A Curriculum To Prepare Pastors for Tribal Ministry in India

Calvin N. Joshua
Andrews University

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ABSTRACT

A CURRICULUM TO PREPARE PASTORS FOR TRIBAL MINISTRY IN INDIA

by

Calvin N. Joshua

Adviser: Bruce L. Bauer
Title:  A CURRICULUM TO PREPARE PASTORS FOR TRIBAL MINISTRY IN INDIA

Name of researcher: Calvin N. Joshua

Name and degree of faculty adviser: Bruce L. Bauer, D.Miss.

Date Completed: September 2007

Problem

The dissertation project establishes the existence of nearly one hundred million tribal people who are forgotten but continue to live in human isolation from the mainstream of Indian society. They have their own culture and history. How can the Adventist Church make a difference in reaching them? There is a need for trained pastors in tribal ministry who are culture sensitive and knowledgeable in missiological perspectives.

Method

Through historical, cultural, religious, and political analysis, tribal peoples and their challenges are identified. The contribution of Christianity to India, particularly, the impact of the Adventist Church among tribals is reviewed. A Logical Framework
methodology is utilized to outline a strategy for tribal ministry and a curriculum is
developed to train Adventist pastors for tribal work. The dissertation project also reviews
the profile of Calvin Joshua by looking at his personal and theological understanding of
tribal work and ministry.

Results

This dissertation project developed curriculum for a three-hour graduate course,
*Introduction to Tribal Ministry*. Relevant topics were selected, thirty-seven lesson
outlines were prepared, and a sample fifty-minute class lecture was written. Visual aids
and group activities were organized to compliment the lectures. The curriculum is
divided into five sections: (1) introduction to tribal anthropology, (2) tribal culture and
Christianity, (3) tribal worldview and dynamics of change, (4) spiritual dynamics for
tribal ministries, and (5) Adventist outreach to tribals.

Conclusion

The study illustrates the enormous possibility for the Adventist Church to train
and equip pastors for successful tribal ministry. There are recommendations for the
Adventist Church to consider. The developed curriculum will be implemented at Spicer
Memorial College and other Adventist colleges. The resources also will be condensed to
meet the training needs of experienced pastors during annual workers’ meetings, pastors’
workshops, and professional seminars. A Field School of Missions will later provide field
activities and practical experiences for pastors. However the pastoral seminars and field
school are beyond the scope of this dissertation project.
Andrews University
Seventh-day Adventist Theological Seminary

A CURRICULUM TO PREPARE PASTORS FOR
TRIBAL MINISTRY IN INDIA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Calvin N. Joshua
September 2007
A CURRICULUM TO PREPARE PASTORS FOR

TRIBAL MINISTRY IN INDIA

A dissertation
presented in partial fulfillment
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Doctor of Ministry

by

Calvin N. Joshua

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Dedication

This project is dedicated to those pastors who will enter new tribes and make a difference in the mission of the Seventh-day Adventist Church in India.
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I wish to thank Dr. Bruce Bauer and Dr. Rudi Maier for their outstanding contribution not only in the course work but also in the entire dissertation project. They have made valuable suggestions in guiding my thought process to focus on the challenges involved in tribal ministry. I acknowledge and recognize their help in the preparation of a curriculum to train pastors with the missiological perspectives which will impact the mission of the Seventh-day Adventist Church in India. They were ably supported by Dr. Jon Dybdahl, Dr. Gorden Doss, and Dr. Skip Bell who taught passionately and contributed generously throughout the journey. I appreciate the secretarial service and support of Mrs. Linda Bauer and Mrs. Camille Clayton as they helped me complete the dissertation project as presented.
CHAPTER 1

INTRODUCTION

The Purpose

The Challenge of India

How can India's more than one billion people hear the good news of the gospel? How can Hindus, Muslims, Buddhists, Jains, Sikhs, and tribal peoples be reached?

There is no one methodology that will meet the vastly-differentiated, divisive, and complex Indian society. "India is a nation of dichotomies. It is extremely difficult to explain India as rich or poor, educated or uneducated, Hindu or secular, progressive or regressive, Aryan or Dravidan, high caste or low caste, North Indian or South Indian, majority or minority—the list is endless."¹

The Southern Asia Division consists of India, Nepal, Bhutan, and Maldives. The Division membership at the end of one hundred years of Adventist work (1893-1993) was 202,468. Then the Adventist church experienced unprecedented growth under the leadership of Pastor D. R. Watts, Division President, with the membership quadrupling to 1.16 million during the past decade (1997-2006). Today, there is one Adventist believer

for every 989 people in the Division. But, even greater church growth is needed to reach
the vast population.

Statement of the Problem

There are over 95 million tribal people in India who are at a disadvantage
constitutionally, economically, educationally, ethnically, geographically, politically,
socially, and not least, spiritually. It is important for the Adventist Church to address the
needs of India’s tribal people since they constitute almost ten percent of the population. The challenge of millions of tribals can no longer be neglected or ignored, for if they are
“not reached for Christ in this generation, the doors of these receptive people may be
closed.” The Adventist Church in India has not developed a strategy to train pastors how
to work effectively for tribal people groups.

Tribals of India are forgotten and “remain obscure and unaccounted for. . . . They
are broken, isolated and alienated people.” Tribals need a special approach,
communication, consideration, methodology, ministry, and theology to help them
understand the gospel of Jesus.


Today, the tribals are discriminated against, exploited, and suppressed in various ways. If they are to be socially and spiritually transformed, and integrated within the next two decades, what should the Adventist Church do now?

The Seventh-day Adventist Church does not have a comprehensive training curriculum to prepare pastors for tribal ministry. There is no Adventist infrastructure as a platform to establish and administer ministries to tribal people. Spicer Memorial College has no pastoral and leadership training for tribal ministry at the seminary level. The purpose of this dissertation is to develop a training program for holistic transformational ministries in order to prepare pastors and leaders to reach India's tribal population.

**Justification**

**Tribals Need to Hear the Gospel**

The eschatological mandate is to proclaim the message to “every nation, tribe, language and people” (Rev 14:6). God thinks of tribals as precious regardless of their social structure or place in society. God’s love remains the same for all. Tribal people are groups of people who are scattered across India and most have never heard of the love of Jesus. They have never had the opportunity to become what God intends them to become.

**Biblical Mandate**

In the story of Achan, the description of Israel’s early tribal organization is clearly seen in its four subdivisions: nation, tribe, clan, and family (Josh 7:16-18). The tribe was a normal and regular social unit among the Semitic nomads and semi-nomads. John, in the book of Revelation, pictures heaven as a place for all people from every tribe and language and people and nation (Rev 5:9). This biblical reference to tribe (φυλή) may
mean descendants of one of the twelve tribes. Though the word tribe is defined sociologically in this dissertation, yet the biblical picture of the redeemed includes all people groups beyond the twelve tribes in the Jewish nation, nor does it not exclude any tribal people group of India or any other nation.

God’s Moment for Tribals

God’s moment for the tribals of India has come. There is no Kingdom of God without tribal people whether the meaning concerns the descendants of the twelve tribes of Israel or any tribal people as defined by sociologists. The glorious scene before the throne of God (Rev 5) and the reference to a great multitude provides an assurance that God is passionately inviting tribals to be an integral part of the guest list for the marriage supper.

Vision for India

There is an urgent need to sensitize Adventist pastors to the special needs of cross-cultural people group ministries and to develop training to reach the tribals of India. In order to facilitate this vision, a training curriculum for tribal ministry needs to be developed, taught, and implemented in India. Pastors also need to be equipped and trained to place a greater emphasis in their ministries on training other lay ministers and leaders to be involved in holistic ministries for the many tribal groups in India.

Limitation

Throughout this dissertation project I refer to holistic transformational ministries to tribal people. However, it is beyond the scope of this project to describe the various aspects of such an approach. This project will only focus on curriculum development for
a three-semester credit class entitled *Introduction to Tribal Ministry* that will be taught at Spicer College in India.

**Methodology**

**Library Research**

This project has utilized library research as the primary method, although I have also relied on my personal experiences during ten years of work among the tribal people of India.

**Logical Framework**

A Logical Framework Approach is used in order to organize the project and provide a basis for subsequent monitoring and evaluation. The Logical Framework is kept under periodic review and amended wherever the project changes. The Logical Framework brings together in one place a statement of all the key components of the project and is very helpful when the leader or any of the associates are changed. It presents the project in a systematic, concise, and coherent way, thus clarifying and exposing the logic of how the project is expected to function.

A Logframe separates out the various levels in the hierarchy of objectives, helping to ensure that inputs and outputs are not confused with each other or with objectives and that wider ranging objectives are not overlooked. It clarifies the relationships which underlie judgments like efficiency and effectiveness of assessment. It is a management tool used mainly to design, monitor, and evaluate projects.
Outline

The second chapter reviews my personal basis for ministry such as leadership and interaction style, task type preference, personality, and spiritual gifts. It deals with my spiritual and personal goals and needs. It also includes a theological foundation and an understanding of ministry.

The third chapter deals with the historical, political, religious, and socio-economic analysis of India in the context of tribal people groups. It portrays the challenges of tribals and how the Adventist Church can make a difference.

The fourth chapter deals with the development of a curriculum for the training of the pastors as part of a broader strategy to implement holistic transformational ministries among the tribals of India.

The fifth chapter offers conclusions and recommendations for Adventist tribal ministries in India.
CHAPTER 2

PERSONAL AND THEOLOGICAL BASIS FOR MINISTRY

Biographical Background

Introduction

While it is important to understand what constitutes my theological and ministerial foundation in life, it is also equally paramount to address who I am. I must ask also why has God called me, and what am I called to be and how do I fulfill that call in my life. All this is important heart searching work. The discovery of sensitive personal and spiritual areas is absolutely essential and vital to the development of ministry, maturity of leadership, and the work of my project.

Brief Personal History

My personal background is helpful as I seek to deal with ministry among the tribal populations of India—the topic of the dissertation. I was born in an Adventist family. My father decided to serve the Lord as a literature evangelist after his graduation from Spicer Memorial College, and ministered as a literature evangelist for fifty-six years. The Second Coming of Jesus was his only passion and he passed it on to me.

I had no urge for higher education and always thought that it was a waste of time when the coming of Jesus was very soon. The Holy Spirit would teach me all that I needed in leadership and I functioned with freedom, wisdom, energy, and opportunity.
The Lord took me by surprise much later in life by leading me to study at Andrews University. It was nothing short of a miracle.

Three decades ago, I met a fine lady by the name of Susan Charles. She was a trained and certified teacher in the same high school where I taught. She was a good singer and loved children’s ministry. I realized that she would make an excellent life partner and a minister’s wife. We were married as I branched out as a literature evangelist, metro church pastor, principal of an academy, and publishing leader.

The Lord blessed us with twin boys. Ministry required frequent travel and I did not accept it until Susan was ready to handle the boys while I was away from home. I accepted publishing leadership when the boys were two, and Susan held the fort. Thereafter, as the responsibility increased, my travel days would increase to two weeks, three weeks, and four weeks during any given month. Susan knows what it means to team up with a church leader. Susan and I expected great things from the Lord and were getting ready to attempt great things for the Lord.

One day, Susan’s physician informed me personally that she had an enlarged heart due to rheumatic fever in childhood which had damaged her heart valves. The physician also advised me not to let her climb stairs. That was the time when I received a call to serve the tribal believers in the newly formed Northeast India Union, located in the Himalayan mountain states.

I realized that it was a special moment of decision to accept or reject the call. Susan looked at me with a big question in her eyes and I understood her feeling. I looked at her with a smile and said: “This is the Lord’s calling. We are safe in God’s hands. Let us follow the Lord and go in faith.” It was our longest transfer within the Southern Asia
Division but we felt that the moment had come for us to identify and work with tribal people.

Susan ended up climbing high mountains. God especially granted her health and strength. The tribals were surprised to see my ability to climb mountains with a heavy load of books. The Lord had trained me for leadership during my college days, as well as physical preparation for the rugged tribal ministry. Those tough training experiences came in handy for the difficult tribal assignment.

The union leaders were pleased to hear stories when I returned from my trips. I connected well with the tribals and the union leaders were satisfied with my work. The church leaders saw in me a daring missionary who could love tribal people and build bridges quickly. I was able to solve many problems for the union because of my calling and commitment in ministry. I frequently met top dignitaries like Chief Ministers, Governors, and other important leaders, and I shared with them the work of the Seventh-day Adventist Church in their respective states. I functioned closely with three different union presidents and leaders during those ten years of my ministry in the Northeast India Union.

Our work in Northeast India was a mountaintop experience in our lives. I had to learn to trust God implicitly. This was possible only as I came close to the tribal people. The life of Moses was a real comfort to me. I always felt that the Lord does not choose the most qualified tool, but chooses whoever He wants, and qualifies them. The Lord chose me for the tribal ministry, and performed miracles after miracles in my life, and also in the life of Susan.
Susan started off in Northeast India Union as the founding editor of *Spot Light*—a news bulletin for the union, which is completing twenty-two years of circulation as of today. She chronicled many events in tribal ministry, and I brought photographs, articles, reports, and stories.

Our faith grew stronger as we tried to give our best for the Lord. The Lord did not let us down even once and our joy knew no bound in following Him. There were many violent political movements among the tribal people in all seven states that caused a lot of bloodshed and damage, but the Lord kept us safe. This special call to serve among the tribal people shaped my spiritual life and theological foundation for ministry. That experience also contributed to this dissertation to a great extent.

After ten years of active ministry among the tribals, I was called to Pune, India, where I directed the publishing ministry for the Division as the Director of National Home and Health Service and Vice-President of the Oriental Watchman Publishing House. Susan received timely medical care and went through heart surgery. The Lord gave her a new lease on life and it is amazing to know her faith in the Lord’s leading.

The year 2000 and the coming of Jesus were synonymous to me. After the year 2000, I was desperately in need of going back to the basics of the theological and doctrinal understanding of the Seventh-day Adventist Church. What is the message that the Lord would want the Adventist Church to proclaim during the new millennium? Who will be my teachers and mentors? Where is the place of such study? The Lord surprised me with an opportunity to study at Andrews University which was not within my wildest dreams.
Daryl, our first born, is a pastor at Roorke Adventist College, North India, and
Denyl, his twin brother, is a medical doctor at the Christian Medical College, Ludhiana,
India. They have the same passion to minister to the people of India.

It is my belief that my earlier experience among the tribal people in Northeast
India has prepared me to address the dissertation topic dealing with tribal ministries in
India. It is my earnest prayer that the Lord will keep me focused, humble, and teachable
in the school of Jesus Christ. I am greatly obligated to God for my new missiological
perspectives I got at Andrews University.

Temperament

As part of my preparation for this dissertation, I took a number of personality
tests. The first ones were two self-assessment tests by Anthony F. Gregorc and by Myer-
Briggs.

The first test developed by Gregorc deals with “Mind Styles.” According to this
test, (www.gregorc.com), there are four groups of people: Concrete Sequential, Abstract
Sequential, Abstract Random, and Concrete Random. According to the results of that test,
I belong to the Abstract Sequential group which has the following temperament: (1)
thinking process: intellectual, logical, analytical, and correlative; (2) the focus of
attention: knowledge, facts, documentation, concepts and ideas; (3) creativity: synthesis,
theories, models, and matrices; (4) dislikes: practicality, close relationship, unscientific
opinions, and emotionality; (5) environmental preference: intellectually stimulating,
ordered, and quiet; (6) use of language: polysyllabic words, precise, and highly verbal;
(7) primary evaluative words: excellent and few compliments; (8) view of time: the
present, historical past, and projected future; (9) ordering ability: two-dimensional and
tree-like; and (10) negative characteristics: conceited, aloof, arrogant, sarcastic, mind-games, and defamer.

Some of these characteristics should help me in dealing with the issues related to tribal ministry. I also can clearly see my weakness, and I am looking forward to the ministry of the Holy Spirit and fellow leaders to help me remain honest, humble, open, real, and transparent at all times.

The second test is the Myer-Briggs Type Indicator test (MBTI). According to the results of that test, my personality type is ENFJ which is Extroverted, Intuitive, Feeling, and Judging. “It is considered as the most popular type among the clergy (16.1%).”\(^1\) The ENFJ personality can be understood as follows:

(1) Extraversion: I am interested in external happenings, need to talk with people, am action oriented, seek a multiplicity of relationships, and use trial and error with confidence. I am energized by contact with large numbers of people.\(^2\)

(2) Intuition: I perceive with memory and associations, and look for the big picture. I am change-oriented, restless, imaginative, and abstract, pick up only what fits my preoccupation, and let the mind tell the eye. In viewing a possible future, I perceive that God must be in the picture and stand amazed and attracted to the transcendence of God. I prefer planning and change. This group “will comfort the afflicted and afflict the comfortable.”\(^3\)

\(^1\) Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (Research from The Alban Institute, 2003), 24.

\(^2\) Ibid., 30.

\(^3\) Ibid., 35.
(3) Feeling: I cherish people, harmony, and warmth in relationships. I generally trust others and appreciate their contributions. When solving problems I weigh human values and motives, both my own and others, and try to arrive at the best solutions for the church and the individuals involved. I am tenacious about my own personal priorities. I like to win people over by persuasion.¹

(4) Judging: I deal with the outer world in a decisive, planned, orderly way, aiming to regulate and control events. I prefer things decided and planned. I put energy into organizing, executing, and scheduling matters. I work at disciplining, controlling and regulating my life.²

The intuitive temperament reduces my interest in present reality and enables me to visualize a bigger, better, and brighter future. Therefore, the intuitive factor has helped me in the dissertation. Further, living in the present is boring and I always look forward to a new horizon because of my intuitive temperament. I feel that I am strong in the area of innovation but weak on procedures. I will have to work hard at the details and seek the assistance of those who can help me in this deficiency. The temperament that I was wired with is a real blessing and benefit for me as I conceptualize this dissertation project to guide a ministry among the tribals of India. However, I will still need the strength and wisdom of a team of people to help me fulfill this dream.

¹Ibid., 36.
²Ibid., 39.
Spiritual Gifts

I also took a Spiritual Gift Inventory developed by Dick and Miller,¹ to discover my spiritual gifts. Spiritual gifts are very essential for the Gospel ministry. There is no other way to be effective in ministry unless one has divine empowerment for spiritual gifts from the very presence of Jesus in ministry. "The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service."²

According to the test results, my spiritual gift cluster is Outreaching. People belonging to this cluster are missional in nature, serving the community in a variety of ways, and reaching out to the people in the area. My primary spiritual gifts are Apostleship and Miracles. My secondary spiritual gifts are Knowledge, Prophecy, Wisdom, and Administration.

Apostleship

Apostleship is the ability to lead out in the establishment of God’s work in a new territory and to accomplish a task. "Apostleship is the gift that instills missionary zeal in the men and women who will go where the gospel is foreign and formerly unheard. Apostles are accepting and tolerant of cultural beliefs and practices counter to their own as a means of meeting people where they are. Once defined as a gift that took us to

¹Dan R. Dick and Barbara Miller, Equipped for Every Good Work (Nashville, TN: Discipleship Resource, 2003), 31
foreign shores, Apostleship today means relating to a different culture or generation that exists in our own country.”¹ I did not realize that the gift of apostleship was what gave me my missionary zeal, cultural sensitivity, and unusual tolerance to travel uncharted territories. Apostleship is my spiritual gift and I always have had an assurance of its presence but no confirmation until this time. This spiritual gift fits perfectly with my dissertation to pioneer new approaches for the tribals of India.

Miracles

“A miracle is the gift of an ability to operate at a spiritual level that recognizes the miraculous work of God in the world. Miracle workers invoke God’s power to accomplish that which appears impossible or impractical by worldly standards. Miracle workers remind us of the extraordinary nature of the ordinary world, thereby increasing faithfulness and trust in God. Miracle workers pray for God to work in the lives of others, and they feel no sense of surprise when their prayers are answered.”²

Some may believe that the spiritual gift of miracles is about performing miracles but it is not so. “This gift is not about performing miracles as much as it is about acknowledging the miraculous power of God in the church and in the world. By living in the miracle power of God, this gift allows people to rise above the ordinary to see the extraordinary nature of daily living. Miracle is a gift that empowers congregations to witness to the truth of Christ in the world.”³ It is a miracle to bring tribal people to Jesus. “But like the stars in the vast circuit of their appointed path, God’s purpose knows no

¹Dick and Miller, 38.
²Ibid., 42.
³Ibid.
haste and no delay.”¹ God’s moment to perform miracles in the lives of tribals has come. This spiritual gift will enable me to dream and plan for a tribal ministry as conceived in this dissertation.

**Secondary Spiritual Gifts**

My secondary and complimentary spiritual gifts are *knowledge, prophecy, wisdom, and administration*. I want to do the Lord’s work with His Spirit—“not by might, nor by power, but by my spirit” (Zech 4:6). I am also blessed with spiritual gifts like kindness, tolerance, faith, generosity, willingness to go the extra-mile in service, counseling, and patience. My spiritual gifts will be helpful in designing a paradigm shift in the training of pastors for tribal ministry in India. But I will need a team of gifted people to extend their support and help me fulfill this ministry for tribal people.

**Leadership and Interaction Style**

In order to determine my leadership abilities, I took a set of *Leadership and Interaction Style* tests developed by Dick and Miller² which showed me how I behave with others as a leader. “It is in our interaction that our gifts are seen, known, and cherished—or blocked and ignored.”³ Effective leaders operate from one of the four leadership styles, *Director, Thinker, Pleaser*, or *Dreamer*. I am a dreamer as well as a director.

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²Dick and Miller, 53.
³Ibid.
“Dreamers maintain a high energy level and a great deal of enthusiasm.”

“Dreamers focus on the big picture and often ignore details. They follow their passions and often begin a new project before they have completed existing projects.”

A transforming leader has a clear vision of a future in which others invest. “Directors are task oriented, focused on results and getting the job done”

As a leader, I have to be aware of my own personality as well as the personalities of the people with whom I deal. My leadership and interaction style of *Dreamer* and *Director* will help me cast a vision for tribal ministry and help in directing the process. I can visualize how the ministry will be accomplished. Dreamer and director styles help me maintain a high energy level and a great deal of enthusiasm to execute the task and accomplish the ministry. I will need *Thinkers* and *Pleasers* to help me on the team who will provide the missing elements to make the tribal ministry successful.

**Spirituality Web**

I also took the Spirituality Web test developed by Dick and Miller to understand my personal spirituality web type as well as the congregational spirituality web type. According to this test, there are six spirituality web types, *head*—study of Scripture is central, *heart*—focus is on a relationship with Jesus, *pilgrim*—person seeks meaning, *mystic*—focus is on the mystery of God, *servant*—doers and not hearers, and *crusader*—

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1Ibid., 58.
2Ibid.
4Dick and Miller, 58.
5Ibid., 69.
feel single-minded devotion to call. Personally I have heart spirituality as my spirituality web type which focuses on a personal relationship with Jesus, and sharing my faith. I have a strong commitment to pray for others. I often want to know God experientially rather than studying in order to know God intellectually.

I ask God to participate in my life and in the lives of others. “There is inspiration in every story of the biblical witness for Heart spirituality.” The heart spirituality web type allows me to fast for forty-two hours every week that helps bring a deep sense of my helplessness, and gives me a sense of God’s holiness. I hope it will enable me to do acts of compassion for the tribals and help me to deepen my relationship with God through relationships with tribal people.

Task Type Preferences

And finally I took the Task Type Preferences test also developed by Dick and Miller which helps individuals and congregations to understand the kind of work atmosphere in which people thrive. There are four Task Type Preferences, Project—people who like to see ministries from start to finish, Work—people who like to do hands-on work without preplanning and organizing, Process—people who like brainstorming and committee work, and Fellowship—people who like to perform tasks together in a community. I belong to the Project Type Preference where people like to have a clearly defined purpose, and like to participate in planning, organizing, implementing, and evaluating. “People who prefer the Project Type of task like to see
programs, ministries, or events from start to finish—planning, organizing, and even evaluating aspects of a project.”¹

I get bogged down and burnt out and frustrated when I work in situations I do not enjoy. “Leadership no longer refers to an individual; leadership refers to the collective gifts and abilities that leaders bring together in order to fulfill the mission of the organization. Leadership happens in teams.”² I can apply the project type preference in me to this project to bring about the needed planning, organization, and implementation of a strategy for tribal ministry. I am, because of my project task preference, interested in all parts of the tribal project I propose.

Theological Understanding of Ministry

Introduction

I have come into the academic theological arena with a background in practical theology. I am glad to know that there is a struggle and tension between the two. However, I will delight in academic theology only if it meets the aspiration and fulfillment of practical theology. “When the church is defined in terms of a historical institution as an object, the church fails to view evangelism as a Pentecost event and its relation to the mission of God in the world.”³ Academic theology may be considered as the heart of the Adventist Church but practical theology is the heart beat.

¹Ibid., 90.

²Ibid., 91.

All my academic theological pursuits will mean something only if I share the redeeming love of Jesus with someone who does not know Him. I grow with the Word of God and minister as a missionary. I had a theology that could walk but not talk. I delighted in the practical application of faith but I was questioned because of my lack of academic theology. I want to be like the apostle Paul ministering within the parameters of academic theology but ministering with practical theology as well.

Mission as *Missio Dei*

The theological foundation of the dissertation is based on the inspiration that God has called me into the Adventist Church and the tribal ministry is an integral part of God’s mission. *Missio Dei* is a Latin phrase that sums up the theological understanding of my ministry which means ‘being sent.’ The concept expressed in *missio dei* was used in Protestant missiological discussion especially since the 1950s, often in the English form as the *mission of God.*

Ecumenicals claim a comprehensive definition of *missio Dei:* “Everything God does for the communication of salvation and, in a narrow sense, everything the church itself is sent to do.” *Missio Dei* is an attribute of God because God is a missionary God. “In the new image mission is not primarily an activity of the church, but an attribute of God. God is a missionary God.” I believe that the Seventh-day Adventist Church is involved in *missio Dei*—mission of God—God’s movement to save mankind.


2Ibid.

Mission has to be understood as being derived from the heart and nature of God. The doctrine of missio Dei is that God the Father sent His Son. The Father and the Son sent God the Holy Spirit. Then, the trinity sent the church to the world.¹

The Adventist Church did not inaugurate mission for the lost world. “It is not the church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the church.”² The Adventist Church exists because of the mission of God, and mission does not exist because there is an Adventist Church. Mission is to be recognized as entirely God’s movement rather than a human endeavor and “our missionary activities are only authentic insofar as they reflect participation in the mission of God.”³ I realize that God is working on a broad spectrum under missio Dei. The Adventist Church is one of the instruments of God’s missionary movement to reach the tribal people of India.

Missio Dei has an application in this dissertation topic since ministry for the tribals of India is truly a mission of God. I believe that the appointed moment has come for the Adventist Church to address the tribal people from a new missiological perspective for God has always desired tribal people to know Him. “Our mission has no life of its own: only in the hands of the sending God can it be truly called mission, not least since the missionary initiative comes from God alone.”⁴

¹Ibid.


³Bosch, 391.

⁴Ibid.
I believe that God is the author of tribal ministry and He has placed a passion for it in my life. The nature and purpose of my ministry can be understood more easily by seeing God's desire to reach the tribals of India as a part of His larger plan in *missio Dei.* This assurance inspires me to forge ahead with this dissertation project. I feel that I am sent by God to conceptualize a training program to prepare pastors and lay ministers of the Adventist Church to effectively reach tribal people.

Mission as Ministry by Clergy and Laity

The task of reaching the tribal people of India, through pastors alone, is an impossible task. The purpose of the *missio Dei* is to involve both clergy and laity in His mission. The dissertation project deals with how pastors may be equipped to engage in tribal ministry, as well as train the lay ministers for the tribal ministry.

Both pastors and believers of the Seventh-day Adventist Church are called to participate in *missio Dei.* "Equipping God's people to accomplish the *missio Dei* in the twenty-first century will require more diversity and co-operation than has been known hitherto."¹ So far, most ministries in India had been conducted by pastors. A movement that includes both pastors and laities in ministry must gain momentum. Fortunately this is one of the fascinating and dramatic shifts taking place in the Adventist Church today.

Though Martin Luther is to be credited for his rediscovery of the priesthood of all believers,² yet in the end, "he still had the clergymen at the center of his church, endowed

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²Bosch, 469.
with considerable authority.” However, the priesthood of all believers should include both clergy and laity.

The pastors must be trained how to minister passionately and set an example for the believers. The pastors must learn the art of training and involving laity in the ministry because there is an inherent power in lay ministry which has to be tapped. No one can do this better than well trained pastors. Adventist pastors must understand the fact that “Christian theology . . . will no longer be simply a theology for priests and pastors, but also a theology for the laity in their calling in this world.”2 In the New Testament, the Holy Spirit was given to all people and not just to a selected few apostles. If this happens in the tribal ministry of India, there will be many who will emerge as pastors and lay ministers from the tribal people groups who are unfortunately considered as the untouchables of the untouchables in the Indian society.

A theology of ministry by both clergy and laity is very important. Training pastors well is foundational for this dissertation so that pastors will minister well and invite the participation of laity in all fronts. There is wisdom in deciding what kind of training Adventist pastors should go through to be exposed to present and future trends in ministry. Moltmann, in his thesis, says that the theology of the future will no longer be simply a theology for priests and pastors but also for the laity. There should not a gulf between the pastoral ministry and lay ministry; there is a need to understand the dynamics between the two.3

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1Ibid.


3Moltmann, *The Experiment of Hope*, 11, quoted in Bosch, 473.
The Adventist Church also needs to develop pastors with intercultural competencies as a way to prepare culturally sensitive ministers and laity to enter tribal areas in the immediate neighborhood of a church.¹ These issues are personal in nature but when the matter is approached with honesty, the benefits and blessings will have a universal and wider impact. It is one thing to be a pastor trying to have a vocation and it is different altogether to be effective and sensitive. The way pastors are trained to fulfill the missio Dei among the tribals will be discussed later in detail and forms the basis for the dissertation.

Understanding Church and Ministry

The matter of personal discovery and spiritual endowment was discussed earlier in this chapter. Those insights have helped me to move ahead with a deeper understanding of what is required for tribal ministry. Second, a theological foundation was addressed, to train pastors to be cultural sensitive and involve laity in the ministry as an integral part of missio Dei to reach the tribal populations of India. Finally, a vision for church and ministry will be described below.

Reconstruction of the Adventist Church

There is stagnation, decline, and misunderstanding of mission in some parts of the Adventist Church. Though church growth is observed in some places, yet there is a need for a reconstruction of the Adventist Churches in many places if the church is to forge ahead as a prophetic movement of God. Reconstruction is not easy. Indeed, it is easier to

start a new church with an apostolic model than to change a long established pattern or
mind set. If we want reconstruction, then it involves three things: “The first, the
scrapping of whatever is useless, having served its purpose; the second, the reshaping of
whatever has still some power of service; and the third, the adding of whatever is
required of the new to make the instrument with which we work efficient for its purpose
today.”

Bruce Bauer looks at the structure and the mission of the Seventh-day Adventist
Church. He argues that the global Adventist church should “develop policies that give
permission to all Adventists to engage in missions in un-entered areas. Why should the
strong, dynamic church in Central and South America and in parts of Africa and Asia not
be fully engaged in the task of reaching the un-reached in the 10-40 window?” The
Adventist Church must prepare pastors who can understand these challenges in their
ministries and train the laity if the church intends to reach the world. But the church has
been in a state of inertia and stagnation because of the way pastors are trained for mission
and leadership. The reconstruction of training Adventist pastors is overdue to meet the
global challenges and opportunities in the ministry.

Equip for Church Growth

There is a great need for progressive and growing congregations in the Adventist
Church. A study of the characteristics of growing churches and congregations helps
evaluate the Adventist Church approaches to ministry. These emerging churches
demonstrate a new expression of church. Their three core practices are: (1) identifying with the life of Jesus, (2) transforming secular space, and (3) commitment to community as a way of life. These practices lead to another six: (1) welcoming the stranger, (2) serving with generosity, (3) participating as producers, (4) believing people are created beings, (5) leading as a body, and (6) taking part in spiritual activities. All the above characteristics may be practiced by the Adventist Church since they do not go against any fundamental doctrines.

Pastors and laity should be trained and equipped to present the cross of Calvary, to magnify the ministry of Jesus, and to believe in and practice the importance of belonging and community life. These activities do not require a high degree of theological education. The core practices of emerging churches are applied in this project to help develop a simple, user friendly, yet comprehensive core of Adventist doctrines and related trainings for the pastors engaged in tribal ministry. These may be presented and applied with considerable ease and should produce growing churches among tribal people.

In the context of equipping local church leaders for ministry and church planting, the Adventist Church needs the right kind of pastors to be trainers. The best pastors are those who live by faith, study God’s Word, and learn by doing the work of an evangelist. The Adventist Church should develop pastors to become evangelists and missionaries to pioneer in areas where Christ is not known and where no churches exist. There is a need for special training for pastors to present the message to those tribal people who have

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2Ibid., 226-227.
never heard of Jesus Christ. The primary purpose of this project is to develop a curriculum to prepare people for tribal ministries.

There is a need for pastors to become mentors in the Adventist Church. "Not everyone is suited to be a mentor. Mentors are people who can readily see potential in a person. They can tolerate mistakes, brashness, etc., in order to see potential develop. They are flexible and patient, recognizing that it takes time and experience for a person to develop. They have vision and ability to see down the road and suggest next steps that a protégé needs for the development."¹ This situation gives me another reason to design a missiological curricula and train pastors to be mentors.

**Reflections**

As I reflect upon my background, spiritual gifts, personality, temperament, leadership style, task-type preference, theological foundation, and the current ministry situation, I sense the leading hand of God. I realize also that the spiritual formation and transformation I need “must be gratefully and humbly accepted and applied, to oneself above all.”² I have discovered that God has been preparing me to reach the tribal people of India and has brought me to this dissertation topic to facilitate a paradigm shift in training the pastors for tribal ministry.

Freedom must be given to leaders to go where God leads. Easum writes, “Control is the Sacred Cow of established churches and it needs to be ground into gourmet

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hamburger."¹ I want to provide freedom for the pastors to be mentors and leaders. I agree that “making disciples, equipping leaders, and never pastoring a church provides the essential training components for creating church-planting movements.”²

The future of God’s work depends on pastors who will trust in the Holy Spirit more than money, position, credential, and organizational structure. Seventh-day Adventist Church pastors must experience purpose-driven lives, then and only then will the Adventist Church become a purpose-driven church. In order to reach the hundreds of tribal people groups of India, pastors and laity must be united, inspired, and trained to serve the Lord like never before. This conviction is what inspired me to develop a curriculum to prepare such pastors for tribal ministry in this dissertation project.


CHAPTER 3

HISTORICAL, CULTURAL, SOCIAL AND RELIGIOUS ANALYSIS:
INDIA AND THE TRIBAL CONTEXT

Introduction

India remains a huge challenge for Christian missions so it is essential to know the Indian context before developing any missiological strategy. "India is a modern state but an ancient civilization."\(^1\) The Western world is accustomed to viewing India as a land of tigers rather than technocrats and maharajas rather than microchips.

India seems to have one foot in the developing world and the other in the world of advanced economic and military powers. "India has a 3,000-year history of growth, decay, and renewal; of invasion, absorption, and survival; of imperial conquest and imperial subordination. This has left its imprint on Indian society and political elite."\(^2\) Today, "about three-fourths of the population [of India] live in some six hundred thousand villages and depend upon agriculture for their livelihood."\(^3\)


\(^2\)Ibid., 34.

Historical and Cultural Context of India

Demography

India is divided into 28 Union States and 7 Union Territories and "has a population of approximately 1.1 billion people (2006), comprising approximately one-sixth of the world’s population. Although India occupies only 2.4% of the world’s land area, it supports over 16% of the world population." One out of every six persons on this planet is an Indian. The projected population for 2025 is 1.4 billion up from 1.12 billion today. According to a UN projection, India’s population may stabilize at around 1.7 billion by 2060. India is known for racial, ethnic, religious, linguistic, and caste diversity. “There are 4,635 distinct people groups based on culture and caste . . . [that] add to further complexity.”

According to the 2001 Census, 80.5 percent of the people in India are Hindus. The rest are Muslims (13.4 percent), Christians (2.3 percent), Sikhs (1.9 percent), Buddhists (0.8 percent), Jains (0.4 percent), and others, (0.6 percent). The remaining have

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4 Christoph von Furer-Haimendorf, Tribal Problems in India (New Delhi, India: Macmillan, 1977), 132.
no stated religious affiliation.¹ “If we compare the population of India with other
countries, we can put 200 countries into India out of 237 counties of the world.”²

India may be called a Babel of languages as one looks at the linguistic spectrum.
In India, the speech and accent of a language changes from village to village and town to
town. It is no surprise that every hill has a dialect distinctly different from the
neighboring hill. “In India, many cultures and faiths, ways of life, dress and food habits,
traditions and rituals, are united. Different Indian religions . . . sects and . . . tribal
religious beliefs are like petals of one flower. This diversity extends over to the languages
as well. The four major language families—the Indo-Aryan, the Dravidian, the Tibeto-
Burman and the Austro-Asiatic—promote multi-lingual, multi-cultural diversity and
respect, all these co-exist in cultural harmony.”³

People are often bilingual and at times tri-lingual. The major division among the
languages of India is between the Dravidian languages of the south and the Indo-Aryan
languages of north and central India. There is an intermingling of languages and cultures
among various linguistic groups.

(26 February 2007).

²Tony Hilton, Adopt a District: India (Chennai, India: People India—A Research Department of
The Bible League, 1999), 5.

³Jennifer Marie Bayer, “Sociolinguistic Perspectives of Cultures in Transition: Indian Tribal
2006).
History

Ancient

India is the birthplace of four major religions: Hinduism, Buddhism, Jainism, and Sikhism. "The Indus valley civilization goes back to the third millennium B.C., while the date to the Rig-Veda does not go beyond the second millennium B.C. But some would place the Vedic civilization before that of the Indus valley and shift the date of the Rig-Veda to a period before 3000 B.C."¹ The name *India* comes from the Indus River.

"There is also a theory that the 'Indus' people were Aryans, but this at present finds but few supporters."² There is a school of thought that the Dravidians were the most ancient people of India and were driven to the southern part of India by invaders from the north. "According to this view, the Dravidians at one time inhabited the whole of India, including the Punjab, Sind, and Baluchistan, and gradually migrated to Mesopotamia. The fact that the Dravidian language is still spoken by the *Brahui* people of *Baluchistan* is taken to lend strength to this view."³

Generally, it is thought that the Aryan tribes who spoke Sanskrit, invaded from the northwest around 1500 B.C. and merged with the earlier inhabitants to create a classical Indian civilization. According to this account, these invaders were nomadic light-skinned Indo-European tribes from Central Asia, who around 1500-100 B.C.,

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²Ibid., 23.
³Ibid.
“overthrew an earlier and more advanced dark-skinned Dravidian civilization from which they took most of what later became Hindu culture.”¹

The civilization in India can be traced back nearly to the same period of ancient civilizations of the Nile, Tigris, and Euphrates valleys. Unfortunately there are not as many records of the Indus valley civilization available.²

“The political history of India begins for an orthodox Hindu more than three thousand years before the Christian era with the famous war waged on the banks of the Jumna, between the sons of Kuru and the sons of Pandu, as related in the vast epic known as the Mahabharata.”³ Later on, Buddhism appeared as a reform movement within Hinduism to transform society. Its founder, Siddhartha (563 B.C.-483 B.C.)⁴ meditated for six years of ascetic life. “At last he attained unto supreme knowledge and insight and became known as the Buddha or the Enlightened One.”⁵ Buddhism soon secured imperial patronage. Chandragupta, who ruled from 324 to 301 B.C., was the architect of the first Indian imperial power—the Mauryan Empire (326-184 B.C.)⁶ which soon fell under Buddhist influence.⁷ Ashoka, grandson of Chandragupta, ruled from 269 to 232 B.C. and was one of India’s most illustrious rulers. Ashoka’s inscription chiseled

²Majumdar, Raychaudhuri, and Datta, 15.
³Ibid., 29.
⁵Majumdar, Raychaudhuri, and Datta, 29.
⁷Cohen, 10.
on rocks and stone pillars are located at strategic locations throughout his empire. He renounced bloodshed and pursued a policy of nonviolence or *ahimsa*, espousing a theory of rule by righteousness. He tolerated other religions but personally seems to have followed Buddhism.¹

Alexander conquered parts of India in 327 B.C.² But, Alexander’s premature death destroyed the fruits of his well-planned and successful enterprise.³ “Seven years later, all traces of Greek authority had disappeared from India.”⁴ The establishments and colonies he founded took no root. The wounds of battle were quickly healed. India was not Hellenized and remained unchanged. “India continued to live her life of splendid isolation and soon forgot the passing of the Macedonian storm. No Indian author, Hindu, Buddhist, or Jain, makes even the faintest allusion to Alexander or his deeds.”⁵

**Medieval**

Islam was propagated by the Prophet Muhammad during the early seventh century A.D., in the deserts of Arabia.⁶ Less than a century after its inception, Islam spread to Central Asia. “Arab military forces conquered the Indus Delta region in Sindh in A.D. 711, and established an Indo-Muslim state there.”⁷ Muslims came to India’s Sind

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¹Heitzman and Worden, 10.
⁵Smith, 117.
⁶Heitzman and Worden, 15.
⁷Ibid.
in the early eighth century via the Arabian Sea and later to the Malabar Coast in the south. By A.D. 870 Islam had conquered Kabul, bringing with it the notion of an expanding world of the faithful. It also brought new military technologies, theologies, and political ideas, but it did not destroy Indian civilization.¹

Akbar (1556-1605), an astute Muslim ruler, realized the hardship involved in administering his vast empire. He introduced a policy of reconciliation and assimilation of Hindus. He recruited Hindu chiefs for the highest ranks in the government and allowed new temples to be built. The Mughal rule under Jahangir (1605-1627) and Shah Jahan (1628-1658) was recognized for art, architecture, stability, and progress. The world-famous Taj Mahal was built during Shah Jahan’s reign as a tomb for his beloved wife, Mumtaz Mahal. The last of the great Mughals was Aurangzeb (1658-1707) who seized the throne by killing all his brothers and imprisoning his own father.²

Modern

The concept of an Indian empire was so popular and strong that the British East India Company believed that they were ruling on behalf of the Mughals.³ India was never a single politically united country till then. “When India achieved independence on August 15, 1947, the president of Congress hailed Gandhi as the father of the Indian nation. But that was too easy an epigram on his life, and is too simple an epitaph after his

¹Cohen, 12.
²Heitzman and Worden, 24.
³Cohen, 12.
death. Certainly Gandhi was and is the individual who most clearly personifies free India for Indians and foreigners alike.”

India has fond memories of British rule and continues to enjoy the status as one of the leaders of the Commonwealth of Nations. “The British connection with India led to a complete transfer of power in August 1947 on the basis of partition, followed by the creation in both India and Pakistan of federal parliamentary constitutions.”

Today, India is a nuclear power, and has a space and information technology industry at its disposal. It is one of the world leaders in computer software production. Confidence in building a new innovation movement in India comes from major successes in the arena of technological innovations. The landscape of technology innovation in India is not static but continuously evolving. In spite of this progress, more than a third of India is illiterate though India is considered a super power in information technology.

Religions

Hinduism and Buddhism

Hinduism is India’s major religion. Hinduism has no human founder and no precise beginning in time or history. This complex religion has a very vague beginning with the development occurring over many centuries. There are six fundamental periods for the development of Hinduism: the Indus Valley Period (ca. 3000-1500 B.C.E.), the Brahmanical Period (ca. 600 B.C.E.-300 C.E.), the Classical Hindu Period (ca. 300-1200 C.E.), the Muslim Period (ca. 1200-1757 C.E.), and the Modern Period (ca. 1757-

The Aryans mingled with Indians of the Indus Valley regions, resulting in Indo-Aryans. They brought with them to India a number of cultural characteristics that were to determine the development of later Indian civilizations, including Hinduism. They include the following:

(1) A form of the Sanskrit language called simply Vedic Sanskrit, later to develop into the classical language of India known as classical Sanskrit; (2) a patrilineal system of organization that centered around the three social functions of priests (Brahmins), warriors, and food-gatherers, later to develop into what we now know as the caste system; (3) an elaborate ritual system of sacrifice on open-air altars involving offerings of milk, honey, clarified butter, and animals together with imbibing a sacred drink that brought about hallucinogenic effects; and (4) the worship of an elaborate pantheon of sky, atmospheric, and earth gods.2

The caste system of Hinduism is a form of human stratification into classes of people and easily serves to distinguish Hindus from one another socially and religiously. “The Indian Constitution prohibits civil discrimination on caste lines but the private lives of Hindus continue to be significantly governed by caste rules governing social contact, family life, and marriage.”3 It is very hard to come out of the caste system. Caste is a hereditary and permanent division of social groups into which one is born, with social and religious obligations determined for a lifetime by one’s caste.4

The division of the castes is fourfold: (1) Brahmins (Priests), the highest caste, made up of those collections of families considered purest and most learned among the people of India; (2) Kshatriyas (warriors), the next highest castes, made up of those collections of families with primary responsibilities in the areas of governance and maintenance of social order, especially the function of kingship; (3) Vaishyas (belonging to the people), those collections of families involved in commerce,

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2Ibid., 182.


business, and ordinary economic productivity; and (4) Shudra (servile), the lowest castes of servants or those collections of families who serve the higher castes.¹

The highest three castes are eligible for initiation into sacred learning. They can learn more about god and the Vedas. The lowest castes of Shudras are not permitted to study the scriptures. In addition to this hierarchical fourfold grouping, there is yet another grouping that is even lower than Shudras, namely, the “Untouchables.” This is a collection of a segment in society that is considered to be polluted because its people are involved in such activities as cleaning human waste areas, removing dead animals, tanning, and so forth. The Untouchables usually live in segregated areas outside of a main village or town.²

The distinctive feature about the caste system, in contrast to other social systems, is that there is no mobility or flexibility. Each caste functions as a separate group because of the social barriers that separate them. There are forward castes (15.4 percent), backward castes (56.6 percent), and scheduled castes or Dalit (18.1 percent) which generally are deprived, often landless, subjugated and exploited (also known in the past as outcastes, untouchables or Harijan).³ The rest of the people are considered as tribals.

The Indo-Aryan invasion and conquest of India three millennia ago led to the marginalization of the original inhabitants (tribal peoples of today), subjugation of much of the Dravidian population, and the emergence of multiple mixed race groups (now backward castes). The caste system established Brahmin control over the majority and is

¹Larson, 190.
²Ibid.
fundamental to Hinduism, which pervades all religious and social structures in India. Caste discrimination is forbidden by today's constitution, but is socially important for Hindus who make up more than eighty percent of the population. The arrangement of people on a biological ladder in India is unique in the world.

However, the caste system is not static but dynamic. Though it is a system of complexity, yet, there is adaptability. "Although the caste system has always adapted to changing circumstances, the rate of change has accelerated in the past hundred years, reaching a revolutionary pace in the past decade."[1] Buddhism challenged the caste system by its teaching before the arrival of Islam, Christianity, and many other religious movements.

The teachings of Buddhism were rooted in Hindu metaphysical systems during the days of the Buddha (ca. 566-486 B.C.). The emphasis was on the oneness with the Supreme Being, progression of karma, and the dynamics of rebirth. "What came to be called Buddhism, however, distinguished itself by calling into question two key Hindu beliefs/practices: the spiritual value of the caste system and the divine character of human pantheon."[2]

Buddha did not start a protest or an attack on Hinduism and the spiritual necessity to follow its caste system, but he focused on the vanity of life and temporariness of all of life by characterizing all life as suffering. "Indian culture was apparently ready for this reform. Emphasis on caste had created a top-heavy religion of privilege (Hinduism) that made access to ritual and practice the province of high caste Brahmans and Kshatriyas."

Lower caste Hindus and those outside of caste altogether were attracted to the Buddha's no-nonsense, meditative-practice.\textsuperscript{1}

Buddhism is a religion of missionary zeal that India has exported all over the world. It has adapted itself to various cultures without sacrificing the essence of its teaching. It is a world religion competing with Christianity and Islam. Today it transcends national, ethnic, and economic borders. "This cultural adaptability is one of the reasons Buddhism has grown to be the world's fourth largest religion with an estimated 300 million adherents."\textsuperscript{2} It is constantly growing by bringing joy, consolation, and meaning to human life without affirming the existence of a personal God. It has found ways to exist side by side with other religious traditions without causing conflict or contradiction.

\textbf{Islam and Sikhism}

In India, Islam is the second largest religion today and "about 12 percent belong to Islam which was introduced in India in the eighth century A.D. About two-thirds are Sunnis and the rest Shi'ites."\textsuperscript{3} According to the 1991 census, the largest concentration of Muslims in India, about 52 percent, live in the states of Bihar, West Bengal, and Uttar Pradesh.\textsuperscript{4}

\textsuperscript{1}Ibid.
\textsuperscript{2}Ibid.
\textsuperscript{3}Athyal, 478-479.
\textsuperscript{4}Heitzman and Worden, 155.
There were Arabs who visited India long before the days of the prophet Mohammed and there is evidence that Muslim communities existed in the coastal towns of the Indian Peninsula since the eighth century A.D.¹

The word Muslim means one who submits to God's will and the term Islam really reflects not only a religion, but also a way of life and community. In Islam, the concept of community life is very important and there is a sense of belonging to a global family.² As Islam expanded in India, often temples were razed to the ground and Brahmins were put to death under the rule of some of the Delhi sultans of the Middle Ages. But “in general the Muslims were reasonably tolerant, and at all times Hindu chiefs continued to rule in outlaying parts of India, paying tribute to their Muslim overlords. Conversions to Islam were numerous, though only in a few regions were the majority of Indians persuaded to embrace the new faith.”³

As a religious faith, Islam continues to offer some striking contrasts to those religions of India. Islam is unique in the context of India because it rejects idol worship and embraces a casteless community life.

Sikhism began with Guru Nanak (1469-1539), a teacher from the state of Punjab in northern India. He belonged to a trading caste, taught a philosophy of universal love, devotion to God, and equality of all men and women before God. His new faith tried to

²John L. Esposito, “Islam in the World and in America,” in Neusner, 244.
³Basham, 481.
incorporate the best of Hinduism and Islam. He set up congregations for believers and taught them to eat together and break down caste boundaries.¹

Sikhism, founded in the fifteenth century A.D., is a syncretistic religion that claims two percent of the Indian population.² “There is no official priesthood within Sikhism or any widely accepted institutional mechanism for policy making for the entire faith. Instead, decisions are made by communities of believers (Sangat) based on the Guru Granth Sahib³—a tradition dating back to the eighteenth century when scattered bodies of believers had to fight against persecution and manage their own affairs.”⁴ The Sikhs have played an important role in the armed forces and in public affairs in India.

Christianity

Many are surprised to hear that India is not a Hindu nation but the largest secular democratic country in the world with considerable religious freedom. Some are surprised to know that Christianity came to India long before America was discovered and even before many European countries became Christian nations. Christianity came to India not from Europe but directly from the Middle East through the apostle Thomas.

According to tradition, the disciples of Jesus divided the regions of the world by lot and agreed to go to the various areas. In The Acts of Thomas, originally written in Syriac and later translated into Greek, the following reference to India can be found:

¹Heitzman and Worden, 162.
²Athyal, 478-479.
⁴Heitzman and Worden, 167.
According to lot, India fell to Judas Thomas, who is also called Didymus; but he did not go, saying that through weakness of the flesh he could not travel, and: “How can I, who am a Hebrew, go and preach the truth, among the Indians?” And as he considered and said this, the Savior appeared to him by night and said to him: “Fear not, Thomas, go to India and preach the word there, for my grace is with thee.” And as he thus spoke and thought, it happened that a certain merchant was there who had come from India. His name was Abban and he had been sent by king Gundaphorus and had received order from him to buy a carpenter and bring back to him.1

The apostle Thomas and Abban took the sea route, thus bringing Thomas to the west coast of India. Tradition maintains that while the apostle was praying before the cross carved by him on a stone, an assassin sent by the king’s priest and ministers, pierced him from the behind. The apostle was reported to have fallen on the stone cross and embraced it.2 Near Chennai (formerly Madras) in India stands a small hillock called St. Thomas Mount, where the Apostle is said to have been killed in A.D. 72.3

The first protestant missionary to India, the Lutheran Bartholomaeus Ziegenbarg, arrived on 9 July 1706. The East India Company was hostile to missionaries during the period of 1600-1813, fearing that their presence would create religious tension and thereby undermine the profitability of the company.4 In 1833, the East India Company changed its policy and opened India to missionaries of all lands.5

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5Ibid., 20-21.
In spite of almost 2,000 years of Christian history in India, only 2.4 percent of the population is Christian. Christianity has always been thought of as a Western religion, especially a reflection of the religion of the British colonists. In accepting Christianity which was seen as a foreign religion, people were excluded from participating in the freedom movement from foreign rule in the eighteenth century. The life of Christians also contradicts the sentiments of Hindus in food habits and lifestyle. However, Christianity was instrumental in ending *Sathi*—burning alive of the widows at the cremation of their dead husbands. Along with *Sathi*, child marriages, dowry system, *devadasi* system—temple prostitution, and human sacrifices were also abolished and the caste system was replaced by democracy and enlightenment under the influence of Christianity.¹

However, missionary activities were seen as part of the work of the colonial powers. There was a love-hate relationship with Christian missionaries because of the fact that India was still under the rule of the British. Mahatma Gandhi responded to medical missionary work in India by saying, “They can help, but I do not feel they can do much according to my measurement. You may think me uncharitable, but so long as the mental reservation is there that medical missionaries would like all their patients and co-workers to become converts to Christianity, so long will there remain a bar to real brotherhood.”² Although India is now a free nation, the love-hate relationship toward Christian ministry still exists.


Tribal People of India

In India, diversity extends to the languages, cultures, music, faiths, dress, food habits, traditions, rituals, and ways of life. There is an air of multi-lingual, multi-cultural diversity everywhere exhibiting tolerance, co-existence, and cultural harmony, though there are violent incidents erupting periodically which disturb the peace of the country.

Identity of Tribals

Definition

According to the Columbia Encyclopedia, a tribe is defined as follows:

A social group bound by common ancestry and ties of consanguinity and affinity; a common language and territory; and characterized by a political and economic organization intermediate between small, family-based bands, and larger chiefdoms. A tribe may consist of several villages, which may be cross-cut by clans, age grade associations, and secret societies; each of these cross-cutting institutions may, at different times and in different ways, perform economic, political, legal, and religious functions. Tribes are popularly believed to be close-knit and parochial, but some anthropologists now argue that they are flexibly defined communities of convenience.¹

In the context of India “the term tribe generally refers to territorial communities living in relative isolation in hills and forests. Their isolation has kept them away from the mainstream of life. They have a limited world view and a lack of historical depth.”² In some parts of the world they are sometimes also referred to as indigenous people. The constitution of India does not define who the tribal people of India are. D. N. Majumdar favored the definition in the Imperial Gazetteer. “A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy

²S. C. Dube, Applied Anthopology in India (Delhi, India: Kittab Mahal, 1984), 107-108.
a common territory and is not usually endogamous though originally it might have been so."¹ The criteria for the name of the tribes to be included in the Scheduled Tribes of India were based on the following: "(1) Traditional occupation of a definite geographical area, (2) distinctive culture which includes the whole spectrum of tribal way of life, i.e., language, customs, traditions, religious beliefs, arts and crafts, etc., (3) primitive trades depicting occupational patterns, economy, etc., and (4) lack of educational and techno-economic development."²

I am proposing the following working definition of a tribe from a Christian perspective: A tribe is a group of people forgotten and forsaken by humanity but continuing to exist culturally, socially, and geographically in pockets of human isolations for whom Jesus Christ died.

Distribution

India has the largest tribal population in the world next to Africa. There are 621 tribes in India with a population of about 95 million.³ Each tribe has its own distinctive culture, language, and lifestyle. Each of them also has its own problems due to the socio-economic situation and its religious and cultural experience. Therefore, each tribe has to be studied in its own context.⁴ The major tribes consisting of about one million population are as follows:

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³See appendix A.

⁴Ponraj, 15.
### TABLE 1

**POPULATION OF MAJOR TRIBES OF INDIA**

<table>
<thead>
<tr>
<th>Name of the Tribe</th>
<th>Population (by Million)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gond</td>
<td>10.5</td>
</tr>
<tr>
<td>Bhil</td>
<td>10.1</td>
</tr>
<tr>
<td>Santal</td>
<td>5.9</td>
</tr>
<tr>
<td>Koli or Kori</td>
<td>3.5</td>
</tr>
<tr>
<td>Banjara or Lambada</td>
<td>3.1</td>
</tr>
<tr>
<td>Bhil Mina</td>
<td>2.9</td>
</tr>
<tr>
<td>Oraon</td>
<td>2.6</td>
</tr>
<tr>
<td>Naikda</td>
<td>2.2</td>
</tr>
<tr>
<td>Munda</td>
<td>1.9</td>
</tr>
<tr>
<td>Bhuiya</td>
<td>1.6</td>
</tr>
<tr>
<td>Khond</td>
<td>1.4</td>
</tr>
<tr>
<td>Naga</td>
<td>1.2</td>
</tr>
<tr>
<td>Koli Mahadev</td>
<td>1.1</td>
</tr>
<tr>
<td>Boro or Bodo</td>
<td>1.1</td>
</tr>
<tr>
<td>Tipera</td>
<td>1.0</td>
</tr>
<tr>
<td>Khasi</td>
<td>0.940</td>
</tr>
<tr>
<td>Rabari</td>
<td>0.920</td>
</tr>
</tbody>
</table>

*Source: Abbi, 23.*

The tribal population of India is larger than that of any other country in the world.

"In most countries tribal people are thought of as small and dwindling minority groups living in jungle situations, but here in India this is not so. One-sixth of India comprises tribal people, perhaps more, and with some exceptions they are just as prone to the population explosion as those living in urban areas."¹ Some of the Indian tribes are vanishing and becoming extinct due to many factors such as low birth rates, high death rates, hunger and starvation, famine, flood, shifting cultivations, and migration. However, the tribals or *Adivasis* make up a population of over 95 millions in India today.

Land for tribal people is very important and is the key to tribal identity. Usually tribals do not like to be uprooted from their homeland. In some States and Union Territories (UTs) they constitute an overwhelming majority, e.g., Mizoram (95 percent), Lakshadweep (93 percent), Nagaland (88 percent) and Meghalaya (85 percent). Even though tribals constitute a majority of the population in these States, they contribute only a small proportion of the total tribal population in India. On the other hand, the states of Madhya Pradesh, Maharashtra, Orissa, Bihar, Gujarat, Rajasthan, Andhra Pradesh and West Bengal account for 83 percent of the total tribal population, even though in these States the non-tribals constitute the majority population.\(^1\) In documenting tribal groups found in each state, some groups are counted more than once since they are found in adjacent and neighboring states as well.\(^2\)

**Characteristics**

Tribal people often do not understand monetary economics, the exploitation of natural resources, problems associated with geographic isolation, and consequences of resistance to change.

The Hindi word *Adivasis* literally means the *first habitants*. Professor Kisku, head of the Indian Council of Indigenous and Tribal Peoples (ICITP) is of the opinion that the government of India is not fair to tribal people. He champions the cause of tribals and states that “tribals are autochthonous people of the land, who are believed to be the earliest settlers in [the] Indian peninsula. They are generally called the *Adivasis*, implying

\(^1\)A. K. Singh, *Tribes and Tribal Life: Approaches to Development in Tribal Context* (New Delhi, India: Sarup and Sons, 1993), 3:34.

\(^2\)Locke, 7.
original inhabitants.”¹ Many social and political leaders prefer the title adivasis for India’s tribals. On the other hand, “the tribals want to maintain their separate identity and they like to be called ‘Adivasis’ irrespective of their constitutional status as Scheduled Tribes.”² The names of tribal people groups approved by the constitution for preferential treatments become the official list of tribals or Scheduled Tribes. Presently, adivasis is the term commonly used for the tribals in India with the exception of tribals living in Northeast India.

Tribals exhibit and express their culture in many ways, particularly in their costumes and dancing, which is rooted in their way of life. Tribals dance and sing spontaneously with music and rhythm on the occasion of any celebration.³ For example, the tribe of Oraons, found in the states of Bihar, Madhya Pradesh, Maharashtra, Orissa, and West Bengal, consider dancing as an integral part of their life. “The cultural life of the Oraons is maintained at the village dancing ground. Everyone young, old and even children, takes part in singing and dancing almost everyday in dry seasons, on festival days and other occasions.”⁴

Tribals often inhabit isolated places and it takes considerable walking time to reach them. I have found that some tribals appreciate the efforts taken by visitors and guests to come to their place by washing their feet and hands with warm water. Sometimes they apply oil and massage the feet upon arrival. Their acts of hospitality and

¹Verma, 4, quoted in Pati and Dash, 8.

²Ibid., 13.


service are refreshing because it would generally take three to four hours of walking to reach them from the nearest road or bus transportation. It is important to meet the headman of the tribe whenever someone enters the tribal village for the first time. Once the leader approves the stranger as harmless and friendly, the visitor becomes an accepted and welcome guest.¹

Once trust is gained by the visitor the outsider or group may provide relief and assistance to the problems found in the tribal community. Trust and freedom also allow guests to visit the homes in the community.² There are tribals who do not want to meet anyone from the outside world due to their fear of evil spirits. In the past whenever those tribals saw an outsider, they tried to kill them. "Head-hunting was the most important factor in the social life of Konyak Nagas. They considered it as their highest profession. The man who collected many heads was regarded as a great Naomei or warrior and he was called a mighty man."³ All head-hunting activities ended by 1963,⁴ but the concept of head-hunting is still significant among the tribes.

For example among the Mizo tribe status plays an important role. In the past, head-hunters were the most honored men in the tribe. Before the advent of Christianity, the Mizo people cherished the ambition to become the strongest, the most courageous,

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¹Sunil Janah, The Tribals of India Through the Lens of Sunil Janah (New Delhi, India: Oxford University Press, 2003), 77.

²Ibid., 45.

³A. Yanang Konyak, From Darkness to Light (Guwahati, India: Christian Literature Center, 1986), 8-9, quoted in L. Metjen Konyak, The Socio-Cultural and Political Significance of Monarchical System of the Konyak Nagas (New Delhi, India: Indian Society for Promoting Christian Knowledge, 2003), 44.

and the most highly honored men in the tribe. In the old head-hunting days they gained respect by bringing back human heads. Desire for social status still has a deep impact in their life.¹

Belief System

There is no single religious belief system for India’s tribals and there is no uniformity in their spiritual experience. But, animism is widely practiced in various forms in India. Animists believe that this world is inhabited by supernatural beings, powers, and spirits. “In this view, the religious beliefs associated with magic, earthly spirits, living ancestors, witchcraft, curses, divination, and evil eye were seen as superstitions to be eradicated by the introduction of scientific knowledge.”² Tribal people believe that gods are responsible for all sicknesses. There are many epidemics like cholera, malaria, and other major ailments believed to be the result of evil spirits and demons. The process of healing was traditionally done through sacrifices, divination, and other primal procedures.³

Formal religions, such as Christianity, Islam, Buddhism, Hinduism, and others, claim to offer universal cosmic truth, are highly institutionalized, and have written scriptures, texts, theologies, commentaries, worship places, rites, rules, and regulations.


But, tribal religions are not institutionalized, have no scriptures and often refer to the religious beliefs and practices of the common people.

Tribal societies are small kin-based societies which are characterized by egalitarianism and holism in all aspects of life. The religious leaders of formal religions are highly specialized people, whereas that is not so in tribal religion. “The shaman gathers or raises his or her food like everyone else, and serves as a healer or spirit mediator on the side. Religions in these societies are particularistic in nature, and differ greatly from one another. Each has its own gods, ancestors, lands and people.”¹ In these tribal societies, folk religion provides the basis for their beliefs and rites.²

On a practical side “the common folk are concerned with how to make sure they have good crops, how to explain sudden death of a healthy young adult and whether they should raid their enemies and when. Their central concern is success and for this they need the power of mana, the gods, the spirits, the ancestors, or good fortune, which they can control through rituals, amulets, and offerings. They also need to ward off disaster and evil by utilizing charms, medicines, magic, omens, and by placating the spirits.”³

Animistic beliefs answer different set of questions from formal religions. The tribals are more concerned with the existential problems of everyday life and have no interest or worry about ultimate realities. Therefore, they are more often interested in issues of power and success than in truth.⁴ Tribal families are often totemistic, that is to

¹Hiebert, Shaw, and Tienou, 75.
²Ibid., 76.
³Ibid.
⁴Ibid., 77.
say they have an object of worship or veneration which may be animate or inanimate. Among the Kupiya tribe, for example, there are tortoise and snake totems. Animal totems are quite wide-spread among tribals in India. The Munda tribe alone has as many as 150 animal totems and eighty-seven plant totems. Totemism is a belief in a relationship between man and animals or other orders of creation.¹

Tribals believe that there is human lineage thought to be linked to a particular species of animals or sometimes to plants.² Injury or insult to any totem can result in punishment and censure from the spirits. If a snake is the totem, people are advised not to kill snakes even when they are seen inside their homes. Thus the particular tribe has to co-exist with snakes.

The land and its landmarks are defining elements of tribal religious beliefs and an integral part of their culture. There are some tribals who specialize in dairy products and sell them to the nearest towns. They pray for their cattle, and also for the land that provides food for the cattle. Todas tribes “hold natural landmarks as sacred and a typical dairy prayer invokes sacred names for surrounding hills, slopes, streams, swamps, buffalo pens, rocks, etc. If any one of these elements is destroyed by civilization, the entire prayer could also collapse leading to the closure of the dairy temple.”³

There are some tribal people who consider themselves as cursed. They anticipate something better for the future that can be achieved only through reincarnation. Therefore, part of their religious beliefs is to seek answers to the “question of death by

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¹Locke, 19.
²Hiebert, Shaw, and Tienou, 107.
seeking to maintain relationship with the dead. Most hold that human spirits exist beyond
dead, and continue to live in their old community with living humans, spirits, animals,
and nature. These spirits have to be fed and cared for to keep them healthy and happy."1
Some tribals also believe that the departed ancestors are vitally important because they
help punish those who bring disgrace and harm to their kinsmen. In turn, the living care
for the ancestors by revering them on special occasions.2

Ancestors are the foundation of the family, and are remembered for their
achievements and appreciated because they mediate between the gods and humanity.
Tribals believe that their ancestors live among them as spirits and that they are interested
in their welfare and daily activities of life. However, when some ancestor spirits miss
their destination, they seem to roam in the wild and harass people. These spirits have to
be met with rituals, magic, and witchcraft. Some spirits are enemies of the tribes and have
to be cast out as well.

However, even the best efforts do not guarantee success and happiness. Tribals
believe that events such as droughts, plagues, fires, and sudden deaths can not be handled
humanly. Therefore, “they need to guard against these unknown and unforeseen events,
so they supplicate gods, spirits, and ancestors to get their blessings, and manipulate
supernatural powers to gain protection and prosperity."3 Belief in witchcraft is almost
universal. Witches are widely seen as antisocial, evil, and malevolent beings. They are
thought to travel great distances in a moment of time, render themselves invisible, kill at

1Hiebert, Shaw, and Tienou, 118.
2Ibid., 119.
3Ibid., 134.
a distance, and control demons. They have special ties to owls, snakes, hyenas, and baboons. Some are believed to transform themselves into wolves, rabbits, horses, toads, and other animals. Others are accused of going to secret night meetings riding on hares, cats, and other animals.¹

“Angry ancestors are blamed for illness and other disasters. If ancestors are not fed and entertained, they become discontent and cause trouble for the living to remind them to care for their forebears.”² In order to prevent misfortune, the ancestors must be given offerings of food, drink, and clothing but the treatment of ancestors varies significantly.

Social Position

Poverty is a global challenge and is nothing new to India. It is defined as a “condition of life where malnutrition, illiteracy, disease, squalid housing, high infant mortality, and low life expectancy are beyond any reasonable definition of human decency.”³ Most of the tribal people live below the poverty line. They suffer from “a high infant mortality rate, severe malnutrition, various communicable diseases, lower literacy rates, and an extremely slow pace of development. Under-development coupled with lack of access to proper administrative and judicial machinery in tribal areas further increase their deprivation.”⁴ The process of modernization has often displaced tribal people from

¹Ibid., 149.
²Ibid., 154-55.
their land and caused them to move into difficult terrain and forests. Poverty is also due to cultural systems, social systems, religious systems, and personal systems. Poor are trapped inside such systems of disempowerment and tribals are no exception.¹

The Indian political, economic, and socio-cultural contexts center on agricultural, feudal, pre-capitalist and capitalist structures. The local political system is under the control of the local panchayat (village governing) system whereas on the national level, India has the world’s largest democracy. Industry ranges from information technology to small-scale industries. Its legal system incorporates the local panchayat system and tribal customary laws to the district, state, high, and supreme courts. Indians are controlled by a combination of traditional castes as well as economic classes.

There are many tribals who believe that they are cursed so they hide from the rest of the world in forests and mountains. “The tribal group understood itself as a cursed people. This was the story of their origin. They had always been cursed. This was why the gods and spirits were so unkind. This was why the government was not interested in them and would not rebuild the road. This was why they were poor, marginalized, and frequently oppressed. This was why the tribal group believed it was less than human.”²

Most Indian tribes are concentrated in heavily forested areas that combine inaccessibility with limited political or economic significance. Historically, the economy of most tribes was subsistence agriculture or hunting and gathering. Economically the south Indian tribes are poorer, less sturdy and more primitive than their brothers in the


²Ibid., 220.
north. There is a slow but steady rise in the political consciousness of India’s tribal people.\(^1\) Tribal members trade with outsiders for the few necessities they lack, such as salt and iron. A few local Hindu craftsmen might provide such items as cooking utensils.

The tribes residing in the Nilgiri hills in south India have developed a unique mode of inter-dependence. The **Badagas** supplied the grains, mainly millets, the **Todas** produced milk and milk products; the **Kotas**, supplied the need of skilled artisans and musicians; the forest dwelling **Kurumbas** supplied the magical, ritual and other services and the **Irulas**, another forest-dwelling tribe, produced various jungle products. Occasional traders from the plains supplied cloth, salt and sundry household items.\(^2\)\(^3\)

A recent problem for some tribes is that non-tribal people are moving closer to tribal areas. These non-tribals often gain economic power over the tribes, thus, pushing them further into a life of perpetual poverty. Often non-tribals pretend to help in terms of providing loans, thus, causing many to become easy victims to money lenders.\(^3\) This then makes it easy for the money lenders to grab the tribal land. Others exact a tax from the tribals after letting them use their ploughs or they prevent them from collecting the fruit in their own forest. Merchants also regularly underpay tribals for their produce.\(^4\)

In many tribal communities, cross-cousin marriages are preferred and practiced. The system of cross-cousin marriage has proven to be beneficial to females in terms of

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\(^1\)G. John, “Response,” in Hrangkhuma and Kim, 48.

\(^2\)Venugopal, 27.


care and treatment at the husband's place and has also avoided the high bride price (dowry) traditionally required in India.

The age at which a girl is given in marriage depends on cultural and social values. Among the tribals, virginity was not very much valued. Many of the tribal societies are lax towards pre-marital relations, which is considered a training period in the art of love making and sex life. Girls in tribal societies are given in marriage generally after puberty.

In the northeastern region, the age of marriage is relatively high, whereas it is relatively low in the central region because of the influence of Hindu culture. Majumdar and Madan in their book, *Social Anthropology*, list eight ways of acquiring a mate among tribals: (1) probationary marriage as practiced among tribes in the North East; (2) marriage by capture (rare) but some Bondos and Nagas do this; (3) marriage by trial (Bhils); (4) marriage by purchase, as done in many places; (5) marriage by service (Baiga); (6) marriage by exchange; (7) marriage by mutual consent and elopement; and (8) marriage by intrusion, i.e., girls making the advances to the boys as witnessed among the Birhor and Ho.¹

In tribal communities the status of women is relatively high. Tribal people do not practice child marriage and there is no stigma attached to widowhood. Women enjoy the right to decide whom to marry. A tribal woman can divorce and remarry easily.

However, there are other aspects that indicate low status for tribal women. For example, I have found that they do not have property rights except in some matrilineal societies, as seen in the Khasi tribe in the Khasi Hills. Being a matrilineal society, the Khasis take their family name from the mother's side. “The woman in a Khasi home, on

¹Locke, 148.
the other hand, is the personification of all that is best in a Khasi home. Ancestral property and wealth are entrusted to the youngest daughter for the benefit of the whole clan. According to the Khasis, every woman is the bud of a new branch of the clan. Hence the women are held in high esteem in Khasi society, but there are only a few matrilineal tribes which provide this higher status for women.

Education

Extending the system of primary education into tribal areas and reserving places for tribal children in middle, high schools and higher education institutions are central to government policy. But these efforts to improve a tribe's educational status have had mixed results.

Recruitment of qualified teachers and determination of the appropriate language of instruction are troublesome. It is not easy to communicate a formal education in the tribal languages.

A second important development in the education policy for tribals came with the recommendations of the National Policy on Education in 1986 to open primary schools in all tribal area and develop curricula and instructional material in the tribal languages. Since many tribal groups do not have a well developed language system, they are often at a disadvantage.

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TABLE 2
LITERACY AMONG TRIBALS

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Population</th>
<th></th>
<th>Scheduled Tribes</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
<td>Male</td>
</tr>
<tr>
<td>1961</td>
<td>40.40</td>
<td>15.35</td>
<td>28.30</td>
<td>13.83</td>
</tr>
<tr>
<td>1971</td>
<td>45.96</td>
<td>21.97</td>
<td>34.45</td>
<td>17.63</td>
</tr>
<tr>
<td>1981</td>
<td>56.38</td>
<td>29.76</td>
<td>43.57</td>
<td>24.52</td>
</tr>
<tr>
<td>1991</td>
<td>64.13</td>
<td>39.29</td>
<td>52.21</td>
<td>40.65</td>
</tr>
<tr>
<td>2001</td>
<td>75.26</td>
<td>53.67</td>
<td>64.84</td>
<td>59.17</td>
</tr>
</tbody>
</table>


The literacy rate of tribals increased from 8.5 percent in 1961 to 47 percent in 2001 (see table 2). However, the tribal literacy rate is far below the national literacy rate of around 65 percent, according to the 2001 census. The female literacy rate among the tribals is the lowest.

A low level of education and literacy among the tribal communities is due to many factors such as lack of motivation, lack of an adequate educational infrastructure in their neighborhood, deficient teacher-student communication, unsuitable syllabi, lack of transportation and job opportunities, domestic chores, and an inappropriate medium of instruction. The tribal drop-out rate among tribal school-going children is a serious concern to the nation as a whole.
Tribal youths should be encouraged to take up teaching so that there are tribal teachers teaching tribal children. Boarding schools or Ashram schools or residential schools on a large scale in tribal areas are needed. In order to make elementary and primary education successful, textbooks need to be in the language of the major tribal communities using the scripts of the regional language in which the tribals live. Textbooks should be sensitive to the tribal ecosystem, flora and fauna, and tribal habitat.

Health

Health is a major issue among people who live in isolated areas. Health depends on many factors, especially "lack of food security, sanitation, and safe drinking water, poor nutrition, and high poverty levels aggravate the poor health status of tribals." Doctors and para-medical personnel are often hesitant to go where tribal people live.

Tribal women are characterized by over-work, illiteracy, sub-human physical living conditions, high birth rates, high malnutrition, and the near absence of modern health care facilities. Infections of the female genital tract are numerous and widespread because of inappropriate care or poor hygiene in connection with childbirth, abortion, or menstruation. Sexually transmitted diseases are prevalent in the tribal areas due to ignorance, unprotected sexual activities and lack of sex education. The tribal infant mortality rate is 84.2 per 1,000, the under 5 mortality rate is 126.6 per 1,000 compared to the national average of 70 and 95 respectively. High birthrates and a greater incidence of malnutrition among tribal people are additional causes of poor health. Attitudes

\[1\text{Ibid.}\]
\[2\text{Ibid.}\]
towards marriage practices and age of marriage also affect women's health. There are evidences of sexual exploitation of tribal women that further hinder the health of the women, so the future of health among tribal women will largely depend on educating tribal girls.

The nutritional problems of different tribal communities located at various stages of development are full of obscurities with very little scientific information on dietary habits and nutrition status available due to a lack of systematic and comprehensive research. Though the problem of malnutrition is multi-dimensional and international in nature, yet, malnutrition is common and has greatly affected the ability of tribal people to resist infection. This causes chronic illness in the post-natal and post-weaning period and often leads to permanent brain impairment.

Some tribal people live on roots and leaves when there is a food crisis and would starve to death if someone did not provide them with immediate food relief and other measures for survival. There is widespread hunger in some tribal areas despite national and international attention already having been directed to the intolerable condition.

**Mission among Tribal People**

**Christianity**

Christianity has made an impressive contribution to some of the tribal groups of India. The tribal people in India have in general been open to Christianity. They are comfortable in maintaining their tribal culture and identity, while at the same time have been willing to discard certain practices which are not beneficial or compatible for them as Christians.
History

In 1886, a congress was held in Vienna which inspired many to study Indian languages. Many early missionary endeavors knew of the great opportunities to reach the people of India for Christ through the study of the people’s languages.¹ This spirit of Christian ministry through language study and the development of written forms for many languages proved to be a great blessing even to the various tribal dialects. As a result of this interest the Indian Institute of Cross Cultural Communication was born.²

“In Assam, Protestant missionaries were the first to contact the tribals. According to Fuchs, the first converts among them were two Khasis, converted in 1812-13 by an Indian evangelist.”³ “Christianity was first introduced to the Khasi Jaintia Hills around 1813. The Baptist Mission from Serampore (West Bengal), through the initiative of William Carey, sent Krishna Chandra Pal, the first Protestant convert in India, to preach the gospel in these hills. Pal baptized seven Khasis.⁴ Most of the tribals in Northeast India have accepted the gospel today with the Christian population among the Mizos in Mizoram being 100 percent.⁵

The work rendered by foreign missionaries later brought many tribals to Christ though the missionaries often did not live to see the fruit of their labors. The state of

¹Locke, 55.
²Ibid., 56.
⁵Marak, in Marak and Jacob, 193.
Orissa is known for its tribal population and it was reported in the 1961 census that the Christian population in Orissa grew by approximately 42 percent as against a general increase of nearly 20 percent in the general population.¹ This growth took place mainly among the Kuknas, Mawchis, Reddies, and Lambadas tribes.²

The Malto tribe of Jharkhand state experienced a people movement from 1985 when about 50 percent of the tribe—45,000, accepted Christianity through the ministry of indigenous missionaries. The pioneering minister, George Edward, also translated the New Testament for the Malto tribe.³ This is a startling mission story and it is the first of the many stories of Indian tribal groups turning to Christ since 1985.⁴ These tribes live in north India where Christians are less than one percent of the population.

McGavran has said that people “like to become Christians without crossing racial, linguistic or class barriers.”⁵ People who are poor and needy have a lot to be thankful for when they accept Christ. There was a people movement among the Garo tribe and according to Marak, the factors that contributed to the growth of Christianity among the Garo tribe included good leadership, community care, power encounter, education, and Christianity as civilization. The factors that did not contribute to growth of Christianity among the Garo tribe are: absence of vigorous evangelism, relocation of mission

¹Locke, 42.
²Ibid.
⁴Ibid., viii.
⁵D. A. McGavran, Understanding Church Growth (Grand Rapids, MI: Eerdmans, 1980), 223.
headquarters, inconsistent leadership, natural calamities, lack of personnel, war, pressure of other missions, and imperialistic attitudes.¹

Types of Ministries

Humanitarian works has been a primary way for Christian mission in the past as well as in the present to impact tribal peoples. This is particularly true during times of social and national crisis or when calamities strike. "A great amount of relief work was done by the Christian missionaries during the national famines of 1877 in South India and 1897 in Central India."² Every calamity and disaster brought immense opportunities to share the love of Jesus.

The gospel also brought peace and reconciliation between different tribal communities. "The Christian church in India has been always engaged in preaching peace, reconciliation, and national integration during the political crisis among the tribals in different parts of the country, particularly in Northeast India. For example, during 1956-60, when there was political turmoil in Nagaland between the Indian Army and the Nagaland Nationalist Movement, Christians took a neutral stand and preached peace and non-violence."³ Before knowing Jesus Christ, the belief in spirits and witchcraft caused tribals to look at other tribes with suspicion, apprehension, and antagonism, but the gospel of Jesus Christ has changed those attitudes.

²Ponraj, 152.
³Ibid., 151.
Another reason Christianity has had a positive impact on tribal societies in India is that it has shown respect and honor for the various tribes by working to put their languages into written form. The Bible has been translated into tribal languages and schools have been started in the languages of the people.

Education is one of the biggest achievements of Christian mission among India’s tribal people. The churches in the tribal heartlands of Bihar felt the benefit of education spread by the Lutheran and Roman Catholic pioneers. In addition vocational training centers, industrial institutes, nursing schools, hospitals, children homes, orphanages, and many other institutions have been established and are acknowledged and appreciated by even those who opposed and oppressed Christian mission work. Catholic missionaries have taught tribal people trades, handicraft production, tailoring, carpentry, shoe-making, printing, motor-mechanics, book-binding, and electrical engineering. "The Catholic Church today maintains the best educational, medical, and technical institutions, not only in the Khasi and Jaintia Hills but also in the entire Northeast region of India."¹

Impact

The devotional life of missionaries and their sacrificial and servant leadership have had a great impact—internally and eternally, on the tribals. Internally tribals experienced a changed worldview and belief system when they responded to the gospel. There was no organized resistance against Christianity from the tribal people of India.

¹Kharbteng, 31.
Tribals generally welcomed and were open to the message of Jesus Christ, though there was some initial resistance in some isolated areas. One of the areas of greatest impact was that the fear of evil spirits disappeared.

Christian missions also elevated the tribals by providing them with dignity and self respect. "The Christian faith enriched the tribal culture, transformed their lives, gave them a new identity, and made them wholesome human beings as created in the image of God."¹ In spite of the compassion, dedication, hard work, sacrifice and missionary zeal behind the Christian contribution to tribal peoples, there are still some who question the church’s missionary zeal in health services, education, and social works. Some still suggest that Christians use social services as an incentive to capture gullible sections of Hindus for Christianity.²

In the Khasi hills, the first decade of Christian ministry by the Welsh Presbyterian Mission yielded very few results. The missionaries laid down strict rules against drinking, sexual promiscuity, and gambling. But the teaching of these standards of Christian living later yielded better results. The growth of Christian ministries among the Khasi tribe can be attributed to: "(1) the involvement of the indigenous membership in missionary outreach rather than totally depending on the activities and financial investment of the missionaries; (2) the emphasis of the missionaries on local leadership; (3) the establishment of schools, hospitals, church organizations and the publication of literature;

¹Ponraj, 147.
²L. Jeyaseelan, Towards Counter-Culture: Sebastian Kappen’s Contribution (New Delhi, India: Indian Society for Promoting Christian Knowledge, 1999), 101.
and (4) the revival movement of 1905-1906, which was inspired by the Welsh Revival of 1904-1905.”¹

Prior to the arrival of Christianity tribal feuds resulted in many brutal killings and head hunting was part of the tribal culture in many states. After the coming of Christianity many tribal communities made peace with one another. “In the North East several head-hunting communities turned to Christ and became peace-loving communities. The tribals who lived under the fear of tormenting spirits, sense of sin, and guilt, and demoralizing habits experienced the liberating power of the Gospel in their lives. This is seen in the tribals in South Gujarat and Chotanagpur and elsewhere in India.”²

As the Christian message came to the tribals who were engrossed in bloodshed, it “brought love instead of hatred, peace instead of turmoil and fellowship instead of segregation and division.”³ The acceptance of the gospel by the Mizo tribe for example was a gradual process. Mass conversions did not take place. “Even conversions by family were rare. Most of the conversions were individuals, and the first converts were most often both male and female children.”⁴

There has always been risk associated with missions to the poor and needy. Jesus was criticized and even crucified for His ministry. Modern missionaries might face the same fate. Graham Staines, a missionary from Australia, was burned to death in India,

¹Snaitang, 63, quoted in Kharbteng, 29.
²Ponraj, 151.
³Marak, in Hrangkhuma, 180.
⁴F. Hrangkhuma, “Christianity Among the Mizo in Mizoram,” in Hrangkhuma, 303-304.
along with his sons, Philip and Timothy, on 22 January 1999. He was ministering to lepers, many of whom were Santhal tribals. His wife forgave those who brutally killed her family and continues to minister to the lepers. Her forgiveness is a powerful demonstration of the gospel of Jesus Christ. The whole nation understood the message of Jesus Christ and the blood of such martyrs continue to speak to the people of India.¹

Missionaries came to India at a time when the self-worth of the tribals was diminishing and eroding. Merchants, landlords, contractors, and neighboring communities often were exploiting the tribal peoples for selfish gain. However, when the tribals heard the gospel, a new horizon of social justice and liberation from oppression was seen. Missionaries appeared as harbingers of hope for the future as they released tribals from economic bondage and slavery. “People looking to improve their economic and social circumstances easily and eagerly changed their animist faith for Christianity.”²

Tribals, unable to bear the shame and humility of exploitation by landlords, money lenders, police, contractors, government officials, medical practitioners, bureaucrats, and traders, became open to the love and care of Christian missions.

Christian missionaries often have been criticized and blamed for destroying tribal culture but from the very beginning the missionaries were determined to preserve all the good aspects of the culture. “For example, tribal singing and dancing was normally associated with drunken and immoral orgies. But, the missionaries made it clean and wholesome. As a result some of the tribal singers are not only national but also world

²Edward, 29.
Christian missionaries also created written forms for a number of major Indian languages and, at the same time, did not neglect tribal languages and dialects. It is a remarkable service to the culture of tribal peoples to have a written form of their language. Christian missionaries wrote grammars and even prepared dictionaries. The hill tribal peoples of the northeast are greatly indebted to Christian missionaries for giving them written forms of their languages.²

Many languages in India received assistance from Christian mission to produce them into written ones. “It was estimated that missionaries and the new believers among the tribals were responsible for reducing at least fifty different languages into written form in North East India.”³

Seventh-day Adventists

History

The precise beginning of Seventh-day Adventists work to reach tribals is not known. However, when Adventist pioneers expanded their work and moved from Calcutta to Karmatar, the tribal belt of Bihar, they were introduced to the needs of tribal peoples.

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¹Ponraj, 153.
²Snaitang, in Hedlund and Bhakiaraj, 384.
³Fredrick S. Downs, Christianity in North-East India (New Delhi, India: Indian Society for Promoting Christian Knowledge, 1983), 207.
It is known that in 1890, S. N. Haskell and P. T. Magan crossed India from Calcutta to Bombay on their mission survey journey around the world. The beginning of Seventh-day Adventist work in India has been dated from 1883, when William Lenker and A. T. Stroup, two colporteurs from America landed in Madras. Literature evangelism played an important role in entering new territories in the early days of Adventist mission. However, since most of the tribals were illiterate, literature evangelism was not a successful means to reach them.

"The first regular SDA Worker to reach India under appointment by the Mission Board was Georgia Burrus, a young Bible instructor from California, who arrived in Calcutta on January 23, 1895." The expansion of work exhibited an urgency to reach new areas on the basis of languages, and not on the basis of people groups. "In 1904 the first general meeting of workers was held at Calcutta. At that time there were 130 SDAs in the area. At first the work was conducted in English and Bengali, but by 1907 the Hindi, Santali, Urdu, and Tamil languages had been added." Santali is the tribal language of the Santals, whereas the other languages mentioned above are not tribal languages.

The reference to Santali is the first tribe mentioned in the work of the Seventh-day Adventist Church in India. "During late 1898 or early 1899 the first SDA mission station was opened at Karmatar, about 170 miles Northwest of Calcutta." D. A.

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1SDA Encyclopedia, 1996 ed., s.v. "India."
2Ibid.
3Ibid.
4Ibid.
5Ibid.
Robinson and Miss Taylor had come to India from London on 8 December 1895.\(^1\) There was a great famine among the *Santal* tribe so the Adventists started philanthropic activities to help the suffering people. Olsen writes that “at the time of the *Santal* famine in 1895, D. A. Robinson and his coworkers were active in their efforts in behalf of the suffering natives. An orphan school had been opened in Karmatar, 168 miles to the northwest of Calcutta, and here some of the most needy children were gathered in to be cared for and taught the Christian religion.”\(^2\) The start of an orphanage and a medical dispensary in Karmatar in 1898 was the beginning of Seventh-day Adventist tribal work in Bihar.\(^3\) Unfortunately, D. A. Robinson, the leader of the mission in Karmatar died of small pox.

The *Watchman Press*, which in May 1903 was located at 38 Free School St., Calcutta, moved to Karmatar, Bihar, in 1905, and later (1909), was transferred to Lucknow. In 1924 the press moved to its present location in Salisbury Park, Pune, under the new name of “Oriental Watchman Publishing Association.”\(^4\) The press printed many small message books for tribal people especially for the Northeast India Union. During this period of time, Karmatar became a tribal center and the spring board for Adventist works in India.

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\(^2\) Ibid.

\(^3\) Peter Mundu, President of East India Section, interview by Manohar Kujur, 13 November 1993, Morabadi Villa, Ranchi, Bihar, India, quoted in Manohar Kujur, “A Church Growth Study of the Chachkapi Church in Bihar State of India,” (D.Min. dissertation, Andrews University, 1999), 6.

\(^4\) Olsen, 519.
In 1900 W. A. Barlow, a former missionary for another Protestant denomination became an Adventist. He opened an industrial school for the Santali people in Karmatar, Bihar.¹ This was the first Seventh-day Adventist boarding school among the Santal people and a place where the first Santal converts joined the Adventist Church. Tracts and hymn books were printed there in the Santali language.² The reference of a Santal tribal baptism is mentioned to have taken place in 1904.³

“In 1920, the work in Bengal and Bihar was organized as one unit under the East India Section with its head office at Karmatar. Elders R. J. Barrowdale and W. B. Votaw were the first evangelists in Bihar. They worked mostly among the tribal peoples of South Bihar. Very soon the headquarters were shifted to Ranchi.”⁴ As the work expanded in India, the Adventist work in the state of Bihar was organized as a section in 1996⁵ and the state of West Bengal was separated from Bihar thereafter. Ranchi became the center of Adventist work in the state of Bihar. Soon an Adventist hospital, the mission headquarters, and a high school were established in that area.

The Adventist work in Khasi and Jaintia Hills was started by E. G. Hardinge, an officer in the Survey Department of British India who came to Shillong, India, in 1915. When the Hardinges retired, they gave a portion of their property sale to start a boarding

²Olsen, 523.
⁴Mundu, quoted in Kujur, 6.
⁵Kujur, 6.
school known today as the Assam Training School.\(^1\) That small boarding school has become a college today.

**Types of Ministries**

The Adventists came to India to share the Three Angels’ Messages and preach present truth through literature distribution and religious instruction. They quickly realized that the vast majority of the people of India did not know Jesus Christ. They believed that “the living preacher and the silent messenger are both required for the accomplishment of that great work before us,”\(^2\) so in the early stages there was an over emphasis on literature ministry.

Adventists sincerely believed that literature spoke volumes, and that people who read can better understand the message if it is in the form of printed materials. Although the missionaries and pastors were perhaps overly focused on the need for a literature ministry, they did not fully realize that the literacy rate in India was very low.

Most of Adventist early work was based not on tribes or people groups. At a biennial conference in 1910 at Lucknow the recommendation was to organize the work in India according to language groups: “(a) North India, to comprise the Hindi, Bihari, Rajasthani, and Sinhi language areas; (b) Bengal, to comprise the Bengali, Oriya, Santali, and Assamese language areas; (c) South India, to comprise the Tamil, Telugu, Kanarese,

\(^1\)Kharbteng, 58.

Malayalam, and Singhalese areas, including Ceylon; (d) Western India, to comprise the Marathi and Gujarati language areas; (e) Burma, to include the country of Burma.1

There was no people group concept and the message was presented mainly to individuals. The work of the mission was divided on the basis of geographical and linguistic divisions with an emphasis on the linguistic elements. Adventists were busy sharing the message of the coming of Jesus with an individualistic approach to everyone and they were not prepared to slow down their approach to learn more about the people to whom they ministered.

The Seventh-day Adventist Church had been so focused on its prophetic mission that there was little concern to find out how much the people really understood. The Adventist message was often presented in ways that were too complicated for tribals to comprehend and follow. How do tribals overcome, for example, the drinking of alcohol if it has been a traditional drink or the use of tobacco and opium in local cultural ceremonies? People are often addicted from childhood and are therefore, powerless to overcome these evil habits. Although the Adventist health message can be a wholesome blessing to any community, the message has to be presented in such a way that people will know how they can overcome their enslavement through the power of God.

Another cultural practice was the eating of pork and unclean flesh food. Tribal people often feel torn between the old tribal customs and the new demands of the gospel. When they break the health principles promoted by Adventism they feel guilty. Adventists expect that every tribal Christian should fully understand the message when they are converted. Unfortunately many tribals knew very little at the time of their

conversion. Tribal Christians need longer periods of time to learn all the truth and move slowly towards a lifelong journey of faith. The elders and old folks may not adopt the new ways of the Bible brought to their attention. But their hope is with the younger generation.

Mission work is most successful when it is built on friendship. It generally takes a long time to identify with the tribals and win their love, trust, and affection. When this is accomplished, it becomes much easier to minister to them at a deeper level. However, "most of the tribals find it difficult to accept a non-tribal, especially one from the plains (non-tribals). I believe there are reasons for this reaction, probably both out of fear, doubt and suspicion, as a result of having been isolated and exploited."1

In the process of reaching tribals, it is important for tribals themselves to become missionaries to serve other tribals and non-tribals. Adventist Church tribal leaders have crossed many boundaries and opened the doors to many tribal groups. Therefore, "the tribal churches must be challenged to support [much more] and send its sons and daughters to reach unreached groups."2

Impact

In 1940, Adventist leaders began looking for a place to start a boarding school for the Khasi and Jaintia tribal people. "The purpose of the tour was to discover a suitable site for the proposed Assam Mission Schol. The need for such a school was extremely evident, and the geographical position of the proposed school indicated the desire of the

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1John, in Hrangkhuma and Kim, 49.
2Ibid., 53.
lay-members to have a school where the fine simplicity of the peoples of the Khasi and Jainti hills (two of the tribes of the Assam hills among whom Adventists were working) may be preserved."¹ The school "established in 1941 has become today Northeast Adventist College."² This institution has produced all the leaders of the Union including many leaders for the tribal work for the past five decades.

In 1984, an administrative union for work among the tribal people, the Northeast India Union, was officially organized.³ Today the tribal Christians in Northeast India constitute nearly one quarter of all the Christians in India. According to the 1991 census, "the total Christian population of Northeast India, which is roughly 4.3 million, accounts for about 22.7 percent of Indian Christians."⁴ But, the Northeast India Union of Seventh-day Adventists has only 4.2 percent of the total number of Adventists in the Southern Asia Division, numbering 38, 907 at the end of 2006.⁵ The new union is comprised of the seven states of Arunachal Pradesh, Assam, Manipur, Mizoram, Meghalaya, Nagaland and Tripura. "The entire region is populated by various groups of people and in respect to their physical features, cultures and languages they are closer to the Mongoloid race than

³Ibid.
the mainline Indians."¹ Northeast India is "bordered in the north by Bhutan, Tibet and China, in the south and southwest by Bangladesh, in the east and southeast by Myanmar.²

In other parts of India the majority of tribals are untouched by the Adventists Church. Adventist tribal ministries often lack a focused homogeneous emphasis to reach the tribal people one tribe at a time. Instead the Adventist approach has been general in its attempt to reach all the people groups.

The inability to communicate the gospel in the tribal languages is a disadvantage in the Adventist approach. Other Christian churches are involved in Bible translation and tribal radio programs. For them the communication of the gospel in tribal languages is important. "In opposition to this, the Seventh-day Adventists are organized into a 'non-ethnic' or multi-ethnic church."³ The tribals are often oral communities which need oral methods in communicating the message. The Adventist Church has not addressed the problem of communicating the gospel to the tribals effectively. Instead of focusing on one tribal group, Adventists have a tendency to collect a few people from each tribal group and use a common language like Shadri. Such an approach lacks impact for the tribal group because there is no single tribal identity in the church. On the other hand, there is a group of believers from different tribes ready to worship together in the Adventist Church, putting aside their petty differences.

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²Pachuau, 212.

³Ibid.
The Adventist Church has made a difference in providing meaningful education through boarding schools. Such schools are located for the benefits of all the Adventist children from many social groups but not specifically for a particular group. A way has to be found to manage and maintain inexpensive residential elementary schools for tribal children. This will lay a strong educational foundation for tribal children to be prepared for secondary schools and colleges for further education. The Adventist Church needs a long-term plan for its work among tribal groups.

**Summary**

The Adventist Church is known for its emphasis on Scripture and evangelism, its administration and organization, and its prophetic emphasis. What the church’s mission needs to do is to simplify its teachings and lifestyle to communicate them to the tribals. The Adventist Church must understand the socio-economic challenges of the tribals and identify with them in terms of holistic transformational development.

The Adventist Church must attempt to lay a strong foundation for pastoral training to reach the tribal populations of India. The purpose of such pastoral training is to help tribal people become deeply committed followers of Jesus Christ while allowing them to remain within their culture in areas that do not violate biblical principles.

The task is enormous. The Seventh-day Adventist Church needs to learn what has been undertaken by governmental initiatives, other agencies, and Christian churches for the betterment of the tribal people. Then, it needs to develop specific strategies for tribal ministry.

Therefore, a strategy to develop a curriculum for the pastors to be trained in the tribal ministry of India is presented in the next chapter.
CHAPTER 4

CURRICULUM DEVELOPMENT FOR TRIBAL MINISTRIES IN INDIA

Introduction

A specific strategy to reach tribal groups of India has never been developed by the Adventist Church. Although there seems to be a lack of an organized plan to reach the tribals, it does not mean that there is no Adventist ministry among the tribal populations.

Adventist seminaries teach biblical and systematic theology but often lack missiological training to reach special people groups. There is a genuine need of specialized and trained ministers to reach tribal people groups. Recently the emphasis of Adventist theological education at Spicer Memorial College, India, changed direction. The new emphasis of their Master of Arts in Religion program which began in 2007,¹ shifted to a missions emphasis, thus making the degree more relevant to the local pastors.² It is the intention of this dissertation to develop a class curriculum within the context of Indian ministerial education that would teach pastors how to reach tribal people in India.

¹Clifford Jones, interview by author, Berrien Springs, MI, 6 March 2007.
²Trevor O'Reggio, interview by author, Berrien Springs, MI, 6 March 2007.
In pursuit of reaching the tribals of India, the Seventh-day Adventist Church must initiate a relevant curriculum to train pastors to reach them. The key to such a strategy is training of able missionary leaders who are able to impact the spiritual as well as physical needs of the people in a holistic fashion. Such an approach is an integral part of ministry for tribals and for the expansion of the Kingdom of God.

General Methodology: Logical Framework Analysis and Gantt Chart

The way we approach a problem makes a lot of difference, especially when ministers encounter resistance. In such situations the selection and application of a proper method can make an enormous difference. "Our real concern is to give people a culturally sensitive, spiritually authentic opportunity to discover Jesus Christ and decide whether to submit to him. Methodology is important in creating that opportunity."¹

Methodologies are humanly devised tools. "Because they are humanly devised, they are subject to change and improvement."² A methodology is an orderly way of doing something and is a standardized procedure for producing a given result. Methods discipline actions and thoughts by providing an idea of what to do and how to approach the project.³ The methodology used in this project in developing a strategy is the Logical Framework concept.

²Ibid., 181.
Logical Framework Analysis

A Logical Framework is a concise, comprehensive, and a free-standing plan. It provides a basis for subsequent monitoring and evaluation. It is kept under periodic review and amended wherever the project changes course. The Logical Framework brings together in one place a statement of all the key components of the project and is very helpful when the leader or associates are changed. It presents the project in a systematic, concise, and coherent way, thus clarifying and exposing the logic of how the project is expected to function. It separates the various levels into a hierarchy of objectives, helping to ensure that inputs and outputs are not confused with each other or objectives are not overlooked. It clarifies the relationships which underlie judgments like efficiency and effectiveness. It encourages a multidisciplinary approach in preparation and supervision. It is a management tool used mainly to design, monitor, and evaluate projects.

The Logframe (Logical Framework) is a document and the Logical Framework Approach is a project design methodology.\(^1\) The Logframe takes the form of a project table of four columns and four rows. The four rows are used to describe four different types of events that take place as a project is implemented and include the project Activities, Outputs, Purpose, and Goal. The four columns provide different types of information about the event in each row. The first column is used to describe Objectives—a narrative description of the events. The second column lists one or more Objectively Verifiable Indicators for each event. The third column describes the Means

of Verification and the fourth column lists the Assumptions which are important external factors. There is a logical connection between the vertical columns and horizontal rows. The vertical columns exhibit the hierarchy of objectives of the project. The horizontal logical rows describe how the achievement of the objectives will be measured and verified and lists what the external factors are that could prevent the project leader and staff from achieving the next level of objectives.¹

Thus, a Logframe summarizes what the project is going to achieve, what activities will be carried out to achieve its outputs, what resources are needed, what the potential problems are which could affect the success of the project, and how the process and ultimate success of the project will be measured and verified. The Logframe is not set in concrete but is flexible to allow adjustments as circumstances warrant. The Logframe is a way of describing a project in terms of goal and purposes in a logical way so that what is designed and described objectively can be evaluated and clearly structured.²

However, “Goals and objectives are cold and abstract things that do not warm the heart. Vision, however, is warm and concrete and has the potential to melt the coldest heart.”³ Vision and passion work together. Vision involves what leaders see in their heads and passion involves what they feel in their hearts.⁴ Vision might precede goals and objectives but a plan such as a Logframe will ultimately help to guide the fulfillment of such a vision.

¹Ibid.
²Ibid.
⁴Ibid., 23.
<table>
<thead>
<tr>
<th>Narrative Summary or Objectives</th>
<th>Measurable Indicators</th>
<th>Means of Verification</th>
<th>Important Assumption</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goal</strong> (Overall Objective)</td>
<td>Quantitative ways of measuring or qualitative ways of judging timed achievement of goal</td>
<td>Cost-effective methods and sources to quantify or assess indicators</td>
<td>External factors necessary to sustain objectives in the long-run</td>
</tr>
<tr>
<td>Wider problem the project will help to resolve</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Purpose</strong> (Project Purpose)</td>
<td>Quantitative ways of measuring or qualitative ways of judging timed achievement of purpose</td>
<td>Cost-effective methods and sources to quantify or assess indicators</td>
<td>External conditions necessary if achieved project purpose is to contribute to reaching project goal</td>
</tr>
<tr>
<td>The immediate impact on the project area group or target group, i.e., the change or benefit to be achieved by the project</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Outputs</strong> (Results)</td>
<td>Quantitative ways of measuring or quantitative ways of judging timed production of outputs</td>
<td>Cost-effective methods and sources to quantify or assess indicators</td>
<td>Factors out of project control which, if present, could restrict progress from outside to achieve project</td>
</tr>
<tr>
<td>These are the specifically deliverable results expected from the project to attain the purpose</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activities</strong></td>
<td>Inputs (Means)</td>
<td>Financial out-turn report as agreed in finding agreement</td>
<td>Factors out of project control which, if present, could restrict progress from activities to achieving outputs</td>
</tr>
<tr>
<td>These are the tasks to be done to produce the outputs</td>
<td>This is a summary of the project budget</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Objectives

Objectives (column 1) are the narrative summary that defines the project structure. Care should be taken to distinguish between Goal, Purpose, Inputs, and Outputs. Goal—is the ultimate result to which this project is contributing and describes the impact of the project. Purpose—is what informs the change that occurs if the project outputs are achieved. Output—exhibits the specific intended results of the project activities and what is to be accomplished at various stages of the project. Activity—lists the actual tasks required to produce the desired outputs.

Measurable Indicators

Measurable Indicators (column 2) provide information to monitor the progress of a project. Any indicator used should measure quantity or quality. There is no point in having indicators that cannot measure an aspect of the project or measure only at a disproportionate cost. Progress is measured to know whether the project output, purpose, and goal have been achieved.¹

Means of Verification

Means of Verification (column 3) should show how and from what sources of information each of the indicators in the previous column will be quantified or assessed. The availability and reliability of data and the practicality and cost of collecting such data must be carefully considered both in identifying suitable indicators and in determining the most effective way of measuring them. If some of the data are likely to be unreliable,

the Logical Framework should say so. Therefore, the means of verification include the information required to assess progress against indicators and their sources.¹

Assumptions

Column 4 records the important assumptions on which the success of the project depends and the risks that have been considered. Everyone works and thinks, and takes certain notions for granted.² Assumptions are external factors that could influence the events described in the narrative column positively or negatively. The list of assumptions should include those factors that potentially impact on the success of the project, but which can not be directly controlled by the project or the leaders.

A good project design should be able to substantiate its assumptions, especially those with a high potential to have a negative impact. It is of great importance to clarify the extent to which project objectives depend on external factors. In designing the project it is normal to start with the problem and work down the levels simultaneously thinking about the resources. It might, however, be that the resources identified are either not available or are inappropriate, thus requiring modification of the resources or assumptions at each level accordingly. Assumptions are external factors to the project which are likely to influence the work for which the project management has little control but need to exist to permit progress to the next level outlined in the Logframe.

¹Ibid.

²Ibid.
Gantt Chart

A Gantt Chart is a simplified and graphical representation of activities with a time table to complete them. A Gantt Chart is a simple exhibit of tasks shown against timeframes. The Gantt Chart lists the tasks down the page while the time to accomplish activities runs across the page. The bar across the page alongside each task shows the duration of a given task in terms of weeks, months, quarters, or years, from start to finish.\(^1\) The Gantt Chart is a forecast of planned activities; the plan may change according to unforeseen circumstances and situations, but the Gantt chart is flexible to allow for periodic revision. A plan may stretch far into the future so not everything can be described. Therefore, the need for revisions to the original plan.

Once the Logical Framework is completed with the details of activities, outputs and purposes and goals, it is time to start the Gantt chart. In a Gantt chart, the activities are divided into sub-activities and the each sub-activity is broken into its component tasks, thus, having a beginning and completion dates indicated. The sequence and the priorities needed for the completion are taken into consideration when the time factors are introduced. There are indications for the milestones of the project and accomplishment of the activities. Distribution of the task for the team members and accountability for the activities by specialists are reflected.

The plans are likely to change due to the environment and unforeseen events since the Gantt chart is only a forecast of activities. Dayton and Fraser say that planning is extremely difficult, takes time, and is hard to coordinate.\(^2\) Plans need periodic revision so


\(^2\)Dayton and Fraser, 299-301.
a scheduled review of the plan every year is very important. A short-range plan is for less than a year and long-range plans covers one to five years.

**Description of Mission Strategy**

**Application of Project Logical Framework Analysis**

The Project Logframe for my mission strategy will describe succinctly the most important features of developing a class curriculum for Indian ministerial training to reach the tribal populations of India. The Project Logframe will provide a logical outline of how to develop a plan to train pastors to minister to tribal people in a cross-cultural people group setting.

**Overall Goal**

The Goal of this project (that is the contribution to an overall activity) is to sensitize and mobilize Adventist pastors in India to the special needs of cross-cultural people group ministries and to reach tribal people in India. The overall objective will not be achieved by the dissertation project alone, but will require the impact of other programs and projects.
### TABLE 4
EXAMPLE OF AN ACTIVITY SCHEDULE

<table>
<thead>
<tr>
<th>Activities</th>
<th>Month 1</th>
<th>Month 2</th>
<th>Month 3</th>
<th>Month 4</th>
<th>Month 5</th>
<th>PA</th>
<th>TA</th>
<th>Etc</th>
</tr>
</thead>
<tbody>
<tr>
<td>Result: 1. Quality of secondary healthcare service improved</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity: 1.1 Training</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.1 Design implement training</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.2 Conduct staff training needs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.3 Design training modules</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.4 Conduct training</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity: 1.2 Improve Procedures</td>
<td></td>
<td></td>
<td></td>
<td>4</td>
<td>5</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.1 Improve drug procedures</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>L</td>
<td>S</td>
<td></td>
</tr>
<tr>
<td>1.2.2 Conduct management audit</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.3 Implement new procedures</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>L</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.4 Implement new procedures</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Milestones**

1. TNA completed by the end of month 1.
2. Patient care training module completed by end of month 3.
3. All clinical staff trained in improved patient care by end of month 5.
4. Audit report completed by the end of month 2.

**Key**

PA = Planning Advisor
TA = Training Advisor
L = Lead role
S = Support role

*Step 1: List main activities from logframe
Step 2: Break activities down into manageable tasks
Step 3: Clarify sequence & dependencies
Step 4: Estimate start-up, duration & completion of tasks
Step 5: Summarize scheduling of main activities
Step 6: Define milestones
Step 7: Define expertise required
Step 8: Allocate tasks among team

Purpose

The Project Purpose is to develop a training curriculum that will emphasize holistic transformational ministry to future pastors of India at Spicer Memorial College, and other Adventist colleges. It will help the pastors to make a difference in the way the tribal populations of India are reached by taking into consideration their historical, cultural, social, and religious contexts.

The curriculum and training program seeks to encourage Adventist pastors to be culturally sensitive and think in terms of holistic transformational ministries to uplift the tribal people of India. The program will equip pastors to develop and implement a strategy for tribal people. It will encourage Adventist ministers and leaders to consider a people group approach using group dynamics in the expansion of Christianity.

McGavran has popularized and promoted a people group approach to mission strategy more than anyone. The purpose of the people group concept is to inspire pastors to constantly extend invitations to new tribes and groups of people to join the Advent movement. In a people group movement related people are asked to make the decision to follow Christ.¹ This allows them to maintain their socio-cultural relationships even after baptism because they are related to each other in culture, language, and community life. Thus the purpose of the dissertation project is to establish a training program especially for young pastors to help them set their mind on reaching various tribal people groups instead of only touching the lives of individuals.

¹Ponraj, 184.
# Table 5

**Application of Logical Framework Matrix**

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Measurable Indicators</th>
<th>Means of Verification</th>
<th>Important Assumption</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goal</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| To Sensitize Adventist Pastors in India to the Special Needs in Cross-Cultural People-Group Ministries. | 200 Pastors trained in tribal ministries by 2010.  
Twenty Pastors are involved in people-group ministries by 2010.  
Tribal Training Program developed in Spicer College, other SDA colleges, and Unions in India by 2010. | List of courses taught at Spicer College and registration of students.  
List of ministerial meetings and discussions held in the Division and Unions. | SUD approved the ministerial meetings with the overall mission emphasis for church growth. |
| **Purpose** |                       |                       |                      |
| Develop a Training Program for Holistic Transformational Ministries for Tribal Populations in India. | Thirty-seven lessons prepared by August 2007 to be taught for the next five years.  
Minimum of one course of three semester hours for twenty students taught every semester starting in 2008.  
Two workers meetings conducted in SUD annually and 50 pastors trained every year, for 5 years. | Records in Spicer College and other Adventist colleges, Sections, and Unions and Division.  
Church bulletins and community newspapers.  
Log book of the Project Director. | Spicer College will include the relevant courses as part of the graduate program with an emphasis in Missions. |
| **Output** |                       |                       |                      |
| 1. Tribal Ministry curriculum developed.  
2. Video, DVD, and other visual tools identified and developed.  
3. Training implemented  
200 pastors trained on cross-cultural sensitive Holistic Transformational Ministries.  
Visual tools and other materials arranged and developed.  
The field activities and practical ministries outlined. | Documents for the training are kept.  
Log book maintained for each people group kept.  
Set of lessons prepared.  
Field activities outline prepared.  
Field trip planned. | The pastors, leaders, students, lay people and international volunteers responded positively to the new movement of young culturally sensitive missionaries.  
Project was endorsed by the tribal communities and all the Adventist and non-Adventist churches. |
Table 5—Continued.

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Measurable Indicators</th>
<th>Means of Verification</th>
<th>Important Assumption</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.0 Curriculum developed</td>
<td>(See activity and resources schedule)</td>
<td>Financial statements and audit reports are as agreed in the funding/sponsoring agreement.</td>
<td>Training is funded by Spicer and other SDA colleges.</td>
</tr>
<tr>
<td>1.1 Thirty seven topics identified</td>
<td></td>
<td>Reports of the Union, Section, international bulletins.</td>
<td>Sponsors contribute towards strategic planning and field activities on tribal ministries.</td>
</tr>
<tr>
<td>1.2 Outlines prepared for each topic (aims, objectives, and key learning points)</td>
<td></td>
<td>Articles in the local newspapers, church bulletins and missiological journals.</td>
<td>SUD and Unions provide financial support for ministerial training.</td>
</tr>
<tr>
<td>1.3 One 50 minute sample lecture prepared on a topic.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.0 Visual Aids identified</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1 Select films on tribal issues.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.2 Prepare discussion questions on each film for group sessions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.3 Prepare slides, overheads, and power-points</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.0 Training implemented</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1 Each semester at Spicer College.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.2 Other Adventist colleges</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.3 Annual ministerial meetings</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.0 Field Activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1 Observe and interview tribal communities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.2 Develop survey tools and interview questions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.3 Select informants</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.4 Participate community events.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.5 Plan community development projects</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.6 Organize tribal seminars</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.7 Write proposals for tribal ministry</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Outputs

The project Outputs or the results are: (1) to develop a tribal ministry curriculum, (2) to identify and/or develop videos, DVD, and other visual aids related to tribal ministry, (3) to implement the training, and (4) to develop the field activities related to the curriculum.

Missiological Curriculum

The outline of the tribal ministry curriculum and the detailed lessons are to be prepared for presentation in an atmosphere of seminary education emphasizing a cross-cultural people group approach for holistic transformational ministry. The curriculum may also be adapted and translated into other regional and national languages for the benefit of those who are involved in tribal ministry. The curriculum may also be used among those who are already involved in ministry through field schools of mission or workers' meetings.

Visual Tools

The value and importance of visual aids are recognized in this dissertation project. The lectures will be supported with visual aids using mass media communication and modern technology. Appropriate videos, DVDs and other visual aids are identified to drive home the importance of ministries among the tribal population of India. However, other visual tools related to tribal ministry will be identified and developed later since there are only limited visual tools available for the tribal people groups of India. The scope in the development of the visual tools is very large but the visual tools selected here are to fulfill the purpose of the curriculum designed.
Training Implemented

The curriculum prepared will be implemented in the training of Adventist pastors at Spicer Memorial College and in other Adventist colleges in India. A condensed, user-friendly, and simplified version of the training will be implemented in workers’ and ministerial meetings throughout India.

Field Activities

Field activities are emphasized as a practical model to train pastors to reach various tribal people groups. At the outset research will be conducted to better understand tribal people. Ministry related research and field activities should not become an end in themselves. “As Christian workers, our stress should be on applied research—in only doing the amount of research necessary to develop a sound ministry strategy.”¹ Field activities will include research, surveys, community development projects, and outreach activities. A field school of tribal ministry will be introduced during summers for those who are interested in mission and passionate about tribal ministry. It has to be pointed out that the plans for field activities are not part of this dissertation.

Project Measurable Indicators

The Project Measurable Indicators, also called objectively verifiable indicators, are as follows: (1) the completed curriculum outlines and detailed lessons for tribal mission consisting of thirty-seven lessons are prepared by August 2007 to be taught for the next five years, (2) two hundred pastors trained in the cross-cultural sensitive holistic

transformational ministries by 2010, (3) twenty pastors involved in people group ministries by 2010, (4) a tribal training program developed in Spicer College, other Adventist colleges, and Unions by 2010, (5) a minimum of one course of three semester credit hours for twenty students taught every semester at Spicer College starting in 2008, (6) visual tools and other related materials developed for the training, (7) two workers’ meetings conducted annually in the Southern Asia Division and fifty pastors trained every year, for five years, and (8) field activities and practical ministries conducted by the pastors and students in connection with each training program.

Means of Project Verification

The means of project verification is also known as the source of verification, where evidence for accomplishment and completion of the project is verified. They are as follows: (1) the training curriculum and the visual aids prepared, (2) the name of the course taught at Spicer Memorial College and other Adventist colleges is published in the college bulletins, (3) a record of the registration of the students, (4) a list of the schedules of the ministerial meetings conducted in the field, (5) the voted and approved tribal ministries recorded in the administrative minutes, (6) reports from the colleges, church administrations, newspapers, governmental recognitions, missiological journals, and Southern Asia Division archives, (7) the documents from all training curricula, (8) a log book of the project director and the special log book maintained for each people group ministry, (9) data collected on various tribal people groups at Sections, Conferences, and Unions, (10) plans for and reports of the field activities, the survey tools used, data collected, photographs taken, and other pertinent information gathered, (11) reports of the community projects planned and accomplished for tribal people, and (12) statements of
financial activities and audit reports as agreed to in the funding plan for each tribal
ministry.

Project Assumptions

It is assumed that the Seventh-day Adventist Church leaders of the Southern Asia
Division will have a passion to spread the message among tribal people groups and will
leave no stone unturned to accomplish the task. However, every thought process has
certain blind spots and notions taken for granted.

The project assumptions are as follows: (1) the Southern Asia Division will fund
and approve tribal training as part of the ministerial meetings, (2) church administration
will encourage efforts to enter unentered tribal territories, (3) church leaders will become
aware of the dynamics of various people groups in India and realize the need for a multi­
dimensional approaches for tribal populations, (4) Spicer Memorial College will include
a relevant course as part of the graduate program in missions (5) funds for the training
will be made available by Spicer Memorial College and other Adventist colleges, (6)
pastors, leaders, seminary students, and lay people will respond positively to the offered
curriculum, (7) the proposed tribal ministries will be welcomed and endorsed by the
Christian and non-Christian tribal communities of India, (8) Adventist and non-Adventist
churches will join together and celebrate a spirit of partnership and cooperation to reach
the tribal people groups, (9) sponsors and international volunteers—short and long term,
non-governmental organizations, friends, and international agencies will respond
positively and contribute toward funding the field activities and tribal ministries, (10) the
church administration will provide the salary of those who minister full-time, and (11) tribal communities will invite Adventist Church pastors to come and teach them because of the success stories heard from neighboring tribes.

**Implementation of Strategy**

**Project Gantt Chart**

The implementation of the project has been divided into four output activities on two Gantt Charts. The first Gantt Chart reflects the activities during the first year of the project and the second Gantt Chart represents the activities for the following three years.

The implementation of the project strategy as envisioned in the Gantt Chart for year one primarily deals with the activities during the first twelve month period during which time the tribal ministry curriculum for training will be developed. In addition, related visual aids will also be identified and developed during the first year. The visual aids discussed as part of the implementation of the project strategy will compliment classroom presentations.

The development of the curriculum involves the identification of topics, resources, outlines of the lessons, and an expanded version of one sample lesson. The visual aids with discussion questions and handouts provide the needed support to compliment the curriculum during the actual teaching and training process in a college and seminar situation.

The second Gantt Chart covers the schedule of actual training and field activities for the following three years divided into quarters. The activities referred in that chart will be implemented later as part of the project strategy. Therefore, the second Gantt Chart will not include a detailed explanation because it is beyond the scope of this
dissertation project. However, some details of the second Gantt Chart are presented to indicate the flow of activities to fulfill the strategies involved in the Logframe. Field activities are described but will be implemented later.

### TABLE 6
GANTT CHART (YEAR 1)

<table>
<thead>
<tr>
<th>Activities</th>
<th>2007</th>
</tr>
</thead>
<tbody>
<tr>
<td>** Outputs **</td>
<td></td>
</tr>
<tr>
<td>Output 1. Tribal Ministry Curriculum Developed</td>
<td></td>
</tr>
<tr>
<td>1.1 Thirty-seven topics identified</td>
<td></td>
</tr>
<tr>
<td>1.2 Thirty-seven outlines prepared</td>
<td></td>
</tr>
<tr>
<td>1.3 One 50 minute lecture prepared</td>
<td></td>
</tr>
<tr>
<td>1.4 Thirty-six 50 minutes lectures are prepared</td>
<td></td>
</tr>
<tr>
<td>Output 2. Visual Tools Identified and Developed</td>
<td></td>
</tr>
<tr>
<td>2.1 Selected 3 films on tribal issues</td>
<td></td>
</tr>
<tr>
<td>2.2 Prepare discussion questions on each film</td>
<td></td>
</tr>
<tr>
<td>2.3 Prepare slides, overhead, and power-points</td>
<td></td>
</tr>
<tr>
<td>Output 3. Training Implemented</td>
<td></td>
</tr>
<tr>
<td>3.1 Each semester at Spicer Memorial College</td>
<td></td>
</tr>
<tr>
<td>3.2 Other Adventist Colleges</td>
<td></td>
</tr>
<tr>
<td>3.3 Annual ministerial meetings</td>
<td></td>
</tr>
<tr>
<td>Output 4. Field Activities</td>
<td></td>
</tr>
<tr>
<td>4.1 Observe and interview tribal communities</td>
<td></td>
</tr>
<tr>
<td>4.2 Develop survey tools and interview questions</td>
<td></td>
</tr>
<tr>
<td>4.3 Select informants</td>
<td></td>
</tr>
<tr>
<td>4.4 Participate community events</td>
<td></td>
</tr>
<tr>
<td>4.5 Plan community development projects</td>
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<tr>
<td>4.6 Organize regional tribal seminars</td>
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<tr>
<td>4.7 Write proposals for tribal ministries</td>
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</tbody>
</table>
### TABLE 7

GANTT CHART (YEAR 2, 3, AND 4)

<table>
<thead>
<tr>
<th>Activities</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Outputs</strong></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td><strong>Output 1. Tribal Ministry Curriculum Developed</strong></td>
<td>4</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>1.1 Thirty-seven topics identified</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2 Thirty-seven outlines prepared</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1.3 One 50 minute lecture prepared</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.4 Thirty-six 50 minutes lectures are prepared</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Output 2. Visual Tools Identified and Developed</strong></td>
<td>4</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2.1 Selected 3 films on tribal issues</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.2 Prepare discussion questions on each film</td>
<td></td>
<td></td>
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<tr>
<td>2.3 Prepare slides, overhead, and power-points</td>
<td></td>
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<tr>
<td><strong>Output 3. Training Implemented</strong></td>
<td>4</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3.1 Each semester at Spicer Memorial College</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.2 Other Adventist Colleges</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>3.3 Annual ministerial meetings</td>
<td></td>
<td></td>
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</tr>
<tr>
<td><strong>Output 4. Field Activities</strong></td>
<td>4</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>4.1 Observe and interview tribal communities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.2 Develop survey tools and interview questions</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>4.3 Select informants</td>
<td></td>
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<tr>
<td>4.4 Participate community events</td>
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<td>4.5 Plan community development projects</td>
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<td>4.6 Organize regional tribal seminars</td>
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<tr>
<td>4.7 Write proposals for tribal ministries</td>
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</table>

*Output 4 is the field activities not implemented as part of dissertation.*
Development of Curriculum

The curriculum is divided into five major sections: (1) introduction to tribal ministry, (2) tribal culture and Christianity, (3) tribal worldview and the dynamics of change, (4) spiritual dynamics for tribal ministries, and (5) Adventist outreach to tribals. The comprehensive and overarching theme of every section is spelled out along with the identification of relevant topics that each section covers. A lesson outline and a fifty minute lecture will be prepared for each topic.

Identification of Topics

Thirty-seven topics have been chosen for the curriculum for the tribal ministry training and are divided into five sections as given below:

Section 1: Introduction to Tribal Anthropology

The introduction to tribal anthropology provides a foundation for tribal ministry to help students understand anthropology as an essential and foundational discipline for cross-cultural witness. Pastors need to know how God works with people within their cultural frame of reference. Pastors are obligated to understand that their ministry is not to make tribal people look like themselves but to help them become deeply committed followers of Jesus Christ within their cultural setting.

This section consists of five topics that provide principles for tribal ministry. They are as follows:

1. Mission and Anthropology
2. Developing Sensitivity to Cultural Difference
4. Receptivity and Strategy
5. Vision for Tribal Ministry

Section 2: Tribal Culture and Christianity

The gospel is the good news about redemption for all people so the challenge is to present the message to tribal people who live in their own culture. Every tribal culture must be understood on its own merit. Tribal cultures give people their identity. I believe the Holy Spirit can transform every tribal culture into conformity to the will of God, for "on the one hand, the gospel belongs to no culture. It is God's revelation of himself and his acts to all people. On the other hand, it must always be understood and expressed within human cultural forms."¹

This section consists of seven topics that give an overview of how tribal cultures can be impacted in positive ways by Christianity. They are as follows:

6. God's view of Culture
7. Gospel and Culture
8. Cultural Assumptions
9. Subsystems of Culture
10. Individuals and Culture
11. Culture and Cross-Cultural Differences
12. Cultural Differences and the Adventist Message

Section 3: Tribal Worldview and the Dynamics of Change

Jesus did not destroy culture, but He did transform it. The thing that “differed about Jesus was His commitment to live within those structures in total faithfulness to God. He did not introduce new structures; He used the old structures differently than did the society around Him.”1 This part of the curriculum helps pastors understand worldview and teaches how to introduce change with a minimum of social dislocation.

This section consists of seven topics that are as follows:

13. Worldview and Patterns of Change
14. Tribal Religions, Belief Systems, and Practices
15. Change Barriers and Facilitators
16. Ethical Dilemmas and Issues in Change
17. Cultural Shifts and Worldview Changes
18. Introducing Christ to Animists
19. Theological Implications and Responses to Tribal Religions

Section 4: Spiritual Dynamics for Tribal Ministries

Tribal people, more than any other people around the world, are power-oriented. This section deals biblically with issues such as healing, deliverance, power encounter, and protection from demons and evil spirits. “For most tribal people, ancestors, earthly spirits, witchcraft, and magic are very real. The people see the earth and sky as full of beings (gods, earthly divinities, ancestors, ghosts, evil shades, humans, animals, and nature spirits) that relate, deceive, bully, and battle one another for power and personal

Pastors need to understand their biblical authority as they work to transform the lives of tribal people. This section consists of seven topics that are as follows:

20. Spiritual Warfare and Worldview
21. Biblical Perspective on Spiritual Warfare
22. Study and Impact of Spirit Possession
23. Theological Issues in Spirituality
24. Manifestation of the Holy Spirit
25. Dynamics of Prayer
26. Ministry Using Prayer for the Sick

Section 5: Adventist Outreach to Tribals

Adventist pastors must learn how to reach tribal people effectively through a new paradigm. The needs of tribal people must be assessed in order to introduce the process of transformation. Therefore, Adventist outreach among tribal people should reflect a holistic approach. This section consists of eleven topics that are as follows:

27. Biblical Concept of People Groups
28. Assessment of the Tribal Needs
29. Rethinking Adventism for Tribal Ministry
30. The Force for Tribal Evangelism
31. Sharing the 28 Fundamentals
32. Adventist Holistic Transformational Ministry
33. Education and Residential Schools

34. Principles of Healthful Living for Tribal People
35. Leadership Training for Tribals
36. Training Lay Leaders
37. Moving Beyond the Box—Breaking Traditions

**Lesson Outlines and Lecture Notes**

Each lesson outline consists of the following elements: (1) aim, (2) objectives, and (3) learning points. A complete list of the thirty-seven lessons appears in appendix B. A fifty minute classroom lecture will be prepared for each of the lessons. An example of the lecture notes appears in appendix C.

**Visual Aids**

The identification and development of the right visual aids help in effective presentation of the lectures on tribal ministry. Many pastors may not have seen tribal people groups so the use of visual aids, coupled with good teaching skills, work hand-in-hand to create a lasting impact and impression.

The use of visual aids will also help the teacher by illustrating and emphasizing the main ideas more effectively than words alone. Every lecture should address the question: What visual aids should be used to accomplish the purpose of the lecture? Pictures, slides, power-points, and films increase the level of understanding, reinforce the main points, and create interest.

Visual aids and audio-visual aids include a wide variety of communication products such as flip charts, overhead transparencies, slides, power-points, audio-slide shows, video cassettes, and DVDs. Films appeal to more than one sense at the same time,
thereby increasing the audience’s understanding and retention level. However, if visual aids are poorly selected, they will distract from the purpose of the lecture.

Films

Films on the tribal cultures of India are rare but if available, will provide a powerful method of educating the pastors for tribal ministry. Films on missions, tribal communities, people profiles, and missiological leadership were reviewed and selected for the pastors to see during the course. There will be a discussion at the end of each film, and in addition each pastor will be expected to write a three page report on the central message and answer the discussion questions. Ten films have been identified out of which three will be shown in class followed by a discussion.

1. *Bhils of India: People Profile* shows how the tribal people who live in the hot, desolate region of Rajasthan practice a mixture of Hinduism and Animism. The Bhils constitute 14.3 percent of all the tribal people of India and are found also in Gujarat, Maharashtra, and Madhya Pradesh. They are the second largest tribal people group in India, next only to the Gonds (14.5 percent).

2. *Candle in the Dark* depicts the story of William Carey—the father of modern missions. This is a dramatic film on the life of William Carey. He sailed in 1793 to India with his family and encountered many hardships. He stayed for over forty years and made remarkable contributions to mission in India. This film shows how a life dedicated to God and obedient to His calling can make a profound difference in the world. He was influential in stopping the practice of *Sati*—the burning alive of widows and oversaw many Bible translations. William Carey’s missiological perspectives can help people address the needs and challenges of
tribal ministry by encouraging them to ask the question: What would Carey do if he was to take the gospel to a tribal people group?

3. *The Gods of India* is a colorful and challenging overview on Hinduism, with stunning footage that will motivate pastors to comprehend the gravity of tribal ministry. The tribal people practice animism so an understanding of folk Hinduism is critical. The pastors will be challenged as to how they would introduce the name of the living God to tribal people. The film includes interviews with eminent Christian leaders.

4. *Ee-taow* and *Ee-taow—the Next Chapter* are two films on missions among the Mouk tribe that tells the moving story of the journey of a tribe living in the deepest and the remotest jungles of Papua New Guinea. Their journey from a history of murderous sorcery and deceit to discover Jesus, the Savior of the world, is heart touching and mind boggling.

5. *Return to Hauna* is a story of a Bible translator, who gave the Word of God to the Sepik Iwam people. The tribal people never thought that speech and talk could be carved; now they read the Bible in their own words—*Papa God's carving*. What is the role of Adventist ministers in the translation of the Bible for the tribals of India? Hopefully this film will inspire some pastors to embark on such a ministry.

6. *Spiritual Warfare for Every Christian* shows why God has called Christians to overcome the world and drive back the forces of evil and darkness. Spiritual warfare is not just casting out demons, but also includes Spirit-controlled thinking and attitudes. Though the film does not focus on tribal spiritual warfare, it does present the enormous problems faced by people in the spiritual realm.
7. *Transforming Cultures through Kingdom Thinking* provides inspiration for holistic mission. *Transforming Cultures* is a fascinating study into the reasons why poverty exists and how it can be reversed. The film presents the complex elements of culture and how ideas have consequences. The film also introduces the keys for communities to experience dramatic, holistic transformation.

8. *Building Relational Power in Your Community* provides inspiration to learn how to turn a community upside down and how Jesus built relationships for change. This is a six-part series and can be used in its entirety or in parts. The series presents a study of biblical principles to help pastors understand why the world is the way it is and what God's people can do about it, by working for both public justice and personal righteousness. The strategies emphasized are not only biblical but also foundational and practical to build a new relationship in the community.

9. *Divine Plumbline* addresses why some Christians are depressed, apathetic, and insecure. What goes wrong in the human heart and spirit? Why do some Christians become hostile and rebellious? The film suggests that at the root is a diseased and wounded spirit. The film examines the keys to open self-made prisons of fear, depression, and anger.

10. *Amazing Grace* shows how William Wilberforce, elected to the British House of Commons at age twenty-one, was on his way to a successful political career when he was confronted with the horrors of slavery. Wilberforce then began a crusade to end the slave trade in Britain. *Amazing Grace* tells the incredible true story of John Newton.
Discussion Questions

Discussion outlines and questions are prepared to help pastors see the big picture of mission in the films and how mission to a new tribe may be accomplished. Hopefully, reflection by the pastors will help motivate them to forge ahead should they experience a call to participate in tribal ministry. The films show the best of ministry and the weaknesses of various missiological approaches, so should prepare the pastors to be better equipped to face similar situations in their tribal ministry. The discussion outlines and questions for group discussions are found in appendix D.

Power-Points

Power-points create dynamic and high-impact presentations in the classrooms, are easy to prepare, minimize distractions, and enable the teachers to illustrate the lecture outline. Power-points will be made for some of the class lectures. The handouts of the power-points will be made available so the pastors can focus on the lecture rather than taking notes. Students will also be given handouts by electronic file. They will be encouraged to improve upon and customize the presentations for their personal ministries. A sample power-point is found in appendix E.

Training Implementation

Spicer Memorial College

The proposed curriculum will be used in a three semester credit graduate course in the Master of Arts in Religion with an emphasis on missions beginning in the spring of 2008 at Spicer Memorial College, Pune, India. The Southern Asia Division has asked me to teach at Spicer and I have accepted.
The course will be called “Introduction to Tribal Ministry,” followed by a Field School of Missions for another three semester credit hours. All the students who register for the course will be taken for a week-end retreat to be introduced to the life of tribals of India. At the beginning of every class there will be a two minute prayer focus on a tribe followed by prayer for the tribe. Though this will cover only a portion of all the tribes of India, yet it will introduce the students to the challenges of tribal ministry. Some national institutions and Christian leaders who serve among the tribals of India will also be invited to share their experiences during the semester.

**Other Adventist Colleges**

Five new Adventist colleges have sprung up during the past decade in India. These colleges fulfill the needs of their constituency and community by preparing students for the ministry with professional non-theological degrees. A course like the one designed in this dissertation will enable the students to become sensitive to tribal ministries.

**Ministerial Meetings**

The proposed curriculum for tribal ministry may also be redesigned for workers’ meetings conducted in the Division and the Unions. A shortened version of the material could be presented during a week-end seminar. It is hoped that two hundred pastors will be trained in this way over the next three years in India.

**Field Activities**

In the future a three semester graduate course will be conducted as a *Field School of Missions* during summer vacations as a continuation of the *Introduction to Tribal*
Ministry course. The field activities will not be implemented as part of this dissertation and are only mentioned to indicate intention and direction the tribal ministry will take in the future.

Summary

Meeting the various aspects for tribal people are reflected in the development of the proposed curriculum and visual aids to train pastors. The curriculum will be implemented at Spicer Memorial College, other Adventist colleges, and through professional seminars and workshops in the Division. At the end of pastoral training, a Field School of Missions will provide a platform for the field activities and research on tribal culture and mission. Introduction to Tribal Ministry and Field Activities will provide a fine combination to make a remarkable difference to reach tribal people. Hopefully these activities will encourage the Adventist Church to be more effective in ministry for India’s tribal people. The conclusion and the recommendations are given in the next chapter.
CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Many things are required for a good tribal ministry. The dissertation project has suggested an initial course curriculum for preparing students and pastors for tribal work. From my research and reflection I suggest the following conclusions and recommendations.

Conclusions

1. **Word and Deed:** The curriculum developed for tribal training in this dissertation is not just discussing surface changes but establishing the need for holistic transformation and how to integrate missiological perspectives in training pastors to reach the tribals of India. The emphasis in tribal ministry simply means that there is a close relationship between preaching the message and living the message. The tribal people need the message of love in action. The new curriculum developed demonstrates the inseparability of Word and deed. Thus Adventist pastors can become culturally sensitive to balance between Word and deed with reference to mission and ministry among the tribal people of India.

2. **Holistic Transformation Ministry:** Holistic Transformational Ministry is more than socio-economic development. Tribal transformation, in a true sense, has to be holistic, surpassing all developmental and materialistic endeavors by also pointing to
Jesus Christ as the Savior of the world. The paradigm shift in the training of Adventist pastors must be dynamic, real, practical, and life-oriented instead of mystic, meditative, and withdrawn from the world. Holistic transformational ministry will enable the tribal people groups to find true meaning in life. Tribals will be challenged to identify with the hope that the best is yet to come.

3. One Tribe at a Time: Adventist holistic transformational ministries, as an integral part of the paradigm shift, may take longer than what is portrayed and presented here; for transformation seldom happens overnight. Every tribe reached well is a victory for the missio Dei and such victories are important to rekindle confidence in the mission of the Adventist Church as an integral part of missio Dei. However, the strategy is based on the idea of reaching one tribe at a time.

4. Need of Structural Change: The Adventist Church today lacks missiological perspectives and relevant administrative structures for such a task. Bruce Bauer explores the dynamics and the challenges of Adventist Church structure and mission. He says: “(1) Present structure does not easily give permission to engage in missions, (2) present structure discourages participation by the church’s world divisions in reaching the unreached, (3) present structure does little to overcome the problem of people blindness, (4) a structure that emphasizes the local and nurture functions of the church is inadequate to the task of extensive cross-cultural work, (5) present structure and practices have resulted in a massive decline in the number of missionaries, and (6) present structure has impacted the type of missionary sent and supported.”

\[^1\text{Bauer, 159-164.}\]
5. **People Group Concept:** Adventist mission must think about the unreached people in terms of people groups and not as individuals. The Adventist Church must expect to win people groups, not merely individuals. Tribal people are known to accept the truth along with their family members and in large numbers. People group thinking should become the new Adventist missiological paradigm with a specific strategy developed and implemented for each group.

6. **Christianity Is the Best Hope for Tribals:** The hope and aspiration of the tribals in India can be fulfilled only by Christianity. There is confusion, chaos, and conflict in other avenues of progress. Christ’s message alone will provide long lasting peace and happiness for tribal people. In the light of apocalyptic utterance that every tribe will be represented before the throne of God, it is important that the Adventist Church become the harbinger of the gospel for tribal people and help tribals celebrate their new identity in Jesus.

7. **Divine Call for Tribal Ministry:** Everyone cannot be engaged in tribal ministry because it requires a divine calling for this special service of identifying with forgotten, primitive, and deprived people groups. It demands sacrifice and service to live among them to lead them to truth. Only those called will have a vision for tribal ministry. Such ministers will make a difference so the Adventist Church leaders should prayerfully look for such pastors and equip them to fulfill their calling.

**Recommendations**

This section lists several recommendations that seem to be important if tribal people are to be reached with the Three Angels’ Messages. Some are more obvious and easier to implement, while others are demanding and challenging, requiring considerable
amount of time, prayer, courage, finance, and reflections. Nine recommendations are given below:

1. Missiological Education: Theological education in India should be based on missiological perspectives in order to reach unreached groups and tribals, the focus of the Masters of Arts program for pastors should be on missions, the annual ministerial and workers' meetings should be used to teach pastors in the field concerning recent trends in missions, and a few theological students should be given scholarships to study sociology and anthropology with the hope that training in these areas will provide specialized strength and support for missiological education and tribal ministry in the future.

2. Incarnational Ministry: Church pastors and leaders should become incarnational in their ministries. This emphasis would require leaders and pastors to learn the language of each group, to study the history and background, culture and worldview of each group, and to identify with each group. Those who work among tribal people must be willing to stand with them during moments of persecution, to give moral support and, if necessary, be willing to suffer with the people. An incarnational ministry would follow Jesus' model by being willing to live with tribal people or other unreached groups. “Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow me.’”

3. Short-list Tribes for Ministry: The Southern Asia Division should develop a strategy to reach every tribe with 10,000 people or more, prioritize the list to maximize

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1. Ponraj, 178.

resources available, give priority to the six tribal groups that constitute fifty percent of the Indian tribal population namely the *Gond, Bhil, Santal, Mina, Oraon,* and *Munda,* review present Adventist work among three of those six tribes, namely, the *Santals, Oraon* and *Munda,* plan a ministry schedule for the nineteen tribes that have a minimum of half a million or more population each, plan a ministry schedule for the thirty-seven tribes that have a population of one hundred thousand or more, and plan a ministry schedule for the two hundred tribal groups that have fewer than ten thousand people each.

4. **Spiritual Approach to Missions:** Mission to India’s unreached peoples must emphasize prayer, healing, deliverance, power encounter, and intercession, use the tribal belief in the spirit world as an advantage in presenting the gospel in the power of the Holy Spirit, emphasize Jesus’ authority and power to defeat all demons and evil spirits, develop an Adventist theology of power encounter, expect God to work supernaturally to set people free from bondage, address the need of spiritual formation for pastors and lay leaders, teach lay leaders that ministry requires not only skill but also a willingness to bear the burdens of ministry, and identify the spiritual gifts, spirituality web, and leadership style preference for tribal leaders.

5. **Prepare Tribal Lay Pastors and Leaders:** It is important to identify and train tribal leaders to become lay-pastors, look for tribal youth who could be encouraged to take formal theological training in preparation for future leadership roles, encourage tribal leaders to become modern apostles and take the good news to other tribal groups, and encourage bi-vocational ministries to allow for self-support and sustainability.

6. **Transformational Development:** The Adventist Church in India must use holistic transformational development when reaching out to India’s tribal groups for
without holistic development tribal people will always remain poor, needy, and expect economic help from the Adventist Church. Any holistic plan must include development projects, the translation of the Bible into each tribal language, and preventive health education to help those who have been caught up in self-destructive and occult activities.

7. **Structural and Policy Revision:** There is a need to develop administrative policies, elders’ and ministers’ handbooks, and the *Church Manual* in user friendly editions. The church must also develop policies that provide inspiration, direction, and permission for all Adventist believers to engage in missions in unentered areas.

8. **Partnership and Sponsorship:** In its work for tribal people the Adventist Church must partner with other agencies. Partnership will involve working with local governments, various ministries, other churches, and volunteer organizations that are also involved in tribal work.
APPENDIX A

STATEWISE TRIBAL POPULATION PERCENTAGE IN INDIA
(1991 CENSUS)

* Undivided State
* No Census

Source: Tribes—http://tribal.nic.in/index1.html
# List of Tribals of India

<table>
<thead>
<tr>
<th>Name</th>
<th>States</th>
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<tbody>
<tr>
<td>1. Abor</td>
<td>Arunachal Pradesh</td>
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<tr>
<td>2. Adiyan</td>
<td>Karnataka, Kerala, Tamil Nadu</td>
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<tr>
<td>3. Advichincher</td>
<td>Gujarat, Karnataka, Maharashtra</td>
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<td>4. Agaria</td>
<td>Madhya Pradesh, Maharashtra</td>
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<td>5. Agariaya</td>
<td>Madhya Pradesh</td>
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<td>6. Aimol</td>
<td>Manipur</td>
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<td>7. Aka</td>
<td>Arunachal Pradesh</td>
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<td>8. Anal</td>
<td>Manipur</td>
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<td>9. Andh</td>
<td>Andhra Pradesh, Madhya Pradesh, Maharashtra</td>
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<tr>
<td>10. Andamanese</td>
<td>Andaman &amp; Nicobar Islands</td>
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<tr>
<td>11. Angami</td>
<td>Manipur</td>
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<tr>
<td>12. Apatani</td>
<td>Arunachal Pradesh</td>
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<tr>
<td>13. Arakh</td>
<td>Madhya Pradesh, Maharashtra</td>
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<tr>
<td>14. Aradan</td>
<td>Kerala, Tamil Nadu</td>
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<td>15. Arrakh</td>
<td>Madhya Pradesh, Maharashtra</td>
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<tr>
<td>16. Asur (Gond)</td>
<td>Bihar, West Bengal, Madhya Pradesh, Maharashtra</td>
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<tr>
<td>17. Baiga</td>
<td>Bihar, Madhya Pradesh, Maharashtra, Orissa, WestBengal</td>
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<tr>
<td>18. Baite (Kuki)</td>
<td>Mizoram</td>
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<tr>
<td>20. Balawa (Andamanese)</td>
<td>Andaman &amp; Nicobar Islands</td>
</tr>
<tr>
<td>21. Balte (Kuki)</td>
<td>Tripura</td>
</tr>
<tr>
<td>22. Balti</td>
<td>Jammu &amp; Kashmir</td>
</tr>
<tr>
<td>23. Bamcha (Bavacha)</td>
<td>Gujarat, Karnataka, Maharashtra</td>
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<tr>
<td>24. Banjara</td>
<td>Bihar, Orissa</td>
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<td>25. Banjari (Banjara)</td>
<td>Orissa</td>
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<tr>
<td>26. Barda</td>
<td>Gujarat, Karnataka, Maharashtra</td>
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<tr>
<td>27. Barela (Bhil)</td>
<td>Madhya Pradesh, Rajasthan</td>
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<td>28. Barmans</td>
<td>Assam</td>
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<td>29. Barodia (Vitolia)</td>
<td>Karnataka, Maharashtra</td>
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<td>Andhra Pradesh</td>
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<td>31. Bathudi</td>
<td>Bihar, Orissa</td>
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<td>32. Bauacha</td>
<td>Gujarat, Karnataka, Maharashtra</td>
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<tr>
<td>33. Bea</td>
<td>Andaman and Nicobar Islands</td>
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<td>34. Beda</td>
<td>Jammu &amp; Kashmir, Karnataka</td>
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<td>35. Bedar</td>
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<td>36. Bedia</td>
<td>Bihar, West Bengal</td>
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<td>37. Bediya (Bedia)</td>
<td>West Bengal</td>
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<tr>
<td>38. Belalhut (Kuki)</td>
<td>Tripura</td>
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</table>

39. Bentho Oriya (Kotia) — Andhra Pradesh
40. Bhagalia (Bhil) — Gujarat, Karnataka, Maharashtra, Rajasthan
41. Bhainia — Madhya Pradesh, Maharashtra
42. Bhar (Gond) — Madhya Pradesh, Maharashtra
43. Bharia (Bharia Bhumia) — Madhya Pradesh
44. Bharia Bhumia — Madhya Pradesh, Maharashtra
45. Bharwad — Gujarat
46. Bhatola (Gond) — Madhya Pradesh, Maharashtra
47. Bhattara — Madhya Pradesh, Maharashtra
48. Bil — Madhya Pradesh, Maharashtra, Andhra Pradesh, Gujarat, Karnataka, Rajasthan, Tripura
49. Bil Garasia (Bhil) — Gujarat, Karnataka, Maharashtra, Rajasthan
50. Bil Mina — Madhya Pradesh, Rajasthan
51. Bhillala (Bhil) — Gujarath, Karnataka, Madhya Pradesh, Maharashtra, Rajasthan
52. Bhimma (Gond) — Madhya Pradesh, Maharashtra
53. Bhine Koya (Koya) — Andhra Pradesh, Karnataka, Madhya, Maharashtra
54. Bhoi (Khasi) — Meghalaya, Mizoram
55. Bhote (Kuki) — Assam, Meghalaya, Mizoram
56. Bhoteia — Uttar Pradesh
57. Bhottada — Orissa
58. Bhunhar Bhumia (Bharia Bhumia) — Madhya Pradesh, Maharashtra
59. Bhuiya — Orissa
60. Bhuiya — Bihar, Orissa, West Bengal
61. Bhuta (Gond) — Madhya Pradesh, Maharashtra
62. Bhumiya (Bharia Bhumia) — Madhya Pradesh
63. Bhumia — Orissa
64. Bhunjia — Madhya Pradesh, Maharashtra, Orissa
65. Bhutia — Sikkim, Tripura, West Bengal
66. Bhuyan (Bhuiya) — Orissa
67. Biar — Madhya Pradesh
68. Biote (Kuki) — Assam, Meghalaya, Mizoram
69. Biete (Kuki) — Assam, Meghalaya, Mizoram
70. Birhor (Birhol) — Madhya Pradesh, West Bengal
71. Binjhal — Orissa
72. Binjhaia — Bihar, Orissa
73. Binjhoia (Binjhia) — Orissa
74. Binjhwar — Madhya Pradesh, Maharashtra
75. Birhor — Bihar, Madhya Pradesh (Birhol), Maharashtra (Birhul), Orissa, West Bengal
76. Birhul — Madhya Pradesh, Maharashtra
77. Birjia — Bihar, West Benal
78. Bisonhorn Maria (Gond) — Madhya Pradesh, Maharashtra
79. Biyar (Biar) — Madhya Pradesh
80. Bo (Andamanese) — Andaman and Nicobar Islands
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203. Hasallaru  
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204. Haupit (Kuki)  
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345. Laifang (Kuki) - Tripura
346. Lakher - Assam, Meghalaya, Mizoram
347. Lalung - Assam
348. Lamba (Jad) - Himachal Pradesh
349. Lambadia (Sugalis) - Andhra Pradesh
350. Lamgang - Manipur
351. Langoli (Pardhi) - Madhya Pradesh, Maharashtra
352. Lengthang (Kuki) - Assam, Meghalaya, Mizoram
353. Lentei (Kuki) - Tripura
354. Lepcha - Sikkim, Tripura, West Bengal
355. Lhangum (Kuki) - Assam, Meghalaya, Mizoram
356. Lhoujem (Kuki) - Assam, Meghalaya, Mizoram
357. Lingadhar Koya (Koya) - Andhra Pradesh
358. Lodha - Orissa (Shabar), West Bengal
359. Lohara - Bihar, West Bengal
360. Lohra (Lohara) - Assam, Meghalaya, Mizoram
361. Lhouvun (Kuki) - Assam, Meghalaya, Mizoram
362. Lupheng (Kuki) - Tripura
363. Lushai - Assam, Meghalaya, Mizoram
364. Lyngngam Khasi - Tripura
365. Media (Gond) - Madhya Pradesh, Maharashtra, Orissa
366. Mag - Tripura
367. Magh - West Bengal
368. Mahali - Orissa, West Bengal
369. Maha Malasar - Karnataka, Kerala, Tamilnadu
370. Mahli - Bihar, West Bengal
371. Majhi - Madhya Pradesh
372. Majhwar - Madhya Pradesh
373. Malai Arayan - Kerala, Tamilnadu
374. Malai Pandaram - Kerala, Tamilnadu
375. Malai Vedan - Kerala, Tamilnadu
376. Malaikudi - Karnataka
377. Malakkuravn - Kerala, Tamilnadu
378. Malasar - Kerala, Tamilnadu, Karnataka
379. Malayali - Tamilnadu
380. Malayan - Kerala
381. Malayarayar - Kerala
382. Malayekandi - Karnataka, Tamilnadu
383. Maleru - Karnataka
384. Malis - Andhra Pradesh
385. Maliya Savaras (Savaras) - Andhra Pradesh
386. Malpaharia - Bihar, West Bengal
387. Man - Assam, Meghalaya, Mizoram
388. Mana (Gond) | Madhya Pradesh, Maharashtra
389. Mangjel (Kuki) | Assam, Meghalaya, Mizoram
390. Mankidi | Orissa
391. Mankirdia | Orissa
392. Manna Dhora | Andhra Pradesh
393. Mannan | Kerala, Tamilnadu
394. Mannervarlu (Kolam) | Andhra Pradesh, Maharashtra
395. Mannewar (Gond) | Madhya Pradesh, Maharashtra
396. Mao | Manipur
397. Maram | Manipur
398. Maratha | Karnataka
399. Marati | Karnataka, Kerala
400. Maria (Gond) | Madhya Pradesh, Maharashtra
401. Maring | Manipur
402. Mavchi (Gamit) | Karnataka
403. Mru | West Bengal
404. Ma Thakar (Thakur) | Maharashtra
405. Ma Thakur (Thakur) | Maharashtra
406. Muthuvan | Kerala, Tamilnadu
407. Matya | Orissa
408. Mavchi (Gamit) | Gujarat, Maharashtra
409. Mawasi | Madhya Pradesh
410. Mech | Assam, West Bengal
411. Meda | Karnataka
412. Melakudi (Koya) | Karnataka, (Kudiya) Kerala, (Kudiya) Tamilnadu
413. Mewasi Bhil (Bhil) | Gujarat, Karnataka, Maharashtra, Rajasthan
414. Mikir | Assam, Meghalaya, Mizoram, Nagaland
415. Mina | Madhya Pradesh, Rajasthan
416. Mirdhas | Orissa
417. Miri | Assam
418. Mishmi | Arunachal Pradesh
419. Misao (Kuki) | Assam, Meghalaya
420. Missao(Kuki) | Mizoram
421. Mixel (Kuki) | Tripura
422. Mizo | Assam, Manipur, Meghalaya, Meghalaya
423. Moghya (Gond) | Madhya Pradesh, Maharashtra
424. Mogia | Madhya Pradesh, Maharashtra
425. Momba | Arunachal Pradesh
426. Mon | Jammu & Kashmir
427. Monghya (Gond) | Madhya Pradesh, Maharashtra
428. Monsang | Manipur
429. Mota Nayaka (Naikda) | Gujrat, Karnataka, Maharashtra, Rajasthan
430. Mouasi (Korku) | Madhya Pradesh, Maharashtra
431. Moyon | Manipur
432. Mudia (Gond) | Madhya Pradesh, Maharashtra
433. Mudugar (Muthuvan) | Kerala, Tamilnadu
434. Muduvan (Muthuvan) - Kerala, (Mudugar) Tamilnadu
435. Mukha Dhora - Andhra Pradesh
436. Munda - Bihar, Madhya Pradesh, Orissa, Tripura, West Bengal
437. Munda Lohara (Munda) - Orissa
438. Munda Mahalis (Munda) - Orissa
439. Mundari - Madhya Pradesh, Maharashtra
440. Muria (Gond) - Assam, Arunachal Pradesh, Meghalya, Mizoram, Nagaland
441. Naga - Madhya Pradesh, Maharashtra, Madhya Pradesh, Maharashtra, West Bengal
442. Nagarchi (Gond) - Madhya Pradesh, Maharashtra, Madhya Pradesh, Maharashtra
443. Nagasia (Nagesia) - Madhya Pradesh, Maharashtra, West Bengal
444. Nagasia - Madhya Pradesh, Maharashtra, West Bengal
445. Nagwanshi (Gond) - Madhya Pradesh, Maharashtra
446. Nahul (Korku) - Madhya Pradesh, Maharashtra
447. Naik - Karnataka
448. Naikda - Gujarat, Karnataka, Maharashtra, Rajasthan, Dadra & Nagar Haveli, Goa, Daman
449. Ojha (Gond) - Madhya Pradesh, Maharashtra
450. Omanatya - Orissa
451. Onges - Andaman and Nicobar Islands
452. Oranga - Tripura
453. Oraon - Bihar, Madhya Pradesh, Maharashtra, Orissa, West Bengal
454. Oriya (Kotia) - Andhra Pradesh
455. Padhar - Gujarat
456. Padvi (Gagmit) - Gujarat, Karanataka, Maharashtra, Andhara Pradesh
457. Paiko - Manipur, Tripura
458. Paite (Kuki) - Tripura
459. Paitu - Tripura
460. Palihal (Bharia Bhumia) - Madhya Pradesh
461. Palleyan - Kerala, Tamil Nadu
462. Palliyan - Karnataka, Kerala, Tamil Nadu
463. Palliyar - Kerala, Tamil Nadu
464. Pando (Bharia Bhumia) - Madhya Pradesh
465. Pangswala - Himachal Pradesh
466. Panika - Madhya Pradesh
467. Paniyan - Kerala, Karnataka, Tamil Nadu
468. Pao - Madhya Pradesh
469. Paradhi - Gujarat
470. Parangiperja - Andhra Pradesh
471. Pardhan - Andhra Pradesh, Madhya Pradesh, Maharashtra
472. Pardhi - Gujarat, Karnataka, Madhya Pradesh, Maharashtra
473. Parenga - Orissa
474. Parhaiya - Bihar, West Bengal
475. Parja - Andhra Pradesh, Madhya Pradesh, Maharashtra
<p>| 476. Paroja  | Orissa           |
| 477. Patelia | Gujarat, (Bhil), Karnataka(Bhil), Madhya Pradesh(Bhil), Maharashtra, Rajasthan |
| 478. Pathan  | Maharashtra      |
| 479. Pathri(Pardhan) | Maharashtra      |
| 480. Patharisaoti(Pradhan) | Madhya Pradesh |
| 481. Pawi    | Assam, Meghalya, Mizoram |
| 482. Pawra(Bhil) | Gujarat, Karnataka, Maharashtra, Orissa, Rajasthan |
| 483. Pentie  | Orissa           |
| 484. Phanspardhi(Pardhi) | Madhya Pradesh, Maharashtra |
| 485. Phansepardhi(Pardhi) | Gujarat, Karnataka, Maharashtra |
| 486. Pnar(Khasi) | Assam, Meghalya, Mizoram |
| 487. Pomla   | Gujarat, Maharashtra |
| 488. Porja   | Andhra Pradesh   |
| 489. Potiya  | Andhra Pradesh   |
| 490. Puriga  | Jammu &amp; Kashmir  |
| 491. Purum   | Manipur          |
| 492. Putiya  | Andhra Pradesh   |
| 493. Raba    | Meghalya         |
| 494. Rabri   | Gujarat          |
| 495. Rabha   | Assam, West Bengal |
| 496. Raj(Gond) | Madhya Pradesh, Maharashtara |
| 497. Rajigond(Gond) | Andhara Pradesh, Gujarat, Karnataka |
| 498. Raji    | Uttar Pradesh    |
| 499. Rajah(Koya) | Andhara Pradesh |
| 500. Rajkoya(Koya) | Andhara Pradesh, Karnataka, Maharashtra |
| 501. Rajuar  | Orissa           |
| 502. Ralte   | Manipur          |
| 503. Rangchan| Tripura          |
| 504. Rangkhol(Kuki) | Assam, Meghalya, Mizoram |
| 505. Rangkhole(Kuki) | Tripura |
| 506. Rasha Koya(Koya) | Andhara Pradesh |
| 507. Rathawa | Gujarat, Karnataka, Maharashtra |
| 508. Rathia(Kawar) | Madhya Pradesh, Maharashtra |
| 509. Rava    | Meghalya         |
| 510. Rawa Bhil | Gujarat, Karnataka, Maharashtra, Rajasthan |
| 511. Reddi Dhoras | Andhara Pradesh |
| 512. Rena(Rena) | Andhara Pradesh |
| 513. Riang   | Assam, Meghalya, Tripura, Mizoram |
| 514. Rona    | Andhara Pradesh  |
| 515. Sahara (Saora) | Orissa |
| 516. Saharia(Sahariya) | Madhaya Pradesh |
| 517. Sahariya | Madhaya Pradesh(Saharia), Rajasthan |
| 518. Sairhem(Kuki) | Assam, Meghalya, Mizoram |
| 519. Sanarna(Kotia) | Andhara Pradesh |
| 520. Santal  | Bihar, Orissa, Tripura, West Bengal |</p>
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APPENDIX B

LESSON OUTLINES

I. INTRODUCTION TO TRIBAL ANTHROPOLOGY

Lesson 1: Mission and Anthropology

Aim:
• To understand that anthropology is essential for cross-cultural witness in missions.

Objectives:
• To describe how God works with people within their cultural frame of reference and explain the art of protecting and appreciating other people groups so as not to make them become like any of us.

Key Learning Points:
• God’s view of culture
• How to be as open as possible to cultural differences as God is?
• Anthropology deals with what people actually do and think.
• Anthropology has developed the concept of culture and worldview.
• Anthropology relates to human behavior and the communication process.
• Anthropology has developed the research method most helpful to missions.

Lesson 2: Developing Sensitivity to Cultural Differences

Aim
• To develop cultural sensitivity in the work among tribal people.

Objectives
• The causes of culture shock and understand the symptoms of culture shock.
• To describe the cycles of culture shock. Culture learning should continue throughout one’s entire ministry and should move beyond the culture shock stage.

Key Learning Points
• Understanding the causes, symptoms, and cycles of culture shock.
• Method used to deal with cultural shock and adapt to new cultures: recognize anxieties, learn more about the new culture, and build trust.
• Adapting to new cultures creates stress and dealing with such stress requires setting realistic goals, learning not to take ourselves too seriously, and taking a short break to regroup energy.
• How to prepare for culture shock in tribal ministry and develop godly patience?
Lesson 3: *Cultural Sensitivity in the NT*

Aim
- To interpret key NT passages, to investigate missiologically the book of Acts (10, and 13-15), and to demonstrate a biblical basis for contemporary cultural sensitivity.

Objectives
- To dismantle social barriers through fellowship (Acts 2:42-47).
- To demonstrate Christian caring as Christian sharing, to comprehend the dynamics of conflict mediation, and to practice inclusion (Acts 6:1-7; 5:33-42).
- To help every member (Acts 11:23-24) become sensitive to culture.

Key Learning Points
- Cultural sensitivity in three areas (Acts 1:8—in Jerusalem, in all Judea and Samaria, and to the ends of the earth).
- Cultural sensitivity between Peter (1-12) and Paul (13-28); Peter’s conversion (Acts 10:1-11:18) and Paul’s calling (Acts 9:1-22).

Lesson 4: *Receptivity and Strategy*

Aim
- To show factors that impact receptivity, and how strategy and receptivity are integrated.

Objectives
- To describe a strategy to identify the responsiveness of people groups.
- To explain how to organize responsive people into congregations where they will be constantly increasing and reproducing themselves.

Key Learning Points
- Prediction of receptivity is one of the major concerns of missions in opening a new field of ministry.
- Measurement of the degree of receptivity in advance is difficult but not impossible; development of research instruments for evaluating receptivity in order to apply economy in human and financial resources.
- The key assumptions of receptivity: (1) If some people in a community are responding to the gospel, others are expected to respond with the same passion (2) If some people experience significant social, economic and political changes, others may be expected to be receptive.
Lesson 5: Vision for Tribal Ministry

Aim
- To encourage pastors to develop a vision for tribal ministry and to help them become the kind of leaders who see what others do not see, do what others have not done, and become what God wants them to be.

Objectives
- To explain how Adventist pastors can become visionaries to enter new tribes in India.
- To teach pastors how to cast a vision so others will join their ministry to tribal people.

Key Learning Points
- The importance of vision for tribal ministry. Vision clarifies direction, invites unity, facilitates function, enhances leadership, prompts passion, takes risk, motivates giving, creates energy, provides purpose, and motivates giving.
- What vision is and is not; the concept of vision.
- Factors that affect the magnitude of the vision: Who is the visionary? Who are the visionary people? Are the times right for the vision?
- (1) the functions of a vision caster: vision cultivator, vision communicator, vision clarifier, and (2) the function of significant others: cooperation, contribution, support, and communication.

II. TRIBAL CULTURE AND CHRISTIANITY

Lesson 6: God's View of Culture

Aim
- To comprehend the big picture of God's view of culture from the Pauline writings in 1 Cor 9:19-22 and learn God's approach to cultural diversity.

Objectives
- To celebrate the discovery that it is God who always celebrates unity in diversity and wants to teach the same to His church on earth through the ministry of the Holy Spirit.
- To visualize how tribals should be accepted just as Gentiles were accepted during the time of Paul.

Key Learning Points
- Adaptation of our presentation of God's message to the cultures of tribal people.
- The dangers of misrepresenting God as the Jews did and to explore the possibilities of going through the cultural adjustments because of God's view of culture.
- Facing the dilemma wisely when tribal people join the Adventist Church with their old religious and social customs and traditions.
- God chose to reveal Himself to us by becoming a man.
Lesson 7: The Gospel and Culture

Aim
• To bring together the various dynamics of gospel and culture by understanding that gospel is part of the divine plan and not a sinful human invention.

Objectives
• To define culture and understand the three dimensions of culture: cognitive dimension, affective dimension, and evaluative dimension.
• To learn the manifestation of culture: behavior and products.

Key Learning Points
• The meaning of all the elements of the definition on culture.
• The gospel has to do with all three dimensions of culture.
• All three cultural dimensions are essential in conversion.
• The disadvantages in over-emphasizing one dimension over another.
• The positive and negative aspects of symbols used in the culture.
• The dynamics of gospel and culture: gospel versus culture; gospel in culture, and; gospel to culture.
• The greatest weakness of modern Christian missions is the inability to differentiate between the gospel and human cultures.
• How tribal people can understand the gospel within their own culture.

Lesson 8: Cultural Assumptions

Aim
• To examine tribal and personal cultural assumptions carefully and critically in the light of the Scripture.

Objectives
• To avoid teaching a Western culture-bound gospel to tribal people.
• To understand two of the greatest problems faced by missionaries entering new cultures: misunderstandings and premature judgments.

Key Learning Points
• Tribal people see the world differently and their assumptions are different from others.
• The tribal worldview in order to uncover missionary misunderstanding and ethnocentrism.
• A brief discussion of the Western worldview: real and rational world; analytical approach; mechanistic worldview; individualistic worldview; equality, priority of space and time, and; emphasis on sight.
• The art of recognizing the misunderstandings and false judgments pastors make when they enter a new tribe.
• The culture of tribal people groups should be a lifelong endeavor.
• Western culture has been molded by Christianity, but is not intrinsically a Christian culture.
Lesson 9: **Subsystems of Culture**

**Aim**
- To understand that cultural subsystems are at the surface level of culture, interdependent, external to worldview, and readily identifiable.

**Objectives**
- To know that there are many subsystems and each subsystem of the culture consists of at least three components: assumption, habitual (ritual) behavior, and creative behavior.

**Key Learning Points**
- Highlight eight subsystems of culture: family, religion, economy, social, technology, communication, politics, and language.
- There may be many more additional subsystems in a given culture.
- Three components in each subsystem: specific assumption, habitual (ritual) behavior, and creative behaviors within each subsystem.
- The religious subsystem in detail and analyze the cultural structure as applied to the church: *worship, organization, belief, witness, education, and ceremonies*.
- The measurement and study of contextualization of a church involves such an analysis because contextualization involves the use of largely indigenous cultural forms for Christian purpose.
- One can analyze what goes on in the worship of a given church or denomination in terms of the *complexes, traits, and items* and so on.

Lesson 10: **The Individual and Culture**

**Aim**
- To understand the dynamics between individuals and groups in a given culture.

**Objectives**
- To recognize that the study of culture from a group perspective may be an extreme form of anthropological application and may miss the role of individuals.
- To recognize that the study from an individual perspective is equally important in a given culture.
- To focus on the relationship between people as individuals and the culture in which they live.

**Key Learning Points**
- The enculturation, socialization, or education process is so effective that people are 100 percent culturally conditioned—all of people's behavior is affected by the cultural conditioning in every aspect.
- Cultural conditioning includes the ways we think, the things we think about, as well as the things we do and how we do them.
- People's psychology and mental processes are thoroughly conditioned.
- People with the same cultural conditioning turn out to be different. Why?
- Individuals have options of cultural behaviors to choose from: modalities, alternatives, and deviances.
• The principles behind social pressure and individual choices in order to appeal to people to respond to Jesus Christ.
• The elements involved in relating the individual and culture, and the guidelines for dealing with individual-culture relationships that the pastors encounter in ministry.

Lesson 11: *Culture and Cross-Cultural Differences*

**Aim**
- To learn how cultural differences affect the communication of the gospel and planting of churches in other people groups, particularly tribal societies.

**Objectives**
- To review the elements involved in the definition of culture, and understand the existence of cultural differences: cultural shock, cross-cultural misunderstanding, ethnocentrism, and translation.
- To learn the importance of cultural differences, learn to overcome misunderstandings, ethnocentric feelings, and translate the message so that it is important and relevant in the local language and culture.

**Key Learning Points**
- Culture shock is a sense of confusion and disorientation when people face a different society or move into another culture.
- Cultural misunderstandings often arise out of our subconscious actions.
- Ethnocentrism is based on our feelings and values whereas cultural misunderstandings are based on our knowledge of another culture.
- The translation of biblical concepts has serious problems and has to be addressed prayerfully and sincerely.
- The implications of cultural differences for missions: differentiation between the gospel and culture; syncretism versus indigenization; conversion and unforeseen effects; theological autonomy and global Adventist Church.

Lesson 12: *Cultural Differences and the Adventist Message*

**Aim**
- To learn how cultural differences affect the messengers as well as the Adventist message before it transforms the tribal people;

**Objectives**
- To recognize that effective communication is central and there is a need to study the effectiveness of communication continuously.
- To reflect carefully on the ways we are or we are not communicating the gospel and recognize that they can help us greatly in our ministries.
- To learn to measure communication by what people hear and understand.
- To know that the gospel is God's message of salvation and God is at work, but that people must understand it within their own cultural and personal contexts.
Key Learning Points

- The most effective ways of reaching the people.
- God uses imperfect means of human communication to transform the lives of people.
- Translation of the message so that people understand it with a minimum distortion.
- The message may be contextualized into local cultural forms.
- Development of the kind of theology in which Scripture speaks to people in their particular historical and cultural setting.
- The types and meaning of symbols and the cultural differences in the symbol system.
- Paying considerable attention to the local language and oral tradition; there is little use in reaching the tribals if we do not communicate the gospel effectively by what we say.

III. TRIBAL WORLDVIEW AND DYNAMICS OF CHANGE

Lesson 13: Worldview and Patterns of Change

Aim

- To understand that changing worldview is the most challenging aspect of mission.

Objectives

- To learn how worldview changes among the tribal people and develops those assumptions and behaviors appropriate to Christian growth.
- To understand that people perceive the world differently because they make different assumptions about reality which lie at the deepest level behind the beliefs, perception of reality, responses, and behaviors.
- To learn the patterns of worldview change process and its results, with an understanding that there is no single Christian worldview. However, the seeds for change are planted at the worldview level.

Key Learning Points

- The worldview is culturally structured; and learn the prominent characteristics of worldviews.
- Worldview assumptions are not reasoned out, but assumed to be true without any prior proof; their assumptions provide people with a lens, model, or map in terms of which reality is perceived and interpreted.
- Worldview change will question the assumptions of the worldview and challenge them because people cannot interpret from within its framework.
- Of all the problems that occur when different societies come into contact with each other, those arising from differences in worldviews are the most difficult to deal with.
• The functions of the worldview: surface and deep; personal and cultural.
• The process of worldview change and its results: (1) process—steady state, crisis stress, reservoir of tension, and; (2) results: submersion, conversion, extinction, and revitalization (coercion rebuilt).

Lesson 14: Tribal Religions, Belief Systems, and Practices

Aim

• To understand the logical foundation of tribal religions and know how they help people make sense of the existential crises of their everyday lives.

Objectives

• To study and explain one of the possible four existential questions of tribal religions.
• (1) How do people find meaning of life on earth, and how do the tribals explain death?
• (2) How do people try to get a good life, and how do they deal with misfortune?
• (3) How do people seek to discern the unknown in order to plan their lives?
• (4) How do people maintain moral order, and deal with disorder and sin?

Key Learning Points

• The meaning of life has two major explanations: (1) synchronic meaning—meaning in being, meaning in becoming, and meaning in belonging, meaning in having a home, meaning in doing, and meaning in possessions; (2) diachronic meaning: biography, group history, and cosmic drama.
• The meaning of death for tribals confronts the living and the explanations have to do with this world and the present: Why did it happen to us? Who will care for us in our old age now that our dear one has died? How can we communicate with the dead?
• Possible Christian responses to deal with the issues of life and death.
• (1) A new meaning in life—a new identity in Christ, a new community in Christ, a new home on earth, new gifts in Christ, and new view of possessions.
• (2) A new meaning in divine history—a cosmic story, a human history, personal biography.
• (3) A new meaning in death.
• (4) A theology of ancestors—biological and spiritual ancestors.
Lesson 15: *Change Barriers and Facilitators*

**Aim**
- To study the barriers of change and the facilitators of change.

**Objectives**
- To ask the question: What are the things that tend to minimize or hinder changes? And find answers as to how one becomes an agent of change.
- To find out factors that are likely to keep the advocated changes from happening.

**Key Learning Points**
- Worldview barriers of change: barriers in the person/group area of worldview may be very great and a strong allegiance people pledge to it provide formidable barriers to change.
- Social barriers of change: group solidarity, conflict between subgroups, and the attitude of the group toward those introducing the change; nature and relational characteristics of the authority structures; traditional leadership and organizational patterns, and; social structures such as caste, class and clan present barriers to acceptance of change.
- Four areas that facilitate change: (1) characteristics of the receiving groups that facilitate change; (2) characteristics of individual that facilitates change; (3) characteristics of donor groups that facilitate change; and (4) characteristics of the potential innovation themselves.

Lesson 16: *Ethical Dilemmas and Issues in Change*

**Aim**
- To draw attention to ethical issues in intercultural intervention, and understand *means* pursued must be perceived as ethical if our aims are to be considered ethical.

**Objectives**
- To know that process is crucial, since most people will never see the results or the ends, but will see only the *means*. Therefore, it is even more important that the means should be perceived as ethical as the ends itself perceived.
- To understand three kinds of ethics in any cross-cultural encounter: (1) the source-culture ethics (communicator), (2) the receptor-culture ethics, and (3) the transcultural ethics.

**Key Learning Points**
- *Meanings* are in people and not in the *messages* themselves; *messages* pass between human beings but the *meanings* do not.
- The dilemma of what may seem quite good or ethical from the communicator’s point of view may be interpreted as unethical from the receptor’s perspective.
• The key approach to look at things from the point of view of the receptors—receptor-orientation. The golden rule is that it grants respect and appreciation to others.

• The ethicality of missionary activities. God’s work is carried forward: (1) in accordance with the Golden Rule of cultural respect, (2) with a primary concern for person factors, (3) with serious attention paid to maintaining ethnic cohesion, (4) involving receptors in decisions that affect them, (5) being careful to use all power in helpful, loving ways so that, (6) God’s intent is perceived by the receptors, and (7) our activities contribute to what receptors have a right to expect in the area of well-being.

Lesson 17: Cultural Shifts and Worldview Changes

Aim
• To establish the fact that changes will happen whether people groups are ready for them or not, whether people like them or not.

Objectives
• To realize that people are constantly being changed intellectually, emotionally, culturally, and spiritually, and the tribal people are not an exception.

• To know that changes are uncomfortable no matter how beneficial they may be; sometimes changes bring positive experiences and other times changes bring uncertainty and insecurity. Therefore, be prepared to accept tribal cultural resistance to the gospel ministry.

Key Learning Points
• Presence of change is a sign of life and change is inevitable. Be ready to help in the cultural shifts and worldview changes among the tribal people.

• People romanticize the past and fear the future. But God does not expect us to enter the spiritual battle on His behalf without adequate strategic intelligence or reasonable knowledge about what’s coming. God wants His ministers to be ready for the challenges to be faced.

• Studying and preparing for the future ministries are incredible opportunities to serve God among the tribal people. Ministers can learn from the past, optimize the experience in the present, and prepare for the future.

• How to be champions of peace and love by studying tribal cultures and other cultures. Develop moral and spiritual foundations as a source of stability and continuity in ministry.

• Until the church reflects a different type of thinking and behavior that God intends for His people/tribal people to possess, the Adventist Church cannot hope to influence the world for God’s purpose.

• Demonstration of leadership skills by using a powerful leadership tool for the tribal ministry: In the midst of hardship, change the central question. While others ask, “How can I succeed in a world of chaos and confusion?” ask, “What does success look like in the kingdom of God, and what can I do to achieve it?”

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Lesson 18: *Introducing Christ to Animists*

**Aim**
- To learn how to introduce Christ to animists.

**Objectives**
- To understand the definition and meaning of animism as seen in the tribal societies and its expanding role in today’s world—prevalent as part of every culture and in every continent.
- To think theologically in animistic context and learn the challenges of introducing animists to Christian perspectives.
- To analyze animistic practices and practitioners.

**Key Learning Points**
- What animism is: a belief system, a belief in beings and forces, power to control human affairs, manipulation of future, and determination of the future.
- The contrasting worldviews between Christianity and animism; likewise the concept of sin and salvation.
- Unreached people as a whole are basically animistic.
- Animism is a stratum in every culture and intertwined with all the world religions.
- The Christian movement has been always been successful at the expense of animism.
- How people handle crisis in the tribe when Christian pastors enter.
- Different types of animistic practitioners.

Lesson 19: *Theological Implications and Responses to Tribal Religions*

**Aim**
- To learn that ministry to tribal people will impact and challenge theological positions and also pastoral responses of the Seventh-day Adventist Church.

**Objectives**
- To examine the theological principles for developing Christian responses to the questions and needs expressed in tribal religions.
- To provide guidelines for evaluating tribal religious beliefs and practices in the light of Scripture.

**Key Learning Points**
- In God’s Kingdom there will be ethnos (castes), tribes, people groups, and tongues, standing before the throne (Rev 7:9).
- It is impossible and inadvisable to avoid theological implications and reflections as pastors reach tribal people.
- Balanced responses to the existential and experience-based questions addressed by tribal religions.
- The danger in dealing with the pressing needs of everyday life to focus on doctrines and to lose the sight of the gospel as a whole.
• Developing a theology of the invisible, of worship and submission, of the Kingdom of God, of power and the cross, of discernment, of suffering and death, and of incarnational ministry.

• If believers are free to practice theology, what are the theological absolutes? Adventists consider meta theology in theological reflections, and at the same time, set limits for theological diversity/plurality.

IV. SPIRITUAL DYNAMICS FOR TRIBAL MINISTRIES

Lesson 20: Spiritual Warfare and Worldview

Aim
• To know the biblical view of spiritual warfare.

Objectives
• To compare and contrast between human and biblical understanding of spiritual warfare.
• To know more about the great controversy as the cosmic battle between God and Satan (Eph 6:12) and the surety of its outcome.

Key Learning Points
• Understanding the nature of the spiritual battle from two parables: (1) the parable of the wayward son (Luke 15: 21-24), and (2) the parable of the rebellious stewards (Matt 21:33-44).
• Spiritual warfare is more in the cosmic battle than the current battle.
• Becoming familiar with the weapons of warfare: God uses the weapon of truth to enlighten the mind, weapons of righteousness to combat sin (2 Tim 3:2); Satan blinds the human mind to the truth by lies (Gen 3:1-7).
• Discussion of power encounters in the book of Acts (2, 3, 5, 6, 11, 13, 14, 16, 17, and 21) and power encounter in the book of John.
• In spiritual warfare, the cross is the ultimate and final victory (1 Cor 1:18-25).
• Reviewing the biblical heroes in spiritual warfare according to the hall of fame in Heb 11:33-38.

Lesson 21: Biblical Perspective on Spiritual Warfare

Aim
• To understand the biblical perspectives of spiritual warfare.

Objectives
• To welcome the dialogue on spiritual warfare and be aware of the situation that the protestant churches too often have bought into the worldview of a secular science that denies spiritual realities.
• To test the involvement and interest of people in spiritual warfare since the Adventist Church is in danger of returning to paganism or syncretism.
Key Learning Points

- The implication of the spiritual warfare: (1) there is a spiritual battle for the hearts and souls of humans, (2) Satan has no power over God’s people other than what God permits for testing their faith, (3) Satan and his hosts can and do demonize people, but those with a demoniac presence are to be pitied more than feared, (4) the focus should be on love, reconciliation, peace, and justice, (5) the cross is the supreme event in spiritual warfare, and (6) avoiding two extremes—a denial of the reality of Satan and undue fascination with Satan and his hosts.
- The line between the two camps is sharp and there are no shades between them—God and Satan, angels and demons, good and bad.
- The Indo-European concept of the cosmic battle is a myth. This concept dominates the Western world—detective stories, science fiction, murder mysteries with characters like Superman and Spiderman are told, enacted, dramatized and taught.
- Biblical images of spiritual warfare radically differ from Indo-European mythology: eternal good and contingent evil, peace and holiness, and the battle is in the human hearts.

Lesson 22: Study and Impact of Spirit Possession

Aim

- To explore, investigate and study the puzzling phenomena of spirit possession and ecstasy.

Objectives

- To take a look at the psychological, medical, aesthetic, and cultural aspects of spirit possession.
- To know the functions of various mystical experiences such as ecstatic trance, divination, erotic passion, and exorcism.

Key Learning Points

- The state of possession gives a unique claim to direct experiential knowledge of the divine and provides authority to act as a privileged channel of communication between human beings and the supernatural.
- The accessory phenomena associated with such experiences as speaking in tongues, prophesying, and transmission of messages from the dead, and other mystical gifts, have attracted the attention of the believers and also critics and skeptics.
- More about spirit possession and public morality and worship of ancestor spirits.
- Traditional Christianity has portrayed God as all powerful and omnipotent, making man puny and weak. The Shamanistic religion of spirit possession does not make this mistake—man rises to the level of gods.
Lesson 23: Theological Issues in Spirituality

Aim
- To help Adventist pastors to engage and critique tribal religions and spirituality.

Objectives
- To know the danger of dealing with the existential questions addressed by tribal religions and to avoid theological pitfalls in dealing with animistic religious beliefs and practices.
- To understand that at the core of tribal religions is the human effort to control life. Thus, people become their own gods and self-centeredness remains the greatest temptation and the central concern for tribal spirituality.

Key Learning Points
- How Christians can develop an awareness of the invisible world and until the invisible world becomes a reality in the lives of Christians, pastors will not be able to deal with the questions of tribal/folk religions.
- The theology of the invisible triune God who is continually involved in human affairs by His providence, presence, and power.
- A theology of the invisible should take the ministry of angels seriously, for they are God’s ministers on earth; Satan and demons are constantly keeping people from turning to God.
- The theology of worship and submission to Jesus will guide the people to live not by fear and control but by faith and love in God’s plan (Isa 8:19-22; Jer 27: 9-10; Gal 5:20; Rev 21:8).
- Guidance of the people to change from self-centeredness to God-centeredness which is one of the most difficult for tribal people to make.
- How the tribal people can learn to trust in the loving God who died on the cross to save them and defeat Satan and demons.
- The temptation to sacrifice to their tribal gods in order to bargain for healing and prosperity and to manipulate gods; and turn to ancestors and divination in order to control their own lives.
- The principles relating to the missions involving theological concerns: ministers should welcome miracles in ministry; ministers must affirm that miracles are not necessary for evangelism; the Holy Spirit grants fruits where there are no outward sign of miracles; miracles make people more willing to hear the gospel; miracles are not imperative for missionary effectiveness, and; there is a counterfeit for miracles (Matt 24:24).
Lesson 24: *Manifestation of the Holy Spirit*

**Aim**
- To understand the mission, ministry, and manifestation of the Holy Spirit.

**Objectives**
- To identify spiritual gifts and know that they are given to assist the believers and empower them.
- To bring the presence of Christ closer.
- To equip and guide in the operation of the church.

**Key Learning Points**
- The purpose of Spiritual gifts is to help the church fulfill the divine mission on earth.
- The process of discovering the spiritual gifts: spiritual preparation, study the scriptures, openness to providential guidance, and conformation from the church.
- The spiritual gifts and definitions of 20 spiritual gifts.
- The additional spiritual gifts according to 1 Cor 12:27-31: (16) Apostleship, (17) Helping/Assistance, and (18) Administration.
- The additional spiritual gifts according to Eph 4:11-12: (19) Evangelism and (20) Shepherding.
- How to conduct spiritual gift inventory.

Lesson 25: *Dynamics of Prayer*

**Aim**
- To know that true prayer begins with God (Matt 7:7-11) and is the primary means that God uses to accomplish His work through us.

**Objectives**
- To teach the privilege and power of prayer.
- To teach how to pray means to teach how to remain humble before God. This alone underscores the purpose of prayer.
- To establish the truth that prayer is not to achieve our own (political or personal) agenda but to fulfill God's agenda (Jas 4:2).
- To learn the characteristics and dynamics of prayer.
Key Learning Points

- The parable of Jesus (Luke 18:1-8), and what relationship exists between petitionary prayer and the mission of the church?
- How to submit to the will to God as Jesus submitted in prayer (Matt 26:39, 42, 44).
- True prayer is always exemplified by an attitude of helplessness and faith.
- How to pray for our enemies is a height of a true prayer (Matt 5:44). This type of loving prayer is foundational to the mission of the church, for through it our enemies may be won to Christ.
- Trials hinder prayer life but such trials may be used to deepen our trust in God (Acts 16:25).
- God uses culture shock, conflicts, spiritual warfare, insurmountable obstacles, and learning difficulties to draw His children towards Himself.
- In time of weakness, the Holy Spirit prays for us (Rom 8: 26-27).
- God uses preserving prayer to purify us and defeat our spiritual enemies.

Lesson 26: Ministry using Prayer for the Sick

Aim

- To know the usefulness of prayer for healing the sick.

Objectives

- To believe that God has accepted the prayer of His children and granted healing.
- To receive healing through prayer is an opportunity to learn the truth of his message and it is seen throughout history.
- To trust that God continues to perform miracles of healing, both to meet the physical needs of suffering people and to reveal His truth to the dying sinners.

Key Learning Points

- Contemporary mission endeavors cannot seek to avoid the topic of supernatural miracles and healing by using prayer as the medium.
- God healed through prophets (2 Kgs 5:1-16); Jesus (Mark 1:40-41); the apostles (Acts 3:1-10); believers (Acts 14:3), and; Christian missionaries today.
- Belief in healing by prayer in no way prohibits the use of modern medicine; using modern medicine does not indicate a lack of faith in God’s power to heal either.
- How to use the medium of prayer to oppose evil spirits who demonize people and cause sickness.
- The power of prayer to expel evil spirits and make demons powerless.
- Healing is not always God’s plan for all. God may choose to speak through suffering and sickness as in healing.
Lesson 27: Biblical Concept of People Groups

Aim
- To see the heavenly throne of God surrounded by many people groups from “every nation, tribe, language, and people” (Rev 5:9; 14:6).

Objectives
- To become familiar with the concept of people group and particularly the biblical concept of people groups and how God dealt with them.
- To define a tribe according to Old Testament and what it means in the New Testament; compare and contrast.
- The review the definition of a tribe according to Indian government and to construct a working definition of a tribe with a Christian perspective for Adventist missions.

Key Learning Points
- Establish the fact that a tribe is a people group.
- How various people define tribe—sociologists, anthropologists, international organizations, non-governmental organizations, government administrators, tourists, and yourself.
- A tribe may be defined as a group of people forgotten and forsaken by humanity but continuing to exist culturally, socially, and geographically in pockets of human isolations for whom Jesus Christ died.
- The tribe was a normal and regular social unit among Semitic nomads and semi-nomads, particularly before the Israelites conquered Canaan and even after.
- The Old Testament society: though the family was the basic unit, there were clans and families held together by kinship.
- The story of Achan: the best description of Israel’s early tribal organization is clearly seen in terms of four subdivisions: nation, tribe, clan and family (Josh 7:16-18).
- The list of tribes varies in number in the Old Testament. There were ten in Deut 33:6 and 2 Sam 19:43, eleven in 1 Kgs 11:31, but thirteen in Gen 46:8. There are more than twenty variant lists in the Old Testament. The tradition of twelve is maintained in most of the lists (Gen 35:22-26).
- The blood of Jesus will save all mankind and John pictures heaven as a place for all people from every tribe and language and people and nation (Rev 5:9).
- For Adventist ministers and Christian missionaries, the familiarity with tribes found in the Bible should be an added strength and inspiration in reaching the tribal people groups of India. God loves people groups.
Lesson 28: Assessment of the Tribal Needs

Aim
- To learn how to assess the needs of tribal people.

Objectives
- To use research methods to assess the needs of the tribal people in India.

Key Learning Points
- The origin of the tribals of India: historical, anthropological, religious, and political views.
- The nature of tribals of India: Location, self-reliance, hardworking, conservation, truthfulness, timid, and intemperance.
- Assessment of the needs and the break-up due to destruction, exploitation, deprivation, disorientation, disorganization, dispersion, and dislocation (due to developments), injustice, lack of dignity, relief from evil spirits,
- The tribals need help for a better and brighter future, to help them to dream and think positively, and experience freedom and liberation.
- How the church meets the needs of the tribal people and why tribals join the church.
- Highlights of research methods to assess tribal situation for strategic planning.

Lesson 29: Rethinking Adventism for Tribal Ministry

Aim
- To cast a vision for Adventist Church pastors to reach the tribal people of India.

Objectives
- To respond to tribal ministry with the heart of an apostle, heart of a friend, and heart of a divine mission.

Key Learning Points
- Combination of Word and Deed.
- Introduction of holistic transformation ministry.
- Consideration of one tribe at a time.
- Structural and administrative changes for missions.
- Practice of people group concept.
- Establishment of Christianity is the best hope for tribals.
- Trust in the divine call for tribal ministry.
Lesson 30: The Force for Tribal Evangelism

Aim
- To create a task force of pastors and lay ministers for tribal ministry.

Objectives
- To respond to tribal challenges and identify with the tribe ministry.
- To mobilize a tribal ministry team to minister in a new tribe.
- To train ministers how to train people for tribal ministry.

Key Learning Points
- The way the tribal ministry task force may respond to the challenges involved in tribal ministry—incarnational ministry, preaching the Adventist message, enriching the tribal culture, reconciliation, holistic transformational ministries, transformational developments, oral communication and literary contribution, and educational activities.
- Preparation of the task force to understand why tribal people respond to the gospel—to get deliverance from the oppression of the evil spirit, to overcome social oppression, to get social justice, to improve life chances and lead dignified lives, to receive satisfactory answers to their tribal problems, to know that Christianity is close to many people’s spiritual understanding, to aspire for social change, and to know Jesus.
- Help the task force to know that God’s time for effective evangelism for the tribals has come. Concentrated evangelism, people group approach, oral communication, power encounter, and holistic transformational ministry.

Lesson 31: Sharing the 28 Fundamentals

Aim
- To present the doctrines of the Seventh-day Adventist Church in terms of seven user-friendly core beliefs for tribal ministry.

Objectives
- To realize that entry into a tribe effectively involves the understanding of the spirit world, power encounter, spiritual dynamics of the tribal people, and thus, recognize the availability of the parallel power—the Holy Spirit, to present the fundamental beliefs of the Seventh-day Adventist Church.
- To help the tribal people, who are the untouchables of the untouchables, to understand the simplified version of seven core beliefs reflecting and integrating fully the 28 fundamental beliefs of the Seventh-day Adventist Church; at the same time, providing direction for ongoing nurture, growth, and maturity.

Key Learning Points
- The spirit world in terms of the great controversy, God the Holy Spirit, creation, and the nature of man.
- The ministry of Jesus in terms of the Godhead; God the Father; God the Son; life, death, and resurrection of Christ; and the experience of salvation.
- The ministry of the Holy Spirit in terms of the inspired Word of God, spiritual gifts and ministries, the gift of prophecy, and the remnant and its mission.
• The law of God in terms of Ten Commandments and the purpose of seventh-day Sabbath commandment.
• The purpose of decisions in terms of the church, stewardship, baptism, and the Lord’s Supper.
• The method of witnessing in terms of a Christian behavior, marriage and family, unity in the body of Christ, and to grow in Jesus.
• The last events of history in terms of Christ’s ministry in the heavenly sanctuary, the Second Coming of Christ, death and resurrection; the millennium and the end of sin, and the new earth.

Lesson 32: Adventist Holistic Transformational Ministry

Aim
• To show how holistic transformational ministry to India’s tribal people can help them become committed Seventh-day Adventist Christians.

Objectives
• To describe the components of holistic transformational ministry to help tribal people become aware of the possibility in this world and the world to come.
• To explain the key stages in a systematic approach to enter a tribe by painting a picture of appropriate and relevant tribal ministry.

Key Learning Points
• How to enter a tribe effectively with a message of Jesus, particularly the Advent message requiring an organized systematic approach.
• Definition of the Adventist holistic transformational ministry and help understand the scope of multi-dimensional developments for the tribal people.
• A holistic transformational ministry framework provides a visual depiction of key elements of wholesome growth to tribal people.
• The various elements relate to each other in critical ways and the omission of one element can have a serious negative impact on others.
• The significance of tribal ministry in a larger framework of planting healthy Seventh-day Adventist Churches.

Lesson 33: Education and Residential Schools

Aim
• To comprehend the educational opportunity for empowering tribal community through education.

Objectives
• To introduce the concept of inexpensive and functional residential schools.
• To focus on dedicated educational leadership to educate the tribal children.
To assess how residential schools are in congruence with the philosophy with Adventist education.

To assess the ministry environment such as motivation, commitment, and job satisfaction among those involved in education among the tribal people.

**Key Learning Points**

- The Adventist Church can make a difference in bringing tribal people into the saving knowledge of Jesus Christ.
- Right opportunities can build the self worth of tribal people and education is the most important factor for consistent growth.
- Training Adventist teachers for tribal ministry and determination of appropriate language of instruction.
- An overview of tribal literacy issues and related statistics to provide education for the tribal children.
- Factors for poor educational achievement among the tribals.
- How tribal youths become teachers to teach the tribal children instead of the non-tribal teachers.
- How to establish residential schools or *ashram* schools or boarding schools on a large scale in tribal areas in order to make elementary and primary education successful.
- In the light of above mentioned initiatives, the Adventist Church should make a difference in providing meaningful education through developing inexpensive residential schools.
- How to manage and maintain residential elementary schools for a small group of fifty or less tribal children and guide them thereafter to secondary schools and colleges for further education.

**Lesson 34: Principles of Healthful Living for Tribal People**

**Aim**

- To adapt and present Adventist health message for tribal people.

**Objectives**

- To teach how to present preventive health principles and temperance-related health messages of the Adventist Church in a user-friendly communication for the tribal people.
- To teach tribals how to deal with drinking and alcohol related problems.

**Key Learning Points**

- How to find deliverance from drinking.
- The causes of women’s health problems: tribal women are characterized by overwork, illiteracy, sub-human physical living conditions, high fertility, high malnutrition, and near absence of modern health-care facilities.
- Infections of the female genital tract are numerous and widespread. These infections are closely related to inappropriate care or poor hygiene in connection with childbirth, abortion, or menstruation.
• Sex education in order to avoid sexually transmitted diseases because they are prevalent in the tribal areas due to ignorance, unprotected sexual activities and lack of sex information.

• The future of the tribal women will largely depend on educating tribal girls.

• Cultural norms that particularly affect women's health are attitudes towards marriage, marriage practices, age at marriage, values attached to fertility, sex of the child, pattern of family organization, a woman's status in the society, decision making capability, and the ideal role demanded of women by social and cultural conventions.

• Lack of food security, sanitation, and safe drinking water, poor nutrition, and high poverty levels aggravate the poor health status among the tribals.

• There is widespread hunger in some tribal areas despite national and international attention already directed to the intolerable condition.

Lesson 35: Leadership Training for Tribals

Aim
• To present the scope of servant leadership for those involved in tribal ministry.

Objectives
• To define servant leadership and how pastors can be trained to become servant leaders desperately needed in tribal ministry.

Key Learning Points
• Who a servant leader is and what it takes to become one: first a servant and then a leader.

• How does one know that he/she is a servant? How does one become a spiritually matured servant-leader?

• The four dimensions of conscience (moral authority) for a servant leader—the core of servant leadership: the essence of conscience is sacrifice, conscience inspires leaders to become part of the cause worthy of the best commitment, conscience teaches that the means and ends are inseparable, and conscience introduces leaders into a world of relationships.

• The principles of becoming a servant (Christian) leader: (1) a leader should be living an exemplary life that is obvious to both Christians and non-Christians, (2) a leader should be morally pure, maintaining God’s standard of righteousness, (3) a leader should walk by faith, demonstrate hope and manifest true biblical love in all relationships, (4) a leader should be wise, discerning, and experienced, the kind of Christian who reflects true humility and is disciplined by God’s grace to live a godly life and to be a person of prayer, (5) a leader should live a well-ordered life that makes the gospel attractive to unbelievers, (6) a leader should be unselfish and generous, willing to open his home for ministry and to share his earthly blessing with both Christians and non-Christians, (7) a leader should be able to communicate in non-argumentative, non-defensive, patient ways without compromising the message of the Word of God, (8) a leader should not be in bondage to any sinful cravings of the flesh and furthermore, should carefully consider how his or her freedoms in Christ might lead others to sin, (9) a leader
should be able to control angry feelings, never expressing these feelings in hurtful ways nor allowing them to linger indefinitely, (10) a leader should be able to demonstrate strong convictions and directness in taking a stand for righteousness, but also balance these attitudes and actions with a loving spirit, (11) a leader should relate to others by using a style of communication that does not make them feel controlled, manipulated and defensive, (12) a leader should be a generous Christian, giving regularly, systematically, proportionally and joyfully to the Lord’s work.

Lesson 36: *Training Lay Leaders*

**Aim**
- To encourage pastors to develop passion for lay ministry and the art of training.

**Objectives**
- To explain the theology of lay ministry and that mission involves the ministry of all believers.
- To present the history priesthood of all believers in the Protestant movement and Adventist Church in particular.
- To teach pastors how to empower lay members to excel in cross-cultural witnessing and to mobilize lay members as co-ministers in the church.
- To learn the art of casting vision and mobilization of lay members.

**Key Learning Points**
- Break the tradition to accomplish the vision; the stories of lay ministries in the world and India.
- Review church planting movements such as Gospel for Asia, North India Harvest Network, and Assemblies of God.
- The story of Seventh-day Adventist Church and the lay movement.
- Biblical passages and the spirit of prophecy quotations on the lay ministry.
- Review the challenges and stumbling blocks in rekindling the lost passion for lay ministry in the Adventist Church.
- The pastors must see how God is at work and see the need to train lay leaders.
- The art of training lay ministers and discovering their spiritual gifts—spiritual gifts inventory. The topics, schedule, methods, and venue of the training.
- The role of women as the laity in the Adventist Church.
- The inspiration of DAWN (Discipling A Whole Nation), New Tribe Mission, and GET (Go-after Every Tribe).
- The big picture of how God can work through mission, church, pastors, and educational leaders to mobilize the whole Adventist Church in India for church planting movement among the tribal people.
- The responsibility to train lay leaders will change the program, focus, and thrust to play a significant part in the church planting movement of Adventist Church in India.
• Learn from the mistakes and listen to God in developing practical strategies to equip lay leaders to disciple people. Keep fine tuning and altering, always seeking to get people back into ministry to make disciples and plant churches.
• Share books, journals, literature, and documents on lay ministry. Laussane documents and the radical turn in Mission.
• Methodologies must change and the church has to take indigenous forms and methods to communicate the gospel effectively to the tribal people.
• Great commission is not preaching and proclamation the gospel but to make disciples who will witness. Turning point in the history of mission and expansion of church: Make disciples to plant churches.

Lesson 37: Beyond the box—Breaking Traditions

Aim
• To become radically innovative and think beyond the box to reach the tribal people of India.

Objectives
• To learn what is beyond the box thinking in ministry and differentiate from in the box thinking, and out of the box thinking.

Key Learning Points
• The mindset of in the box thinking: stuck and dying, property is important, looking for help, protects heritage, struggles, No DNA, culturally ignorant, controlling, leadership is electing slot fillers, avoids change, and slave to the constitution.
• The mindset of out of the box thinking: thriving and growing, expand or relocate, holistic growth, institutional effectiveness, grows, decentralized, unembedded DNA, willing to be adaptive, benevolent hierarchy, trains key leaders, comfortable with change, career, and ignores constitution.
• The mindset of beyond the box thinking: Radically innovative, property agnostic, pursuing opportunity, missionary mind-set, kingdom orientation, plants new ministry, reproductive and multiplies, gives DNA away, goes out and sends, gospel is everything, missionary/apostle, flexible guidelines, discipled servants, and equipping culture.
• How to attempt three empowerments: (1) Enlarge and empower paid and unpaid tribal ministers, (2) Build committees into an accountable leadership team, and (3) Give lay pastors the power they need for ministry.
• How to give birth to a new Adventist Church among the tribal people: understanding the task of the tribal population, mobilizing leaders and churches, and the vision for India.
APPENDIX C

SAMPLE LESSON

Title: Adventist Holistic Transformational Ministry Outline

Aim

To help each student understand how holistic transformational ministry to India’s tribal people can help them become committed Seventh-day Adventist Christians.

Objectives

At the end of this session participants will be able to:

1) Define holistic transformational ministry as a strategy to help tribal people become aware of the possibility in this world and the world to come.

2) Explain the key stages in a systematic approach to enter a tribe by painting a picture of an appropriate and relevant tribal ministry.

Learning Points

1) To enter a tribe effectively with a message of Jesus, particularly the Advent message requires an organized systematic approach.

2) To define an Adventist holistic transformational ministry and help students understand the scope of multi-dimensional development for the tribal people.

3) To show how a holistic transformational ministry provides the key elements of wholesome growth for a tribal ministry.

4) The various elements relate to each other in critical ways and the omission of one element can have a serious negative impact on others.

5) To understand the significance of tribal ministry in a larger framework of planting healthy Seventh-day Adventist Churches.
Lesson

I. Aim

The Seventh-day Adventist Church is traditionally known for sharing the Three Angels’ Messages. Future pastors need to understand how holistic transformational ministry to India’s tribal people can help tribal people become committed Seventh-day Adventist Christians.

II. Objective

At the end of this session, each student will be able to define holistic transformational ministry as a strategy to help tribal people become aware of the unlimited opportunities and possibilities in this world and the world to come. Students should be able to explain the key stages in a systematic approach to enter a tribe by painting a picture of an appropriate and relevant tribal ministry.

I have found that Adventist holistic transformational ministry may be defined as the strategic planning and implementation of an Adventist missiological paradigm to envision and empower a leader or leaders to have a practical engagement with fellow associates to reach one tribal people group at a time, on an accepted basis of discussion to develop a dynamic yet constantly evolving process to introduce spiritual, social, economic, and transformational developments as an integral part of presenting Jesus Christ for the tribals and for the expansion of the Kingdom of God. The major components of the definition that constitute the comprehensive understanding of the tribal ministry require microscopic observation and the details of which are presented in the next section.
III. Key Learning Points

A. Strategic Planning:

Though strategy and the art of planning are as old as mankind, yet “the conventional or traditional concept of strategic planning, as practiced up to the present, has become somewhat obsolete and irrelevant.”\(^1\) Strategy helps to build on the strengths and minimizes the weaknesses, articulates the core and guiding principles, understands the community, provides economy and better time management, the best use of facilities, utilization of human and financial resources, and communication to those who are supportive and interested in the particular ministry. This process addresses the direction, the speed, economy of time and finance, and the methodology needed to reach the desired destination. Thus, it helps in the creation of a new identity for the Seventh-day Adventist Church to be missiologically relevant, culturally sensitive, theologically sound and ecclesiastically dynamic. “The strategic planning process has a way of breathing hope into many who have lost their hope due to the struggles of ministry.”\(^2\)

B. Adventist Missiological Paradigm:

In missions, there are times when “the church is growing so rapidly in some areas that the only outside assistance needed is supportive rather than directive.”\(^3\) Missionary preparation must be rethought for tribal work. In the pursuit of developing new strategies, the strategic planning will have to begin by an effort to missiologically understand the particular people group whom the Adventist Church wants to reach. This new approach

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\(^2\) Ibid., 18.

\(^3\) Dayton and Fraser, 3.
to meet tribal people groups within their context will be much different from the traditional Adventist evangelistic approach and methods. God’s grace and special wisdom are needed to reach the isolated, hidden, and unreached people groups. The Adventist Church is obligated to think missiologically about unreached people in an approach that looks at people groups, not individuals. “People group thinking makes possible the winning of whole groups because it constantly sees the immediate conversion of individuals in relation to ultimate reaching of their entire social group.”

C. Envision and Empower a Leader

“The key to strategic planning is strategic leadership. You may develop the finest strategic plan in the history of the church. It may be featured in the major journals on leadership. You might publish it in a book that sells thousands of copies. However, it will not happen without competent, gifted leadership.”2 “Strategic planning requires a strategic point leader, a lead navigator. Someone has to take charge, to captain the ship.”3 There are times when the leader has to make a decision individually due to a critical situation. “This person will challenge the team to dream and contribute to what could be, as well as to what is. He will influence them, not attempt to control or dominate them.”4 A leader should have imagination, foresightedness, and visualization to lead.

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1 Robb, 27.
2 Malphurs, *Advanced Strategic Planning*, 17.
3 Ibid., 27.
4 Ibid., 28.
D. Engage Fellow Associates

Associates are needed for the tribal ministry team. The fellow associates should be well informed in order to communicate and interact so that there is healthy engagement, discussion, and integration of efforts. The leader cannot do all the work neither can the leader say everything about what has to be done. Associates are part of the leadership team and are vital. Gone are the days when the leader has to come up with all the good ideas. “Excellent leaders understand that they can accomplish far more through the wisdom of a gifted and strategic team of staff and lay leaders.”¹ Teams generate togetherness and cohesiveness instead of conflict and misunderstanding, thus, providing direction, and conservation of energy, time and finance.

E. One Tribal People Group at a Time

There are “64 tribes having a population of 1-500 people, 96 tribes of 500-5,000 people, 36 tribes of 5,000-10,000 people, 32 tribes of 10,000-20,000 people, 75 tribes of 20,000-1,00,000 people, 37 tribes of 1,00,000-5,00,000 people, and 19 tribes having a population of 5,00,000 and above.”² The Adventist Church in India should begin by those tribal populations with more than 10,000 people. One tribal group at a time means that there is no plan to reach all the tribal populations at the same time by the same team and using the same method for tribals will be reached by E-3 evangelism because of the maximum degree of cultural distance and difficulty in reaching them.³

¹Ibid., 28.

²John, in Hrangkhuma and Kim, 47.

F. On an Accepted Basis of Discussion

Ministry has a lot to do with discussion, thinking, and brainstorming. Leaders need to understand the need for regular, periodic discussions, and deliberations. The situation demands that leaders think theologically and address sincere and pointed questions: "What does Bible say about why we are here? Who are we? What drives us? What are we supposed to be doing? What does that look like? How will we accomplish what we are supposed to be doing?" It is expected that the decisions are followed by actions implementing and reflecting such lofty ideas behind them. There are genuine needs to change or reconsider ineffective directions in mid-air and this is possible since there is provision made to have a definite time frame as a pattern to discuss tribal matters.

G. Dynamic Yet Constantly Evolving Process

Tribal ministry as a whole is a dynamic yet always evolving process to meet new demands. Each ministry to tribal people should give rise to a special custom-made approach to accomplish the vision for a particular tribe. As leaders continue to apply the process, they will constantly redesign the model to reach the tribal group. Therefore, there is a provision to alter the pattern, redesign how to accomplish the ministry in the particular context.

The mission and vision have to be compelling so that all are constantly reminded of the future and how to get there. The process helps the leaders to discover and develop their own model, tailor-made for the particular tribal community. It compels the team to

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raise fundamental and relevant questions since the process will constantly remind the leaders of the unique ministry situations.¹

**H. Holistic**

A people group approach that includes both service and ministry is holistic and should have better results. Christians are divided over what the relationship should be between social activity and evangelism. Much has been said about the need to integrate evangelism and social responsibility especially in Christian mission to the weak and the poor. Jesus took sides with the hurting, exploited, downtrodden, and abused of His day. There is a tendency to differentiate between evangelism, social work, and power encounters even though these three areas are all needed in ministry. “The people group approach enables holistic ministry to take place without forcing evangelism, power encounter, and social service into an either/or dichotomy or trichotomy.”² The amount of time spent in the areas of evangelism, power encounter, and social service depends on the situation of the people group in respect to the Kingdom of God. It is possible to de-emphasize one with the hope that there will be holistic progress and development. There is no need to feel guilty when one thing is stressed over the other in a holistic approach because “all are valuable in differing proportion in the process of becoming all that God wants them to be.”³ The concept of holism is like a pyramid: The top of the pyramid is being with Jesus, life in and with the living Lord. This relationship frames all that lies below it. Each of the corners of the pyramid is one aspect or dimension of the gospel:

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¹Ibid.

²Robb, 21.

³Ibid., 22.
preaching—the gospel-as-word; healing—the gospel-as-deed; casting out—the gospel-as-
sign.\(^1\) Each of the corners represented in a pyramid can be developed, though a ministry
may identify only one aspect instead of focusing on the whole.

I. Transformational Development

The church has become the custodian of the gospel as a holistic package. When
someone goes to minister with such passion, "His words will be right words, pure and
true, fraught with sympathy and love; his actions will be right actions, a help and a
blessing to the weak. Christ will be to him an abiding presence, controlling thought, word
and deed."\(^2\) Therefore, holism is an important concept for Christians who think about a
transformational ministry. Holism is different from the traditional approach to ministry
since holistic concepts usually emphasize health ministries. "Social emancipation and
development must also be done on a holistic basis when the tribals increasingly become
Christians."\(^3\) A true holistic approach to mission is rooted in biblical truth and ministries
of compassion.\(^4\)

J. Kingdom of God

The good news of the Kingdom that Jesus preached and expounded is admittedly
complex. In the present age, sinful human beings through repentance to God and
surrender to Jesus’ rule can experience the new birth and enjoy a foretaste of the
liberating kingdom.\(^5\) Animists have not learned to think individualistically and prefer to

\(^1\)Ibid., 53.

\(^2\)Ibid., 23.

\(^3\)Joshua, in Harangkhuma and Kim, 44.

\(^4\)Myers, xv-xvi.

make a collective and group decision to come to Christ. They will be very glad to know that Jesus came to destroy the works of Satan (I John 3:8) and evil spirits in order to save mankind (Luke 19:10). “The Gospel pictures two kingdoms standing in opposition to one another. The kingdom of God came with power to defeat the dominions of Satan.”

The life, teaching and ministry of Jesus was studded with victories over Satan and characterized by triumphs over the evil. The concept of the expansion of the Kingdom of God appeals to animists since it explains the nature of a loving, awesome, and mighty God against the realms of Satan involving spirit possession, black magic, witchcraft, and other manifestations of Satan. Jesus Christ paid the price by His own blood and defeated Satan so that all the tribal people can become a part of His Kingdom.

IV. Conclusion

All the ten key elements that constitute the definition presented above have been explained individually in the first chapter of this dissertation and may be referred to later for clarification.

Tribals are animists who live in fear of evil spirits. Therefore, power encounters and healings may need to precede the presentation of God’s Word and the prophecies related to the coming of Jesus. Sometimes we need to emphasize the importance of works of mercy and service to community, over evangelism until a group manifests greater openness to the gospel.

Therefore, the purpose of ministry requires constant adaptation of methods and message according to the audience. The time to present the message will be the time

when we have gained the confidence of the people. "According to the light that is given, the church also should critique the methods and strategies it is adopting from the wide spectrum of contemporary methodologies available."

APPENDIX D

DISCUSSION GUIDE TO THE FILM
Candle in the Dark—the Story of William Carey

Introduction

The film honestly and forthrightly treats the very trying and tragic marriage of William and Dorothy Carey based on careful research of the historical records about their relationship. As will be seen in the film viewing, Dorothy was opposed to her family going to India in the first place. She at first refused to accompany her husband and bring her children there and only relented when her sister Kitty agreed to come along to provide companionship and help. Once on the field the rigors of life in a different culture, the persistent poverty in which the Carey’s lived, the death of their son Peter, and other factors all combined to accelerate Dorothy’s decline into depression and mental illness and her eventual death.

While neither William nor Dorothy had any formal education it was obvious that Carey’s natural gifts enabled him to learn quickly and advance to high levels of scholarship, whereas the evidence suggests that Dorothy never learned to read or write. That may have only aggravated the distress Dorothy felt. Some have observed that Dorothy was discontented with their situation in England before they left for India and may not have found contentment in any circumstances, at least not married to one committed to a life of Christian ministry.

There are no simple answers. All we can point to is the fact that Carey conscientiously agonized over his wife’s distress and tried to do all he could to be supportive. He refused the option of having her “put away” and cared for her till the end of her life. But he also did not take her and the family back to England as she would have preferred. He was caught in the bind of being genuinely concerned for the welfare of his family and being firmly convinced that he had been called and sent to India and that God would provide for his family needs there.

Part 1: The Task

It may be difficult for us to imagine today, but just a little over two hundred years ago missions were not a vital part of the life of Protestant churches. Protestants had been preoccupied with theological matters and had given little thought to bringing the message of Christ to the pagan masses. But for Carey the issue was clear. We cannot enjoy the

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1 Abridged from the 64-page curriculum supplement included in the Candle in the Dark Missions Video Curriculum Kit from Gateway Films/Vision Video of Christian History Institute Production. Permission is given to the teacher to make copies of any of the material contained with the use of Candle in the Dark film.
benefits of the Gospel without assuming its responsibilities. The commission of Jesus to
the apostles to bring the Word to the entire world was binding on believers in all
generations.

Carey pressed the case with his fellow Baptist pastors. He was relentless. On one
occasion, so the legend goes, an older, more experienced pastor told him, “Sit down
young man! When it pleases God to convert the heathen, he will do it without consulting
you or me. Besides there first must be another Pentecost.”

Carey was not deterred. He set forth his case in detail in his 87 page Enquiry into
the Obligations of Christians. It became the manifesto of the modern missionary
movement. Carey signaled a new era in evangelical awareness of the responsibility of
every church and believer to care about those in far away places who did not know God.
He did more than argue his case. He went — at a horrendous personal cost to himself and
his family. Christians of all denominations have been his beneficiaries as well as
countless people who have been brought to the light of God’s Word and the blessings of
his grace, resulting from the missions that Carey’s example inspired.

Discussion

1. Isaiah 54:2-3. This was the text for Carey’s so called “Deathless Sermon.”
   Discuss what you think he might have drawn from this text for his hearers and
   then think of how he might apply the text were he to speak to us today.
2. Carey was sure of a calling from God. Does every Christian have a calling?
3. How is a genuine calling discerned and tested?
4. What is the role of the church in affirming the calling of an individual? When is it
   right to press for affirmation of a calling when, as in Carey’s case, there was
   initial indifference from his fellow Christians?

Part 2: The Trials

There was no exuberant missionary letters home to the support base in England in
those early years telling of multitudes coming to the Lord. Instead for the Careys there
was one discouragement after another. One veteran missionary woman after seeing the
film said that with his miserable marriage situation they would have been recalled home
from the field, if indeed they would have ever been allowed to go in the first place.

What was going on? Here’s a man seeking to be obedient to God’s calling but all
his efforts seemed fruitless. At the same time the cost he was imposing on his loved ones
could only increase his own self doubts. Carey had an unshakable belief in God’s
goodness and providence. But what was he to make of all that was happening to him and
his family? Most of us would have given up and gone home. What kept him there? Was it
stubbornness or faith? His letters and journal reflect a yo-yo existence. He was beaten
down in discouragement. He would refresh himself in God. The seemingly senseless and
interminable trials, he considered, would be used by God to provide a foundation for a good work. He could not deny his calling.

It came down to a simple matter of obedience to God. He was an ambassador sent to bring the Word to India. That alone could drive out the superstition and darkness that possessed his adopted homeland. He had seen too much to turn back now. Women sacrificed their firstborns in the Ganges to appease the gods. Men impaled themselves on hooks. Widows were burned alive on their deceased husband’s funeral pyres. He could not turn his back when he knew there was a Word from God that could free their souls.

Discussion

1. James 1:2-3. How do we speak meaningfully of God in reference to the sufferings endured by the servants of Christ?
2. Does God simply allow awful things to happen and then give his comfort and strength to get us through it all? Or does God more directly bring us into trials for his own reasons and “for our own good?” Or is it impossible to generalize in such matters?
3. How can James speak of our trials as something in which to rejoice? What is there to rejoice about?
4. What shaping influence did his many problems have on Carey?
5. If you were in Carey’s shoes, would you have taken your family back to England?
6. Carey suffered severe doubts and bouts of depression. What were the doubts? How did he cope? What gave him the courage to go on?
7. To what degree should we look for signs of success as confirming God’s calling and an indication of God’s blessing. Does God’s calling sometimes mean that we have to labor on even when there are no tangible signs of success and blessing?

Part 3: The Team

Carey’s original partner and colleague Dr. Thomas had proven to be unreliable and irresponsible. Carey had to survive on his own in a strange land for the first years. When reinforcements arrived from England, circumstances dictated that the Carey family relocate once again and find protection in the Danish settlement of Serampore. They organized their life around a covenant of mutual commitment and submission. The names of Marshman and Ward are little known now whereas Carey has become a legend. But his exploits can be understood only in the context of the synergy of that small band that lived together, shared their resources, recognized their mutual gifts, met every week to air and resolve any disputes, and submitted their individual aspirations to the ministry of the team.

They lived out the New Testament image of the church as an interrelated body with the various members functioning in concert and together becoming far greater than the sum of their parts. And they were bold to claim in their Compact that no private family ever enjoyed a greater portion of happiness, even in the most prosperous gale of
worldly prosperity than we have done since we resolved to have all things in common, and that no one should pursue his business for his own exclusive advantage.

Discussion

1. I Corinthians 1:10-16; 3:5-9; 12:4-13. The book of I Corinthians was written to address problems in the young church at that notorious Greek seaport city. Division among the believers was one of the crisis issues Paul spoke to. Reflect upon the referenced passages to discuss: What does Paul teach about teamwork, interdependence, mutual respect, and oneness in the body of Christ?

2. Was the idea of “celebrity Christians” a problem in Paul’s day? What do we have to learn about his treatment of that subject for the present day?

3. What prospects did the arrival of new recruits mean for Carey? What specific differences did you notice in him after they came?

4. What important role did Thomas get to play in the ministry by his brief reappearance? Did your outlook on the doctor change?

5. What did baptism mean for Krishna Pal? What dangers did it arouse? Why?

6. What was the significance of Carey’s asking Krishna to share a meal with them?

7. How did you respond to Hannah? Discuss the role of Hannah on the team, her relationship to William, Dorothy, the mission, the local people, and children in Serampore.

8. Do you think we would have ever heard of William Carey if he had not gathered around himself a mutually supportive community of faith and outreach?

9. Was their experience unique to their time and place, or do they have something to teach us about how to carry on ministry and missions in any age?

Part 4: The Triumph

In using the word ‘triumph’ for this section, we do not wish for a moment to convey any idea of ‘triumphalism.’ Devastating setbacks afflicted the Serampore community right up through their golden years. Yet the fruits were undeniable. The blessing they brought to Bengal is remembered and revered by the Indian people to this day. But the benefits of their work reached far beyond their immediate mission, inspiring other Christians and denominations, shaping the future of evangelical missions, leaving a missionary vision for the world from which the church has not retreated. Carey had traveled half way around the world to settle in India. For the last thirty years of his life he never traveled more than twenty miles from his home base, but from there he left a legacy for the world that most of the great statesmen of all history might envy.

Discussion

1. 2 Corinthians 2:14-17. Paul speaks of God who “always leads us in triumph.” A brief look at his ministry as recorded in the book of Acts and in his epistles gives us pause to ask what Paul means by triumph.
2. No one can suspect his life of being an easy ride to victory. So much of his time was spent in turmoil, under persecution, often in jail, and then a final period under arrest in Rome before he was beheaded. Nevertheless Paul could rejoice that the Gospel prospered, even as he faced one test after another. Similarly for Carey, his trials really never ceased, not even during the brightest days of the Serampore mission. What are the yardsticks for success for the servant of God? How does this differ from the usual worldly standards?

3. What issues today do we face that might call for the kind of cooperation and joint effort exhibited by Carey and Roy? What principles do we see in Carey’s example that would suggest how to do this? What do you make of the fact that Carey saw great value in Indian culture and literature that could and should be recaptured and would not be in conflict with an acceptance of the Gospel?

4. Where might we face parallel challenges in various missionary settings today?

5. How do we reply to the frequent criticism that Christianity comes in as a foreign element and does damage to native cultures? How did you respond to Carey’s accepting secular employment from his former opponent? His quick remarriage?

6. How did Carey change and grow over the years in understanding his own gifts and calling, why he was called to go to India, how the long term interests of the Gospel might best be served?

7. Can you imagine what strategies Carey might urge if he were alive today?

Film: Ee-Taow

Discussion Questions:

1. What is the meaning of Ee-taow and why were the people so excited?

2. Why were the women denied to see the man wearing the mask?

3. What was the punishment for seeing the man and why?

4. Why were the women asked to prepare a lot of food?

5. What is the purpose for women not to question justice?

6. How can we handle the problem of sorcery as seen in the film?

7. What is the difference between death experienced by a tribe and you?

8. What are the challenges in presenting the message to a tribe without literacy?

9. How did the Mouk tribal people become missionaries and what can we learn?

10. How can we use drama and cultural activities to present the gospel?
Film: Spiritual Warfare—Discussion Questions

Discussion Questions:

1. What are some of the significant challenges and problems facing tribal fellowship, as well as the church at large?
2. What solutions have been tried for these problems? Consider the possibility of spiritual opposition being a cause of some of the challenges and problems. What steps can be taken to counter this opposition?
3. What might be the impact locally if each person in our church were walking in personal victory and aggressively confronting the spiritual powers of Satan? What might the national impact be? Global impact?
4. Why is spiritual warfare mission from evangelism? What has been the effect of this key missing ingredient?
5. How do we tend to overemphasize spiritual warfare in our church community and tribal fellowship?
6. What are the primary ways we function in spiritual warfare?
7. What are some of the ways in which the enemy plants seeds of destruction in our lives?
8. What are the ways the devil influences? Discuss some practical examples.
9. What are the ways God influences?
10. Why is Satan so eager to tempt us with negative thoughts towards other believers?
11. What kinds of events can plant roots of bitterness within us? What can be done to prevent such roots taking root and growing?
12. How is the church affected when believers make decisions based only on emotions?
13. Why is prayer important in our individual and corporate lives?
14. What is the enemy allowed to do when we don’t pray?
15. What is the difference between binding and loosing?
16. What are some strongholds that might be broken through intercessory repentance in your community?
17. How do you identify principalities and powers in a given area? In a particular people group?
18. What tools could help us to pray more effectively against the devil’s work through the world?
19. How might a heightened awareness of the presence of angels affect our attitudes, actions, and prayers?
20. What kind of mistakes beliefs about Satan do we tend to have? How do these fallacies affect our thinking and acting in the realm of spiritual issues?
21. How will our attitudes and actions change if we use our authority to fight against the enemy, rather than expecting God to do it for us?
22. What is the Biblical picture of authority?
23. What hinders us from living out the truth of our authority? How can we remove those hindrances?
24. How could our church and community be changed if we began to understand our authority?
25. If tests and trials and temptations are inevitable, what should be our attitude toward them?
26. How do we exercise the authority God has given us?
27. Why is free will so crucial to God’s ministry on the earth?
28. Why is there evil in the world and what does it do to God?
29. Discuss aspect of God’s character that we should consider in interpreting our circumstances and scripture.
30. What is the proper Biblical response to evil?
31. Is God’s will being done on earth? How and why does this affect our prayers?
32. Why should we pray? Why is intercession crucial to God’s ministry in the world?
33. Why is it strategic to go to pray in specific locations? What kind of things can be accomplished?
34. What does worship accomplish in the spirit world? How might our personal and corporate worship change if we view worship as warfare?
35. Why is it important to live a holy life?
APPENDIX E

HANDOUT

Handout 1: Exercise on Gospel and Culture

Introduction:

This experience is intended to help you test your own theological consistency on a number of issues that Protestants in various denominations have felt important. As a Christian in a cross-cultural setting, you will need to learn the difference between those elements essential to the church in every culture, and those elements which are not.

Part One

Separate all the items that follow into two categories, based on these definitions:

- Essential: These items (commands, practices, and customs) are essential to the church in every age. (Mark these E on the list).
- Negotiable: These items (commands, practices, customs) may or may not be valid for the church in any given place or time. (Mark these N on the list).

1. Greet each other with a holy kiss.
2. Do not go court to settle issues between Christians.
3. Do not eat meat used in pagan ceremonies.
4. Wash feet at the Lord's Supper.
5. Women in the assembly should be veiled when praying or speaking.
7. Sing without musical accompaniment.
8. Abstain from eating blood.
9. Abstain from fornication.
10. Share the Lord's Supper together.
11. Use only real wine and unleavened bread for your Eucharist meals.
12. Use only grape juice for Eucharist meals.
13. Anoint with oil for healing.

14. Women are not to teach men.
15. Women are not to wear braided hair, gold, or pearls.
16. Men are not to have long hair.
17. Do not drink wine at all.
18. Slavery is permissible if you treat slaves well.
20. Seek the gift of tongues.
21. Seek the gift of healing.
22. Lift your hands when you pray.
23. People who eat unclean food.
24. Have a private devotional time every day.
25. Say Amen at the end of prayers.
26. Appoint elders and deacons in every congregation.
27. Elect the leaders.
28. Confess sins to another.
29. Confess sins privately to God.
30. Give tithe.
31. Construct a building for worship.
32. Confess Christ publicly by means of baptism.
33. Be baptized by immersion.
34. Be baptized as an adult.
35. Be baptized as a child.
36. Do not be polygamists.
37. Do not divorce your spouse for any reason.
38. Do not divorce your spouse except for adultery.

Part Two
Reflect on the process by which you distinguished the essential from the negotiable items. What principle or principles governed your decision? Write out the method used, in a simple, concise statement. Be completely honest with yourself and accurately describe how you made your decisions. Your principles should account for every decision. Review your decisions again, and answer the following questions: Are your essential items so important to you that you could associate with the group that did not practice all of them? Are there any items that have nothing explicitly to do with Scripture at all?
Handout 2: Group Activity: The Strategic Planning in Tribal ministry

<table>
<thead>
<tr>
<th>The Strategic Planning</th>
<th>Observation in Discussion</th>
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<tbody>
<tr>
<td>1. To discover a tribe’s strengths, limitations, and weakness for successful planning.</td>
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<td>2. To build on the strengths and minimize its weaknesses; at the same time lookout for the opportunity to improve.</td>
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<td>3. To facilitate tribal communication and build the tribe’s trust to welcome the ministry and assure user-friendly relationships.</td>
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<td>4. To understand and implement spiritually healthy, Christ honoring change.</td>
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<td>5. To get people—leadership team and tribal people—on the same page.</td>
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<td>6. To encourage and promote spiritual revival in the lives of the tribal people.</td>
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<td>7. To discover and articulate the core values of tribal ministry so that people take the initiatives seriously and support fully.</td>
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<td>8. To develop and communicate God given mission for the tribal people.</td>
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<td>9. To develop and convey an inspiring, compelling vision for the tribal people.</td>
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<td>10. To understand and relate more effectively and appropriately to the tribal community.</td>
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<td>11. To develop a disciple-making process for the entire tribe and lead them to capitalize on opportunity to grow in Christ.</td>
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<td>12. To assess, recruit, and develop strong team members to function freely.</td>
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<td>13. To mobilize the tribe to serve and do the work of the tribal ministry.</td>
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<td>14. To make wise decisions about the training facilities and their locations.</td>
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<td>15. To make an inventory and assessment of current tribal giving and supporting.</td>
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<td>16. To explore new steams of giving by increasing current income and financial resources.</td>
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<td>17. To design a lasting stewardship to enable tribals to become good stewards of their own income.</td>
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<td>18. To analyze and evaluate the budget for tribal ministry, looking for avenues to handle it well.</td>
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<td>19. To raise additional funds, particularly, the capital funding for the projects.</td>
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<td>20. To know how to implement the entire strategic planning for the particular tribal ministry.</td>
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<td>21. To regularly evaluate and improve the tribal ministry from becoming stale and dull.</td>
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<td>22. To discover the ways God is blessing tribes across India and abroad and why.</td>
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<td>23. To empower the leaders to lead with excellence and work with the latest technology and resources.</td>
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<td>24. To initiate a process for building a strong lay and church leadership among the tribal people.</td>
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<tr>
<td>25. To develop a promotional strategy that will best position the tribe in global Adventist church.</td>
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People Group Approach

The people group approach is biblical
The people group approach is reasonable
The people group approach is manageable

Definition: A people group is a significantly large sociological grouping of people who perceive themselves to have a common affinity for one another because of shared language, ethnicity, religion, race, caste, occupation, education, or patterns of social interaction.
People Group Approach

Consider the difference in evangelizing 3 billion unreached people versus evangelizing 20,000 unreached people groups.

Consider the difference in evangelizing a city of 250,000 people versus evangelizing the 15 or 20 people groups in that city.

Sociologically Defined People Groups

There are at least ten types of sociologically defined people groups:

1. Sociolinguistic groups
   - English speakers in Tokyo
   - Polish speakers in Chicago
   - Arabic speakers in Detroit

2. Socio-geographical groups
   - Mexican farm workers in Berrien County
   - Vietnamese shrimpers in Texas
   - Nigerian workers in New York City
   - Armenians in Los Angeles
   - Filipinos in Guam
   - Japanese in Sydney

3. Sociopolitical groups
   - Cuban refugees in Miami
   - Afghanistan refugees in north Pakistan
   - Sudanese refugees in Kenya
4. Socioreligious Groups
   • Muslims in Detroit
   • Jews in Winnipeg
   • Lutherans in Minneapolis
   • Korean Buddhists in Los Angeles
   • Jains in New Delhi
   • Rastafarians in Edmonton
   • Soka Gakkai believers in Japan

5. Socioeducational Groups
   • University students at Notre Dame
   • Chinese students at the University of Michigan
   • High school students in Benton Harbor
   • International students at Michigan State
   • Hindu students at Andrews University

6. Socioeconomic groups—the poor
   • Street people in Victoria, Canada
   • Homeless in South Bend
   • Squatters in Manila
   • Slum dwellers in Madras
   • Street kids in Los Angeles
   • Shopping bag ladies in Toronto

7. Socioeconomic groups—the elites
   • Urban elites in Chicago (Hinsdale)
   • Middle class in Mexico City
   • Patel (a commercial class in India)
   • Upper class of Lima, Peru
   • Fortune 500 CEOs in Chicago
Sociologically Defined People Groups

8. Sociomedical groups
   - AIDS patients in San Francisco
   - Deaf in Miami
   - Blind in Chicago
   - Lepers in Nepal
   - Amputees in Los Angeles

9. Sociodeviant groups
   - Drug addicts in New York
   - Gays in San Francisco
   - Prostitutes in Los Angeles
   - Urban street people in the USA
   - Prisoners in Michigan
   - Juvenile Delinquents in Berrien County

Sociologically Defined People Groups

10. Socio-occupational groups
    - Vietnamese fishermen
    - Nurses in St. Louis
    - Military personnel in Texas
    - Police in Gary
    - Government officials in Lansing
    - Chinese restaurant workers
    - Pro hockey players
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Education

2007  D.Min., Leadership and Missions, Andrews University
2005  M.Div., Missions, Andrews University
1995  M.Com., Financial Management, Mysore University, India
1991  M.A., Sociology of Education, Mysore University
1976  B.Sc., Physics, Bangalore University, India
1973  Pre-University, Bangalore University, India
1970  Premed—Spicer Memorial College, Pune, India

Experience

2002–2007  Andrews University, Southern Asia Division approved study leave
1994–2001  Director—National Home and Health Service, Pune, India
           Vice President—Oriental Watchman Publishing House, Pune, India
1984–1993  Missionary and Publishing Director—Northeast India Union
1982–1983  Publishing Director—Karnataka Section, Goa and Bidar Regions
1977–1981  Literature Evangelist—Karnataka Union, India
1976      Academy Principal—SDA High School, Bangalore, India
1976      Metro City Pastor—Adventist Churches, Bangalore, India

Special Experience

2005  General Conference Session, St. Louis, USA
2000  General Conference Session, Toronto, Canada
1998  Apprenticeship—Brazil Publishing House, Brazil
1997  Apprenticeship—Pacific Press Publishing Association, USA
1997  Apprenticeship—Review Herald Publishing Association, USA
1995  Speaker of Week of Prayer—Spicer Memorial College, India
1993  Annual Council, General Conference, Bangalore, India
1987  Apprenticeship—Philippines Publishing House, Manila
1985  General Conference Session, New Orleans, USA
1973  Paratrooper and Commando, 7th Para Regiment, Indian Army