Arabic.

⁹ Presentation by Ken Smith, SRG LCC, at SRG UPG Summit, October 30, 2018, Newport Beach, CA.

¹⁰ Abraham Elias, partnership coordinator for MENA, Faith Comes by Hearing (SRG MP).

¹¹ This is the language of national identity, but this is not mandated by law. Neither is it developed enough or known enough to function as the language of government business. Ethnologue.com.

¹² Proposed by a BT agency worker, as an attempt to classify the language communities & oral & written preference. The classifications are likely/probable. Data for literacy in the language communities was gathered from the Ethnologue, UNESCO & the CIA World Factbook. In cases where there was no data for a language, the national literacy rate was taken into account as data was available & it was generally assumed that the language communities speaking languages other than the national language had lower literacy rates in their community language than in the national language.

¹³ Ken Smith, LCC for Sudan, UPG Consultation, June 10-12, 2019.

¹⁴ A near language is in the same language cluster as the selected language, according to World Christian Database. These languages share 80% or more basic vocabulary. They share general inter-comprehension.

¹⁵ Ethnologue.com; all dialect information is from this source.

¹⁶ Joshuproject.net.

¹⁷ Phone call with Hormoz Shariat, president, Iran Alive Ministries, August 2017.

¹⁸ BTAC, March 2018.

¹⁹ Needs research, willing & able to record. Iraq national director said was not needed a few years ago.

²⁰ Needs research, children would not understand Modern Standard Arabic. It would be better to do this in Mesopotamian Arabic. Need to confer with Iraq national director. Mike DeBeer (North Africa & Middle East JESUS Film Project Area Representative) wants children’s version done for region in as many languages as possible.

²¹ The “Jesus Story” is a part of the “Lives of the Prophets” series, and is also referred to as the “Life of Jesus.”

²² This is a language in which the business of the national government is conducted, but this is not mandated by law. Neither is it the language of national identity for the citizens of the country. Ethnologue.com.

²³ Email Nabil Bandak to Deanna Hamilton, August 14, 2019.

²⁴ Paul Weaver, SRG Portfolio Consultant, Turkey.

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS END NOTES

²⁵ Neil Rees, “Analysis of UPG 27 Languages,” edition 4, November 6, 2018. A footnote states that Ani at the Lebanese Bible Society has stated that there is a New Testament in Lebanese Arabic which may be purchased in Lebanon.

²⁶ World Christian Database.

²⁷ Lebanon CCC (Cru) staff report Palestinian Arabic version (also known as South Levantine Arabic) is perfectly understandable. “JESUS” Simplified Narration product being proposed as educational teaching recording for overseas partner team.

²⁸ Lebanon CCC staff report Palestinian Arabic version (also known as South Levantine Arabic) is perfectly understandable.

²⁹ Scott Bridger, SRG Portfolio Consultant, Israel/Palestinian Territories.

³⁰ Anonymous source.

³¹ According to Joshua Project, a recently-translated complete Bible is available, while BTAA reports current activity. The reason for such a discrepancy is not known though it is possible that both are correct—similar to multiple English publishers working on a new Bible translation simultaneously, to meet different needs or serve different audiences. Also, BTAC was listed as an active partner for this language in the *Unreached People Groups of the Greater Middle East: A Collection of Language Profiles for 27 SRG-selected Languages* book. However, information provided by BTAC in March 2018 indicates that BTAC is not currently working in this language.

³² Bible translation document provided in Orlando, 2017.

³³ Information provided by Dal Anderson of Every Tribe Every Nation, June 2016.

³⁴ Listed under Kurdi, Sorani on the JFP website.

³⁵ “King of Glory” is an animated Bible story movie produced by ROCK International (rockintl.org).

³⁶ “God’s Story: From Creation to Eternity” is an animated set of chronological Bible stories produced by The God’s Story Project (gods-story.org).

³⁷ Reported as a “Yes” by the IMB. Listed as “Portions” in this table as that is the smallest unit of Scripture reported by Bible translation agencies.

³⁸ Email, Spencer Sullivan to Calvin Edwards, October 22, 2018.

³⁹ Email, Spencer Sullivan to Calvin Edwards, June 24, 2019.

⁴⁰ Spencer Sullivan, LCC for Yemen, UPG Consultation, June 10-12, 2019. OBS is expected to be completed in Summer 2019 and full Bible in the Fall 2019.

⁴¹ As of 2018, being recorded; war has interrupted recording. Reported completed and near ready for distribution by Spencer Sullivan on June 11, 2019 at the UPG Consultation.

⁴² Plans may be made for the future, but it would need more planning, users, etc.

⁴³ This is the language of identity for citizens of the province, but this is not mandated by law. Neither is it developed enough or known enough to function as the language of government business. Ethnologue.com.

⁴⁴ Abraham Elias, partnership coordinator for MENA, Faith Comes by Hearing (SRG MP).

⁴⁵ Email from Labib Madinat, American Bible Society, to Calvin Edwards, September 10, 2018.

⁴⁶ Cairene here refers to a dialect of Arabic spoken in Cairo, which is a variant of Saidi Arabic (spoken by the Saidi Arabs in Egypt). According to Ethnologue, Cairene is the “most widely understood variety used for media, both in Egypt and throughout the non-nomadic Arab world.” Cairene is both understood and well-accepted in upper Egypt where Saidi is spoken, and Saidi speakers can speak Cairene as well. In Egypt, Cairene is the preferred dialect for media production. Previously, BTAA and other colleagues have experimented with Scripture in Saidi, but that initiative has not continued. The Bible Society of Egypt has widely distributed “Lives of the Prophets” in Cairene at book fairs and book stores across the country. BTAA is unaware of any plans or felt need from BSE or their partners for additional materials in the Saidi dialect for that part of the Egyptian population.

⁴⁷ On list to complete. Need script translator & actors.

⁴⁸ UPG language profile.

⁴⁹ Jack Kelly, director, Saudi Advocacy Network (SRG MP).

⁵⁰ Presentation by Spencer Sullivan, SRG UPG Summit, Newport Beach, October 30, 2018.

⁵¹ BTAC, April 2018.

⁵² Zoom call with Bruce Smith, Wycliffe Associates CEO, May 2018.

⁵³ Pam Wilson, email to Deanna Hamilton, August 13, 2019. There is a question re permission to use the Call of Hope version.

⁵⁴ In script translation phase as of August 2017.

⁵⁵ If the need exists, JFP would have the ability to complete this.

⁵⁶ <https://en.wikipedia.org/wiki/Circassians>.

⁵⁷ Nabil Bandak, LCC for Syria & Jordan, disputes this statistic.

⁵⁸ Nabil Bandak, LCC for Syria & Jordan, UPG Consultation, June 10-12, 2019.

⁵⁹ Was wanted at one time but user (Aramaic Bible society) abandoned project. Could re-research this & see if user exists.

⁶⁰ Ethnologue makes the reference to the Jacobite diaspora; Neil Rees explained that Jacobites (names after James, the brother of Jesus) are Orthodox Christians who have allegiance to the Patriarch of Antioch (where believers were first called Christians).

⁶¹ Pam Wilson, email to Calvin Edwards & Deanna Hamilton, August 14, 2019. Her field-based information contradicts Joshua Project’s indication that a Bible exists.

UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS END NOTES

- ⁶² Currently exists in minor dialect. Will be re-recording in different dialect as minor dialect is not respected by most Gilaki. Gilaki has 3 dialects (2 major, 1 minor). Currently working with Gilaki group to determine which dialect(s) to translate & record. Wanted by Gilaki group.
- ⁶³ Currently working with Gilaki group to determine which dialect(s) to translate & record. Wanted by Gilaki group.
- ⁶⁴ Do not know if children's version is desired by user group.
- ⁶⁵ Pam Wilson, LCC for Turkey, Iraq, Iran, Algeria & Morocco, UPG Consultation, June 10-12, 2019.
- ⁶⁶ Interview with Pam Wilson, October 29, 2018, Newport Beach, CA.
- ⁶⁷ Neil Rees (see endnote 4) reported a NT by BFBS (1967) and noted that he was not certain that this was different from the 1994 publication. CEC's understanding is that the product was commenced in 1967 and completed in 1994.
- ⁶⁸ Recently completed, Ken Smith, LCC for Sudan, UPG Consultation, June 10-12, 2019.
- ⁶⁹ Research needed. If there is a need for it, JFP can record, it has access to actors & script translator.
- ⁷⁰ In script translation phase & should be recorded & available in 2018.
- ⁷¹ Researching if Gulf Arabic for children is wanted/needed. It is likely needed since children have not yet learned Modern Standard Arabic. Plans are for Kuwaiti Gulf Arabic, & JFP may have problems getting enough children actors that accurately speak dialect.
- ⁷² Working proposal right now sent by Yemen Studio, JFP has trained to record this.
- ⁷³ Research if needed. This is a war-torn generation.
- ⁷⁴ Email from John Dorr, producer of *The Savior*, August 14, 2019.
- ⁷⁵ <https://www.worldatlas.com/articles/what-languages-are-spoken-in-saudi-arabia.html>.
- ⁷⁶ Recording partial voices in Fall 2017. Script is complete.
- ⁷⁷ Script not started. Needs research after release of Hijazi "JESUS" film for response. JFP needs access to female Hijazi speakers.
- ⁷⁸ This one needs testing against another Bedawi dialect for which we have developed a script for Bedawi in Jordan—currently trying to find actors to record this in Jordan.
- ⁷⁹ Depends on response results & language survey of understandability of Jordan Bedawi "JESUS" film when recorded.
- ⁸⁰ If there is a need, JFP can record this in Lebanon.
- ⁸¹ Ken Smith, LCC for Sudan, UPG Consultation, June 10-12, 2019.
- ⁸² Hadrami "JESUS" film was recorded with only a few actors, not all native, under great duress because of al-Qaeda operating in the area. Voice modified actors. Has script issues about Son of God terminology. Recording on hold in postproduction for now. Is in pipeline for Yemen studio to re-record Hadrami.
- ⁸³ In pipeline to be recorded in the next two years by Yemen recording studio.
- ⁸⁴ Script started several times but has always been met with a discouraging downturn. A defunct draft of script of Luke is in the hands of BTAA Werner in Germany.
- ⁸⁵ Kermanshahi (a Southern Kurdish dialect) just completed. However, there are approximately 11 Southern Kurd dialects & some may not be understandable with one another. Research of Kermanshahi for response & understandability has to take place across Kurdish language continuum.
- ⁸⁶ Research of response to Kermanshahi "JESUS" film & then script translation & recording will commence.
- ⁸⁷ Gerald Lauche, "Nubia and the Nile-Nubians—a comprehensive introduction"
- ⁸⁸ Interview with David Pope, September 2018.
- ⁸⁹ Script translation beginning soon. Have met with user groups & translator.
- ⁹⁰ Research response to Nobiin "JESUS" film when complete.
- ⁹¹ Research response to Nobiin "JESUS" film when complete. Also, if children's version would be effective.
- ⁹² Neil Rees, Translation and Digital Publishing Advisor, British and Foreign Bible Society, email to Calvin Edwards, December 3, 2018. BFBS archives has a Bible from 1963 in "North African Arabic" which might be useful for Libyan Arabic. Notes in the archives say that it was "translated from the classical Arabic of Van Dyck, by Eric G. Fisk, Si Mohammed Abdy and others ... it was then altered to accommodate" North Africa.
- ⁹³ Who is doing the translation is not known.
- ⁹⁴ Perhaps in recording "JESUS" film, JFP can see a way forward to develop the women's version.
- ⁹⁵ Perhaps in recording "JESUS" film, JFP can see a way forward to develop the children's version. Also need users.
- ⁹⁶ Wikipedia article on "Maghrebi Arabic," extracted December 4, 2018.
- ⁹⁷ Reported as a "Questionable" by JoshuaProject.net. No written Scripture listed in this language by IMB, BTAA, Ethnologue, & World Christian Database. This was previously listed as "Portions" in the *Unreached People Groups of the Greater Middle East: A Collection of Language Profiles for 27 SRG-selected Languages* book.
- ⁹⁸ The Nobiin translator will be introducing JFP to Andaandi believers & community. If all goes well, JFP will commence a recording from this group of Andaandi.
- ⁹⁹ Research response to "JESUS" film & need for film once "JESUS" film is completed.
- ¹⁰⁰ JFP has high interest to complete this language. Contacts are needed.
- ¹⁰¹ Contacts are needed.
- ¹⁰² Peoplegroups.org.
- ¹⁰³ This was previously listed as portions in the *Unreached People Groups of the Greater Middle East: A Collection of Language Profiles for 27 SRG-selected Languages* book. However, no source document could be found to support the designation.
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UPG LANGUAGES: BIBLE TRANSLATION STATUS & RECOMMENDATIONS END NOTES

¹⁰⁴ Previously reported as having a New Testament (1819), but has been determined to not be in Saraiki (skr), and will be removed from the Ethnologue database. Email, Joan Spanne to Deanna Hamilton August 22, 2019. Also, reported by American Bible Society has having no written Scripture. Email, Byran Gouge to Deanna Hamilton, August 26, 2019.

¹⁰⁵ Information provided by BTAA via email, May 2019.

¹⁰⁶ John Douglas, Portfolio Consultant.

¹⁰⁷ Neil Rees, Translation and Digital Publishing Advisor, British and Foreign Bible Society, email to Calvin Edwards, May 30, 2019.

¹⁰⁸ Len Bartlotti, PhD.

