

Introducing 3D
Engagement
Scales

BEYOND BINARY



● Why are Frontier
People Groups a focus?

● Jewish People
Group Distinctions

● The Shaikhy
Truth

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Bengali Muslims

UPDATES

Overview

Bengali Muslims in Bangladesh was the world's largest Frontier People Group. To update our understanding of gospel engagement among them, Joshua Project conducted a three-round Delphi study in the summer of 2025, involving a diverse panel of national experts, Muslim-background believers (MBBs), and long-term expat workers.

0.06% → **0.18%**
Evangelical presence

Updated Estimate

Final consensus placed the evangelical presence at **0.18%**, up from 0.06%, suggesting a modest but growing movement. All respondents agreed that the number of MBBs is increasing. However, due to regional blind spots and variable local movements, this figure should be treated as **iterative**, with **moderate confidence**.

While general agreement formed around a mid-range estimate, some lower-end figures appeared to reflect narrower definitions, excluding believers not part of fellowships or still living a syncretistic lifestyle. On the other hand, some estimates were much higher but represented numbers that aren't easily visible in the country and harder to build consensus around.

A **village-level field survey is now underway** through local field contacts to validate this estimate and refine it.

Preliminary Delphi input was drawn from 8 of 9 divisions
(Sylhet was not represented).

Emerging Insights



People Group Identity & Social Barriers: Several participants questioned the current JP breakdown of Bengali-speaking Muslims, suggesting a shift toward fewer people groups. Most participants noted that caste is no longer the primary barrier; instead, religious distinctives and socio-economic status more strongly shape divisions among the people and hinder the flow of the gospel, especially in urban contexts.



Discipleship & Syncretism: Responses revealed varied perspectives on syncretism, ranging from clean breaks from Islam to secret believers participating in Islamic practices. The need for intentional, contextualized, theologically grounded discipleship remains important.

This update contributes to our broader goal of refining Frontier People Group data through iterative field engagement, expert collaboration, and confidence scoring.



KEY Database

Updates since mid May 2025

17k+

Population Revisions

17,415 people groups received updated population estimates, including a complete refresh of PGIC records. UN country population updates, new census data, local reports, and updates from our partners informed these.

Christian and Evangelical Percentages

54 groups saw revised Christian adherence figures and **40** had updated Evangelical percentages. These changes reflect increased accuracy due to field feedback.



279

Ministry Resource Additions

279 profiles were enriched with new ministry resources (audio, video, Scripture, etc.), improving missional access to Scripture and evangelistic tools.

Click the button below to view the spreadsheet of the database changes since mid May.

[View the Spreadsheet](#)

People Group Identity Adjustments

85 & **8**
PGIC & **PGAC**

groups were newly identified and added.

33 & **7**
PGIC & **PGAC**

profiles were removed (often due to redundancy or merging).

10 & **3**
PGIC & **PGAC**

groups were merged based on an updated analysis of what people segments require a unique church planting strategy.

PGIC means People Group In Country

PGAC means People Group Across Country



Progress Scale

MOVEMENT



2 people groups
moved **out of**
Unreached People
Group (UPG) status.



Chokosi of Ghana



Blang of Myanmar



2 groups
transitioned out of
Frontier People
Group (FPG) status.



Uyghur of Turkey



Afghani, general of Turkey

Why It Matters

These updates are part of a broader effort to make the database not just current, but **strategically useful**. Each adjustment—whether to population size, resource availability, or gospel exposure—helps the Church answer key questions:

- ★ Where is the gospel still least known?
- ★ Where are doors opening?
- ★ What kinds of engagement are most needed?

Beyond the **BINARY**

Introducing 3D Engagement Scales

For years, the conversation around unreached people groups has revolved around two main data points: **Engaged or Unengaged** and **Evangelical %**. While helpful as starting points, these metrics have increasingly felt like trying to capture a symphony with just two notes.

To attempt to quantify such groups, to track them and list them for focused missions activity, the numerical definition of less than 2% evangelical Christian and less than 5% self-identified Christian was later applied. With this addition, however, the emphasis on the indigenous church's capacity to evangelize their own people was diminished. The new 3D Engagement Scales seek to recenter that original emphasis—without discarding the clarity of the numbers.

Why This Matters

Imagine two unreached people groups: both have similar population sizes and low percentages of Evangelical believers. One group has emerging, vibrant disciple-making progress with reproducing churches and local leaders actively multiplying their faith. The other group has stagnated and hasn't yielded continued progress. In our current reporting systems, these groups may appear nearly identical.

The **Engagement Scales** are designed to help differentiate these scenarios by capturing both **where a group is in its journey toward sustained Gospel presence and how strong the current efforts are**.

A Preview of the Toolkit

As a trusted JP+ reader in the global mission community, we're giving you a **first look at the Version 1.0 Beta Engagement Scales Toolkit**.

This Beta version includes:

Phases of Engagement (0–7)



Clear descriptors for the journey from waiting to sustained gospel presence.

These tools help mobilizers, researchers, and field workers better assess needs and match workers to their specific contexts. Early-phase groups may need bold, pioneering evangelists. Later phases may require disciple-makers, leadership developers, or business leaders embedded in the community.

The toolkit includes visuals, definitions, diagnostic questions, and examples that are field-friendly and adaptable across religious and cultural contexts.

Strength of Engagement



A score based on either field activity-tracking apps or a structured qualitative survey. Both methods will be calibrated for global comparability.

We Need Your Feedback

We're still in Beta—and intentionally inviting a **limited number of key global mission leaders and practitioners** to participate in testing and refinement.

You can help us:

- Evaluate **clarity, usefulness, and accuracy** of the phases, strengths, and accelerators.
- Ensure **Strength of Engagement** works well across both survey and app inputs.
- Suggest missing domains or improvements from your context.
- Let us know **how this would serve your work**—or where it doesn't yet.

Click the button below to preview the **Toolkit** and provide feedback.

[Preview the toolkit](#)

Engagement Accelerators



12 domains (e.g., prayer, contextualization, Scripture access, marketplace engagement) that can help teams identify where work may be stuck and what could help move it forward.



Together, we can strengthen strategy, unify language, and serve the Church with sharper insight into where the Gospel is growing—and where it still needs to take root.



from PERCENTAGE to PURPOSE

Why We
Moved to Ranges

Joshua Project recently transitioned from displaying precise Christian and Evangelical percentages to broader **ranges** (e.g., “less than 0.1%” or “0.1-2%”). While this may appear to reduce specificity, the shift represents a strategic **step forward** in transparency, usability, and alignment with field realities.

Here’s why this change matters:

1 Mission-Aligned Focus

Joshua Project’s purpose has never been about statistical exactness for its own sake. Our core mission is to identify and highlight people groups that **lack sufficient gospel witness**, particularly those that still need **pioneer cross-cultural engagement**. Ranges still allow users to distinguish between groups with extremely limited exposure (e.g., <0.1%) and those with a growing gospel presence (e.g., 5–10%), without creating the illusion of precision where none exists.

2 Transparency Over Illusion

Displaying a number like “0.03% Evangelical” can give a false sense of accuracy, especially when that figure may stem from field estimates, proxy indicators, or outdated sources. In contrast, **ranges are a more honest reflection** of the data’s inherent limitations. This approach also aligns with best practices in social science research, which

typically emphasizes **confidence intervals** over hardline percentages.

3 Foundations for New Metrics

This transition paves the way for two new tools under development:

Phases of Engagement: A framework describing how far along a people group is in being reached (e.g., from “waiting” to “sustained gospel presence”).

Strength of Engagement: A qualitative indicator reflecting the depth, health, and sustainability of current gospel work.

Together, these tools will offer a more **multi-dimensional understanding** of progress, far richer than percentages alone. Although these metrics are not yet published globally, data is actively being collected and will be rolled out incrementally as coverage expands.

4 What About Exact Numbers?

We understand that many users still value detailed data. We are exploring ways to offer more granular access (including precise percentage estimates) through **registered user access**. These features could be a part of our upcoming **JP+ Platform**, which will include more information and commentary to support deeper engagement and planning.



The Shaikh Truth

People group identities on Joshua Project are often adopted from national census information or other anthropological works. Occasionally those identities are challenged by experienced missionaries, national Christian leaders, and/or anthropologists. One of the people groups that has been the murkiest is the Shaikh, which is a problem because their large population size obviously warrants significant attention from missionaries.

In 2024, the Shaikh people group (across all countries) was listed on Joshua Project with a population of over 200 million, earning the title of largest unreached people group in the world. But there was a problem. Feedback kept surfacing, particularly from Bangladesh, that the Shaikh don't exist as a cohesive people. Joshua Project labeled Shaikh as the

dominant people group in Bangladesh! Further inquiry unveiled that Shaikh in Bangladesh was simply a surname, or perhaps a small ancestral clan, or a distinct people group much smaller and distinct from the larger Bengali community, or perhaps an Indian Hindu-centric label that Bengalis reject. We ended up changing the Shaikh in Bangladesh to a group that numbered one-half million from the previous 130 million.

The "Shaikh" population around the world halved over night! The dominant people group in Bangladesh was changed in identity to Bengali Muslim, and Bengali Muslims in Bangladesh are now the largest unreached people group in a given country in the world.

Because we have recently moved Bengali Muslims out of frontier people group cate-

gory, the Shaikh in India are now listed as the largest frontier people group in a country. But murkiness remains, and an easy and accurate fix will likely be elusive. Joshua Project currently lists 82,690,000 Shaikh Unspecified in India, which represents 41% of the population of people in India from primarily Muslim people groups. This identity and number are most influenced by the Indian census with insight from the Anthropological Society of India.

Unlike Bangladesh where the changes were clearer, we've heard workers among Muslims in India say, "The Shaikh are definitely a people group," but others say, "I wholeheartedly disagree!" Here's our current understanding of the problem. If you have further insight, let us know!

The Shaikh are indeed a people group but likely much smaller, perhaps even one-quarter the size listed. A small percentage of Shaikh are descendants from Arab Muslims but most of them are high-caste Hindu converts. The Shaikh are among several peoples who are mainly high-caste Hindu converts to Islam and collectively known as Ashrafs.

History has shown, however, that the bulk of Indian converts to Islam, or Christianity for that matter, are from scheduled castes, not high castes. Therefore, it wouldn't make sense for Shaikh to be the most populous category of Indian Muslims.

Muslim people group distinctions in India are often identified by the former Hindu caste distinctions of its converts. **Atrafs/Ajlafs** are a collective name for lower-caste Hindu con-

verts to Islam. Arzals are the schedule-caste converts from Hinduism to Islam, and there are many particular Muslim identities within these that link to the myriad of Hindu castes. Ah, the complexities of India!

It seems that the Hindu-centric nature of the Indian census has lumped many Muslims in India together as Shaikh, when in reality, a majority of the presently labeled Shaikh consist of people who are Atraf or Arzal. They've been improperly categorized. Not only is it unclear how much information will be publicized if a planned nationwide caste census goes through in India, but it's also unclear how much careful attention a Hindu-centric government will give to Muslim community identities.

A recent state census in Bihar, separate from the national census, may point a way forward. In the data, up to $\frac{3}{4}$ of people who were previously labeled Shaikh are now within a mix of Atraf or Arzal communities. Reclassifying Indian Muslim groups can happen through more detailed state censuses as these emerge, which are often initiated because of their own frustration with the national census(!), but also need to be rebuilt from the district level up, which is a major undertaking.

For now, if you're thinking of launching a strategic mission initiative among the Shaikh, you'd be wise to inform workers that further ethnographic research is needed on the ground, and that the Muslim group they end up focusing on might be differently labeled than what even their own country reports.



JOSHUA PROJECT'S FRONTIER PEOPLE GROUP ADOPTION

Across the global missions landscape, an extraordinary opportunity beckons the body of Christ: Approximately **3,200** frontier people groups with a total population of nearly **2 billion** people are waiting for their first indigenous disciple-making movement to take root. These people groups, representing one-fourth of the world's population with almost no chance of hearing about Jesus from someone in their own people group, present not a burden but an invitation for unified action among like-minded missions organizations, local churches, and ministry networks. Joshua Project's Frontier People Group Adoption program channels this collective calling into focused partnership, offering a structured pathway for prayer, advocacy, and collaboration that transforms good intentions into sustained gospel impact. Rather than working in isolation, adopters join a growing movement of believers committed to stewarding relationships that cultivate multiplying disciples and establish thriving indigenous churches where Christ's name is yet to be known.

The program's true strength lies in creating connections that amplify individual efforts through collective wisdom and resources.

This approach recognizes that the most effective frontier missions work emerges from strategic partnerships where organizations complement each other's strengths, share insights, and coordinate efforts rather than competing for territory or resources.

The path ahead invites organizational leaders to step into a movement already gaining momentum, where early participants help shape the very systems that will accelerate

gospel advancement among unreached peoples. As the program transitions from foundational development to full deployment, missions leaders have the unique opportunity to influence both strategy and implementation while connecting with peers who share their passion for reaching the unreached. The ultimate vision remains beautifully simple: every people group experiencing the transforming power of indigenous, multiplying church movements that will flourish long after external support transitions to local ownership.

Next Steps for Organizations

- Share the FPG Adoption initiative across your ministry networks and partner churches
- Explore JP+ Core Membership to join the collaborative leadership community
- Connect with Joshua Project leadership to discover synergies with your organization's vision
- Identify frontier people groups that align with your calling and connect with fellow adopters

Click the button below to adopt a Frontier People Group today

Adopt a People Group

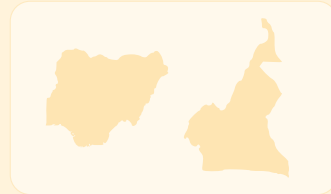




Upcoming Field Survey

Fulani

in Nigeria and Cameroon



This fall, Joshua Project is launching a comparative on-site survey among the Fulani of Nigeria and Cameroon, focusing specifically on the **Fulani, Nigeria** and **Fulani, Adamawa** groups. The Fulani remain one of the largest and most strategically significant peoples in Africa, yet precise demographic and gospel engagement data is limited. Distinctions between Fulani subgroups are often blurred, hindering effective ministry planning.

The survey will be carried out in Nigeria and Cameroon—regions that represent a major Fulani population hub. Using a structured process, two rounds of expert input will gather and refine estimates on population size, subgroup differentiation, cultural practices, and religious demographics. Participants will include Fulani community leaders, missionaries, NGO workers, government officials, and Fulani Christians, ensuring a wide range of informed perspectives.

Key objectives include:

- Producing accurate population estimates for Fulani Nigeria and Fulani Adamawa subgroups.

- Quantifying Christian presence and identifying evangelization barriers.
- Documenting cultural and religious differences across these two people groups and across borders.
- Generating actionable recommendations for targeted outreach and cross-border coordination.

This field research represents a critical step forward. By combining quantitative estimates with qualitative cultural insights, the project will provide a robust foundation for ministries seeking to engage the Fulani more effectively. Findings will include statistical ranges with confidence levels, cultural differentiation profiles, and strategic recommendations.

Ultimately, this initiative seeks to illuminate one of Africa's most complex and influential peoples with fresh, field-tested data—helping the global church discern how best to pray, plan, and partner for gospel advance among the Fulani.



Why are frontier people groups a focus?



In Ralph Winter's 1974 Lausanne Congress address, he estimated **2.387 billion** people were non-Christians beyond the normal evangelism efforts of existing Christian populations. As a result, with a reported 3.902 billion people in the world at the time, 61% of humanity needed what he called E2 (near-culture) or E3 (distant-culture) evangelism. In effect, Winter's description of these populations roughly equates with what we call frontier peoples today.

The largest blocs of peoples who needed E2 and E3 evangelism in 1974 were Chinese, Muslim, or Hindu. In hindsight, there was a burgeoning underground house church movement taking place in China became more publicly known when that country began opening to the outside world again in the late 1970s. Amid the Cultural Revolution in 1974 that banned public practice of Christianity and other religious practices, it was a legitimate viewpoint that the small minority of Chinese who were Christians at the time

were not strong enough to withstand the persecution, bans, and powerful statewide efforts to eliminate them. History showed, however, that the Chinese church not only persevered through persecution but multiplied. They now make up around 10% of China's population.

Through his address, Winter helped spark what later became known as an emphasis on unreached people groups. He claimed the highest priority in missions was cross-cultural evangelism. This evangelism needed to focus on missiological breakthroughs among peoples who needed their first culturally relevant churches so they could carry on the work of evangelizing their own people. Jump ahead 50 years and the world's population in frontier people groups has been reduced to what was believed to be 61% to an estimated 24% today, which is great progress!

Somehow in the last 50 years, however, perhaps with Joshua Project's 2% threshold

contributing, many mission efforts that are focusing on unreached peoples have actually concentrated their work among peoples who already have significant numbers of believers and culturally relevant churches to evangelize their own people. Perhaps even a great majority of workers among the “unreached” work among groups who’ve already seen missiological breakthrough.

As a result, the “frontier people group” classification was formed from Joshua Project information in 2019 by RW Lewis, daughter of Ralph Winter, to recover her father’s emphasis on groups who need initial breakthrough. A number is still needed to quantify such groups, so a frontier people group was defined as “a people group with less than one Christian for every 1,000 people and who also do not have a church planting movement.” The mention of church planting movement was not tied to any missions methodology, it simply meant that evangelism, discipleship, and church planting were progressing in ways that indicate the indigenous church is growing enough to carry on the work of evangelizing their own people.

The greatest missions task remains the establishing of breakthrough churches among frontier people groups. Around 30% (PGAC perspective) of the unreached people groups already have missiological breakthrough, and although their needs may still be great, they pale in comparison to the need for initial breakthrough in frontier people groups.

Praise God, the Majority World missions force serving outside their countries, not to mention all those crossing cultures within their countries, is seven times larger than it was 50 years ago. Even so the missions force from the Global North has plateaued. It is quite possible that many of the breakthroughs into frontier people groups can happen through E2 evangelism rather than E3. This is especially true considering that individuals from frontier people groups are increasingly bridging their lives to other cultures through urbanization, migration, globalization, and digital communication opportunities.

Many times, only churches focus mission efforts where they have connections (usually existing Christianized groups or unreached people groups who already have missionaries and breakthroughs). Mission organizations and foundations (even that focus on unreached people groups) most often deploy resources to where they see the greatest results (usually the UPGs who already have significant momentum in multiplying churches). When we do this, we perpetuate a cycle that ignores the greatest need: cross-cultural workers seeking to be used by God to establish breakthrough among frontier peoples.

Jewish People Group Distinctions



Because we define a people group as the largest group within which the gospel can spread as a church planting movement without encountering significant barriers of understanding or acceptance, for much of the world the barrier of understanding language largely impacts people group classifications. The Jewish peoples are no different in our current Joshua Project people group list.

There are cases, however, in which barriers beyond language loom larger. That's why our South Asian list is impacted more by caste than language. The Jewish people, who have experienced millennia of religious subdivisions and forced migration, have formed hundreds of distinct peoples. They not only have many different languages and dialects but they also form distinct religious subgroupings within Judaism that uniquely govern all aspects of their social lives.

For example, a people group called the Satmar (currently listed as a subgroup of Eastern Yiddish-Speaking Jewish on Joshua Project), are not only ultra-Orthodox but also Hasidic.

They are not only Hasidic but also have particular customs related to their origin in old Hungary. They are not only Hungarian Hasidic but also Satmar, a particular sect who revere a dead rebbe that half of them believe is the messiah. They further subdivide based on loyalty to one of two competing rebbes. The Satmar have set up their own village with dress codes outside of New York City to best retain their way of life and have their own dialect of Yiddish.

As a result, it is almost certain that unique church planting efforts are needed for missiological breakthrough to take place among the many religious subgroupings of Jewish people. Joshua Project is working with Jewish-focused ministries to determine the best ways to classify these Jewish peoples who need unique church planting efforts. See **"The Most Unreached Jewish People of North America"** infographic, published by Global Gates and UPG North America, to see the groupings of unreached Jewish peoples who are heavily concentrated in Metro New York.

THE MOST UNREACHED JEWISH PEOPLE OF NORTH AMERICA

GENERAL INFO

Jewish unreachable people groups are the most in need of cross-cultural witness in North America. Most of these groups have zero to only a few followers of Christ. They are among the most insular peoples in North America who are proactively resistant to missionary influence. As a result, few efforts have been made to share Christ with them. When Christ has been shared with them, they are often repulsed further. These groups speak Hebrew, Yiddish, Bukhori, Farsi, Russian, Arabic, and Yinglish (English mixed with Yiddish). They not only hail from Eastern Europe and Israel, but also from ancient Jewish communities in Morocco, Syria, Iran, and Uzbekistan. These unreachable Jewish peoples represent up to one-third of the two million Jewish people in Metro New York and 10-15% of North America's Jewish population.



5.8 The average number of children a Hasidic woman will have in their lifetime.

4.3% The average annual growth rate of most Hasidic communities due to high birth rates.

90% Percentage of the Hasidic population worldwide who live in North America or Israel. Also, the percentage of Hasidic Jewish people in North America who live in Metro New York.



ASHKENAZI

Around 80% of the world's Jewish population are Ashkenazi, a term that originally referred to Jewish people in Germany but evolved to identify Jewish people from Europe and their descendants.

Haredi

Haredi Jews are ultra-orthodox Jewish people who strictly adhere to Jewish laws and traditions. They consist of Yeshivish and Hasidic peoples. Over 6% of North American Jewish people are Haredi, and this percentage is steadily growing because of high birth rates.

Almost all Jewish people are categorized as Ashkenazi or Sephardic. In general, these groups differ from one another politically, culturally, liturgically, or linguistically.

SEPHARDIC

Sephardim originally referred to Jewish people who were exiled from Spain but now loosely identifies all non-Ashkenazi Jewish people. They are mainly from North Africa, the Middle East, and Central Asia. Mizrahi is often a term used to identify those from the Middle East.

Syrian
New York: 75,000

Tehrani Persian
Los Angeles: 30,000
New York: 10,000

Gorsky-Kavkazi
New York: 10,000

Moroccan
Toronto: 5,000
Montreal: 10,000

Mashadi Persian
New York: 5,000

Bukharan
New York: 60,000

Yeshivish

As the Hasidic movement spread in the 18th century throughout Eastern Europe, the Misnagdim (opponents) spread to criticize, and sometimes persecute, Hasids for their fascination with magic and lack of Talmudic (Jewish traditions and commentaries) study. Over time, the persecution stopped, but this movement grew into an ultra-orthodox community focused on Talmudic study and adherence. They are identified as Litvish, due to their origin in Lithuania, or Yeshivish, because of their emphasis on starting yeshivas (Orthodox Jewish schools).

NEW YORK: 120,000
MIAMI: 10,726
TORONTO: 16,000
WASHINGTON D.C.: 9,921
LOS ANGELES: 13,600
CHICAGO: 5,894

Hasidic

Hasids carry on the dress and customs of 18th-century Europe but have chosen urban centers like New York City as the center of their courts, organized around their rebbe (tzaddik). Despite their urban abodes, they remain deeply insular and have little exposure to outside information (and the gospel). Intermarrying and socializing with one's own Hasidic group is custom. Hasids who stray from the beliefs and customs of their Hasidic court (even toward another Hasidic court) are often shunned and expelled from their communities. Hasidic courts take their names from their town origins in the 18th-century regions below.

HASIDIC HISTORY

Hasidism is a renewal movement of Judaism that began in Eastern Europe in the mid-18th century. Whereas other ultra-Orthodox Jewish people focus on memorization of Jewish laws and rabbinical commentaries, the Hasidic movement emphasizes mystical, magical, and experiential aspects of relating to the divine while maintaining strict adherence to Jewish laws and customs. By the mid-19th century, hundreds of rebbes (leaders of Hasidic courts) had spread throughout Eastern Europe. Their population continued to swell, but the overwhelming majority of Hasids were killed in the Holocaust. Nevertheless, Hasidic rebbes who escaped to Israel and New York revived the movement into the most visible and growing branch of Judaism today.

4% of Jewish people in North America are Hasidic.

Region of Origin:
HUNGARY

Satmar
NEW YORK: 156,744
Pupa
NEW YORK: 8,825

Satmar

The Satmar are the largest Hasidic group in North America. They are anti-Zionist, believing that political Israel's establishments through secular means inhibits the coming of the Messiah. The Satmar are now split into two main courts, one headquartered in Williamsburg, Brooklyn and one in Kiryas Joel (Palm Tree), a Satmar-founded town an hour's drive from NYC.

Region of Origin:
ROMANIA

Vizhnitz
NEW YORK: 18,382

Region of Origin:
GALICIA

Bover
NEW YORK: 23,509
Sanzer
NEW YORK: 7,006
Belzer
NEW YORK: 12,518

Israeli Sabra

Sabras consist of assimilated Ashkenazi, Sephardi, and mixed marriage Jewish people who are native-born Israelis and often have a more nationalistic identity.

NEW YORK: 36,720
LOS ANGELES: 18,885
MIAMI: 12,299
SAN FRANCISCO: 9,384
TORONTO: 7,625
CHICAGO: 5,148

Region of Origin:
POLAND

Gerer
NEW YORK: 8,791

Region of Origin:
RUSSIAN/UKRAINE

Chabad-Lubavitch
NEW YORK: 27,103
Skver
NEW YORK: 17,678
Breslov
NEW YORK: 5,000

Chabad-Lubavitch

Chabad-Lubavitch are the most noticeable Hasidic Jewish people in urban centers around the world because of their active missionary force. They have a \$1.5 billion annual budget to spread Judaism around the world. They focus on convincing nominal Jewish people to perform mitzvahs (Jewish commandments) to spread Jewishness and usher in the coming of the Messiah. There are thousands of Chabad institutions around the world to fulfill their purpose.

57%

Percentage of Bover worldwide who live in Boro Park, Brooklyn.

55%

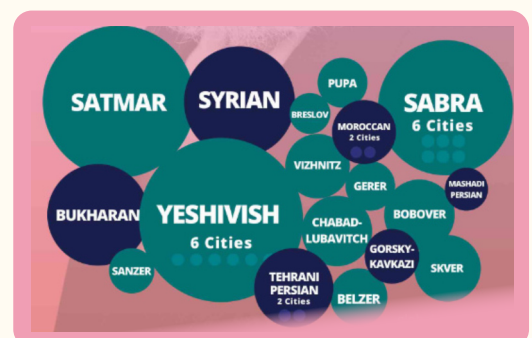
Percentage of Satmar worldwide who live in Metro New York's Kiryas Joel or Williamsburg.

38%

Percentage of Hasids worldwide who live in Metro New York.

334,179

Estimated population in 2021 of Hasidic Jewish people living in Metro New York, besides those listed in our UPG Matrix, there are also Hasids belonging to dozens of other smaller courts.





From Vision to Action:

The Birth of Mission Force of East Africa

Joseph from Uganda's journey reflects the heart of what God is doing across East Africa today. When he first became aware of the many unreached people groups in his region through Joshua Project, he was deeply burdened that Uganda needed to be more involved in pioneer missions. What began with handwritten statistics on posterboards to mobilize prayer and workers has now blossomed into something far greater than one person could have imagined.

The Missions Conference held in Mutukula in September became a defining moment for the region. As Joshua Project's information powerfully demonstrated the scope of the challenge, the Holy Spirit moved extraordinarily among the gathered church leaders. Hearts were stirred not just to awareness, but to action commitment. The result was the birth of the Mission Force of East Africa - a beautiful testament to how God transforms burden into organized mission movement.

A Vision Worthy of the Challenge

What emerged from this gathering reflects both holy ambition and strategic wisdom. The Mission Force adopted an inspiring 14-year vision: to change the progress scale of unreached people groups from "red" to "green," transforming frontier peoples into engaged and reached communities. This encompasses 28.401 million people across 20 of the largest frontier people groups in six key countries - Sudan, Tanzania, Somalia, Eritrea, Kenya, and Mozambique.

The conference represented more than good intentions. It celebrated the graduation of 143 pastors and church leaders who had been undergoing comprehensive missions training. This substantial investment in developing local leadership capacity demonstrates something profound: sustainable, indigenous-led evangelism is not just a dream but a present reality taking shape.

From Recipients to Senders

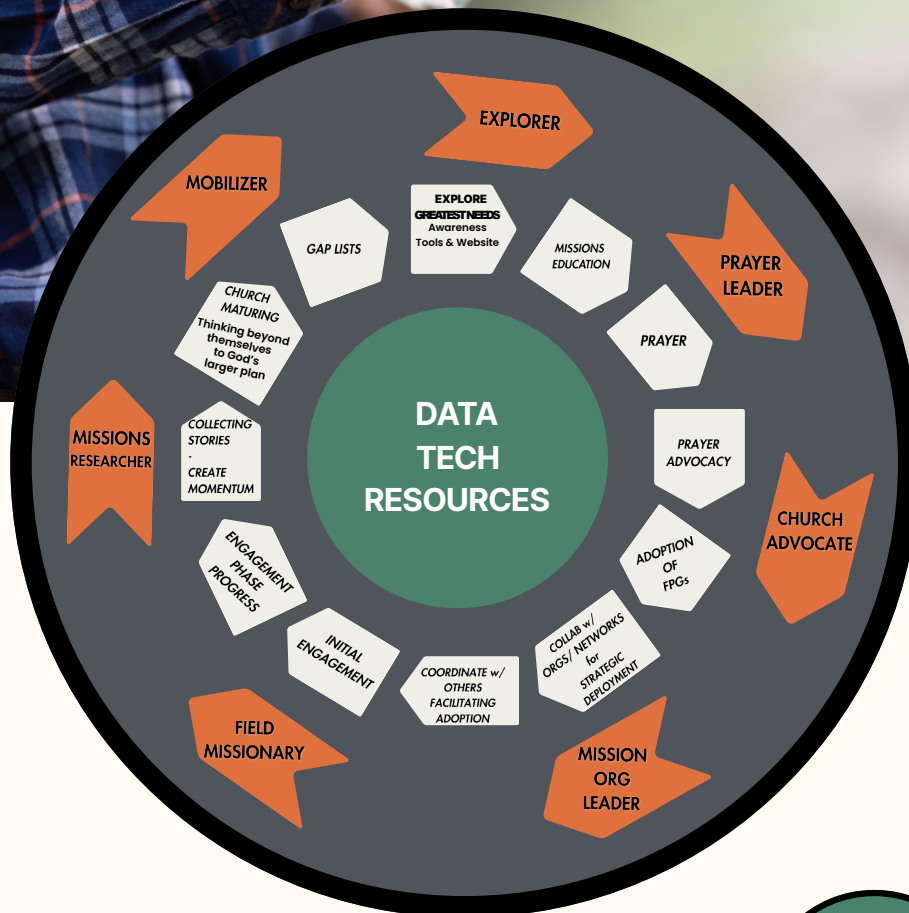
Perhaps most encouraging is the paradigm shift captured in Bud Houston's declaration: "Africa, you're no longer a mission field, but a mission force." This represents a historic transition where African churches are taking ownership of the Great Commission work in their own continent. The Mission Force embodies this beautifully - bringing churches together in unified purpose, moving from isolation to collaboration: "going together, praying together, sending together."

This alliance represents hope in action, demonstrating that the future of missions increasingly belongs to those who understand both the urgency of the task and the heart of

their own communities. As churches across Uganda, Tanzania, Kenya, DR Congo, and Rwanda join this movement, they're writing a new chapter in the story of reaching the unreached - one where local churches become the primary catalysts for kingdom movements among their neighbors.

The journey from handwritten posterboards to a regional mission force reminds us that God often uses simple beginnings to accomplish extraordinary purposes. What started with one burdened heart has become a movement that could well transform the spiritual landscape of East and Southern Africa within a generation.

Understanding Joshua Project's User Flywheel



User Persona

Stage/ Cycle

**Product/
Service
Offering**

At the center

Core Offerings – data, tools, and media highlighting Unreached and Frontier People Groups.

Next ring

User Journey – Discovery → Engagement → Participation → Advocacy, which cycles back as advocates inspire new explorers.

Outer ring

User Personas – Explorer, Prayer Leader, Church Advocate, Mission Org Leader, Field Missionary, Missions Researcher, Mobilizer—each engaging the mission in unique, reinforcing ways.

Partnership opportunity for missions entities

What is JP+? Joshua Project's strategic intelligence platform for missions leaders. While core Joshua Project data remains public and freely accessible, JP+ provides access to updates on nuance of people group identities and unreached status, field surveys, movement of people groups out of progress scale tiers, and emerging missiological trends, helping mission leaders align their efforts with rapidly shifting global realities.

Initial Partnership Opportunity

\$10,000 annually



Core Partner Benefits

Sustainable Technology Investment



Core Partner funding enables ongoing JP+ tech development to serve the broader missions community

Web-listed sponsor recognition



Web-listed sponsor recognition on the enhanced Frontier People Group (FPG) adoption program pages. Joshua Project has the goal to see 100,000 frontier people group adoptions worldwide by the end of 2028. Therefore, the FPG adoption program will see continual development and traffic on Joshua Project's site.

Qualified lead matching system



Profiles built from church adopters about their commitment level, demographics, and desired outcomes of adoption.

Adopters matched with partner organizations based on:

- Geographical focus alignment
- Ministry approach compatibility
- Capacity and vision assessment
- Strategic field presence
- Preferred partner status due to core understanding of adopter profiles and needs

Quarterly JP+ strategic briefings



Exclusive video calls with Joshua Project leadership for up to 3 organizational representatives featuring:

- Detailed JP+ progress reports and analytics
- Strategic insights from global UPG engagement data
- Q&A sessions on emerging trends and opportunities
- Early access to new research and findings

Leadership Consultation Access



Joshua Project leaders available for:

- Macro-level organizational planning meetings
- Strategic consulting on UPG-related decisions
- Field strategy optimization discussions
- Data-driven ministry planning support
- In-person meetings available (travel and lodging expenses covered by partner organization)

Branded Resource Sharing



Access to Joshua Project slide decks and presentation materials for partner organization use in:

- Church presentations
- Conference speaking
- Donor meetings
- Strategic planning sessions
- Promotional materials

JP+ Steering Committee Participation



OPTIONAL

Direct input into JP+ technology and informational development for providing features most useful to missions leaders.

Partner Advantage

As a JP+ Core Partner, your organization joins an exclusive group shaping the future of strategic missions information provided by Joshua Project. This partnership positions mission leaders with access to JP leaders for consulting and nuance of key people group information to inform strategic resource deployment decisions. For sending organizations, this partnership connects frontier people group adopters with your organization to help catalyze engagement.

Click on the **button** to sign up today or email kelly@joshuaproject.net to schedule a call to see if this is the right fit for your organization.

Sign up here



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