Chapter 11

Unreached People Groups and the Cultural Intelligence Model
(Karl Hargestam and Jennifer Hargestam)

Abbreviations
CQ   Cultural Intelligence
UPGs   Unreached People Groups
UUPGs   Unengaged Unreached People Groups

Introduction

Since the time of the Cross, places exist throughout the world where the people have

received no gospel presentation. These people are classified as being a part of an Unreached

People Group (UPG) or "least-reached people", defined as follows:

> […] a people group among which there is no indigenous community of believing
> Christians with adequate numbers and resources to evangelise this people group without
> outside assistance. A number of years ago Joshua Project introduced the term "least-
> reached" to communicate that the status of people groups is found on a spectrum, rather
> than an on/off toggle as implied by the "reached"/"unreached" terminology. However,
> the term "unreached" is so widely used in the global missions community there has not
> been a significant shift to "least-reached." Both terms mean the same thing and are used
> interchangeably on this [Joshua Project] website. The original Joshua Project editorial
> committee selected the criteria less than or equal to 2% Evangelical Christian and less
> than or equal to 5% Professing Christians.[1]

Unengaged Unreached People Groups (UUPGs) have "no known active church planting

underway."[2] Ninety percent of UUPGs live between 10 and 40 degrees north latitude stretching

across North Africa, the Middle East, Central and East Asia. Of all UPGs worldwide, 74 percent

---

[1] Joshua Project, "Unreached/Least Reached", *Joshua Project Website*, [Available at:
https://joshuaproject.net/help/definitions], [Last accessed 22nd March 2024].
[2] Joshua Project, "Unengaged", *Joshua Project Website*, [Available at: https://joshuaproject.net/help/definitions],
[Last accessed 22nd March 2024].

can be found within the Asian circle. Seventy nine percent of the world's UUPGS are also found in Asia.[3]

Islam is practiced by 24.8 percent of the world's population among 4,032 people groups; of those, 85.9 percent of the groups are considered "unreached".[4] Hinduism is practiced by 15.1 percent of the world's population among 2,399 people groups, of which 92 percent are considered "unreached".[5] Buddhism is practiced by 6.3 percent of the world's population among 666 people groups, with 76.7 percent of those considered "unreached".[6] There exists, worldwide, a great need to reach the unreached with the good news of Jesus Christ.

In 2022, the Pew Research Center published an article noting a significant change in religious practices – specific to the United States – when respondents are asked their religion.[7] Since 2007, the percentage of adults reporting to have no religion, being agnostic or even atheist, has increased thirteen percent (13 percent) from 16 percent in 2007 to 29 percent in 2022. The decline of those reporting to profess the Christian faith has declined, from 78 percent in 2007 to 63 percent in 2022. Those interested in UPG pioneer work must be culturally competent. Sadly, research is showing that such competency is lacking:

- Many Americans cannot name the Four Noble Truths of Buddhism or the Five Pillars of Islam.

---

[3] Joshua Project, "People Groups: Lists: All Continents: Continent: Asia", *Joshua Project Website,* [Available at: https://joshuaproject.net/continents/ASI], [Last accessed: 22nd March 2024].

[4] Joshua Project, "Religion: Islam", *Joshua Project Website,* [Available at: https://joshuaproject.net/religions/6], [Last accessed: 22nd March 2024].

[5] Joshua Project, "Religion: Hinduism", *Joshua Project Website,* [Available at: https://joshuaproject.net/religions/5], [Last accessed: 22nd March 2024].

[6] Joshua Project, "Religion: Buddhism", *Joshua Project Website,* [Available at: https://joshuaproject.net/religions/2], [Last accessed: 22nd March 2024].

[7] Pew Research Center, "How U.S. Religious Composition Has Changed in Recent Decades", Pew Research Center's Religion & Public Life Project, *Pew Research Center*, 13th September 2022, [Available at: https://www.pewresearch.org/religion/2022/09/13/how-u-s-religious-composition-has-changed-in-recent-decades/], [Last accessed: 22nd March 2024].

- Only 38 percent know that Vishnu and Shiva are Hindu gods.

- Most do not know what Ramadan is or when the Jewish Sabbath begins.

A Gallup poll revealed that only half of American adults can name even one of the four Gospels of the New Testament.[8]

UPG/UUPGs represent the areas of the world with few or no gospel workers. It is estimated that for every thirty cross-cultural workers of Christian faith, only one goes to a UPG field.9 For the unreached to be reached, something must change. It will require the Global Church to recognise the importance of engaging in areas where there is no gospel witness. We must explore different avenues to develop strategies to engage in each UPG/UUPG.

Communicating the Gospel across Cultures

Communicating the gospel cross-culturally to unreached people groups can prove difficult; looking at our own missionary journey, engaging in UUPG missions has presented many challenges including language, culture, safety, and geographical difficulties. Yet, in the Gospel of Matthew, Jesus commissions his followers to go make disciples of all nations (*ethnos*), meaning all ethnicities (Mt. 28:19). Regardless of the complexities, we must willingly cross barriers to fulfil the Great Commission as Jesus has asked us to do. The good news is that we do not do this in our own strength and abilities. Jesus premised the entire Great Commission by stating, "All power and authority belong to me, therefore go" (Mt. 28:18-19). What comfort and blessing to know we go in the authority of Jesus.

---

[8] Pew Research Center, "The Global Religious Landscape."
[9] Joshua Project, "People Groups: Lists: Unreached: Unreached: 100 Largest", *Joshua Project Website,* [Available at: https://joshuaproject.net/unreached/1], [Last accessed: 22nd March 2024].

This chapter proposes two elements that local churches could quite easily integrate into a local church Unreached People Groups (UPG) training curriculum. The first, formation of Cultural Intelligence (CQ), is defined as the capability of an individual or group to function effectively in situations characterised by cultural diversity. CQ research conducted by Soon Ang[10] and others provides compelling insight into why some individuals and organisations thrive in culturally diverse settings while others do not. Emerging from the research evidence comes a globally accepted model where one can develop and measure the effectiveness of cultural knowledge, strategies, and actions. Many Fortune 500 companies around the world have adopted the CQ model. This should also be considered by the global church. Serving in Ethiopia among UPGs for over seventeen years, we saw tribes once considered UUPG respond to the good news of the gospel. When engaging with UPGs, it remains crucial to have a deep understanding of specific UPG culture and needs. The globally recognised concept of Cultural Intelligence has proven successful on many levels as a tool to develop competence where pioneer workers – those who do initial gospel work – can receive adequate training and equipping to engage in UUPGs. Not having cultural competence could result in good intentions without long-term sustainability. The Cultural Intelligence approach remains crucial to reaching the unreached. No other global need of greater significance exists than reaching people who have never had a chance to hear the name of Jesus.

The second element which local churches could easily adapt into their UPG training curriculum involves application of an established method for understanding religion. A church's

---

[10] Soon Ang and Linn Van Dyne, "Conceptualization of Cultural Intelligence: Definition, Distinctiveness, and Nomological Network", In Soon Ang and Linn Van Dyne (eds), *Handbook of Cultural Intelligence: Theory, Measurement, and Applications* (Armonk, NY: M.E. Sharpe, 2008): 3-15.

grasp of cultural similarities and differences remains incomplete without a basic understanding of the beliefs, rituals, and practices of Unreached People Groups.

<u>Cultural Intelligence as a Tool for</u>
<u>UPG Training Curriculum</u>

The Value of CQ

As a globally recognised way of assessing and improving effectiveness for culturally diverse situations, Cultural Intelligence is rooted in rigorous academic research conducted by scholars around the world. Leading organisations in business, education, government, and health care are adopting CQ as a key component of personal development and competitive advantage.

CQ includes the leaders' capability to function effectively across a variety of cultural specific contexts. As improvements in technology and communication have caused the workplace to globalise, CQ has emerged "as a specific form of intelligence focused on an individual's ability to grasp and reason correctly in situations characterised by cultural diversity."[11] David Livermore believes it is "an individual capability"[12] that some have, and others only possess in limited quantities, although all can increase their cultural intelligence.

The driving question behind CQ is, "why do some but not other individuals easily and effectively adapt their views and behaviours cross culturally?"[13] The concept of CQ, through the research of Soon Ang, P. Earley, and Mei Ling Tan,[14] builds on Robert J. Sternberg and D.K. Detterman's 1986 four-factor model for conceptualising individual intelligence: metacognitive,

---

[11] Ang and Van Dyne, "Conceptualization of Cultural Intelligence", 4.

[12] David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*, 2nd ed. (New York: AMACOM American Management Association, 2015): 26.

[13] Linn Van Dyne, Soon Ang, and David Livermore, "Cultural Intelligence: A Pathway for Leading in a Rapidly Globalizing World", In Kelly Hannum, Belinda B. Mcfeeters, Lize Booysen, and Center for Creative Leadership (eds), *Leading Across Differences: Cases and Perspectives* (San Francisco, CA: Pfeiffer, 2010): 582.

[14] Soon Ang, Linn Van Dyne, and Mei Ling Tan, "Cultural Intelligence", In Robert J. Sternberg and Scott B. Kaufman (eds), *The Cambridge Handbook of Intelligence* (New York: Cambridge University Press, 2011): 582-602.

cognitive, motivational, and behavioural.[15] Livermore identifies the Four Capabilities of Culturally Intelligent Leaders: CQ Drive, CQ Knowledge, CQ Strategy and CQ Action[16]. In practical terms, the most effective leaders in multicultural settings are highly motivated in their work (Drive), work hard to determine what matters most about the culture they are seeking to engage (Knowledge), think strategically when determining how to best reach and connect with the people of a new culture (Strategy), and put their motivation, understanding and strategy effectively into action (Action) through well-planned work and communication in key locations with the right leaders. Reaching the unreached can be made more effective through the successful implementation of the CQ model.

As Livermore says, "It's impossible to be an effective leader without having some insight into how culture shapes the thoughts and behaviours touched by your leadership."[17] For organisations to expand into new areas, a strong understanding of CQ remains vital, and "research consistently demonstrates a high level of failure when expansion into international markets is done without an awareness of how people from other cultures think and behave."[18] CQ has also been shown to positively impact the effects of visionary-transformational leadership within organisations that seek to be innovative.[19] CQ has emerged as a key capability of successful leaders within organisations when expanding into new, unreached cultures and people groups.

Four Factors of Culturally Intelligent Leaders

---

[15] Robert J. Sternberg and D.K. Detterman, *What is Intelligence? Contemporary Viewpoints on its Nature and Definition* (Westport, CT: Praeger, 1986); see Ang, Van Dyne, and Tan, "Cultural Intelligence."
[16] Livermore, *Leading with Cultural Intelligence*, 27.
[17] Livermore, *Leading with Cultural Intelligence*, 67.
[18] Livermore, *Leading with Cultural Intelligence*, 67.
[19] Ang, Van Dyne, and Tan, "Cultural Intelligence".

The following sections further describe Livermore's identified capabilities of CQ leaders: Drive, Knowledge, Strategy, and Action[20]—each followed by an application or illustration of this component.

CQ Drive

The first capability of a culturally intelligent leader is CQ Drive, or motivation. For Christians, this is an easy one. Our drive comes straight from Scripture. This is clearly shown in the words of the Apostle Paul: "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent?" (Rom. 10:14-15).[21] Paul's ambition was to preach the gospel. As Christians, we, too, must be motivated (CQ Drive) to share our faith to all nations, just as Jesus commands. Unless some people are commissioned for the task, there will be no gospel preachers; unless the gospel is preached, sinners will not hear Christ's message and voice; unless they hear him, they will not believe the truths of his death and resurrection; unless they believe these truths, they will not call on him; and unless they call on his name, they will not be saved.

As followers of Christ, our CQ drive should come through Scripture. We must be motivated to adapt to culture to be able to communicate the most important message – the gospel message. To tell people who have never heard, UPGs, requires that we have curiosity about who we are reaching. Adaptation is the key to CQ Drive. Leaders with high CQ Drive are motivated to learn and adapt to new and diverse cultural settings.

---

[20] Livermore, *Leading with Cultural Intelligence*, 27.
[21] All Scripture quotations, unless otherwise noted, are from the New International Version.

CQ Drive Application: Ato Bekele's Story:

An illustration of CQ Drive can be seen in the story of a friend, Ato Bekele, an evangelist and a simple man who lives in a remote village in Ethiopia. One day, Ato Bekele experienced a supernatural encounter with God where he heard a voice telling him to walk south until he would come to a place where two rivers intersect. The voice said that when he would come to the two rivers, he would find people who had never heard the name of Jesus. Ato Bekele obeyed the voice and walked for approximately eight days: he found a people group called the Tara tribe. This tribe was so isolated that later we found out that the Ethiopian government did not even know the tribe existed. Ato Bekele had a CQ Drive initiated first by the Spirit and confirmed through Scripture: "How then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard?" (Rom. 10:14).

CQ Knowledge (Cognition): Understanding
Intercultural Norms and Differences

Livermore notes that "To lead effectively, you need to understand how communication styles, predominant religious beliefs, and role expectations for men and women differ across cultures. General knowledge about different types of economic, business, legal, and political systems that exist throughout the world is important."[22] As businesses and mission organisations have sought to expand globally, there has been an increasing desire to focus on CQ. In this quest to understand and apply CQ, much effort has been spent on applying CQ Knowledge to organisational work. Knowledge of how culture influences the thoughts and behaviours of others[23] is precisely what leading mission organisations are charged to do as they seek to reach

---

[22] Livermore, *Leading with Cultural Intelligence*, 28.
[23] Ang, Van Dyne, and Tan, "Cultural Intelligence".

the unreached. In pioneering among UPGs, workers need to have an intense focus on knowledge so that much of what was previously unknown about the UUPG is now a part of shared knowledge within the church to begin the process of a strategic plan.

By immersing oneself in the Tara people's regional dynamics, including their customs, traditions, and unique cultural practices, one can tailor the message of the Gospel to resonate with their distinctive worldview. This nuanced approach not only acknowledges and respects the Tara people's cultural identity, but also ensures that the message is presented in a manner that aligns with their values and beliefs.

One cannot understand this global world without some basic grasp of the religious beliefs, experiences, behaviours, and attitudes that shape the way people think and act. Furthermore, understanding those things relative to a particular people group helps the global worker understand the answers they may have to life's common questions: Who am I? Is there a God or an ultimate reality? Why is there evil in the world? How should I live?

The study of religions involves the disciplines of history, theology, philosophy, literature, sociology, psychology, anthropology, and art. It is multidisciplinary.

Doug Petersen provides a basic framework for the study of religion:

- Origins
- Founder/Key Figures
- Sacred Texts
- Core Beliefs
- Ultimate Reality and Divine Beings
- The Purpose of Life
- Soteriology (Salvation/Liberation)

- Suffering/Good and Evil

- Afterlife

- Rituals (Context & Categories) Sacred time

- Sacred Space, Sacred Ceremonies, Sacred Symbols

- Behaviour and Community

- Challenges (Insider)

- Opportunities (Outsider)[24]

Studying a world religion when reaching out to an unreached people group remains crucial for effective and culturally sensitive communication, trust-building, and sustainable efforts. It allows for a more respectful and nuanced approach that can increase the chances of successful outreach and engagement with the unreached group.

CQ Knowledge Application: Ato Bekele

Ato Bekele's drive led him to move and live among the Tara. He became a student of their culture, language, society, and religious systems. Ato Bekele actively sought knowledge. He discovered that understanding their religion played a pivotal role in making necessary adaptions to build trust. It became evident that understanding the religion was essential for a comprehensive grasp of the people's values, traditions, and behaviours.

One critical cultural factor was that the Tara had a tribal king who ruled the people. Bekele was able to build a trusting relationship with the king, and eventually this relationship led the king to receive Jesus as Lord.

---

[24] Doug Petersen, "Great World Religions", presentation, Vanguard University, 2023.

Bekele's willingness to gain knowledge demonstrates a CQ competence. The more that he discovered about the people, the more he adapted. He spent months researching in order to share his knowledge and help find ways to reach across cultural divides so he could share the gospel.

In his research, Bekele discovered that infant deaths were high among the Tara due to lack of sanitation. This type of basic understanding of the Tara people and their culture served as a basis for a clear gospel strategy to begin to unfold. Bekele became our CQ "agent" relative to knowledge; he helped us discover how to best reach the Tara tribe and share Jesus with them. We began by flying in soap to the Tara, while teaching them about practical sanitation. Over time, their hygiene practices improved; they became healthier and more open to the gospel.

CQ Strategy: Strategising and Making Sense of Culturally Diverse Experiences

Strategy is the third capability of CQ leaders. As Livermore observes, "Leaders with high CQ Strategy develop ways to use their cultural understanding to develop plans for new intercultural situations. These leaders are better able to monitor, analyse, and adjust their assumptions and behaviours in different cultural settings."[25] While mission organisations often thrive in CQ Drive and Knowledge, CQ Strategy remains an area requiring much growth for long-term sustainability. To accomplish the overall goal of planting a church within a UPG, mission leaders must consider carefully the needs of the specific people group. What works with one UPG may not work for another. CQ Strategy will determine the needs and the next, most effective, steps to share the gospel.

---

[25] Livermore, *Leading with Cultural Intelligence*, 135.

When working with a UPG, challenges will be highlighted as the culture becomes more evident. CQ Strategy is all about how to address the challenges, thoughtfully and often subtly, to guide powerful change. "CQ Strategy is the key link between our cultural understanding and behaving in ways that result in effective leadership".[26] Livermore's insights highlight the role of CQ strategy in navigating the cultural diversities within UPGs. It is not just about understanding, it is about leveraging that understanding to drive effective action. This underscores the importance of competently utilising cultural insights to steer gospel work so UPGs are introduced to salvation through Christ.

CQ Strategy Application: Ato Bekele

In Ethiopia, Ato Bekele and our team worked together to employ a high level of CQ Strategy. Our strategy followed that which Livermore recommends: (1) Plan cross-cultural interactions; (2) Become more aware; and (3) Check whether your assumptions were appropriate.[27] As the team gained knowledge, we put into practice analysing and adjusting for long-term sustainability. It became clear that this was where the hard work began. To share the gospel with the Tara tribe, an oral-only people, we put into place the orality method of chronological Bible stories translated into their language. Our hard work produced effective results as a church was planted.

CQ Action: What Behaviours Do I Need to Adjust?

CQ Action, the fourth and final capability of effective CQ leadership, "is primarily the outcome of our CQ Drive, Knowledge and Strategy."[28] CQ Action is the focus on the results of

---

[26] Livermore, *Leading with Cultural Intelligence*, 137.
[27] Livermore, *Leading with Cultural Intelligence*, 138.
[28] Livermore, *Leading with Cultural Intelligence*, 158.

the internal and external actions taken as one seeks to fully implement Cultural Intelligence. When one has successfully applied CQ Drive, Knowledge, and Strategy, it will be clear what behaviours and actions are needed to appropriately adapt to reach the unreached people groups. Actions taken will vary as the people groups change. The successful employment of CQ Action will involve communication adapted to the specific cultural environment, leadership that engages the needs of the community, and appropriate implementation of actions that effectively address the needs of the affected community.[29] "CQ Action becomes the natural outgrowth of the other three CQ capabilities."[30] CQ Action requires the successful implementation of Drive, Knowledge and Strategy, which will result in a holistic and sustainable approach to sharing the gospel in an unreached setting. Without Cultural Intelligence, the focus could be placed on the outsider rather than on the people being reached. CQ Action enables the pioneer to authentically engage cross-culturally where Jesus is revealed as the Saviour who loves and accepts all cultures, people groups, and individuals.

<div align="center">

**Conclusion to the Story of Ato Bekele
and the Tara People**

</div>

Missional work continued with the Tara people. Support was frequent as we flew in by helicopter and continued to provide resources to the Tara people monthly. This resulted in the formation of a local team tasked to plant a local church. Support of Ato Bekele and the Tara people included training in orality, or chronological biblical storytelling. As we continued to learn language and key components of the culture, we continued to adapt the Bible stories to a more contextual approach to the Tara people. God's presence was felt among the Tara people

---

[29] Livermore, *Leading with Cultural Intelligence*, 30.
[30] Livermore, *Leading with Cultural Intelligence*, 160.

and our team. We observed miracles as God made his power evident. An indigenous church was planted for the Tara people, and Christianity continues to grow in their area.

This story of Ato Bekele and the Tara people illustrates the success that can be achieved through missional outreach to a UPG. It also represents the success experienced through the successful implementation of the CQ model. As Christians seek to fulfil the challenge of the Great Commission, to "make disciples of all nations" (Mt. 18:19), implementation of a structured approach, the CQ model, can positively increase the effectiveness of Christian outreach to UPGs. As training programmes are developed for those seeking to minister to UPGs worldwide, CQ can serve as the structure for future training. Christian leaders can utilise the structure provided by CQ: Drive, Knowledge, Strategy and Action, to develop training curriculum. A significant understanding of the UPG (CQ knowledge) and a plan to address their needs (CQ strategy) will aid in the development of training curriculum which will guide missionaries in their efforts to work with UPGs and lead the people toward salvation and a relationship with Christ.

<u>The Story of the Shining Man</u>

The story of the Shining Man illustrates that the Cultural Intelligence (CQ) model is paramount for individuals venturing into pioneering work in Unreached and Unengaged People Groups (UUPs). While cultural competency is undeniably crucial for such endeavours, it is essential to recognise that God supernaturally operates within and through the pioneering efforts of His people. It is not solely cultural competence that is needed; rather, it is the acknowledgment that God precedes us, working in hearts and drawing people toward Him. This perspective underscores that the success of pioneering work goes beyond human capabilities and cultural understanding; it hinges on divine intervention and the Gospel's transformative power.

The following narrative of The Bodi Tribe illustrates God's profound love and concern for ensuring that the Gospel reaches those who have never heard it before.

While identifying the importance of CQ in the work of reaching UPGs, one cannot underestimate the role of the Holy Spirit when working with UPGs. The work is complex and involves the supernatural, not just the work of humans.

The Bodi Tribe is an ethno-linguistic people group, nomadic pastoralists known for their violence and feared by neighbouring tribes, along the southwest corner of the Omo River of Southern Ethiopia. This area was roadless with extremely harsh conditions. Because of the difficult terrain and the people's violent nature, we used the assistance of a helicopter to survey the Bodi territory. It took a CQ process to develop a team and plan to initiate a gospel work.

The day came for our team to fly to the Bodi area. We prayed that God would grant us favour to speak with the leaders of the tribe, knowing that was key to initiating a conversation. As we landed the helicopter, it took only a few minutes for more than sixty people to gather to see what they called "the big chicken from the sky". One of our team members, Ben, was a pioneer worker in a neighbouring tribe, fluent in the language. He started to communicate and introduce the purpose of our visitation. He conversed in a nomad style, saying, "May God bless you, and may your cattle all be healthy and give you much milk." He continued by stating how God cares about their well-being. At the time, the tribe's cattle were being harmed by a deadly animal disease carried by flies. We offered to bring medicine to treat the cattle. The word *medicine* in Bodi language is the same word for *Saviour*.

It was then that a chief elder stood up and asked about the name "Kristos," which translates to Jesus Christ. We were shocked and wondered how he knew of the name. The chief began to explain: "Five nights ago, as I was sleeping in my hut, a bright light woke me up. It was

a man in shining clothes, whose face I could not see. The shiny man announced that in five days, people were going to come from the sky and tell a message of truth. They will explain who I am and what I have done for the Bodi people; it will be a message that will set you and your people free." In response, the chief asked the shining man his name, and he replied, "My name is Kristos!" The tribal chief turned and let us know that they had been waiting to hear the message. They wanted to learn more about the shiny man named "Kristos".

This story reveals a couple of key components in effective UPG pioneer work. First, even with all of our team's efforts to reach the Bodi, God showed himself faithful to reveal how much he loved the Bodi people. Even with this visitation, however, reaching the Bodi people required that people *go*. Acts 10 teaches that it took Peter to share the gospel with Cornelius and his household; God entrusted His message to Peter. The same truth applies today – someone must go.

Second, Cultural Intelligence played a significant part in approaching the Bodi tribe; the four capabilities of culturally intelligent leaders that David Livermore describes can be found in the interactions: drive, knowledge, strategy, and action.[31] Our team possessed a God-given desire to share the gospel with all people, including those in understanding of the tribal culture and to know how to reach many Ethiopian tribes initially. This knowledge included where the helicopter would land, who we would initially meet, and how we should best connect with the leader(s) of this UPG. With great assistance from the divine revelation given to the tribal chief, we were able to work with the elders of the tribe to develop a plan for sharing the gospel through chronological Bible storying that led to the establishment of a church.

---

[31] Livermore, *Leading with Cultural Intelligence*, 27.

Understanding people's religious beliefs gives insight into their world view and serves as a compass for building relationships without deconstructing one's individual identity. The significance of religious literacy can be the impetus for success within the ability to adapt culture.

Conclusion: Reaching the Unreached

The story of the Bodi tribe is beautifully encapsulated in Revelation 5:9, "And they sang a new song, saying: 'You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation" (Rev. 5:9). This passage unveils that all people from every tribe, language and nation will be represented in Heaven. This illustrates the value of all people, including UPGs, to God. To spread the Gospel effectively, we must be willing to take the necessary action to reach Unreached People Groups (UPGs) which first is engaged by going; then, it takes a willingness to become competent in crossing cultural boundaries.

As Christians, we must finish the most important task that God has given to us. We need local churches to begin training pioneer workers willing to cross cultures and to value other people groups as if they were our own. We need to see others as God sees them. We must plant churches and make disciples of all people groups. Working together, we must formulate an action plan to place a disciple-making church within every people group.

Missionally, no greater need has ever existed worldwide. We must respond to this need by giving at least one chance to every person to respond to the good news of the gospel. There currently exist throughout the world people groups who will live their full life, from birth to death, without ever hearing the name of Jesus. This is our challenge.

Bibliography

Ang, Soon, and Linn Van Dyne, Eds. "Conceptualization of Cultural Intelligence: Definition, Distinctiveness, and Nomological Network", In Soon Ang and Linn Van Dyne, Eds. *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*. Armonk, NY: M.E. Sharpe, 2008: 3-15.

Ang, Soon, Linn Van Dyne, and Mei Ling Tan. "Cultural Intelligence", In Robert J. Sternberg and Scott B. Kaufman, Eds. *The Cambridge Handbook of Intelligence*. New York: Cambridge University Press, 2011: 582-602.

Farhadian, Charles E. *Introducing World Religions: A Christian Engagement.* Ada, MI: Baker, 2021.

Joshua Project. "People Groups: Lists: All Continents: Continent: Asia", *Joshua Project Website.* [Available at: https://joshuaproject.net/continents/ASI], [Last accessed: 23rd March 2024].

⸻. "People Groups: Lists: Unreached: Unreached: 100 Largest", *Joshua Project Website.* [Available at: https://joshuaproject.net/unreached/1], [Last accessed: 23rd March 2024].

⸻. "Religion: Buddhism", *Joshua Project Website.* [Available at: https://joshuaproject.net/religions/2], [Last accessed: 23rd March 2024].

⸻. "Religion: Hinduism", *Joshua Project Website.* [Available at: https://joshuaproject.net/religions/5], [Last accessed: 23rd March 2024].

⸻. "Religion: Islam", *Joshua Project Website.* [Available at: https://joshuaproject.net/religions/6], [Last accessed: 23rd March 2024].

⸻. "Unengaged", *Joshua Project Website.* [Available at: https://joshuaproject.net/help/definitions], [Last accessed: 23rd March 2024].

⸻. "Unreached/Least Reached", *Joshua Project Website.* [Available at: https://joshuaproject.net/help/definitions], [Last accessed: 23rd March 2024].

Keener, Craig S. *Romans: A New Covenant Commentary.* Eugene, OR: Cascade Books, 2009.

King, Winston. *Introduction to Religion*. New York: Harper & Brothers, 1954.

Livermore, David. *Leading with Cultural Intelligence: The Real Secret to Success.* 2nd ed. New York: AMACOM American Management Association, 2015.

Ng, Kok-Yee, Linn Van Dyne, and Soon Ang. "Cultural Intelligence: A Review, Reflections, and Recommendations for Future Research", In Ann Marie Ryan, Frederick T. L. Leong, and Frederick L. Oswald, Eds. *Conducting Multinational Research: Applying Organizational Psychology in the Workplace*. Washington, DC: American Psychological

Association, 2012: 29-58. [Available at: https://doi.org/10.1037/13743-002], [Last accessed: 23rd March 2024].

Petersen, Doug. "Great World Religions." Presentation. Vanguard University, 2023.

Pew Research Center. "The Global Religious Landscape", *Pew Research Center Website*. 18th December 2012. [Available at: https://www.pewresearch.org/religion/2012/12/18/global-religious-landscape-exec], [Last accessed: 23rd March 2024].

Pew Research Center. "How U.S. Religious Composition Has Changed in Recent Decades", Pew Research Center's Religion & Public Life Project, *Pew Research Center Website*. 13th September 2022. [Available at: https://www.pewresearch.org/religion/2022/09/13/how-u-s-religious-composition-has-changed-in-recent-decades/], [Last accessed: 23rd March 2024].

Sternberg, Robert J., and D.K. Detterman. *What is Intelligence? Contemporary Viewpoints on its Nature and Definition*. Westport, CT: Praeger, 1986.

Van Dyne, Linn, Soon Ang, and David Livermore. "Cultural Intelligence: A Pathway for Leading in a Rapidly Globalizing World", In Kelly Hannum, Belinda B. Mcfeeters, Lize Booysen, and Center for Creative Leadership, Eds. *Leading across Differences: Cases and Perspectives*. San Francisco, CA: Pfeiffer, 2010: Chapter 7.

This essay is part of the **Global Pentecostal Voices Initiative sponsored by City Harvest Church in Singapore.** See www.chc.org.sg

This essay is the print version of a video presentation that can be viewed at www.GPVoices.org

This essay is published in **Voices Loud and Clear** edited by Kong Hee Byron D Klaus and Douglas Petersen published by Regnum Books UK.

It may be purchased at https://www.regnumbooks.net/products/voices-loud-and-clear

The ebook is available in open access format at https://www.regnumbooks.net/products/voices-loud-and-clear?variant=45345072513175

Abstract

This essay proposes two elements that could be integrated into a local church UPG training curriculum.

First, Cultural Intelligence (CQ) formation. CQ is defined as capability of an individual or group to function effectively in situations characterized by cultural diversity. CQ research conducted by the Singaporean Soon Ang and others, provides compelling insight into why individuals/organizations thrive in culturally diverse settings while others do not. including the factors that make the difference. Emerging from the research evidence is a globally accepted model where the effectiveness of cultural knowledge, strategies and actions can be developed and measured. The CQ model has been adopted by Fortune 500 companies around the world. So should we.

Second, the application of an established method for understanding religion. A grasp of cultural similarities and differences is incomplete without a basic understanding of a UPGs beliefs, rituals, and practices.