



AFRICA
PEOPLE
GROUP
ADOPTION
MANUAL



JOSHUA
PROJECT

ENDORSEMENTS

African believers possess the spiritual vitality, cultural proximity, resilience, and missionary calling necessary to carry the Gospel across deserts, villages, cities, borders, and difficult frontiers. This manual helps translate that calling into focused action. I commend this resource to denominational leaders, mission executives, theological institutions, intercessory networks, youth movements, and every believer longing to see Revelation 7:9 become reality in our generation.

Rev. Dr. Jean Libom Li Likeng,

President, Association of Evangelicals in Africa. Alliance of Evangelicals in Cameroon.

By engaging with this guide, the Church is stirred to a deeper sense of responsibility for Mission. I encourage leaders and all Christians to embrace this Mission Resource as a catalyst for informed action and faithful witness.

The Most Rev Henry Chukwudum Ndukuba,

*Archbishop, Metropolitan and Primate of All Nigeria
Church of Nigeria (Anglican Communion)*

The church in Africa needs a clear challenge with a focused calling to engage as a mission force to the many millions still missing the gospel. That's the reason I celebrate and highly recommend this timely ADOPT Manual. It's time for the whole Church in Africa to Awaken, Decide, Orient, Pray, Team Up and Take Action together in frontier neighbourhoods - where the need is greatest for the gospel and glory of God! Let's A.D.O.P.T to see Matthew 24:14 fulfilled!

Rev. Nana Yaw Offei Awuku,

Global Director for Generations, Lausanne Movement

One of the greatest strengths of The PGA Adoption Manual is its practical emphasis on accountability and measurable progress through the use of tracking and progress markers. This is particularly important because inspiration alone will not address the challenge of reaching FPGs.

Dr Johnstone Ndunde,

Executive Director, SIL GLOBAL

From my experience serving in the Middle East and North Africa, particularly within the Palestinian context where the Church lives as a minority amid complex socio-political realities, I recognize the importance of approaches that are not merely aspirational but actionable. This manual succeeds in bridging that gap. I commend this manual as a valuable resource for churches, mission leaders, and organizations seeking to engage Frontier People Groups with clarity, intentionality, and faithfulness.

Rev Dr Jack Y. Sara,

General Secretary, World Evangelical Alliance – Middle East & North Africa

The Association of Evangelicals in Africa (AEA) wholly endorses this initiative and urges all the National Evangelical Alliances, institutions, affiliates, partners, and churches, to ADOPT it: Awake, Decide, Orient, Pray, Team Up and Take Action. God has given us a gift in the form of this manual. To God be the glory!

Dr Master Oboletswe Matlhaope,

The Secretary General, Association of Evangelicals in Africa (AEA)

This booklet echoes the Macedonian cry to the Church today: ‘Come over and help us.’ It reminds us of our responsibility to pray intentionally and embrace specific regions with faith, compassion, and commitment as we believe for a historic harvest in our generation.

Evangelical Leader in Egypt

It is an essential tool for any leader ready to move from inspiration to impact among Frontier People Groups.

Rev Peter Oyugi,

MANI Continental Coordinator

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PREFACE

BY CHRIS CLAYMAN

A group of missionaries gathered in a circle around the local griot, a village historian, as he recalled the history of his people. He talked of great kings and warriors in African kingdoms that came and went. While the history of the griot's country, Mali, was only decades old, the stories he told of his people spanned a thousand years.

“And we became Muslim,” the griot recalled, “because they got here first.”

THE ROLE OF AFRICAN CHRISTIANS

Throughout Africa, Muslims are growing at a quicker rate than Christians. Many of these Muslims live in what we call Frontier People Groups (FPGs) which have less than one Christian for every 1,000 people. As in the case of the missionaries above, many villages and families in Africa are waiting for their first visit from Christians. *“How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?”* (New International Version, Rom 10:14).

This manual exists to help African Christians join God in his mission of gathering worshippers from all people groups. More Christians live in Africa than any other region in the world (Center for Study of Global Christianity, 2025). But with hundreds of FPGs remaining in Africa alone, African Christians need to rise up as the primary missionaries among them, crossing cultural, linguistic, social, and national boundaries to proclaim Christ, make disciples, and start churches.

We know God is already at work among these FPGs. We believe a first step for joining God in His work is for African families, churches, networks, denominations, mission agencies, and prayer movements to adopt FPGs. We chose the word adoption intentionally because it entails responsibility. Who will take responsibility to catalyze prayer and gospel engagement among the remaining FPGs?

This is no light commitment, but when we hear about people groups that have been Muslim for centuries “because they got there first,” it should motivate us for intentional action. The light of Christ is in us to spread His blessing to those who wait.

African Christians are positioned to be the main instruments God uses for His blessing to spread to the remaining African FPGs. Imagine the village historians and urban storytellers throughout Africa adding to their stories the best story of all: *“that God was reconciling the world to himself in Christ, not counting people’s sins against them. And he has committed to us the message of reconciliation”* (2 Cor 5:19).

INTRODUCTION

We hope you will use this manual to move beyond awareness to catalyze engagement among one or many Frontier People Groups. The process could involve using the acrostic **ADOPT**.

A

Awaken

Awaken to the reality of Frontier People Groups (FPGs) and why they are the highest priority in missions.

D

Decide

Decide on a Frontier People Group to adopt as a family, small group, or church, or decide on multiple FPGs to adopt as a larger network or mission organization.

O

Orient

Orient yourself to the world of your adopted Frontier People Group to understand who they are, what they believe, and what their lives are like.

P

Pray

Pray consistently and strategically for open doors, gospel laborers, and spiritual breakthroughs among your adopted group.

T

Team Up and Take Action

Team up with those who will help fill the gaps for effective evangelism and church planting to take place among this FPG. Take action by clarifying your role and specific action steps.

In the world today, thousands of people groups remain without a significant enough presence of culturally relevant churches to serve and evangelize their own people. We call them unreached people groups, and they are less than 2% evangelical and less than 5% self-identified Christian.

Within the unreached people groups of the world, there are some who have fewer than one Christian for every 1,000 people with no known multiplying response to the gospel. We call these people Frontier People Groups. Within the African context, there are hundreds of FPGs representing over one hundred million individuals who need outside believers to share the Good News of Jesus with them.

The challenge of evangelizing and discipling Africa is moving beyond exhibiting a Christian presence to carrying out purposeful engagement. Churches exist in all African nations, but entire people groups remain unreached with the gospel.

These groups contain barriers to the gospel such as spiritual strongholds, geo-political boundaries, language differences, and cultural resistance.

People group adoption happens when a church says, "This people group is now our responsibility." This commitment moves beyond scattered compassion to focused obedience and love.

To show how focused outreach can transform churches and mission organizations and ultimately the FPGs introduced to

Christ, we will follow the journey of an example church, **Welcome Church**, and a mission organization, **Kairos Mission**, as they move through the ADOPT process.

While Welcome Church and Kairos Mission are illustrative examples, their stories are composite portraits drawn from real churches and mission agencies. We hope you recognize in them the kinds of leaders, questions, challenges, and breakthroughs that ministries like yours can experience.

ADOPT



Awaken

Frontier People Groups are often “hidden” from the existing church because of their distance culturally, religiously, socially, linguistically, and geographically. Awaken to their existence, pray for God’s blessing upon them, learn about them, and share about them with others. By doing so, you will awaken awareness which creates a sense of responsibility.



Rif Berber
IN MOROCCO

Population: 1,635,000

Language: Tarifit

Religion: Islam

Status: Frontier

WELCOME CHURCH

Welcome Church was proud of their outreach to homeless and needy families. They also supported a few missionaries, many of whom had personal connections to their pastor. One Sunday, when the pastor's childhood friend visited, he challenged the pastor that the church could do much more with church planting among the unreached. He went on to explain about families from an FPG he worked among and how he was the first Christian they had ever met. He pointed the pastor to Joshua Project's website and showed him the FPGs in his country. The pastor was deeply stirred. He began meeting with elders to prayerfully consider how the church could better steward its people and resources serve for God's global mission.

KAIROS MISSION

Kairos Mission had practiced scattered evangelism, seeking to share Christ with anyone around them. While this ministry impacted many lives, the leadership wondered if they should coordinate their efforts for a more effective impact. While attending a missions conference, they heard about Frontier People Groups who had less access to the gospel than anyone they had ever encountered. The leadership felt burdened and began asking God how they should respond.

PRACTICAL STEPS

THE PRIORITY OF FPGS

The motivation for mission work among FPGs is compelled by God's heart for all peoples to come to Him, the absence of Christ followers among FPGs, and the lack of Kingdom laborers among them. They need an outside witness to bring the Good News to them.

A LOOK INTO REALITIES

- God is gathering worshippers from all peoples and commands us to join Him.

THERE ARE
MORE THAN

3,200

FRONTIER PEOPLE
GROUPS IN THE
WORLD TODAY

“I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me.” (Gen. 22:17-18)

“After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands.” (Rev. 7:9)

- Frontier People Groups will not hear the gospel from within their people group. Christians make up only 1 in 1000 people in any given FPG. They must have someone from outside to bring the Good News.
- There are more than 3,200 FPGs in the world today. That means that nearly two billion people are living without a believer to share the gospel with them.
- Many mission efforts work primarily with existing churches rather than among people groups who do not have enough believers and churches to reach their own people. Cross-cultural missionaries from outside the FPG will need to do the initial work of evangelizing and discipling.

NEARLY
2 BILLION
PEOPLE ARE LIVING
WITHOUT A BELIEVER
TO SHARE THE GOSPEL
WITH THEM

Even with this clarity of where church planting is most needed, the number of evangelistic workers falls far short. More believers must be sent.

New works among FPGs model Paul, who set an example of not building on someone else's foundation.

"It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation." (Rom. 15:20)

It is time to embrace the heart of God and make Him known within FPGs.

QUESTIONS FOR REFLECTION ON AWAKE

- 1 What makes Frontier People Groups “hidden” from the existing church?
- 2 Welcome Church felt they were doing well (local compassion + supporting missionaries). What was missing, not morally, but strategically
- 3 What is the difference between **feeling burdened** and **taking responsibility**? What usually prevents the shift from feeling burdened to taking responsibility
- 4 How does the reality “Christians make up only 1 in 1000 in any given FPG” change how you define “urgent”?

POINT OF ACTION

“Awareness creates a sense of responsibility.” Consider and write out:

What does taking responsibility for an FPG look like as an individual, as a small group, and as an entire church?

For more information on Awakening to the reality of Frontier People Groups, visit:

<https://joshuaproject.net/adopt-framework/#awaken>

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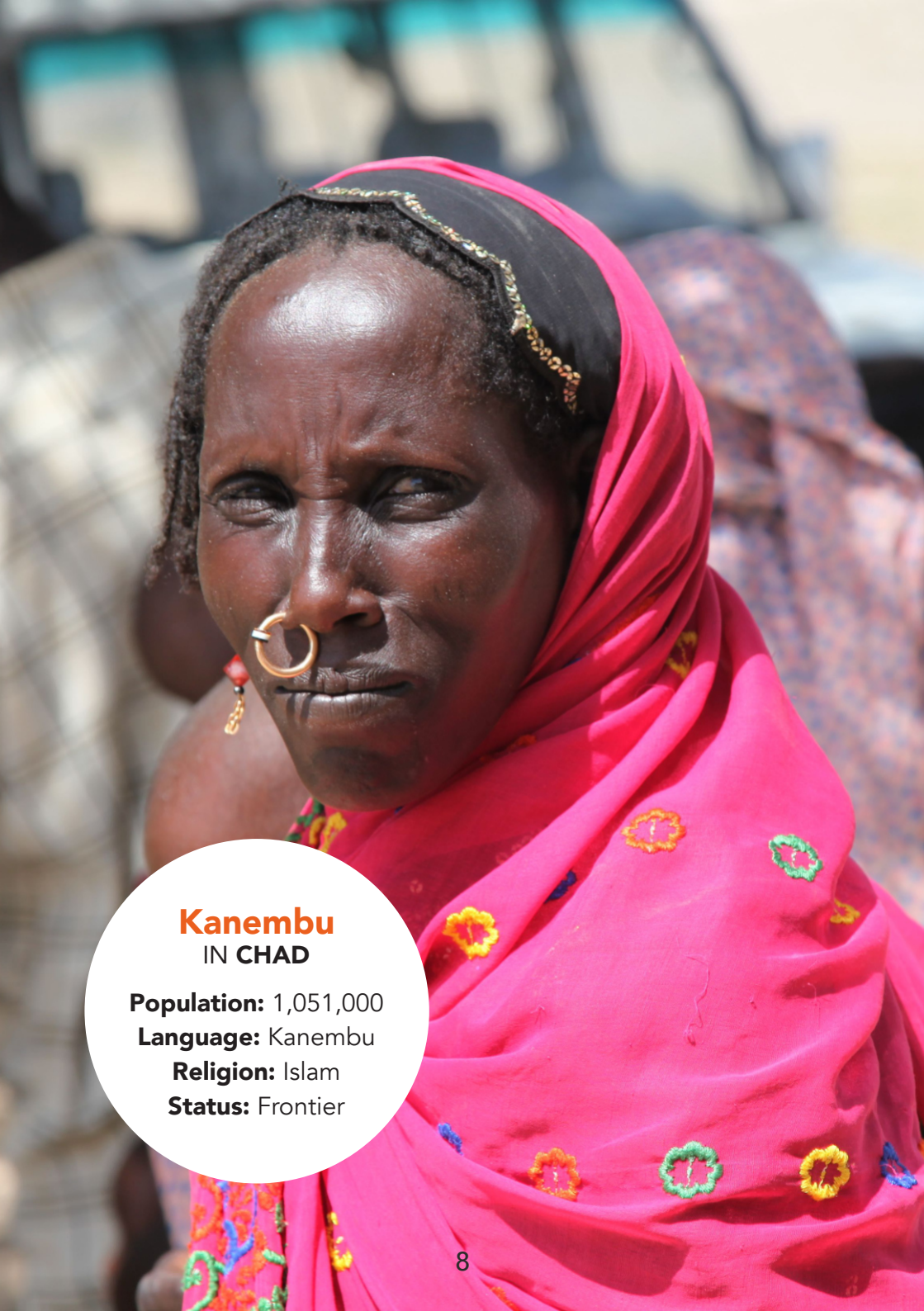


ADOPT



Decide

Adoption becomes real when you choose a specific frontier people group rather than keeping the burden general. Use our manual and online tools to help your family, church, mission organization, or network decide on one or multiple Frontier People Groups to adopt.



Kanembu
IN CHAD

Population: 1,051,000

Language: Kanembu

Religion: Islam

Status: Frontier

WELCOME CHURCH

The pastor invited his friend to share about his work during a Sunday service. Shocked that there were still people groups without churches, Welcome Church decided to form a missions committee to pray and decide what to do. A delegation from the church, including the pastor and marketplace leaders, visited the FPG with the missionary. The pastor was able to share from God's Word to an interested Muslim elder in the village. The marketplace leaders saw opportunities to better the lives of the FPG. After returning home and continuing in prayer, the church decided to adopt this FPG.

KAIROS MISSION

At the annual general meeting, one of Kairos Mission's leaders exclaimed he had an overwhelming burden for FPGs. He didn't know what that meant, but he wanted the other leaders to pray with him. While praying, the Lord impressed on a staff member that Kairos Mission should discover an area where they could send missionaries among several FPGs. They looked at a FPG list from Joshua Project in their region and noticed a concentration of Muslim people groups in the mountains of a neighboring country. One board member said his wife's family actually originated in those mountains. After several weeks of

prayer meetings, aligned direction from scripture, and surprising confirmations from the Lord, Kairos Mission committed to adopt several FPGs in the neighboring country. Though they did not yet know all the steps ahead, they pledged to pursue the planting of the first indigenous churches among them.

PRACTICAL STEPS

People Group Adoption is a commitment. We must **pray**, **consider**, and **make the choice known to others**.

Move from general concern to focused commitment.

1. PRAY BEFORE CHOOSING

Seek the Lord's lead as to where He may use you. We all need the Holy Spirit's guidance to choose who to adopt. He is at work, and we simply join Him in obedience

2. CONSIDER

While most people will not have a natural connection to FPGs, it may be helpful to consider FPG(s) that connect to you, your church, or organization in some way:

- a. Location near you.
- b. Shared language.
- c. Organization already has ministry work nearby.
- d. Shared marketplace skill or livelihood.

e. Cultural bridges or understanding that could strengthen engagement.

Many will not have a natural connection to FPGs. Do not worry! Instead, choose what stirs your heart. There may be a particular interest or burden that helps guide your choice.

You might explore:

- a. A specific region of the world
- b. People of a particular religious tradition
- c. Communities that speak a certain language
- d. A distinct geographic setting (this may take a little geography study!), such as
 - Islands
 - Mountain regions
 - Forest areas
 - Desert regions
 - Nomadic communities



We are
adopting this
Frontier People
Group.

3. MAKE A PUBLIC COMMITMENT

- a. However long it takes and whatever means you use to narrow your choices, decide on the group(s) to adopt.
- b. Define your intention to pray and support efforts to see multiplying churches exist among these people.

- c. Communicate clearly to those in your small group, church, organization, or network, “*We are adopting this Frontier People Group.*”
- d. Help make connections with others who are adopting the same people group(s) by letting Joshua Project know of your commitment. While not required, this is encouraged to inform and build greater collaboration with fellow believers.

joshuaproject.net/peoplegroupadoption#adoption-form

- e. Formalize your commitment with the commitment card at the back of this manual. (Appendix F)

A strategic turning point happens when individuals, groups, churches, and organizations commit to adoption that catalyzes pioneering church planting movements among FPGs in their region.

For more information on Awakening to the reality of Frontier People Groups, visit:

<https://joshuaproject.net/frontier>

<https://joshuaproject.net/adopt-framework/#decide>

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QUESTIONS FOR REFLECTION ON DECIDE

- 1 Adoption becomes real when you choose a specific group. Why do people prefer the burden to stay general?
- 2 Welcome Church visited, prayed, returned, and then decided. Which part of that process do churches most often skip?
- 3 Kairos Mission discovered an area with several FPGs and committed to adopt multiple groups. What are the strengths and risks of adopting one group deeply versus multiple groups in one region?
- 4 What is a *public commitment*, and why is it part of the process?

POINT OF ACTION

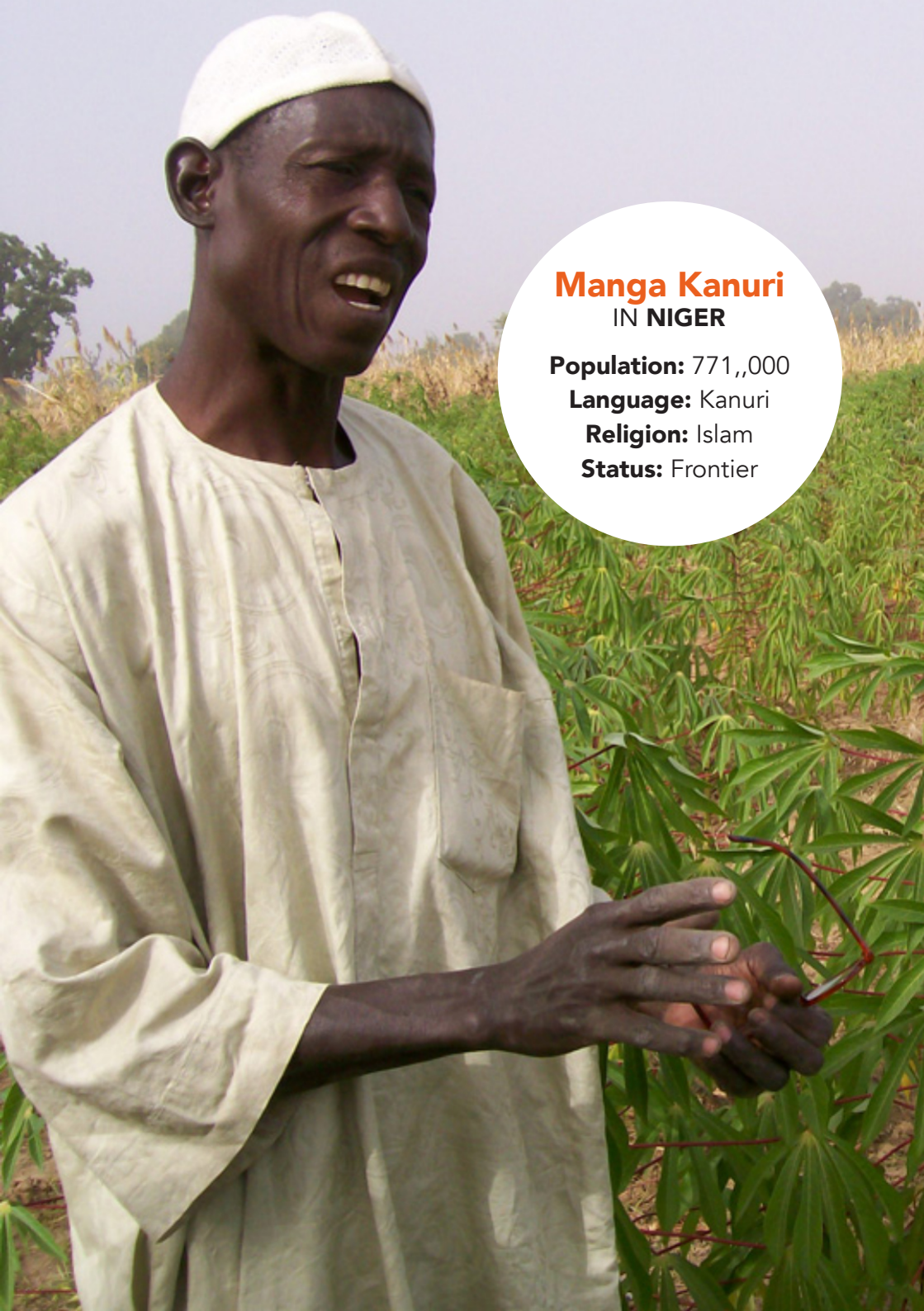
Choose an FPG(s) to adopt. Fill out the Commitment Card in Appendix F.

ADOPT



Orient

Orientation is learning the world of your chosen people so you can pray and serve with understanding. It includes learning about their history, identity, language, religion, locations, felt needs, and barriers to the gospel.



Manga Kanuri
IN NIGER

Population: 771,,000

Language: Kanuri

Religion: Islam

Status: Frontier

WELCOME CHURCH

After the pastor and marketplace leaders had seen the needs, they spread their excitement throughout their church. They arranged for the pastor's friend to visit again, but this time with the one indigenous Christian who had been discipled from the FPG. This new Christian shared his conversion testimony and his people's need of the gospel in church services, in special seminars, and even in the children's Sunday School classes. His story awakened compassion and curiosity. The church began teaching on Islam and practical training on sharing Christ across cultures.

KAIROS MISSION

Kairos Mission recognized they needed to know more about their adopted FPGs. The board member's wife, whose family was from that region, shared everything she knew about them with the leadership. She also talked to her family members from one of the FPGs, and they extended an invitation to anyone who desired to visit. The next month she, her husband and the leader who felt particularly burdened by FPGs visited the region. The three visitors were able to visit multiple villages with their host family. The village chiefs and elders welcomed them. In one village, a prominent elder recounted the fascinating history of their people and village. Age-long Islamic influence could be seen throughout villages, but it was also

noticed that all children wore fetishes around their waists, and Islamic sorcerers were among the most revered people in the village. Upon return, the burdened Kairos Mission leader became a passionate learner about everything he could find about the FPGs. He could not contain what he learned and shared these insights with Kairos Mission leaders, partners, and all who would listen.

PRACTICAL STEPS

Learn about the adopted people's history, identity, and religion. Understand their locations, felt needs, and barriers to the gospel. When believers emerge among an FPG, they often experience persecution from their families, larger society, or even government. Learn enough to anticipate the persecution they would experience. Orient yourself to the misconceptions FPGs may have about Christians and what could be done to overcome false perceptions. Begin to understand which Christians in the global Body of Christ could have the most meaningful engagement with the FPG to bless and serve them. For example, if you are from a different country than the FPG, it could be difficult for you to gain access to the FPG, and your presence could cause danger for existing believers. There could be Christians who are nearer in culture and language who would provide the most fruitful engagement. Train your church members and prayer teams with this knowledge and build their compassion, understanding of felt needs, and ability to advocate and pray effectively.

LEARN ABOUT THEIR LIVES, CULTURE, AND BELIEFS

REPLACE ASSUMPTIONS WITH UNDERSTANDING

1. LEARN ABOUT THE FPG INTENTIONALLY

- a. History and worldview
- b. Language and identity
- c. Family structures and cultural dynamics
- d. Digital resources to find facts and key stories from these people
- e. Where else in the world are there people from this FPG living that may provide greater access to reaching them
- f. If possible, find initial ways to make contact with them to learn from them.

2. UNDERSTAND THEIR RELIGIOUS SYSTEM

Core beliefs (Note that finding out the group's predominant religion is only a first step. People groups and multiple segments within people groups will have their own functional ways of practicing religion that may readily differ from what is considered "orthodox" belief and behavior).

- Fears and hopes
- How faith shapes daily life

3. LISTEN TO OTHERS

Learn from field workers, believers from this group who live in other parts of the world, or researchers who know the people

well. Do a detailed study online to learn more about the daily life of the people group. Understand the potential harm you could cause, as well as blessing you could provide, through careful listening and understanding.

4. IDENTIFY BRIDGES TO THE GOSPEL

Look for cultural values, stories, and parables that are bridges to the gospel.

5. TEACH OTHERS WHAT YOU ARE LEARNING

Learning and advocacy are ongoing. Keep your community updated. As your group learns about FPGs, continue to process what you are learning together and share this knowledge with others to galvanize interest. The more your group moves from an FPG as a theoretical group to real humans that God loves and desires to bless, the more you will align your hearts with God's for these people.

For more information on Orient, visit:

<https://joshuaproject.net/search>

<https://joshuaproject.net/adopt-framework/#orient>

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QUESTIONS FOR REFLECTION ON ORIENT

- 1 What would a church learn about an adopted people group if they only used quick facts versus deep listening?
- 2 How would orientation help be beneficial and different depending on where it is received from? Consider the following sources: field workers, believers from the FPG living outside the community, near culture Christians to the FPG and researchers.

POINT OF ACTION

Create a one-page people group profile. Use these topics to help form your outline: identity and history, key languages spoken, religious practices, barriers to the gospel (political/social/family), felt needs (real life pressures), bridges to the gospel from the culture, key places for Christians to engage the FPG communities (could be key town or cities, or even digital spaces.)

ADOPT



P



Pray

Prayer is the engine of adoption. Praying means building regular rhythms to intercede with the Lord on behalf of the frontier people group. Pray for open doors, the rise of local laborers, protection and boldness for believers (if they exist), next steps in your involvement, and for the Lord to advance the gospel in unexpected ways.



Dendi
IN BENIN

Population: 329,000

Language: Dendi

Religion: Islam

Status: Frontier

WELCOME CHURCH

After the visit from the new believer, the church incorporated prayer for the FPG into every Sunday church service. A wall in the church building featured artifacts from the pastor's previous trip among the FPG; which included photographs, maps, and key prayer points. The church printed prayer cards for the FPG from the Joshua Project website and asked for commitment from their church members to pray. Some prayed daily, some weekly; and some even participated in occasional fasts. Over time, intercession for this people group became woven into the culture of the church.

KAIROS MISSION

The insights from the burdened leaders became prayer fuel for Kairos Mission. They sent out newsletters to their mission partners, increasing the prayer for key petitions related to the FPGs. They prayed for laborers, for receptive hearts to the gospel, and for spiritual strongholds to be broken. Regular rhythms of prayer and God's heart for the FPGs spread to many others. They also began to see encouraging signs of answered prayer. A relative of the board member's wife from one of the FPGs came to visit. She said that everyone had been talking about their previous visit. They couldn't explain but noticed something different about their lives and prayers. The community had requested their return but for a much longer time.

PRACTICAL STEPS

Strategy and action plans may help start moving in a direction, but prayer is what opens doors and allows us to hear the Lord's voice to shift direction as He leads.

Create regular rhythms to intercede for your adopted FPG(s). Establish weekly or monthly prayer gatherings. Pray for open doors, the rise of local laborers, and protection for believers. Ask God to show you next steps in your involvement.

Pray individually, in groups, and as a whole church or organization.

Daily and weekly prayer rhythms help us keep the needs of the FPG(s) brought to the Lord. Fast together on behalf of your adopted people(s).

PRAYER RHYTHMS

Pray daily or weekly for the Frontier People Group(s) in various ways. Here is one example:

PETITION 1

Holy Spirit's work to be known, hearts being drawn to Christ, dreams and visions of Jesus, spiritual hunger, God's mercy to be upon this group that they would hear of Him and greatly pour out a movement of His spirit.

"No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day." (John 6:44)

“to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.”
(Acts 26:18)



PETITION 2

Barriers and spiritual strongholds to be removed, God’s favor in overcoming obstacles related to politics, religion, culture, language, and location.

“The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension

that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.” (2 Cor. 10:4-5)

“I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.”
(Luke 10:19)

PETITION 3

Workers to be empowered, protected, and strengthened.

"But the Lord is faithful, and he will strengthen you and protect you from the evil one." (2 Thes. 3:3)

"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." (Rom. 8:38-39)

PETITION 4

Access to the gospel through digital means, marketplace ministry, Bible translation, creative access, and other means.

"I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth." (1 Tim. 2:1-4)

To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some." (1 Cor. 9:22)

PETITION 5

Networks and organizations to collaborate to multiply the ministry engagement among the FPG(s).

“Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.” (Prov. 3:5-6)

“Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble.” (1 Pet. 3:8)



PETITION 6

The few global Christians in this people group, once they exist, to share Christ lovingly, boldly, and strategically. Pray for their encouragement.

“Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God.” (Eph. 6:14-17)

Colossians 4:3-4: “And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should.” (Col. 4:3-4)

PETITION 7

For more people and ministries to pray for, advocate for, and adopt the FPG(s).

“I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people— This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth.” (1Tim. 2:1, 3-4)

“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” (John 17:20-21)

For additional prayer resources such as prayer cards, praying with scripture, and praying for specific religions, visit:

<https://joshuaproject.net/resources/prayer>

<https://joshuaproject.net/adopt-framework/#pray>

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QUESTIONS FOR REFLECTION ON DECIDE

- 1 Do we believe that prayer is primary or just supportive?
- 2 What would it look like to embed FPG prayer into your church's culture?
- 3 Which of the seven prayer petitions do you think is most neglected in typical church missions prayer? Why?
- 4 What does it mean to pray for "open doors" when access is difficult or restricted?

POINT OF ACTION

Write out a specific and faith-filled prayer strategy for your chosen FPG(s).



ADOPT



Team Up & Take Action

Adoption is sustained through shared ownership. The farther removed you are from the culture and location of the people, the more you will need to partner with mission organizations and networks that will facilitate engagement.

Taking action could involve you financially supporting another organization that will begin to engage the frontier people group. It could involve you sending workers or engaging regularly through digital means. Whatever the level of your involvement, taking action should involve catalyzing evangelistic engagement among the frontier people group in a way that leads to discipleship and starting churches.



Adamawa Fulani
IN CAMEROON

Population: 2,938,000

Language: Fulfulde

Religion: Islam

Status: Frontier

WELCOME CHURCH

When other churches heard of Welcome Church's FPG adoption, the pastor was invited to share about their journey. As a result, two other churches went through the ADOPT process and adopted the same FPG. When marketplace leaders from Welcome Church saw access to the FPG through business opportunities, one of the new adopting churches sent missionaries to help lead the business. The excitement for the FPG remains in Welcome Church. The adopting churches continues in prayer, financial support, and regular visits. Marketplace teams encourage the missionaries.

KAIROS MISSION

When the burdened Kairos Mission leader heard about the request to return for a longer period, his family sensed the Lord's direction and answers to prayers. They decided to move next to family members of the board member's wife. With training in water treatment, he quickly noticed that unsafe water was affecting many families' health. He teamed up with a humanitarian organization that focused on digging water wells. In cooperation with village leaders, they were able to provide a deep community well. This act of service built trust and strengthened relationships that opened doors in the village and surrounding communities.

Kairos Mission trained and sent four new missionary families to live among FPGs in the area within the next year. For the Kairos Mission as a whole, focused evangelism and church planting among these adopted groups became a central strategy of the ministry.

PRACTICAL STEPS

TEAM UP

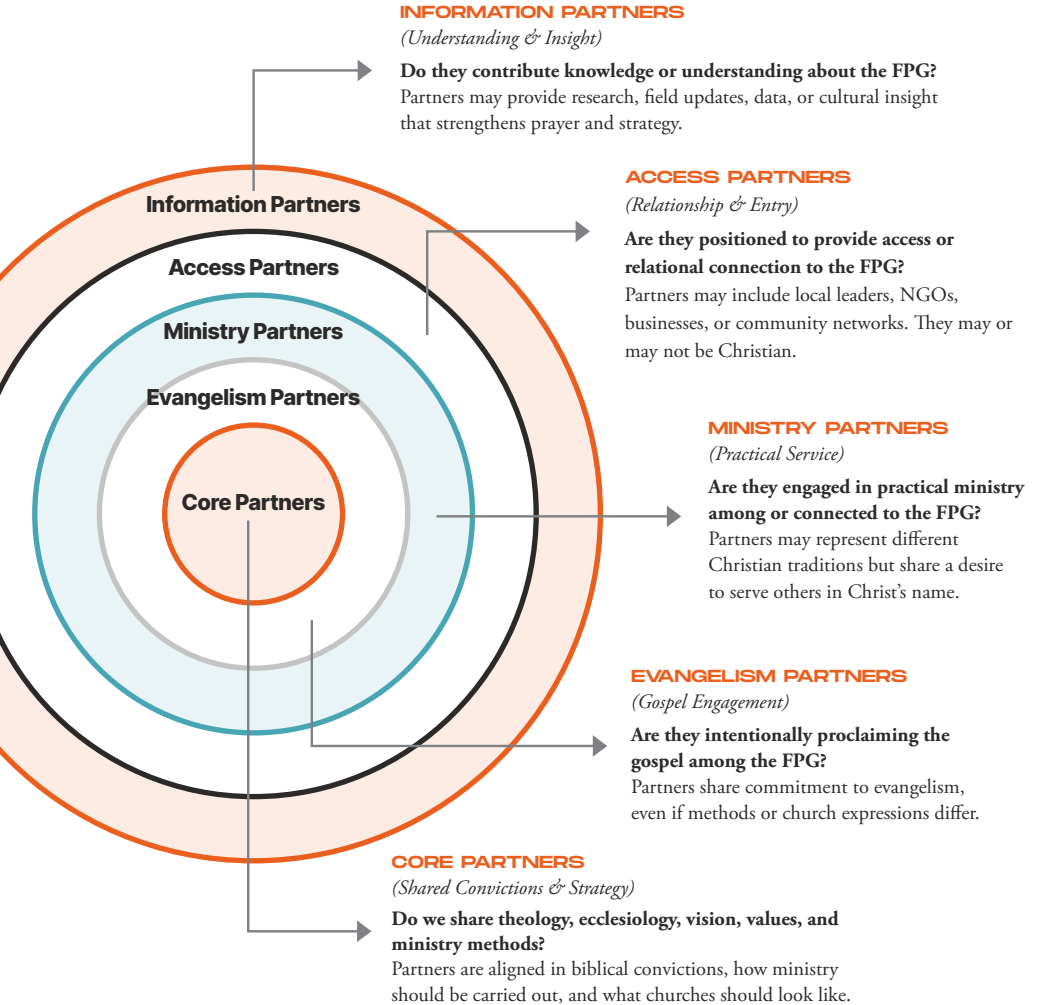
“From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.” (Eph. 4:16)

Whatever the level of involvement, aim to catalyze engagement that leads to discipleship and church planting. A great way to do this is to partner with other organizations that can facilitate engagement with your adopted FPG(s).

1. ALIGN WITH VARIOUS PARTNERS FOR DIFFERENT LEVELS OF ENGAGEMENT

Seek out and connect with individuals, humanitarian organizations, churches, movements, or networks to help engage the FPG(s). Partnering happens at different levels. You may find you can partner with different groups for different purposes. Clarifying the depth of alignment helps avoid confusion and increases effectiveness. See this Adoption Partnership Diagram to help you think through potential partnerships:

ADOPTION PARTNERSHIPS



2. CLARIFY ROLES

Define what needs there are in sending, praying, funding, learning, going and what areas you will each be working in.

3. BUILD RELATIONAL TRUST

Get to know other workers and their efforts. Pray with and for these workers. Healthy adoption is relational, not transactional.

4. SHARE INFORMATION REGULARLY

Updates, prayer requests, and stories keep the partnership alive and partners encouraged.

5. HELP TO MULTIPLY THE EFFORTS OF OTHERS AND SHARE UPDATES WITH JOSHUA PROJECT.

While this is not required, sending updates on work being done to reach an FPG can encourage others and guide future workers. See Appendix B for help with sending updates.

For more information on Teaming Up, visit:

<https://joshuaproject.net/adopt-framework/#team-up>

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TAKE ACTION

“For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others.” (Rom. 12:4-5)

Reaching FPGs is a great challenge. As each person, prayer group, church, and organization take action, they bring gospel access to FPGs in ways they have never experienced. There are a variety of ways to get involved. Be creative with the skills and resources you have available. In this step, you need to formulate your particular role and plans in the overall gospel engagement needed among your adopted FPG. There are numerous ways to be involved. Below are just a few roles you could consider. You can use Appendix E to write down your role and action plan.

1. MOBILIZE PEOPLE

Advocate for your FPG(s) to catalyze more short-term and long-term workers, prayer warriors, or vocational access platforms for Christian workers.

2. INVEST IN THE WORK

There are many aspects of reaching FPGs that could use support.

- a. Financial: Fund evangelists, church planters, Bible translation, digital resource development, leadership

development, or access initiatives such as Business as Mission.

- b. Skills: You or the people in your sphere of influence may have much needed language, vocational, and practical skills that are needed.

3. ENGAGE DIRECTLY AMONG THE FPG

Access to FPGs is found through strategic connection and engagement. This can mean being involved with direct ministry in an area where the FPG is in their homeland. Also, this may include reaching them in cities they have migrated to outside of their country. Engagement may even be done through social media and business. No matter the access point, connections and increased understanding will be key.

Local organizations and networks can give guidance on cultural issues and access points for key connections. Recognize the security concerns involved for the FPG(s) and the potential threats faced in working among them.

For more information on Taking Action, visit:

<https://joshuaproject.net/adopt-framework/#take-action>

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QUESTIONS FOR REFLECTION ON TEAM UP/TAKE ACTION

- 1 What causes adoption efforts to fade, and how does shared ownership prevent that?
- 2 What's the difference between helping those in need and catalyzing engagement that leads to discipleship and church movement?
- 3 What are examples of “good works” that could open doors without replacing the mission?

POINT OF ACTION

Write out what kinds of partners might be needed

- for field strategy.
- for language learning.
- for humanitarian work.
- for business access.
- for digital engagement.

CONCLUSION

Welcome Church and Kairos Mission demonstrate two pathways that could inspire you to find your own role in God's mission.

Both organizations moved from lack of awareness to assuming responsibility to see God glorified among FPG(s). The results were measurable: new believers and emerging fellowships.

Which Frontier People Group(s) will you ADOPT so that Christ's blessing extends to all nations, tribes, peoples, and languages (Rev 7:9)?

APPENDIX A: ADOPT STEPS AND OUTCOMES

A

Awaken

Awaken to the reality of Frontier People Groups (FPGs) and why they are the highest priority in missions.

D

Decide

Decide on a Frontier People Group to adopt as a family, small group, or church, or decide on multiple FPGs to adopt as a larger network or mission organization.

O

Orient

Orient yourself to the world of your adopted Frontier People Group to understand who they are, what they believe, and what their lives are like.

P

Pray

Pray consistently and strategically for open doors, gospel laborers, and spiritual breakthroughs among your adopted group.

T

Team Up and Take Action

Team up with those who will help fill the gaps for effective evangelism and church planting to take place among this FPG. Take action by clarifying your role and specific action steps.

APPENDIX B: FIELD REPORTING FORM

Joshua Project's effectiveness depends on up-to-date data about Frontier People Groups. The spiritual realities on the ground change constantly. New believers emerge. Churches are planted. Workers arrive or depart. Access conditions shift.

Much of our valuable data comes from field workers. They observe these changes firsthand and report what is happening among FPGs in real time.

You can help keep this data accurate. If you learn about changes among your adopted people group, submit an update.

Scan the QR code below. You'll go to our data page. There you can learn how we verify information and contribute what you are seeing on the ground.

<https://joshuaproject.net/data>

Scan this
QR Code



APPENDIX C: PEOPLE GROUP LISTS

Below is a list of Frontier People Groups whose primary countries are in Africa. The list includes the people group's name in bold, their total population worldwide (not just within the country), their language, and their primary religion (in that order). They are organized by regions in Africa and primary country. There are 281 FPGs listed below which represent more than 119 million people. The largest 100 FPGs are in all caps, and these FPGs make up 90% of the FPG population in Africa.

FRONTIER PEOPLE GROUPS BY AFRICAN REGION (PGAC)

Strategic Great Commission Frontiers

NORTH AFRICA

ALGERIA

ALGERIAN, ARABIC-SPEAKING - 38,179,700. Arabic, Algerian. Islam;

Bedouin, Dui-Menia - 89,000. Arabic, Algerian. Islam;

Bedouin, Laguat - 21,000. Arabic, Algerian Saharan. Islam

Bedouin, Nail - 42,000. Arabic, Algerian. Islam;

Bedouin, Ruarha - 89,000. Arabic, Algerian. Islam;

Bedouin, Sidi - 21,000. Arabic, Algerian Saharan. Islam;

BEDOUIN, SUAFA - 141,000. Arabic, Algerian. Islam;

Bedouin, Ziban - 21,000. Arabic, Algerian Saharan. Islam;

Belbali - 4,000. Korandje. Islam;

Berber, Chenoua - 111,000. Chenoua. Islam;

Berber, Figig - 89,000. Tamazight, Central Atlas. Islam;

Berber, Menasser - 89,000. Tamazight, Central Atlas. Islam;

BERBER, MOZABITE - 208,200. Tumzabt. Islam;

Berber, Ouargla - 24,000. Tagargrent. Islam;

BERBER, SHAWIYA - 2,796,000. Tachawit. Islam;

Berber, Taznatit - 13,000. Taznatit. Islam;

Berber, Tidikelt - 1,200. Tamazight, Tidikelt. Islam;
Berber, Tougourt - 8,800. Arabic, Algerian. Islam;
Tajakant - 58,900. Hassaniyya. Islam;
Tamazight, Temacine - 9,000. Tamazight, Temacine. Islam;
TUAREG, ALGERIAN - 216,000. Arabic, Algerian Saharan. Islam;
TUAREG, TAHAGGART - 156,000. Tamahaq, Tahaggart. Islam;

EGYPT

Baharia, Wahati - 34,000. Arabic, Eastern Egyptian Bedawi. Islam
BEDOUIN, ALI AWLAD - 670,000. Arabic, Libyan. Islam;
BEDOUIN, LEVANTINE - 595,000. Arabic, Eastern Egyptian Bedawi. Islam;
Kharga, Selima - 39,000. Arabic, Libyan. Islam;
NUBIAN, ARABIZED - 628,000. Arabic, Egyptian. Islam;
Nubian, Kunuz - 63,000. Mattokki. Islam;
ROMANI, HALEBI - 1,050,000. Arabic, Egyptian. Islam;

LIBYA

ARAB, CYRENAICAN - 1,452,000. Arabic, Libyan. Islam;
BEDOUIN, FEZZAN - 236,000. Arabic, Libyan. Islam;
Bedouin, Kufra - 31,000. Arabic, Libyan. Islam;
Bedouin, Riyah - 39,000. Arabic, Libyan. Islam;
BEDOUIN, SANUSI - 635,000. Arabic, Libyan. Islam;
Bedouin, Sirtican - 39,000. Arabic, Libyan. Islam;
Berber, Awjilah - 2,900. Awjilah. Islam;
Berber, Ghadames - 17,300. Ghadames. Islam;
BERBER, JABAL NAFUSAH - 217,000. Nafusi. Islam;
Berber, Jalo - 55,000. Arabic, Libyan. Islam;
Berber, Zuwarah - 45,000. Nafusi. Islam;

MOROCCO

Bedouin, Gil - 50,000. Arabic, Algerian Saharan. Islam;
Bedouin, Yahia - 118,000. Arabic, Algerian Saharan. Islam;
BERBER, ATTA - 158,000. Tamazight, Central Atlas. Islam;
BERBER, DRAWA - 520,000. Tachelhit. Islam;
BERBER, FILALA - 390,000. Tachelhit. Islam;
Berber, Ghomara - 12,000. Ghomara. Islam;
Berber, Matmata - 20,900. Taznatit. Islam;

BERBER, RIF - 1,941,000. Tarifit. Islam;
Berber, Senhaja - 97,000. Senhaja Berber. Islam;
BERBER, TAMAZIGHT - 4,897,000. Tamazight, Central Atlas. Islam;
Berber, Uregu - 78,000. Tamazight, Central Atlas. Islam;
BERBER, WARAIN - 339,000. Tamazight, Central Atlas. Islam;
Berber, Zekara - 78,000. Tamazight, Central Atlas. Islam;
JEBALA - 1,317,000. Arabic, Moroccan. Islam;

TUNISIA

Bedouin, Rabiya - 1,300. Arabic, Tunisian. Islam;
Berber, Gafsa - 8,700. Arabic, Tunisian. Islam;
Berber, Siliana - 900. Arabic, Tunisian. Islam;
Berber, Tataouine - 4,800. Nafusi. Islam;
Berber, Zaghuan - 4,200. Arabic, Tunisian. Islam;

WESTERN SAHARA

Bedouin, Arosien - 7,700. Hassaniyya. Islam;
Berber, Izarguien - 55,000. Hassaniyya. Islam;
BERBER, TEKNA - 139,000. Hassaniyya. Islam;
Imragen - 24,000. Hassaniyya. Islam;
Regeibat - 117,000. Hassaniyya. Islam;
SAHRAWI - 533,000. Hassaniyya. Islam;

COASTAL WEST AFRICA

BENIN

DENDI, DANDAWA - 487,900. Dendi (Benin). Islam;
Foodo - 38,200. Foodo. Islam;

GHANA

Kamara - 8,900. Kamara. Islam;

GUINEA

Baga Binari - 4,400. Baga Pokur. Islam;
Baga Koga - 5,800. Susu. Islam;

Baga Mandouri - 5,300. Baga Manduri. Islam;
FULBE FUTA - 5,698,900. Pular. Islam;
Kakabe - 50,000. Kakabe. Islam;
KONYANKA - 757,000. Konyanka. Islam;
MANINKA, SANKARAN - 127,000. Maninka, Sankaran. Islam
Mogofin - 29,000. Mogofin. Islam;

GUINEA-BISSAU

Biafada - 65,000. Biafada. Islam;

LIBERIA

MANYA - 201,000. Manya. Islam;

NIGERIA

Basa-Gurmana - 5,700. Basa-Gurmana. Ethnic Religions;
Tulai - 2,200. Hausa. Islam;

SENEGAL

FULANI, TOUKALEUR - 771,000. Pulaar. Islam;
WOLOF - 7,106,600. Wolof. Islam;

TOGO

Koussountou - 20,000. Bago-Kusuntu. Islam;

THE SAHEL BELT

BURKINA FASO

BOBO MADARE - 293,000. Bobo Madare, Southern. Islam;
Natioro - 6,200. Natioro. Islam;

CHAD

Abu Sharib - 107,000. Mararit. Islam;
Arab, Turku - 69,400. Arabic, Juba. Islam;
Babalia - 15,000. Arabic, Chadian. Islam;
Baggara, Dekakire - 22,000. Arabic, Chadian. Islam;
BAGGARA, HEMAT - 456,000. Arabic, Sudanese. Islam;
Barein - 16,000. Barein. Islam;
BARMA - 176,000. Bagirmi. Islam;
Bedouin, Soliman - 49,000. Arabic, Algerian Saharan. Islam;
Bernde - 12,000. Morom. Islam;
Bidio - 76,000. Bidiyo. Islam;
BILALA - 313,000. Naba. Islam;
BOKORUGE - 135,000. Daju, Dar Sila. Islam;
BUDUMA - 177,400. Buduma. Islam;
Bulgeda - 72,000. Dazaga. Islam;
DAJU, DAR DAJU - 121,000. Daju, Dar Daju. Islam;
DANGALEAT - 147,000. Dangaleat. Islam;
DAZA - 728,000. Dazaga. Islam;
Disa - 7,200. Disa. Islam;
Fongoro - 8,700. Fur. Islam;
Gadang - 8,700. Gadang (Chad). Islam;
Jegu - 5,900. Jonkor Bourmataguil. Islam;
Jongor, Dionkor - 61,000. Migaama. Islam;
Kajakse - 52,000. Kajakse. Islam;
KANEMBU - 1,088,000. Kanembu. Islam;
Kendeje - 5,700. Kendeje. Islam;
Kibet - 96,000. Kibet. Islam;
KREDA - 183,000. Dazaga. Islam;
KUKA - 175,000. Naba. Islam;
MABA - 660,000. Maba (Chad). Islam;
Mararit - 103,000. Mararit. Islam;
Massalat - 45,000. Arabic, Chadian. Islam;
Mawa - 21,000. Mawa (Chad). Islam;
Medogo - 44,000. Naba. Islam;
Mesmedje - 101,000. Masmaje. Islam;
MIMI, AMDANG - 186,000. Amdang. Islam;
MUBI - 139,000. Mubi. Islam;

Runga - 118,000. Runga. Islam;
Sinyar - 37,000. Sinyar. Islam;
Sungor - 118,000. Assangori. Islam;
Surbakhal - 24,000. Surbakhal. Islam;
TAMA - 339,000. Tama (Chad). Islam;
Taram, Temki - 1,600. Tamki. Islam;
Torom - 27,000. Toram. Islam;
TUBU, TEDA - 160,600. Tedaga. Islam;
ZAGHAWA - 353,000. Zaghawa. Islam;
Zirenkel - 8,300. Zerenkel. Islam;

MALI

BOZO, JENAAMA - 481,000. Bozo, Jenaama. Islam;
Bozo, Kelenga - 51,000. Bozo, Kelengaxo. Islam;
Bozo, Tiemacewe - 8,900. Bozo, Tiemacewe. Islam;
Djogorame - 65,000. Fulfulde, Maasina. Islam;
Dogon, Nanga Dama - 5,000. Dogon, Nanga Dama. Islam;
Dogon, Tiranige Diga - 9,700. Dogon, Tiranige Diga. Islam;
FULANI, MAASINA - 2,198,000. Fulfulde, Maasina. Islam;
IDAKSAHAK - 187,000. Tadaksahak. Islam;
Tondi Songway - 7,000. Tondi Songway Kiini. Islam;
TUAREG, TAMASHEQ - 980,000. Tamasheq. Islam;
WASSULU - 359,000. Maninkakan, Eastern. Islam;

MAURITANIA

BEDOUIN, BERABISH - 140,000. Hassaniyya. Islam;
Berber, Masna - 3,100. Hassaniyya. Islam;
MOOR, BEIDANE (WHITE) - 2,010,000. Hassaniyya. Islam;
MOOR, HARATINE (BLACK) - 2,734,000. Hassaniyya. Islam;

NIGER

FULANI - 867,000. Fulfulde, Central-Eastern Niger. Islam;
FULANI, WEST NIGER - 667,000. Fulfulde, Western Niger. Islam;
Iberogen, Igdalen - 72,000. Tagdal. Islam;

KANURI, MANGA - 1,218,000. Kanuri, Manga. Islam;
Kanuri, Tumari - 110,000. Kanuri, Tumari. Islam;
MAHAMID - 296,000. Arabic, Chadian. Islam;
Tuareg, Arabized - 17,000. Arabic, Algerian. Islam;
TUAREG, TAMAJAQ - 1,753,000. Tamajaq, Tawallammat. Islam;

SUDAN

Abu-Junuk - 11,000. Arabic, Sudanese. Islam;
Afitti - 5,900. Afitti. Islam;
Alehemir - 2,100. Katcha-Kadugli-Miri. Islam;
Amri - 101,000. Arabic, Sudanese. Islam;
Angolo - 51,000. Arabic, Sudanese. Islam;
Antiti - 18,000. Arabic, Sudanese. Islam;
Arra - 2,600. Arabic, Sudanese. Islam;
AWLAD HASSAN - 163,000. Arabic, Sudanese. Islam;
BAGGARA, MESSIRIA - 739,000. Arabic, Sudanese. Islam;
Baggara, Selim - 80,000. Arabic, Sudanese. Islam;
BATAHIN - 330,000. Arabic, Sudanese. Islam;
Baygo - 1,500. Arabic, Sudanese. Islam;
BEJA, AMARAR - 785,000. Bedawiyet. Islam;
BEJA, BENI AMER - 754,000. Bedawiyet. Islam;
BEJA, BISHARIN - 626,000. Bedawiyet. Islam;
BEJA, HADENDOA - 933,000. Bedawiyet. Islam;
BERTI - 397,000. Arabic, Sudanese. Islam;
Bideyat - 26,000. Zaghawa. Islam;
Bindili - 7,700. Arabic, Sudanese. Islam;
BIRGID, ARABIZED - 192,000. Arabic, Sudanese. Islam;
Borogo - 1,500. Arabic, Sudanese. Islam;
Burun - 58,000. Burun. Islam;
BURUN, ARABIZED - 173,000. Arabic, Sudanese. Islam;
Dair - 3,500. Dair. Islam;
DAJU - 127,000. Daju, Dar Fur. Islam;
Dalang - 1,100. Arabic, Sudanese. Islam;
DAR HAMID - 929,000. Arabic, Sudanese. Islam;
Debri, Wei - 2,800. Dilling. Islam;
Dilling, Arabized - 99,000. Arabic, Sudanese. Islam;
Doloka - 15,000. Ngile. Islam;

DUBASIYIN - 137,000. Arabic, Sudanese. Islam;
Fanda - 21,000. Nding. Islam;
FEZARA - 407,000. Arabic, Sudanese. Islam;
Fungor - 7,800. Ko. Islam;
Ghulfan - 47,000. Ghulfan. Islam;
Ghulfan, Arabized - 59,000. Arabic, Sudanese. Islam;
GIMMA - 199,000. Arabic, Sudanese. Islam;
HAMAR - 555,000. Arabic, Sudanese. Islam;
HAWAWIR - 299,000. Arabic, Sudanese. Islam;
Hawazama - 8,000. Arabic, Sudanese. Islam;
Heiban - 12,000. Heiban. Islam;
HUSSEINAT - 210,000. Arabic, Sudanese. Islam;
Jomang - 25,000. Arabic, Sudanese. Islam;
KABABISH - 512,000. Arabic, Sudanese. Islam;
Kadaru - 47,000. Kadaru. Islam;
Kadaru, Arabized - 62,000. Arabic, Sudanese. Islam;
Kaijen - 16,000. Arabic, Sudanese. Islam;
Kajakja - 38,000. Arabic, Sudanese. Islam;
Kamda - 32,000. Tulishi. Islam;
Karko - 30,000. Karko. Islam;
Kasha - 15,000. Arabic, Sudanese. Islam;
Katla - 33,000. Katla. Islam;
Kauyaru - 6,800. Ko. Islam;
Kega-Alkheel - 21,000. Arabic, Sudanese. Islam;
Kenana - 38,000. Arabic, Sudanese. Islam;
Kerarish - 59,000. Arabic, Sudanese. Islam;
KIMR - 200,000. Tama (Chad). Islam;
Kineenawi - 39,000. Arabic, Sudanese. Islam;
Kudur - 11,000. Arabic, Sudanese. Islam;
Kujriya - 16,000. Arabic, Sudanese. Islam;
Kurundi - 23,000. Arabic, Sudanese. Islam;
Kuwala - 23,000. Arabic, Sudanese. Islam;
Lafofa - 32,000. Lafofa. Islam;
LAHAWIN - 240,000. Arabic, Sudanese. Islam;
Lamira - 26,000. Arabic, Sudanese. Islam;
Logol - 38,000. Logol. Islam;
MAALIA - 148,000. Arabic, Sudanese. Islam;

Manasir - 86,000. Arabic, Sudanese. Islam;
Mandala - 17,000. Arabic, Sudanese. Islam;
MARARIT, ARABIZED - 133,000. Arabic, Sudanese. Islam;
Messiria Zurug - 25,000. Arabic, Sudanese. Islam;
Midob, Tidda Arabized - 115,000. Arabic, Sudanese. Islam;
Midobi - 106,000. Midob. Islam;
Nubian, Dongola - 90,000. Andaandi. Islam;
NUBIAN, FEDICCA-MOHAS - 1,175,000. Nobiin. Islam;
RASHAIDA - 196,000. Arabic, Sudanese. Islam;
RIZEIGAT - 429,000. Arabic, Sudanese. Islam;
Rubatab - 87,000. Arabic, Sudanese. Islam;
Sagolle - 28,000. Arabic, Sudanese. Islam;
Shawafna - 4,800. Arabic, Sudanese. Islam;
SHERIFI - 240,000. Arabic, Sudanese. Islam;
Shifir - 37,000. Karko. Islam;
Subei - 8,500. Arabic, Sudanese. Islam;
Tabak - 23,000. Arabic, Sudanese. Islam;
TAGALE, ARABIZED - 130,000. Arabic, Sudanese. Islam;
Talasa - 25,000. Tumtum. Islam;
Talodi - 38,000. Arabic, Sudanese. Islam;
Tasoomi - 29,000. Talodi. Islam;
Tata - 19,000. Arabic, Sudanese. Islam;
Tegali - 102,000. Tegali. Islam;
Tessi - 42,000. Arabic, Sudanese. Islam;
Tima - 7,700. Tima. Islam;
Tingal - 24,000. Tegali. Islam;
Tocho - 23,000. Tocho. Islam;
Trawing - 2,300. Arabic, Sudanese. Islam;
Tukam - 23,000. Tagoi. Islam;
Tumali - 400. Tagoi. Islam;
TUNGUR - 282,000. Arabic, Sudanese. Islam;
Turuji - 27,000. Tulishi. Ethnic Religions;
Turum - 3,000. Tagoi. Islam;
Wadalka - 38,000. Arabic, Sudanese. Islam;
Wali - 2,700. Wali (Sudan). Islam;
YAZEED - 556,000. Arabic, Sudanese. Islam;
ZAGHAWA, ARABIZED - 176,000. Arabic, Sudanese. Islam;

HORN OF AFRICA

ERITREA

Dahalik - 2,900. Dahalik. Islam;

ETHIOPIA

Daats'in - 400. Daats'iin. Islam;

Gobato - 2,300. Berta. Islam;

Gwama - 13,000. Gwama. Islam;

SOMALIA

Dabarre - 41,000. Dabarre. Islam;

Jiiddo - 41,000. Jiiddu. Islam;

Madhiban - 11,500. Somali. Ethnic Religions;

SOMALI BANTU - 1,129,400. Maay. Islam;

Tunni - 41,000. Tunni. Islam;

CENTRAL AFRICA

ANGOLA

Muhakaona - 18,000. Language unknown. Ethnic Religions;

CAMEROON

FULANI, ADAMAWA - 3,676,000. Fulfulde, Adamawa. Islam;

EAST AFRICA

COMOROS

Comorian, Mwali - 46,800. Comorian, Mwali. Islam;

KENYA

AJURAN, SOMALI-SPEAKING - 199,000. Somali. Islam;

ORMA - 160,000. Orma. Islam;

OROMO, GARRE - 741,000. Garre. Islam;

Wardei - 66,000. Somali. Islam;

TANZANIA

Alagwa - 67,000. Alagwa. Islam;

Jewish, Swahili-speaking - 500. Swahili. Ethnic Religions;

Segeju - 23,600. Swahili. Islam;

SHIRAZI - 760,000. Swahili. Islam;

Swahili, Tumbatu - 100,000. Swahili. Islam;

SWAHILI, ZANZIBARI - 861,000. Swahili. Islam;

SOUTH AFRICA

MOZAMBIQUE

MAKHUWA-NAHARA - 470,000. Makhuwa. Islam;

APPENDIX D: ENDORSEMENTS

The African People Group Adoption Manual is a practical, user-friendly, and highly effective tool for mission mobilization and prayer engagement.

Rev Dondo Iorlamen,

International Director, Calvary Ministries (CAPRO)

The ADOPT framework is clear, actionable, and rooted in Scripture, making it accessible to pastors, mission leaders, and everyday believers alike.

Rev Ray Mensah,

Chairman, Africa Missions Association (AfMA)

The manual very practical steps to follow and will surely enhance the mission enterprise. May the good Lord breathe on it and extend the borders of His kingdom as this manual serves as a great catalyst in reaching the lost.

Uncle Bayo Famonure,

Pioneer, Africa Mission Network

This book should find its rightful place in the hand of every Christ's follower who appreciates that His great commission is an imperative to be obeyed and not just an impressive statement to be merely recited.

Rev Kepha Nyandega,

General Secretary, Evangelical Alliance of Kenya

At a time when the global Church must move from good intentions to decisive, Spirit-led action, the Africa People Group Adoption Manual stands as a clear, compelling, and deeply practical guide. I wholeheartedly commend this resource to every church leader and missionary serious about fulfilling the Great Commission.

Pastor Austen Ukachi,

President, Christian Evangelical Social Movement

This resource gives missions leaders, churches, and movements clear, actionable pathways forward. My prayer is that it ignites in us what this hour demands: urgency, compassion, and strategic responsibility.

Rev Dr Godwin Ahlijah,

President, Ghana Evangelical Missions Association (GEMA)

The Africa PGA Manual is a powerful resource for every believer, local church or denomination in considering both the odds and the urgency of the Lord's Great Commission. What a privilege to co-labour with Him in this final hour of gathering in the harvest! Let's do it!

Rev Moss Ntlha,

General Secretary, The Evangelical Alliance of South Africa TEASA

The manual is not just theoretical; it is practical, action-oriented, and replicable, making it highly suitable for churches, networks, and training institutions across Africa and beyond. I highly recommend this manual to church leaders, mission agencies, training institutions, mission networks, and prayer movements seeking to engage strategically and effectively in the Great Commission. This manual is a CALL TO ACTION.

Rev Andrew Gwaivangmin,

Executive Secretary, Nigeria Evangelical Missions Association (NEMA)

I particularly appreciate the focus on Frontier People Groups across Africa, where many communities still await meaningful Gospel witness. Resources such as this can help mobilize the Church toward informed action, sacrificial obedience, and strategic partnership for Kingdom advancement.

Dr Stephen Mutua,

Vice-President & Africa Director
GO MOVEMENT INTERNATIONAL

With a strong emphasis on prayer, intentionality, and collaboration, it equips churches, mission agencies, and networks for focused and sustained gospel engagement among the unreached.

Rev Reuben Kachala,

Executive Secretary, Malawi Evangelical Missions Association (MEMA)

Few burdens are greater than knowing that entire peoples remain without access to the gospel of Jesus Christ. What stirs my heart is the manual's insistence that African believers must rise as primary ambassadors of the gospel to the remaining unreached peoples within their continent. May pastors teach it, prayer movements embrace it, mission agencies implement it, and believers everywhere allow the Holy Spirit to use it to awaken fresh compassion and courageous obedience.

Dr Chinedu Oranye,

Chairman, Vision 5:9

This material makes it vivid where our eyes and hearts should be turning: the Frontier People Groups. It is concise and precise. The list of the people groups is very comprehensive and beautifully arranged.

Rev. Dr. Gbenga Odebiri,

President, Nigeria Evangelical Fellowship

The Africa People Group Adoption Manual arrives at a historic moment for the Church in Africa. It is a prophetic, and deeply strategic resource. What moves me about this manual is its unmistakable conviction that the responsibility of reaching the unreached can no longer be outsourced. Africa has transitioned from being a mission field to a vibrant mission force.

Bishop Dr Stephen Mairori,

Senior Pastor, AIC Milimani, Kenya.

APPENDIX E: ACTION PLAN

I define my role in the adoption partnership as

I will partner with

I commit to take _____
_____ action steps in my role.

APPENDIX F: COMMITMENT CARD

ADOPTION COMMITMENT

“Declare His glory among the nations, His marvelous deeds among all peoples.” (Ps. 96:3)

Compelled by the love of Christ and empowered by the Holy Spirit, we commit to adopting the

_____ a Frontier People Group. By God’s grace, we will remain faithful to the adoption process until there is a self-propagating church movement among them.

_____ NAME

_____ DATE

_____ SIGNATURE

BOOK A CALL

We warmly invite you into a global mission ecosystem where organizations and networks gain direct connections with churches and groups of believers ready to release resources for gospel breakthroughs among Frontier People Groups.

<https://go.joshuaproject.net/book/adoption>

SCAN THE CODE



THE ADOPTION PROCESS | ADOPT

AWAKEN

Frontier people groups are hidden because of cultural, religious, linguistic and geographical barriers. We are Awakened to their existence. Awareness births responsibility. (John 4:35)

DECIDE

Using trusted guides; we Decide on one or multiple FPGs to adopt. (Rom. 15:20)

ORIENT

We commit to Orient ourselves in their history, language, religion, and barriers to the gospel. (1 Cor. 9:22)

PRAY

Prayer is the engine of adoption. We will Pray consistently for open doors, gospel workers, and breakthroughs. (Ps. 2:8)

TEAM UP

Adoption is strengthened through shared ownership. We will Team Up with organizations and networks to facilitate engagement. (1 Cor. 3:9)

TAKE ACTION

We will Take Action by financially supporting sending agencies or directly engaging to evangelize, multiply disciple, and plant churches. (Rom. 10:14)

We make this commitment fully depending on God's grace and the Holy Spirit to bring every frontier people group to worship Jesus. (Rev. 7:9-10)



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