

## **Segmentation of An Urban Setting According to A Great Commission “Panta ta Ethne” Approach**

### **(The Main Questions and Steps Employed in the “Panta ta Ethne” Segmentation of a City)**

- 1. Describe according to official government and/or sociometrics the boundaries of the urban setting.** In a non-Great Commission, secular approach most researchers would initially identify the sociological categories of the city. Social categories would involve looking at the city according to: the population; the number of men and women; the population by age levels; the population according to employed or unemployed; the population according to educational status (oral and literate learners and communicators); and often according to economic status such as lower class, middle class and upper class. In a Great Commission “panta ta ethne” approach this type of sociological segmentation of the city comes at a later stage in the process. See step six (6).
- 2. Who are the individual ethnolinguistic people groups who live within the urban setting being segmented?** In many cities of the world, the United Nations, anthropologists, government and/or educational system researchers will have already segmented the city along ethnolinguistic people group lines. However, in the USA, to some degree in Western Europe and in many parts of Canada, neither the United Nations, nor anthropologists, nor the local government nor the educational system has done more than survey and list the languages spoken in the homes of students within the school systems. This usually means that two to three levels of ethnic identification will have to take place in getting to the most basic “panta ta ethne” information. The United States starts at the U.S. Census level with categories such as Hispanic or Asian. This first level must then be followed by identifying the people groups by country of origin such as Mexico or Guatemala, followed then by languages spoken in the home, followed by the actual identification of the ethnolinguistic level such as Maya, Mam, Kekchi, etc. For those who have to research their way down through the levels to the “panta ta ethne” (ethnolinguistic people group) level, the basic list of almost every ethnolinguistic people group in the world can be found in [peoplegroups.org](http://peoplegroups.org).
- 3. What is the heart language (mother tongue) of each of the identified ethnolinguistic people groups living within the specified setting?** The engager-evangelizer who reaches this stage in research should continue to key on the [peoplegroups.org](http://peoplegroups.org) database along with the SIL/Wycliffe *Ethnologue* in order to identify the ethnolinguistic people group’s heart language. Remember: the worldview (belief system, values, lifestyle habits, including their religious beliefs are housed in the idiom of each person’s heart language. To engage and evangelize with a view to impacting a person’s worldview has to be engaged through the use of the person’s heart language, not a secondary language.

4. **What is the population of each of the identified ethnolinguistic people groups within the specified setting?** It is at this level after each of the ethnolinguistic people groups within the entire urban setting has been identified, along with the identification of their heart language (mother tongue), that research is conducted to determine as close to the total population of each of the ethnic groups. The value of securing this total is the computation of the Evangelization percentage of the population. That cannot be computed with any expectation of accuracy until the research has progressed to this level.
5. **Identify and describe the primary, and any secondary residential locations within which significant numbers of each ethnic people group resides.** The aim for this step is to be able to place significant population locations of each ethnic people group on a map so strategists and evangelizers (church planters) can visualize where the people groups are and to visually see them in relation to each other.
6. **What are the sociological demographics (sociometrics) of each of the identified ethnolinguistic people groups?** It is at this stage that one looks within a given ethnolinguistic people group and segments them according to sociological (sociometrics) categories such as male and female; educated and non-educated (oral or literate learners and communicators); by age levels; employed or unemployed; etc. See step one for another look at these categories.
7. **As this research is being conducted, and for sure at the ethnic people group identification level, each of the ethnic people groups should be entered into people groups.org.** The IMB will assist in entering these ethnic people groups into the **peoplegroups.org** database with the proper city locator appended. Another important notation at this level is computing and appending the evangelization percentage by noting the ethnic people group as reached or unreached.
8. **Conduct basic ethnographic people group profile and worldview research on each of the “panta ta ethne” according to the ethnolinguistic people group research process.** Once the people group’s worldview has been identified, the church planters will then be able to use the Scripture in developing biblical evangelism and later discipleship curriculum for use in witnessing, church planting, discipleship and leader mentoring. This will be followed by an “endvisioning” exercise and then the development of a Master Plan.