

How to use this pdf sheet (updated June 2013) This sheet is designed to assist the interested reader to discern which of Jim Harries' articles and books could be most helpful for them to read. It should be read from left to right. All of the articles are somewhat biographical, and they concern issues of language, of theology, of culture, of use of resources, vulnerable mission and of race. However the column entitled 'category' tells you the main focus of the article concerned. The next column to the right has the article or book title. This is followed by helpful columns that tell us the context being addressed by the article, and then the purpose behind addressing that context. The following abstract column will give the potential reader a good idea of the detailed contents of the article.

The following two columns have dates. The first of the two is the approximate date of writing of the article, and the second is the year of publication (if the article or book is published). If the article concerned is available over the web, then the next column gives a url at which it can be found. If it is already published, then publishing information is given in the next column. The final column tells us the number of words in the article. Someone wanting to read an article but not able to find a full text to read is free to contact Jim Harries at jim@vulnerablemission.org.

This pdf is posted on eh web here: <http://www.jim-mission.org.uk/articles-promote.pdf>

<i>Index Number</i>	<i>category</i>	<i>Title of article</i>	<i>Context addressed</i>	<i>Purpose for addressing the context.</i>	<i>Abstract</i>	<i>Auth. Year (approx)</i>	<i>Pub. Year</i>	<i>url</i>	<i>Publishing Information</i>	<i>words</i>
55	Autobiography	Meeting the Indigenous Church: a personal account of an African missionary journey	A missionary walk.	To give a relatively brief subjective autobiography	Traces Jim's missionary experience from 1988 to 2013 in outline emphasising critical points in historical order and personal experience.	2013		http://www.jim-mission.org.uk/harries-bio.pdf		35,090
6	Language	Biblical Hermeneutics in Relation to Conventions of Language Use in Africa: pragmatics applied to interpretation in cross-cultural context	Understanding the Bible in Africa	Contextual complications that undermine supposedly simple intercultural transfer of hermeneutical principles.	The implications of considering cross-cultural differences in language use conventions for the discipline of Biblical Hermeneutics are here examined, particularly in the context of mission in Africa. Word impacts are found to be suspended in an ebb and flow of life that varies enormously between peoples and occasions. Solely focusing on Biblical hermeneutical disciplines devised and practiced in the relatively mono-cultural West is ignoring major differences in how language is used in living communities.	2005	2006	http://www.jim-mission.org.uk/articles/biblical-hermeneutics.html	<i>Harries, Jim, 2011, 'Biblical Hermeneutics in Relation to Conventions of Language Use in Africa: pragmatics applied to interpretation in cross cultural context.' 227-240 In: Harries, Jim, 2011. Vulnerable Mission; insights into Christian Mission to Africa from a position of vulnerability. Pasadena: William Carey Library.</i>	5,050

10	Language	<p>Is Secularism a Mystical Religion? Questions of Translation in the context of Millennium Goals and mission in Africa</p>	<p>The apparent objectivity of secularism</p>	<p>Demonstrate that secularism is not an intercultural constant</p>	<p>The MDP (Millennium Development Project) goals are so admirable as to be difficult to challenge. Difficult questions arise over how they are to be achieved. The secular process of implementation being attempted unfortunately does not translate well into 'holistic' communities such as those found in Africa. Secularism from the West is like an aloof meaningless 'religion'. Because secularism cannot be perceived in Africa as it is in the West, it is in this article given the label 'sekusm', which is a mystical religion. For all its claims to universality, secularism cannot be the foundation for a way of life as a 'religion' can. Hence, the spreading of secularism can be said to be immoral, and the way the MDP goals are being implemented to be dependence-creating. The Christian Gospel on the other handed, being rooted in faith in God, is self-perpetuating, and should be given priority.</p>	2006	2010	<p>http://conversations.lausanne.org/en/conversations/detail/10610</p>	<p>Harries, Jim. 2010. 'Is Secularism a Mystical Religion? Questions of Translation in Relation to Millennium Goals and Mission in Africa.' http://conversations.lausanne.org/en/conversations/detail/10610</p>	2,092
3	Language	<p>Language in Education, Mission and Development in Africa: Appeals for Local Tongues and Local Contexts</p>	<p>Difference between the perceived and the actual and its impact on communication in 'developing' Africa</p>	<p>To explain why simple apparent understandings of a new worker from the West in Africa are often mis-understandings</p>	<p>Human minds' search for 'sense' constantly results in meaning being found despite errors in communication. Such search results in the missing of inter-cultural differences in conversations. Misconceptions and understandings become the norm. In reality – intercultural understanding requires intercultural exposure. Current policy in much of Africa of using English for official purposes is generating enormous dependence, laziness, and incompetence. Missionaries must learn to function in African languages, and to learn African cultures, including those of the tradition of how they are received by the continent's people. As in the West for Africa, so in Africa also the West is 'primitive' and can only overcome that 'primitiveness' through contextual learning.</p>	2007	2007/2011	<p>http://www.redcliffe.org/uploads/documents/Language_in_Education_in_Africa.pdf</p>	<p>Harries, Jim, 2011. 'Language in Education, Mission and Development in Africa: Appeals for Local Tongues and Local Contexts.' 239-255 In: Harries, Jim (ed.) 2011. Vulnerable Mission: insights into Christian Mission to Africa from a position of vulnerability. Pasadena: William Carey Library.</p>	6,820
17	Language	<p>PhD Thesis: Pragmatic Theory Applied To Christian Mission In Africa: With Special Reference To Luo Responses To 'Bad' In Gem, Kenya</p>	<p>To point out the importance of the use of pragmatics as an intercultural research tool, with a special study of Luo people's language and its relation to culture.</p>	<p>To point out the importance of the use of pragmatics as an intercultural research tool, with a special study of Luo people's language and its relation to culture.</p>	<p>Linguistic research showing dependence on context in deriving language meaning discloses the integral linking of the Luo language with their departed ancestors and the upholding of customary laws. Meaning and impact being transformed in the process of translation from one context to another explains the severe limitations found in previous attempts at cross-cultural understanding between Western and Luo (African) peoples. Studying Luo people's understanding of 'bad' in the light of the above reveals much that often remains invisible to Westerners. 'Bad' arises from the activities of ghosts acting through people's hearts often as a result of breaking taboos. Cleansing, especially of ghosts, through prayer, keeping customary laws and salvation are used to counteract such 'bad'. Conventional Biblical and mission hermeneutics are, in failing to account for pragmatic linguistics, found seriously wanting. Forces and powers being spiritually based in a monistic worldview amongst the Luo render clear cross-cultural communication with a rationalist and monotheist West impossible. Theological education based on African languages is advocated as the way to engage the challenges of Christianity with Luo ways of life</p>	2007	2007	<p>http://etheses.bham.ac.uk/15/</p>	<p>Harries, Jim, (2007). 'Pragmatic Theory Applied to Christian Mission in Africa: with special reference to Luo responses to 'bad' in Gem, Kenya.' PhD Thesis. The University of Birmingham. http://etheses.bham.ac.uk/15/</p>	80,000
1	Language	<p>Intercultural Dialogue – an overrated means of acquiring understanding examined in the context of Christian Mission to Africa</p>	<p>Intercultural dialogue</p>	<p>To explain why just talking to people of different contexts may not bring mutual understanding.</p>	<p>Intercultural dialogue is at depth impossible, because mutual understanding is only possible in so far as cultures and languages used are common, and not different. Assuming the wrong topic of conversation will result in a realisation of error and not productive progress. Having a common language (such as English) alone does not bring mutual understanding because languages are integrally rooted in cultures. Conversations always being engaged with a view to potential and actual overhearers of all sorts, means that mutual understanding requires a clear knowledge of overhearers on both sides. Power issues and types of reasoning often being in the context and not the content of dialogue means that failure to realise the context from which someone is dialoguing is in effect misunderstanding.</p>	2007	2008/2011	<p>http://www.jim-mission.org.uk/articles/intercultural-dialogue.pdf</p>	<p>Harries, Jim. 2011. 'Intercultural Dialogue - an overrated means of acquiring understanding examined in the context of Christian Mission to Africa.' 129-144 In: Harries, Jim, 2011. Vulnerable Mission: insights into Christian Mission to Africa from a position of vulnerability. Pasadena: William Carey Library.</p>	6,890

2	<p>Language</p> <p>A Linguistic Case for the necessity of Enculturation in Theological and Economic Teaching based on the 'Shape of Words': including a case study comparing Sub-Saharan Africa with the West</p>	<p>How come translations of words differ between languages</p>	<p>Use clear simple diagrams to illustrate how crude translation can be using 2 dimensional diagrams.</p>	<p>Considering words and the areas of the mind that they impact as two-dimensional shapes forms the theoretical basis from which intercultural communication between the West and Sub-Saharan Africa are examined. Unique shapes of words are illustrated as arising from their meeting with equally unique 'impactible areas' of people's minds, and cultures, resulting in transmitted and received shapes differing in a way related to lexical content at both ends. Differences in overlap between word impacts, shapes of words and fit between words in different languages / cultures are shown to contribute to imprecision in translation, resulting in the recommendation that local policy be of local origin. The above is applied to Christian mission in Africa through diagrammatic representations of 'love' as a spiritual gift in comparison to fellow words, and by an inter-cultural consideration of public transport systems.</p>	2007	2011	<p>http://www.jim-mission.org.uk/articles/wordshapes.pdf</p>	<p>Harries, Jim. 2011. 'A Linguistic Case for the Necessity of Enculturation in Theological and Economic Teaching based on the 'Shape of Words': including a case study comparing Sub-Saharan Africa with the West.' 111-128 In: Harries, Jim, 2011. Vulnerable Mission; insights into Christian Mission to Africa from a position of vulnerability. Pasadena: William Carey Library.</p>	5,150
29	<p>Language</p> <p>Partnership, Cooperation and Vulnerability: building a solid foundation for mission praxis in Africa</p>	<p>Inter-continental church partnerships</p>	<p>Inter-continental church 'partnerships' are a way of refusing to learn from experience, unless practiced on the basis of vulnerable mission</p>	<p>Recent decades have seen radical changes in mission methodologies. Talk has turned to partnership. Increasing numbers of short-term missionaries from the West offer weeks, months, or even a few years of their lives in service. This essay explores some of the implications and outcomes of three approaches (models) to "mission" in Africa in particular, and then makes suggestions for adjustments. The partnership model is taken as that in which a direct link is made between a Western church or organisation and an African partner. The cooperation model concentrates on the building of bridges of intercultural understanding leading to contextualised mission. The vulnerable model emphasises the need for open communication within intercultural mission relationships.</p>	2007	2008	<p>http://www.jim-mission.org.uk/articles/partnership.pdf</p>	<p>Harries, Jim, 2008. 'Partnership, Cooperation and Vulnerability: building a solid foundation for mission praxis in Africa.' Lausanne World Pulse. http://www.lausanneworldpulse.com/themedarticles.php/936</p>	1,988
5	<p>Language</p> <p>Pragmatic Linguistics applied to Translation, Projects and Inter-cultural Relationships for Frontier Missionaries (not only for Bible translators): an African focus</p>	<p>Mission to Africa, especially Bible translation</p>	<p>A sufficiently profound consideration for translation issues demonstrates the need for incarnational or vulnerable approaches to mission</p>	<p>Translation issues have all too often been considered the rightful domain of SIL (Summer Institute of Linguistics) and UBS (United Bible Societies)—the Bible translators. This article challenges this restrictive wisdom. The linguistic guidelines proposed in this article are important for those engaged in church planting, theological education, and all kinds of support and development projects. While few missionaries doubt the value of having Scripture in people's own languages, more need to consider the importance of not only having them but also using them, and building on the foundation that they represent. Missionaries need, I argue in this essay, to pay urgent attention to linguistic and translation issues that bear heavily on their mission and ministry.</p>	2007	2011	<p>Harries, Jim. 2011. 'Pragmatic Linguistics Applied to Bible Translation, Projects and Inter-cultural Relationships: an African focus.' 57-80 In: Harries, Jim, 2011. Vulnerable Mission; insights into Christian Mission to Africa from a position of vulnerability. Pasadena: William Carey Library.</p>	9,800	
47	<p>Language</p> <p>The Name of God in Africa' and related contemporary theological, development and linguistic concerns</p>	<p>The Name of God</p>	<p>The use of non-indigenous languages in the theological debate in Africa precludes the possibility of addressing many local pressing theological concerns</p>	<p>Recent discoveries in linguistics here summarised reveal problems in the choice of an African name for God, especially when theological debate is in English, as it results in the ignoring of important differences in how God is understood. Translating the Luo term 'Nyasaye' as 'God' ignores his Luo character as 'bestowing force'. Similarly translating 'God' by 'Nyasaye' falsely assumes a carrying over of native-English theological presuppositions. These differences are shown to be consequential and, if disregarded, serious. The use of African languages rooted in African culture in debate is found to be essential for the future health of Christianity, and socio-economic development in Africa.</p>	2008	2009	<p>http://www.jim-mission.org.uk/articles/the-name-of-god-in-africa.pdf</p>	<p>Harries, Jim, 2011. "The Name of God in Africa' and related contemporary theological, development and linguistic concerns.' 1-22 In: Harries, Jim, 2011. Vulnerable Mission; insights into Christian Mission to Africa from a position of vulnerability. Pasadena: William Carey Library.</p>	7,160

34	Language	Witchcraft, culture and theology in African development.	Massive miscommunication between the West and Africa	To emphasise the important of taking account of cultural difference for communication to be effective	A comparison between a forest and a vegetable plot illustrates problems arising from the ignoring of cultural differences in contemporary mission. Westerners' wishing away of difference can force African people into dishonesty. Ignoring rather than addressing witchcraft (often referred to as Satan) that perpetuates poverty has resulted in many booming but apparently shallow African churches. Building on European languages in Africa, while satisfying the powerful, can impede indigenously-rooted development. Overcoming of witchcraft is difficult using little known and poorly fitting Western theology. Churches in Africa need to use local languages so as to engage their theology with their lives.	2008	2010	http://www.nobleworld.biz/african_nebula.html	Harries, Jim, (2010.) 'Witchcraft, Culture, and Theology Pertaining to African Development.' African Nebula. Volume 1, Number 2. August 2010. http://www.nobleworld.biz/africannebula.html	8,400
31	Language	The Great Delusion: post-colonial language policy for mission and development in Africa reviewed	European languages are almost exclusively used for intercultural communication around the world	To show that to think that clear communication inter-culturally using one language is possible is to be deluded, thus emphasising the need for use of non-Western languages.	This paper demonstrates the importance of the use of indigenous languages in formal contexts for the future of Africa's peoples. Inter-cultural communication using one language wrongly assumes that the unfamiliar can be expressed using familiar terms. This author argues that long term immersion by a Westerner amongst a non-western people is a singular means of acquiring insights about them. Long-term participant observation forms the basis of the research for this article. Anti-racism strategies when communicated globally are found to be problematic in their apparent denial of realities of non-western cultures. The failure of many African communities to recognise and deal with the peculiarities of their own cultural contexts has potentially tragic consequences. Use of European languages (especially in Africa) is contributing to enormous dependence on the West and / or magic, and to gross underdevelopment. Vulnerable intercultural exposure using non-western languages and resources with concentrated efforts at understanding people's theologies is advocated as the way forward.	2008	2012	http://trn.sagepub.com/content/29/1/44.abstract	Harries, Jim. 2012. 'The Great Delusion: post-colonial language policy for mission and development in Africa reviewed.' Transformation, an international journal of holistic mission studies 29/1, January 2012, 44-61.	9,099
44	Language	The Immorality of the Promotion of Non-Indigenous Languages in Africa	Use of non-indigenous languages in Africa	To point to the negative moral implications of the use of non-indigenous languages in Africa	Difficulties in translation between Western and non-Western languages are identified in this article as contributing to corruption, incompetence and hence growing poverty and dependency on the West in much of Africa. The problem with Western languages arises because African people are expected, for the sake of international credibility, to use them in the same way as they are used in the West. This forces the African populous, including their scholars, to function formally in respect to an absent and unfamiliar 'culture' while disregarding their own history and traditions. Political and economic pressures that 'force' African people to operate formally using Western languages are here decried as immoral; leading to the proposal that mission from the West should take the lead in encouraging policies based on the use of indigenous tongues.	2008	2013	http://ojs.globalmissiology.org/index.php/english/article/view/1137/2635	Harries, Jim. 2013. 'The Immorality of the Promotion of Non-Indigenous Languages in Africa.' Global Missiology Vol 2, No 10 (2013): Language, Culture and Mission. http://ojs.globalmissiology.org/index.php/english/article/viewFile/1137/2635	6,880
51	Language	Translation and The Language of Implementation of Third-World Development – a Study on Sustainability in Africa.	Sustainable development in Africa	Development' intends Europeans to take Africans from what Europeans don't understand to what Africans don't understand.	Understanding of 'development' in the West ('something we have done') must be different from that in Africa ('what we aspire to'). The West thinks it knows what Africa should be, but often not it's starting position, whereas the reverse applies in Africa. How is this gap in understanding to be bridged? The widespread notion that Western education can bridge the gap is here shown to be faulty. Instead, the necessity for African development to be guided by an African language is clearly demonstrated. Development is most effectively encouraged by outsiders who work on the level of people's beliefs about God. They are advised to operate using an African language and through confining themselves to resources of local origin. Only thus can a foundation for sustainable development be established.	2009	2010	http://www.jsd-africa.com/Jsda/V12No3_Summer2010_A/PDF/Translation%20and%20the%20Language%20of%20Implementation%20of%20Third-World%20Development%20(Harries).pdf	Harries, Jim. 2010. 'Translation and the Language of Implementation of Third-World Development – a Study on Sustainability in Africa.' Journal for Sustainable Development in Africa. Vol.12, No.3, 2010, 373-386.	6,706

30	Language	How One Scholarship in One Language Cannot Cross-Continents: between Europe and Africa.	There should not be just one global scholarship	To point out that because scholarship builds on context, there should be some freedom for scholarship to develop independently when contexts are vastly different (e.g. African verses Western)	The use in Africa of English that is linked to the West can handicap African communities. Because (English) words cannot carry their English meanings across cultural divides, African ones are substituted, resulting in loss in originally intended impact. Areas of truth important to human society being edged out of view leaves decision makers operating on fragile foundations. The above process conceals the 'bridge' that otherwise might have helped African societies become self-sustaining. A new approach to African scholarship employing African languages as used in African communities, that takes account of currently 'invisible' parts of peoples' lives such as their belief in mystical forces is essential for the future wellbeing of the African continent.	2009	2012	http://www.wciujournal.org/journal/article/how-one-scholarship-in-one-language-cannot-cross-continents-between-europe	Harries, Jim. 2012. 'How One Scholarship in One Language Cannot Cross Continents: between Europe and Africa.' William Carey International Development Journal, 1(3), Summer 2012.	5,054
54	Language	The Contribution of the Use of European Languages in Africa to Dependency in Mission and Development	The Problem of the use of English in Africa	To encourage the church to lead the way into serious use of African languages in Africa	This article looks at the use of English in mission in the Third World, especially Africa. The original attempt to limit the spread of English in British colonies has failed. The West's perception that use of its languages internationally does away with troublesome cultural differences is shown to be deceptive; African nations' governing themselves using English are troubled by dependency, incompetence and corruption of their people and institutions. The attraction to African nations of the use of English in formal contexts ignores its negative consequences, including creation of dependency. Unfamiliar categories in English undermine native sensibilities, while implicitly suggesting that native-English speaking nations hold the key to African prosperity. The church – a body that serves primarily neither political nor economic interests – could lead the way to empowering the 'poor' in Africa by encouraging the use of indigenous languages.	2009	2012	http://www.jim-mission.org.uk/articles/contribution-of-the-use-of-english.pdf	Harries, Jim. 2012. 'The Contribution of the Use of English in Africa to Dependency in Mission and Development.' In: Exchange, Journal of Missiological and Ecumenical Research, 41/3, 279-294.	5,507
32	Language	Inter-cultural Communication in the African Mission Context: an examination of practice in post-modern context.	Inaccuracies in African Theology arising from its use of European languages	To encourage the use of African languages and therefore more accurate rendition of African theological contexts	Incorrect assumptions in language meaning / impact are found to lead to wrong 'answers'. Specific policy recommendations guiding Western interventions into Africa drawn in this article include that there be an emphasis on theology including the study of 'witchcraft' beliefs, attention to development and use of African languages and investigation into options for capacity building in Africa from a local economic and cultural base. A careful logically guided consideration of intercultural communication and translation includes an examination of formal education in Africa in relation to Western scholarship. Widespread misunderstandings regarding theology and traditional religion in Africa are identified, including especially the deleterious impact on African scholarship of the necessity to assume atheism in order to satisfy Western academia. A serious gap in scholarly understanding of African views of 'god' is found to have arisen from the almost universal use of European languages in African scholarship.	2008	2008	http://www.jim-mission.org.uk/articles/interculturalpractice.pdf	http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/docs/Harries_Interculturalpractice_01.doc	4,386
52	Language	An 'Impact Model' of Language, and Mission and Development in East Africa.	Linguistic context of East Africa	Problems in use of English, arising from misconceptions in language-theory.	A re-examination of communication theory in this article reveals that coding / decoding models of understanding of language widespread in missiological literature have been misleading. Because they always meet and are affected by contexts, the author suggests that words are more helpfully understood as having 'impacts' than 'meanings'. This is illustrated by comparison with 'touching' someone's body. As 'meaning' is not found in the hand that touches, but in the meeting of a hand with a part of a body (a handshake as against a thump or a tickle for example) such is the impact of words on the mind. The problems of the use of English in East Africa are explored from colonial times up to today. Leaving power in English was an embarrassment to Britain. This has had a major impact on East African society. The prominence of English is not based on its indigenous usefulness, says this author. He presents clear arguments that demonstrate this. Rather, use of English internally to East Africa can encourage incompetence, and certainly produces dependence. English flourishes by drawing on powers outside of the region. The problems in the current linguistic situation in East Africa are illustrated using examples th	2009		* needs update	* needs update	7,254

66	Language	The Prospects for Mother Tongue Theological Education in Western Kenya	Low Valuation of Indigenous languages in theological and other debate in Africa	Drawing on grass-roots experience in Western Kenya to point to the importance of the use of indigenous languages in theological education	Beginning with a short background to the Luo people in Western Kenya, the author outlines how explorations into the nature of language in use (especially pragmatics), point to the importance of the use of MTs (Mother Tongues). While for many reasons the Luo people are in favour of the use of English-medium education, this is not as a means towards self-understanding, but of linking with lucrative international networks. Because the use of English in theological (and other) education does not result in workable relevant local comprehension, the church as well as society in general is oriented to 'mysterious' wealth generating processes. (That is, dependence on the West that is facilitated by appearing to follow Western directives and thinking through imitation of patterns of Western language use, in combination with orientation to prosperity through cleansing from malevolent spirits.) Three barriers identified to the use of MTs in education are government policy, the philosophy underlying the language (the fact that the Luo language is implicitly monistic in outlook and so not sensitive to the kinds of dualistic thinking that seem to lead to development), and its association with poverty and traditional tat	2010	2010		Harries, Jim. 2010. 'The Prospects for Mother Tongue Theological Education in Western Kenya.' AJET African Journal for Evangelical Theology. 2010, 29/1, 3-16.	5,400
21	Language	Magic, Science and Theology in African Development	Questioning the assumption that 'science' taught to Africa people is received as science	Pointing to how the hegemony of 'magical' beliefs undermines simple teaching of 'science'	This exploration into the development teaching from the West to Africa has resulted in a discovery little less than amazing. Western academia considers itself to be rooted in objectivity, science and fact. But, the very objective factually oriented scientific academics, when they apply their knowledge to Sub-Saharan Africa, end up teaching magic. This occurs for at least two reasons. First, if the recipient culture is one in which 'magic' is a normal accepted part of life, introduced teaching is appropriated on the same basis. Then, in the course of translation of explanations from one worldview to another, gaps in communication inevitably arise because equivalent words in different languages do not have identical meanings. These gaps will not be filled if the original and target cultures are too different for the basis of the relevant non-magical processes to be mutually understood.	2007	2011	http://www.iim-mission.org.uk/articles/Magic-Science-and-Theology-in-African-Development.pdf	Evangelical Review of Theology, Volume 35, No. 1, January 2011, 17-30.	6,265
67	Language	Is it Post Modern, or is it just the Real Thing? Challenging Inter-cultural Mission - a Parable	Misunderstandings arising from the use of one language inter-culturally	Use of a parable, a comparison between two different sports, as a means of illustrating and thus enlightening people regarding the gravity of error being perpetuated.	Difficulties in inter-cultural translation that remain concealed if language use is devoid of context become startlingly evident when different sports are taken to represent different cultures. Widespread tensions these days common in a Third World that is increasingly dominated by the West are illustrated using a 'parable' in which dissimilar cultures are represented by cricket and by football (soccer). Lessons learned from the parable include: the impossibility of translation between cultures; the influence of 'power' on translation; problems in African scholarship using Western languages; the way English is undermined through its status as international language; how racism is aggravated; the inappropriateness of subsidised foreign intervention; issues in comparing the roles of 'referees' (pastors); how lies are propagated; and the relationship between specific traditions and the overall orientation of a people. Recent difficulties in inter-cultural communication are shown to arise from the use of modern communication media. Theology is found to be a singular and exemplary mode of effective intercultural communication.	2010	2011	http://ojs.globalmissiology.org/index.php/english/article/view/585/1478	Harries, Jim, 2011. 'Is it Post Modern, or is it just the Real Thing? Challenging Inter-cultural Mission - a Parable' Global Missiology Vol 3, No 8 (2011): April. (http://ojs.globalmissiology.org/index.php/english/article/view/585)	7,703
77	Language	The Necessity of the Use of African Languages in African Church and Society.	The use of African languages in church and society in Africa	To explain reasons why the use of African languages may be essential.	The use of African languages is essential for the development of the church, as other institutions on the African continent, in this globalised age. Let us bless African nations by taking their languages seriously through having some missionaries carry out their ministries using local languages.	2010			Not suitable for publication	4,010

87	Language	Communication in Mission and Development; relating to the church in Africa.	BOOK		Communication theory related to mission and development from the West to Africa.	2011			Harries, Jim. 2013, Communication in Mission and Development; relating to the church in Africa. Oregon: Wipf and Stock.	
94	Language	African Pentecostalism in Intercultural Linguistic Context.	Simplistic assumptions that words carry meanings, in the context of Pentecostal theological education.	To emphasise the importance of education adapting to context	Words do not carry meanings. John Locke's notion that people are blank slates is misleading. What is inside people engages actively with inputs from their environment. If African 'slates' are not blank but are different from those of their Western fellows, why are such differences not being catered for in theological education programmes for Pentecostal leaders in Africa? Is the traditional belief by some African ethnicities that God is a force who provides material prosperity being reinforced and perpetuated by contemporary practice of mission? After a consideration of these and other related questions, this author advocates that some western missionaries should minister in Africa using local resources and languages.	2011	2013	http://www.jim-mission.org.uk/articles/linguistic-context.html	Harries, Jim, 2013. 'African Pentecostalism in Intercultural Linguistic Context.' 91-104, The Journal of the European Pentecostal Theological Association. 33(1).	6,160
106	Language	The Top Shelf in the Bible College Library – a response to Gehman's Afterword in AJET 29.2.2010.	The risk that Westerners dominating theological education in their language may miss something critical	Encourage the use of indigenous languages in theological education in Africa	African people who rely on missionaries to do all their theology for them in English may be unaware of errors creeping into the system.	2012	2011		AJET, Volume 30 (1), 2011, pp90-92	1,290
103	Language	Health care Interculturally and Interlinguistically	Language for health care	To point to the importance of use of indigenous languages in promoting health care	Point, counter point.	2012	2012	http://www.anthropology-news.org/index.php/2012/11/14/healthcare-interculturally-and-interlinguistically/	Deal, Jeff, and Harries, Jim, 2012. Health Care Interculturally and Interlinguistically. <i>Anthropology News</i> . 14/11/2012.	1,000
109	Language	Integrated Learning and Education – a view from East Africa	European language as juggernaut in Africa	To encourage the taking seriously of non-European language uses in Africa	What to do? European languages are like a juggernaut in Africa. A juggernaut that, by ensuring that communities do not advance, is going to keep people bound to poverty and incompetence. Perhaps the best we can do is simply to look at our own patch; what am I doing in terms of the education that I am promoting? Have I thrown in my lot with the juggernaut, or am I prepared to encourage indigenous people to develop their own self-understanding using their own languages?	2012	2013	http://www.wciujournal.org/blog/post/integrated-learning-and-education-a-view-from-east-africa	WCIU Journal	660

113	Language	<p>Some issues on the transition between orality and literacy in perspective of international development in Africa</p>	<p>Moving from Orality to Literacy</p> <p>Discourage use of 'dead' languages in Africa</p>	<p>If Illich was right in his analysis of Spain in the 15th and 16th centuries, this implies a serious concern for the 'developing world' today. Locally initiated development (on Spanish/Western lines) may only be possible for people whose <i>own</i> languages have been written, standardised and that are used in standardised form. Literacy in 'dead' languages may be more likely to generate dependency than indigenous initiative. This does not require every mother-tongue to be 'developed'. In Spain (and in turn the rest of Europe) then, as perhaps in Africa now, a certain dialect can be taken as the 'standard' with which to work. Such a standard becomes the valued possession of a nation. It can in turn enable a community to engage numerous avenues of social and economic advance.</p>	<p>2012 2013</p> <p>http://www.wciujournal.org/blog/post/the-transition-between-orality-and-literacy</p> <p>WCIU blog</p>	620
118	Language	<p>Building Castles in the Sky: A Case for the use of Indigenous Languages (and Resources) in Western Mission-partnerships to Africa</p>		<p>A case study illustrates the importance of issues addressed in this article that are all too often occluded in missionary reporting. The use of one language in cross-cultural discourse conceals important difference from view. This means that 'asking questions' of the cultural other is a fraught exercise full of traps and blind spots. Different means of overcoming this difficulty are proposed. Much intercultural discourse results in building castles in the sky. The use of local languages and resources is found to be critical to the success of intercultural partnerships with believers and churches in the majority world.</p> <p>Theological education, even when using indigenous languages, can be uninspiring to African people if its implicit underlying pre-suppositions remain European. Use of European-languages as educational media minimises the likelihood of deep connection with African ways of life, but often has the pragmatic plus of being accompanied by outside funds. A preference for use of outside languages in formal contexts in Africa arises in part from African people's desire to protect their own tongues and ways of life from outside 'attack'. These and other observations that point to a disconnect in translation between African and European languages speak powerfully to Bible translation concerns. They suggest that translation should be facilitated locally, and not be processed through Western pre-suppositional screens. They point to a need for Bible translators to spearhead a wider movement in which Christian mission from the West engages local contexts and languages, especially in theological education. The wider missionary body could benefit greatly from a more extensive dissemination of linguistic expertise that is currently captive to Bible translation communities. Dissemination of such will encourage more people to advocate f</p>	<p>2013</p>	4,150
119	Language	<p>The Implications of Disconnect in Translation on Gospel work in Africa: Bible translation in context</p>		<p>Theological education, even when using indigenous languages, can be uninspiring to African people if its implicit underlying pre-suppositions remain European. Use of European-languages as educational media minimises the likelihood of deep connection with African ways of life, but often has the pragmatic plus of being accompanied by outside funds. A preference for use of outside languages in formal contexts in Africa arises in part from African people's desire to protect their own tongues and ways of life from outside 'attack'. These and other observations that point to a disconnect in translation between African and European languages speak powerfully to Bible translation concerns. They suggest that translation should be facilitated locally, and not be processed through Western pre-suppositional screens. They point to a need for Bible translators to spearhead a wider movement in which Christian mission from the West engages local contexts and languages, especially in theological education. The wider missionary body could benefit greatly from a more extensive dissemination of linguistic expertise that is currently captive to Bible translation communities. Dissemination of such will encourage more people to advocate f</p>	<p>2013</p>	6,540
120	Language	<p>How to do Mission and Development without Producing Dependency in Africa and the Majority World</p>		<p>Ways of thinking or living may be mutually comprehensible, or they may function across a disconnect. This can be illustrated by considering training for games or sports. Does football (i.e. soccer) training enable someone to be a good tennis player? One could argue that attributes such as bodily fitness are common to both. One would also have to acknowledge that time spent training for tennis will reduce the time available for practice of skills specifically associated with football. Concentrating on perfecting one's serve in tennis is an inefficient means of training one's legs to dribble with a football; and so on.</p>	<p>2013</p>	2,100
121	Language	<p>The Talk Leads the Way (Astray): mission and development in Africa today</p>		<p>As the globalised English language education system grows, so does a screen of deception that fools the people in the system into believing that they are seeing the other when actually looking into a mirror. The dual aims of globalised education, to destabilise and create dependency while enabling development, are too often not perceived as contradictory. In a world in which the African sub-continent has been turned into having client status for wealthy Western patrons, objectively has become the god of the day. The lack of fit of outside inputs into indigenous African communities has become the great secret (here exposed) of our era. Missionaries or religious-change-agents are advocated as the true harbingers of development, to enable change and not destruction to be brought onto communities engaged.</p>	<p>2013</p>	2,900

123	Language	A Puzzling Language Puzzle: between England and Africa		The above results in two constant tensions when a native English speaker is using English words that have been adopted by African languages: Firstly, it can seem that African people are mispronouncing or mis-spelling the word concerned. Secondly, it brings a tension in one's mind between a 'duality' of meanings or impacts of these words; are the words being used in an English way or in an African way?	2013			590	
124	Language	Christian Mission Conference enabling communication across linguistic and economic divides; focusing on Africa.		Language policies are partly responsible for today's global economic inequalities and unbalanced dependencies. Colonialist's carefully considered efforts at proscribing the spread of European languages (English) having failed, has left a severe dependency problem. Cultural gaps disappear when one language from one context is uniformly used for intercultural communication at conferences. Being constrained to use of European languages is like a painful open wound that Africa has to live with, but the Christian mission enterprise should bypass. Linguistic confusion should not deceive the missions' community into thinking that the day of cross-cultural Christian mission is past.	2013			4,260	
125	Language	Magic, Divine Revelation and Translation in Global Theological Education Today; with a focus on Africa		The impact or sense of text translated into a different worldview must be transformed if it is to engage its new cultural context. An understanding of why and how this happens is vital if the globalising church is to get away from a uni-central model of theological truth rooted in economic dependency on the hegemony of Western English. This article portrays inter-cultural translation in vivid ways using Scriptural example to show how current models of translation depend on either direct divine revelation or magic for their success. The article advocates enabling Christian discipleship for other than Western people at depth through missionary engagement that is rooted in local languages and resources.	2013			3,200	
74	Resources	Empowerment or Impoverishment? An Evaluation of the Impact of Development Agencies and Church-Missionary Activity in the Northwest Province of Zambia.	North West Province of Zambia becoming or remaining impoverished	Christianity itself, more than many great projects rooted in secularism, is likely to be able to result in indigenously powered development.	The Christian gospel is enabling people in North West Province of Zambia to find an identity and worth so that they can consider their own lives and future free from many of the fetters of tradition that had previously bound them. Attempts at development by secular organisations are likely to empower a few, but impoverish or have no impact on the majority.	1992	http://www.jim-mission.org.uk/articles/empowerment-or-impoverishment.pdf	MA Thesis.	18,990
16	Resources	Power and Ignorance on the Mission Field or 'the Hazards of Feeding Crowds'	Missionary power leads to missionary ignorance	Explain how and why it is important for a missionary to live 'closely' to the non-Western people they are reaching	Accelerated technological and sociological changes in the lives of Euro-American peoples are making it harder and harder for them to adjust to living in and understanding the non-western world. This is a great handicap to the spread of the Gospel of Jesus Christ. This essay attempts to provide very practical guidelines to those who would like to live closely with a foreign people in order to better understand them and thus reach them more effectively with the Gospel. It does this by examining the negative implications of the normally powerful position of a European missionary in Africa and how these can be overcome.	2000	2001(?) http://www.jim-mission.org.uk/articles/power-and-ignorance.pdf	Published by South African Missiological Society	2,990

22 Resources	The Immorality of Aid to the Third World	The destructiveness of aid	To point out many ways in which the impact of aid can be negative and counter to 'real' development	This article points to the immorality of aid provision as practiced today from the West to the 'poor world', especially Africa. The unpredictability of quantities and channels of funding results in donor driven activities encouraging a 'lottery' mentality. Offers of loans are traps that are hard to evade. Windfalls into the formal sector of an economy discourage investment into the critical truly indigenous informal sector. Donor funds' unpredictability can underscore superstitious beliefs, discourage forward thinking and planning, distract people from local but less 'lucrative' means for helping themselves, cause disputes and fighting and perhaps most importantly take away people's responsibility for their own lives. Meanwhile attention by the West is withdrawn from intelligent consideration of how to assist other people's in their struggles, and invested instead into exploring ever more ways of using donor money. Donor activities create dependence. Overseas funds come with access to immoral western lifestyles. The position of Westerners as controllers of funds giving Westerners an almost divine status in Africa is i	2003 2010	http://www.iim-mission.org.uk/articles/The-Immorality-of-Aid-to-the-Third-World.pdf	Harries, Jim. 2011. Vulnerable Mission: Insights into Christian Mission to Africa from a Position of Vulnerability. Pasadena: William Carey Library.	7,710
12 Resources	Mission to the South, Words to the North: reflections on communication in the church by a Northerner in the South	Philip Jenkins' book; The Next Christendom	Some of Jenkins' optimism regarding the non-western, especially African church, arises more from intercultural misunderstandings	Limitations in the possibility of clear communication, even when the language in use (English) is supposedly international, form the foundation for this post-Jenkinsian view of the relationship between Southern and Northern churches today. Presented by a Northerner living in the South this perspective suggests that Northern domination of Southern Christianity (as well as of the South in general) is a threat to the Southern church. Colonial, and particularly post-colonial North/South relations aggravate corruption in the South, and promote a shallow imitation of Northern ways which forms a thin veneer over lives that are deeply rooted in magical / witchcraft worldviews. The widespread negative evaluation of Northern Christianity is here identified with a linguistic idiosyncrasy arising from the preeminence of secularism in the North. 'Southern English' makes different sense of the term 'religion'. Christianity is a way of life. Secularism is also a way of life, and it was its being omitted from Jenkins' look at the world religious scene that has given it a misleading singular status. Christianity is alive in the north, but needs a	2005 2011	http://www.iim-mission.org.uk/articles/mission-to-the-south-words-to-the-north.pdf	Harries, Jim, 2011. Vulnerable Mission; insights into Christian Mission to Africa from a position of vulnerability. Pasadena: William Carey Library.	6,308
19 Resources	Talking For Money: the Donor Industry as Fulfillment of Ancient African Religious Ideals.	Donor provision for Africa is a fulfillment of utopian African ideals	To articulate complexities, usually invisible to donors, that interfere with presumed simplicity of recipient understandings	Certain African stories suggest that outside 'aid' received by African people today is fulfilling ancient utopian ideals. It is the actualization of a means of running an economy and society through friendship and relationship—including with the departed. The fiends in these ideals are evil spirits. The utopian ideals being based on "magical" beliefs means that English in Africa is a language of magic. The continuity of this dependency-based self-benefitting system is frequently maintained by the ignorance of Westerners. Creation of dependency on the West is often not a perceived problem for African people. One key to grasping the misunderstandings going on is the realization that, contrary to popular perception, words do not carry meanings. In the present study, for example, English adjusts to local African meanings, which the original purveyors of English then misunderstand. This article advocates that some Western missionaries should attempt to develop a reputation in Africa other than that of donor. They could imitate the ministry of Jesus, who did not function as a 'donor.' Otherwise, the African church may continue to find that Western money is the bottleneck in all its projects, and the Western church	2006 2011	http://missiodeijournal.com/md-2-2/82	Harries, Jim. 2011. 'Talking for Money: the Donor Industry as Fulfillment of Ancient African Religious Ideals.' Missio Dei: a journal of missional theology and practice, 2/2. http://missiodeijournal.com/md-2-2/82 (accessed August 18, 2011).	4,447

20	Resources	The Effectiveness of Short-term Mission to Africa: in respect to Westernising, Christianising and dependence creation	Short-term mission	To point to weaknesses of short-term mission.	Rare grassroots level insights into short-term missions to Africa here provided reveal that imbalances in power relations easily lead to the perpetuation of unhelpful foreign institutions. Short-termers can be effective at grounding and perpetuating Western programmes, but the value of these in the long term for non-Western peoples is here questioned. The interest in short-term missions by the African church is often rooted in anticipation of material gain. Meanwhile local initiative can be squashed. To be effective, short-termers need to be vulnerable, avoid forming long-term relationships with foreign nationals, and operate in local languages, with minimal material resources at their disposal.	2006	http://www.jim-mission.org.uk/articles/effectiveness-of-short-term-mission-to-africa.html	http://www.jim-mission.org.uk/discussion/court-terme.pdf	5,487	
18	Resources	Providence and Power Structures in Mission and Development Initiatives from the West to the Rest: a critique of current practice in Africa	Over-reliance on Providence in the implementation of missionary projects	To point out that interventions into the non-west often have a degree of reliance on providence way beyond Western equivalents, and the immorality of such practice	'Development intervention' from the West to the poor world has grown out of foundations originally laid by Christian missionaries. Being based on other than 'God's providence' however, development and the running of institutions and projects outside of the West is found to be seriously lacking in feedback and control mechanisms. Dialogue using a European language such as English with non-Westerners who have become economically dependent on the West, is far from an adequate means of evaluation of whatever intervention is going on. The author advocates a re-appraisal of the status quo in favour of Western involvement beyond its borders using indigenous resources and languages, with a reduced reliance on providence.	2007	2008	http://www.jim-mission.org.uk/articles/providence-and-power-structures-in-mission-and-development-initiatives.html	<i>Evangelical Review of Theology</i> , Volume 32, No. 2, April 2008. 156-165.	5,230
46	Resources	Material Provision' or Preaching the Gospel, which is appropriate for the Sub-Saharan African Scene? Reconsidering 'Holistic' Mission.	Holistic (integral) Mission	To point to a fundamental problem in the way holistic mission is implemented	Differences in understanding of 'holistic mission' between West and non-West, discovered by the application of pragmatic linguistic insights, are shown to be causing serious problems in its implementation. Solutions proposed including missionary 'poverty' in ministry and use of local languages in addition to traditional anti-dependency measures, imply the need for revision in current Western missionary practice.	2007	2008	http://www.jim-mission.org.uk/articles/critique-of-integral-mission.pdf	<i>Evangelical Review of Theology</i> . Volume 32. No. 3. July 2008. 257-270.	6,420

38	Resources	Intercultural development without money – some theological reflections	Domination of the 'development' agenda by material concerns	To demonstrate the centrality of theology and religion as necessary concerns to achieve development	Difficulties in measuring 'what is good' for holistic humans in complex societies interspersed with diverse 'religious beliefs' have forced secular scholars to devise reductionist indicators that lead to the belief that well-being comes from money. The sway held by this belief has distorted Western academia into a relative neglect of the role of subjects (human or divine) in meeting needs. Three alternative goals for international development here considered are Human Rights, Islam and Christianity. The three are compared primarily in terms of flexibility in interpretation. The key goal for international development is found to be – for people to be brought to a knowledge of God.	2007	2009 http://www.jim-mission.org.uk/articles/international-development-without-money.pdf	Harries, Jim, 2009. 'International Development Without Money? Some Theological Reflections.' 175-187 In: Snodderly, Beth, (ed.) The Goal of International Development: God's Will on Earth as It Is in Heaven. Pasadena: WCIU Press.	3,177
45	Resources	God, the Christian Faith, and social / cultural change in the context of African 'poverty'	Knowledge of God as central to African development.	To point to the prime importance of a knowledge of God rather than technology and economics in African development	Challenging the certainty of contemporary knowledge leads to a reconsideration of the understanding of the role of the 'divine' in the history of society. Key questions about God are shown to pertain to his nature, and not his existence. 'Superior religion' debates are re-visited, leading to the suggestion that the key change agent in Sub-Saharan Africa is not Western technology, but knowledge of the true God. The struggle to acknowledge the unity of the Godhead itself brings positive change in human society, whereas development aid to Africa joins hands with the pragmatism of indigenous religion resulting in the enhancement of magical beliefs. Western mission to Africa is shown to rely excessively on foreign languages and finance, having taken the role of serving tables to the exclusion of ministry of the Word (Acts 6:2-4).	2008	2013 pending*	Harries, Jim, 2013. 'God, the Christian Faith, and Social / Cultural Change in the Context of African 'Poverty'.' Alliance for Vulnerable Mission Bulletin, 5(6), June 2013.	7,790
61	Resources	Is Mission Diverse, or is it all just Money? An Examination of American Mission to Africa.	Diverse ministries, when transported to Africa, all translate into 'money'.	Encourage Western mission initiatives that are rooted in the use of languages and resources indigenous to the people being reached	Despite the diversity of western mission activities, the bottom line for Africa is that they bring money. Western missions rarely conceive of any pursuit that does not include financial transfer. One result is division, corruption, greed, envy, infighting, dependency, lies, competition for funds and the prosperity Gospel in the African church. This article advocates that some Western missionaries' ministry be rooted not in money but in persuasion and the power of God.	2009	2012 http://www.jim-mission.org.uk/articles/diversity.pdf	Harries, Jim and Lewis, Fred. 2012. 'Is Mission Diverse, or is it all just Money? An Examination of Western Mission to Africa.' Evangelical Review of Theology, 36/4, 347-355.	4,131
60	Resources	“Why are you riding bicycles?” Western missionaries' responses to poverty in twenty first century rural Africa.	Missionary use of 'inefficient technology' in Africa	Tensions arising from missionary's creation of great wealth disparities are best avoided.	So there are two ways to facilitate development in Africa. One is to draw on the immunity to witchcraft that has enabled the growth of Western economies. The other is for African people to overcome their own fear of witchcraft. The former tends to benefit fat cats, generate corruption and confusion and result in enormous dependency. But it is easy for the West to engage in, as it only needs their money. The latter route is more difficult. It requires understanding, learning of African languages and long term commitment on the part of Westerners who want to contribute to it to living in Africa. It requires a proximity to the people and not only a distant, removed approach by the West to the problems of others. This in turn requires an approach that avoids the tensions arising from envy of situations with massive wealth disparities. It requires a knowledge of God – i.e. a profound engagement with theology.	2009			2,129

63	Resources	The Biblical Injunction to Give, and Holding Donors Accountable in the 21st Century	The need for donor accountability	Damage often and easily caused by donor activities in Africa.	Issues of finance tend to loom large on the mission-field, as elsewhere. Many today believe this to be appropriate, as they believe that the mission of the church in the West is integrally linked with its obligation to address the resources imbalance vis-à-vis the rest of the world. Often 'giving to the poor' is practiced as a duty, with little consideration of its impact. This paper argues that there should be accountability of donors, and not only recipients of funds.	2010	2010	http://conversationson.lausanne.org/conversations/detail/10259	Lausanne Conversations	1,530
84	Resources	Westerners' involvement in projects in Africa; hindrance, help or necessity?	Good ideas being implemented in Africa often fail because they come with foreign money	Need for interventions that avoid rooting themselves in outside subsidy	The tendency for Westerners to bring subsidies for their activities of whatever nature that they engage in Africa is unfortunately, by some of the means mentioned in this short article, a major cause for the failure of their projects. Subsidy is therefore an impediment to the adoption (or indeed adaption) of many excellent ideas and processes that could have been of benefit to the poor world.	2010	2012	http://www.redcliffe.org/Portals/0/Content/Documents/Centres/Encounters/40/Westerners_Involved_in_Projects_in_Africa_-_Hindrances_Help_or_Necessity_-_Jim_Harries_4_0.pdf	Redcliffe College	1,310
73	Resources	Understanding and Responding to the Prosperity Gospel in Africa	Prosperity Gospel	To show how Western generosity often underlies the prosperity gospel in Africa.	Much of African appropriation of the prosperity gospel, it is here suggested, arises from Western missionaries' wealth-based approach to their task. Research in western Kenya finds African religion to be pragmatic. Meanwhile 'religion' in the West has been 'distorted' by the challenge of secularism. The notion of 'the global village' is considered in a new light. Material dependency, aggravated by peculiar African understandings of causation, is found to underlie much of the relationship between Africa and the West. The desire for wealth from Africa combined with the West's determination to share can make any critique of the prosperity gospel in Africa to appear nonsense. Critics of the status quo are often handicapped through having a limited understanding on one or the other side of the intercultural gulf. Vulnerable Mission; ministry engaged in by Westerners using the languages and resources of African people, is suggested as a contribution from the West to the solution of the prosperity gospel dilemma.	2010	2013	http://ojs.globalmissiology.org/index.php/english/article/view/1185	Harries, Jim. 2013, 'Understanding and Responding to the Prosperity Gospel in Africa.' Global Missiology. 3(10).	5,570
95	Resources	Gagged	Missionary reporting	Missionaries and other inter-cultural workers are increasingly being gagged	In conclusion we can suggest that globalisation is gagging and blinding missionaries on the ground. Either they are less able to report that which goes on around them or, and increasingly, they may not even be aware of it. This has many implications for the work of the Gospel, and for the work of development and compassionate ministries. In short – mission work and development work are these days increasingly being carried out in ignorance of rather than with respect to local realities. Instead of compensating for and fitting to local contexts, it is applied like a broad brush in the same way all over the world. This practice, of working blind to local conditions, has various serious largely negative consequences.	2011		http://www.jim-mission.org.uk/articles/gagged.pdf		1,180

101	Resources	Self-Imposed Strictures and the role of Western Missionaries in Cross-cultural Mission to Africa	Missionary Freedom and Testimony	To encourage missionaries to work under self-imposed strictures	Voluntary self-imposition of strictures in ways of working, especially in the use of outside languages and resources, is advocated as a necessary prerequisite for some Westerners engaging in Jesus' style spiritual ministry, given a world that is increasingly oriented to appreciating material success. Voluntary poverty by Western missionaries working in Africa and elsewhere amongst the poor is easily misunderstood. Understanding reasons for such ministry style, trail blazed by Jesus, is vital to avoid persecution or derision of the 'vulnerable'. Once understood, good relationships between missionaries whose approaches to ministry vary can combine deep impact with vital testimony of Godly-love.	2012	In Press. Missio Dei.	9,320
104	Resources	Prosperity Gospel in the context of Mixed Languages	Prosperity Gospel in Africa	To show how a consideration of linguistics and Mauss' work on gifts helps in understanding the prosperity gospel.	Bringing texts that are meaningful in one context into another context requires a process of translation. But, if one language is used in two different contexts, translation processes tend to be bypassed. The absence of translation results in a failure in inter-contextual comprehension. The prominence of the prosperity gospel is one example of such.	2012	Prepared for Western Kenyan Theological Colleges Symposium	3,800
107	Resources	Tent-Making in an Uneven World; some implicit difficulties for Westerners in Africa	Tent-making	How to do tent-making without promoting the prosperity gospel	The peculiar post-colonial situation in much of sub-Saharan Africa today results in Westerners, who have a unique grasp on what Africa is trying to achieve, being held in awe when they visit African communities. This awe and the implicit power contained in their ethnic identity means that special efforts are needed to enable Westerners to work with the grass roots and to avoid being unintentional advocates of the prosperity gospel. When the means to 'success' by Westerners are unavailable to Africans this can result in traditions of work and ministry advocated being inaccessible to the African population. Cultural differences arising from underlying dualism (the West) as against monism (Africa) are especially in focus. The practice of mission using indigenous languages and resources by at least some Western missionaries is advocated as the necessary way forward and out of this conundrum.	2012	In Press.	5,030
108	Resources	Intercultural Generosity in Christian Perspective: the 'West' and Africa.	Mission and Generosity	Misinformation and confusion is so rife that efforts at 'generosity' often backfire.	Western dualism's tendency to naturalism at times appears to do away with a need for God. African monism's co identification of material and spiritual profoundly affects presupposed aspects of Western reality, such as notions of holiness. Enormous misinformation arising from the global hegemony of Western languages conceals important complexities of African life from view to planners of mission and development. Particularly in focus is the centrality of feast and celebration in Africa's economic and social life. Current efforts at exporting useful dualistic principles to Africa may be building on a misguided foundation. The current downward spiral of misinformation and the resulting confused practice can best be arrested by a reconsideration of biblical injunctions to generosity in the light of realities brought to light through sufficient vulnerability to non-Western contexts.	2012	Seeking a publisher.	7,240

111	Resources	Resource Use as Hindrance to Sustainable Overseas Development Intervention; a view focused on Pentecostal Christianity	Administration of resources as an excuse not to engage with human realities in mission.	To advocate sustainability in mission and development.	The use of outside resources (and global languages) seriously curtails the ability of intervening agents at engaging with non-western societies at the ontological depth needed to counter unhealthy socially destructive content at pre-suppositional level. Such presuppositional-level content may be perpetuating poverty and hopelessness. Availability of resources is often an excuse used by development workers to avoid in-depth engagement with a people. A case study illustrates how engagement without resources can challenge deep presuppositions associated with poverty. Deep theological engagement with pre-existing ontologies from a position of understanding is advocated as the means to premeditated sustainability.	2012		For EMS South West region conference, 2013	6,730	
112	Resources	Doing Business in Africa - a contextual approach	Business as Mission creating Dependency	To encourage the development of business as mission using local languages and resources	Failure to take insufficient cognisance of local contexts leads to outsiders' encouraging business in Africa resulting in a trail of dependency. Pertinent differences between African and Western contexts addressed in this article include; understandings of magic, orientation to feasts, recognition of mystical forces, language background, family arrangements, understanding of money, philosophy; dualism vs. monism, the penetration of 'corruption', awe of Whites, and more. Such differences are best compensated through a process of immersion in the foreign context. This can be achieved if a foreigner determines to confine themselves to local resources and languages in their operations.	2012		To be presented at TWR conference, USA, 9th October 2013	4,160	
117	Resources	Local African Resources from the West in Africa: inter-Westerner relationship as key to 'local resources'	Local Resources in Africa from the West.	Resources provided by foreign aid do become 'local'.	Inter-missionary relationships based on trust and understanding of the need for vulnerability can aid missionaries on the ground to operate in vulnerable ways.	2013		In Press.	740	
23	Culture	The Magical Worldview In The African Church What Is Going On?	Magic in Africa	Simply to say 'magic' (witchcraft) is wrong or does not exist is far too simplistic an approach.	A radical rethink of the nature of magic brings surprising results in a re-analysis of some of the widely perceived weaknesses of the African church. The pervasive effects of magic result in witchcraft being widespread and confines people to following complex codes of conduct throughout their lives. Western institutions and initiatives all too often flounder. A danger highlighted is the almost inadvertent promotion of the prosperity Gospel on the part of those who teach the total defeat or irrelevance of occult powers by Christian believers. There is a great need for deeper understanding of magic, and the missiological implications that follow.	1998	2000	http://www.jim-mission.org.uk/articles/magic.pdf	<i>Missiology: an international review</i> , Vol XXIV, No. 4, October 2000. 487-502.	9,060
85	Culture	Ghosts and Cleansing amongst the Luo People of Kenya in 2000	How the Gospel is received by an African people	Through better understanding, to allow missionaries to work intelligently in planting the Gospel	Many studies of 'traditional African life' have been made and Christian theology has been deeply researched in the West. What is little understood is how these two come together. How does the Christian Gospel brought by Westerners come to be interpreted by people from an African background? This study aims to show a part of how Christianity is understood and practised by the Luo, so as to raise the level of understanding of outsiders seeking to work with Luo Churches.	2000	2000	http://www.jim-mission.org.uk/articles/jochiende-gi-puodhruk-2000.pdf	Not published.	6,880
8	Culture	Good-by-Default and Evil in Africa	Why African people tend to countering negatives rather than building positives	There is no concept of good in Africa, except that which is brought from the West (cf substitute ancestors)	The continuous struggle against evil that characterises life in parts of Africa today is here revealed by a careful analysis of events and written material particularly from Western Kenya. Indigenous African churches operate with rules, heeded by popular acclaim, designed to keep misfortune at bay. The untoward spiritual powers that they, as the diviners that preceded them, seek to help their people grapple with stand in such stark contrast to European peoples behaviour that the latter are perceived as gods. The 'modern clothes' of language and environment conceal the ongoing powerful impact of this worldview on day to day life.	2001	2006	http://www.jim-mission.org.uk/articles/good-by-default-and-evil-in-africa.pdf	<i>Missiology: an International Review</i> , Vol. XXXIV, no. 2, April 2006, 151-164.	7,470

9	Culture	Heart-Led Development: an East African Study	Heart issues are not separate from development issues	To encourage a transformation of mission and development intervention, to be more aware of the hearts of the people.	A consideration of indigenous Christianity is the opening to an appeal for a culturally sympathetic approach to mission and development in Western Kenya that draws on linguistic / pragmatic theory. Classical 'development' thinking is narrow and too materialist in its base for adoption by Christians. Christ gave us an example to follow by accepting people as they are and walking amongst them in poverty. This is contrary to the problematic heavily Western and financially oriented interventions into the non-Western world that we see from Western churches today. The latter forces itself onto people by sheer economic power, frequently creating havoc to delicate community structures, distracting people from more useful pre-occupations and causing serious distortions in Christian theology. A transformation is needed in mission and development strategy.	2004	2011	http://www.jim-mission.org.uk/articles/heart-led-develop.pdf	Harries, Jim. 2011. Vulnerable Mission: Insights into Christian Mission to Africa from a Position of Vulnerability. Pasadena: William Carey Library.	6,440
24	Culture	The Prerogative of Imitation in Cross-Cultural Mission: discussion in an African context	People immitate missionaries	African people struggle to follow instructions (education) from foreign missionaries, but are good at immitating missionary behaviour.	For a foreigner to fall in line with the culture of his or her host people is only natural, if strenuous at times. There is a desperate need for Western missionaries who can be accurately persuaded to be vulnerable enough to imitate African people, so as to acquire something of their presuppositional foundation, and in turn, be able to present the true gospel.	2006	2008	http://www.jim-mission.org.uk/articles/prerogative-of-imitation.pdf	Lausanne World Pulse, March 2008.	2,386
4	Culture	African Economics and its implications for Mission and development in Sub-Saharan Africa	Neo-classical economics doesn't work in Africa	Engagement with social realities is needed as a foundation to meaningful economic analysis for Africa.	Attempts at informing the African scene using classical economic models developed in Europe are found to be insufficiently researched, especially through careful linguistic analysis. While foreign donations help to bring about a rise in demand for goods and services, such can be understood by African people as being exotic and unfamiliar (Foster 1973). This leads to increased dependence on the foreign and not the development of indigenous productive capacity. The 'economics of Jesus' based in his teaching on 'love' are offered as an alternative foundation. This is found to provide a well-trying and tested alternative to 'modern' models of economic change, and is advocated as the way forward for Christian mission to promote beneficial holistic grassroots social and cultural changes in African communities. Vulnerable mission, using the language of people being reached without access to outside resources for 'projects', is advocated as the way forward.	2007	2008	http://www.jim-mission.org.uk/articles/africa2.pdf	Journal of the Association of Christian Economists, Issue 38, (January 2008). pp23-40,	8,387
28	Culture	When the Theological Rubber Hits the African Road – how Europe can become an aid to African development	Europe's refusal to be open about it's own theological background is handicapping Africa	To point to links between secularism in Europe and underdevelopment in Africa.	The troubles besetting Sub-Saharan Africa are shown in this article to be aggravated by the refusal of the powerful international community, especially that of Europe, to recognize the theological aspects of human existence. A careful examination of the nature of language as used in international debate proves to be a key to the unearthing of causes for common inter-cultural misunderstandings that show why this is the case. An honest public recognition and response to the plight of mankind as mortal being searching for eternal meaning through theological understanding is suggested as common starting point for effective global inter-cultural communication.	2007		http://www.jim-mission.org.uk/articles/european-theology-hits-africa.html	Not published.	7,903

59	Culture	The Jigger Flea, Inter-cultural Theology and Development in Africa	Africa's pain is not being detected using European languages	Sensitivity to the deep pains and wants of African people and nations	Theologians are required to consider global issues of justice, here compared to questions of how to treat feet. Endemic jigger flea infections in tropical Africa and the way they are likely to be given insufficient attention by the West are considered in relation to 'superstitious' beliefs that are concentrated in the same region. The use of European languages as official languages in Africa combined with economic and political control from the West is found to be a disaster in the making. Simple but far reaching and infrequently considered implications of the inter-cultural use of one language are articulated. It is advocated that some Christian missionaries from the West attempt to provide a way around the above dilemmas by practicing vulnerable mission in their ministry to Africa – defined as mission carried out through the use of the languages and resources of the people being reached.	2009		Global Missiology.	5,370
70	Culture	The Existence of Witchcraft in Africa	Missionaries' assuming that witchcraft 'does not exist'	Demonstrating that witchcraft is a 'real' concern that needs to be recognised so that it can be addressed.	Many acknowledge that witchcraft is prevalent in Africa. Others say it does not 'exist'. Some of those who say it does not 'exist' are Whites, including Christian missionaries. How can whole peoples, a whole continent, be living in fear of that which does not exist? How can that which does not exist be binding millions of people into fear and poverty?	2010	2011	Harries, Jim, (2011) 'The Existence of Witchcraft in Africa.' Evangelical Missions' Quarterly, 47/3, 290-293, July 2011.	1,390
75	Culture	Witchcraft, Envy, Development, and Christian Mission in Africa	The relationship between witchcraft and envy	To assist missionaries and development workers to recognise and thus respond to instead of ignoring witchcraft	This article elaborates on the relationship between witchcraft and envy. It points out how much of tradition in parts of Africa is oriented to avoiding envy and suggests that countering the fear of envy is vital to community development on the continent. Tackling envy, being a theological task, points to the central role of mission that has too often allowed such vital objectives to be clouded by secular thinking.	2010	2012	http://mis.sagepub.com/content/40/2/129.full.pdf+html Harries, Jim. 2012. "Witchcraft, Envy, Development, and Christian Mission in Africa." Missiology: An International Review 40(2): 129-139.	5,610
76	Culture	Overcoming 'Domination' - a Vulnerable Approach to Inter-cultural Mission and Translation in Africa	Missionary domination of the non-Western church	To enable Western missionaries to minister on a 'level playing field'.	This article uses insights from pragmatics to address issues of financial and other types of domination by the 'West' in the African Christian mission field. A careful consideration of linguistic issues in the light of current global context and culture lead to suggestions for ways to reform missionary practice from one in which the role of the West is primarily that of a donor, into that in which some western missionaries can join non-western Christian ministers in furthering their God-given tasks 'hand-in-hand' on a level playing field.	2010		Under peer-review.	7,060
90	Culture	Vulnerable Mission: An Interview with Dr. Jim Harries	Vulnerable Mission from an African point of view	To enable an African born scholar and missiologist to ask pertinent questions about vulnerable mission	Michael Badriaki was born in Kisumu, Kenya, and raised in Uganda. He currently lives in Portland, Oregon and is on staff with medical teams international. Cultural Encounters approached Mr. Badriaki about interviewing Dr. Jim Harries regarding his ministry efforts in Africa and his support for the vulnerable mission movement. A long-term missionary to the Luo people in Kenya, Dr. Harries is a former contributor to Cultural Encounters, having previously published an article entitled "Pragmatic linguistics applied to bible translation, Projects and inter- Cultural relationships: an african Focus," in CE 5/1 (2009).	2011	2011	Badriaki, Michael & Harries, Jim. 2011. 'Vulnerable Mission: An Interview with Dr. Jim Harries.' 57-66 In: Cultural Encounters: a journal for the theology of culture, 7/2, Summer 2011	3,320

93	Culture	How not to shoot yourself in the foot; epistemology and contemporary mission	Over-reliance on 'modern' paradigms handicaps otherwise good intentions in mission and development intervention	Advocate for intervention on the basis of faith/religion.	Good intentions do not guarantee effective action. Missions' and developments' close partnership with the modern results in dependency in the Majority World. Carried by misleading hegemonies, contrary aspects of what is modern frequently being overlooked contributes to the perpetuation of poorly grounded theories of communication. Designing projects on a materialist foundation that is absent in many majority-world philosophies, results in 'gaps' in project design apparently to be filled by magic, but actually by ongoing outside control often combined with corruption. True gospel contextualisation is shown to occur through field interaction, and not design in ivory towers. Sustainable long-term change must be religiously induced, using native languages without dependence on foreign resources, by a process of penetrating and not ignoring local philosophies.	2011	Being peer reviewed.	3,710
102	Culture	The Glaring Gap: Linguistics, Anthropology, Religion, and Christianity in African Development	The Dummification of anthropology and linguistic studies	To emphasise the key necessity of religion as the basis for intercultural intervention and communication	Careful reading of studies on language of education in Africa reveals a gaping gap in comprehension. A careful study of the history and practice of anthropology reveals a covert concealing of large arenas of knowledge about African societies from view. The above gaps in understanding result in debate on African development frequently ignoring 'religion'. African development seems not to be progressing on its own; great ideas on development rooted in western thinking typically collapse when handed over to African management. This article considers how the above 'gaps' in anthropology and linguistic studies have contributed to the dummification of academia that has in turn handicapped Africa. It considers a new engagement with 'religion', especially Christianity, as the way forward.	2012	In press.	6,320
114	Culture	The pre-eminence of life in Christian context; towards an African cosmology that makes sense in the West	A Western view of an African Cosmology	Undermine 'modernistic' cosmologies, from African perspective	Without life all else that may be considered of value is nothing. African people are not easily convinced of the hegemony of science that seems to sideline life itself. Once undermined, the rather groundless assumption that life only exists in a chemical host, is easily replaced by questions regarding the nature and activity of spiritual powers. So-called holistic mission often runs in the face of African reality through drawing on the products of a Western dualism that Africa does not share. Dualistic understandings result from faith in a high God, something that is best advocated from a vulnerable approach to mission.	2012		5,260
65	Culture	Three Days in the Life of an African Christian Villager	BOOK		A three day diary of an African Christian villager.	2011	http://www.authoronline.co.uk/book/1153/Three+Days+in+the+Life+of+an+African+Christian+Villager/	16,680

39	Theology	The Perceived Nature of God in Europe and in Africa: dealing with 'difference' in theology, focusing on 'altered states of consciousness'	The failure to translate theological teachings and debate into African idiom	To show that understandings of key theological terms and concepts vary so widely that simple translation of, for example names for God, is far from an adequate practice.	Context-dependence of meaning resulting in serious loss of content of theological language between the West and Africa, leads to the conclusion that genuine African theology must occur using African languages. To verify this conclusion, consideration is then given to the use of distinct labels for reference to God arising from different "cultures," followed by a study of altered states of consciousness and their impact on theology, especially in Africa.	2008	2010		395-409 In: Missiology: an international review. Vol. 38/4 October 2010.	6,852
50	Theology	Understandings of Pneuma in East Africa, that point to the Importance of 'Vulnerable Mission' Practices from the West.	The use of terms for 'Holy Spirit' in different languages as if they are synonyms.	To demonstrate that 'translation' can never be an effective substitute for a missionary's knowledge of indigenous languages and cultures.	Using terms for 'Holy Spirit' in different languages and contexts as synonyms is here shown to be an over-simplification. The way this apparently does away with the need for knowledge of local languages and contexts by theologians is shown as being misleading. This article explores the implicatures of indigenous terms used in East Africa and their implications for Christian theology, by paying close attention to indigenous cultures. 'Vulnerable Mission' is advocated as the means for achieving the above insights that are a prerequisite for effective discipleship in East Africa and elsewhere. That is, mission to be carried out by some Westerners who confine themselves to local languages and resources.	2009	2010	http://www.pneumafoundation.org/resources/articles/JHarries-on.pdf;jsessionid=33DDC7DABC4E84183C1F257006799616	Pneuma Foundation	7,750
58	Theology	Deliverance Ministry in an African Cultural Perspective	Deliverance Ministry designed for the West can result in the Prosperity Gospel in Africa	Deliverance ministry needs to be engaged in the light of local cultural knowledge	The wide spread of witchcraft beliefs in Africa results in peculiar tensions in the running of Christian institutions. Some impacts on life of the fear of witchcraft and ancestral spirits are articulated in this article. Western wisdom in deliverance ministries that seeks to avoid extremes in spiritual warfare through consideration of 'truth encounters' is found to be of limited pertinence in many indigenous African churches. Western missionaries who fail to carefully consider the extra-enlightenment and highly spiritualised African context can easily end up spreading an understanding of the Gospel oriented to prosperity. This can best be avoided through an orientation to 'vulnerable mission' by Westerners – that is, by mission using languages and resources that are local to Africa.	2009	2011	http://www.pneumafoundation.org/resources/articles/JHarries-DeliveranceMinistry.pdf	Harries, Jim, 2011. 'Deliverance Ministry in an African Cultural Perspective.' The Pneuma Review. Volume 14, Number 1, Winter 2011, 16-30.	4,825
82	Theology	Critiquing the Holistic Gospel	The 'holistic gospel' produces dependency in mission	To encourage mission by the West that is not rooted in the introduction of resources.	I will look only briefly at the complexities of the origin of the term 'holistic gospel', sometimes nowadays also known as the 'integral gospel'. One can say that the term holistic gospel has arisen from a combination of linguistic misunderstandings, guilt, and jealousy arising from great economic disparities that exist in today's world. Lausanne (1974) is often considered to have been the hinge point from which time the holistic gospel gained in popularity and credibility.	2010		http://www.iim-mission.org.uk/articles/holistic-galatians.pdf	Mission Net	2,570

26	Vulnerable ↓	Vulnerable Mission as an Alternative to Failing Aid Paradigms: facing reality on reaching Africa	Lack of comprehension between West and Africa	Vulnerable mission is needed as a means to improve mutual comprehension between the West and Africa	A careful consideration of cross-cultural communication has revealed serious weaknesses in current assumptions on mutual comprehension between Western and non-Western peoples. Aid has been found to be debilitating in its impact, especially when it is realized that almost all aid and development projects assume target communities to be passive recipients having no cultural presuppositions of their own. Vulnerable Christian mission following Biblical models of social, economic and political powerlessness are advocated as the way forward for Westerners concerned to promote global Christianity, peace and well being. More specifically that is – that there be some missionaries from the West working in the 'poor world' using the languages of the locality in which they work and only local funds to support the ministry in which they are engaged. These are the two principles being promoted by the Alliance for Vulnerable Mission.	2006		http://www.iim-mission.org.uk/articles/vulnerable-mission-as-an-alternative.html	Not published.	3,418
40	Vulnerable ↓	Vulnerable Mission Supports the Church in Africa, and Beyond	Overseas intervention	Point out importance of use of local languages and resources	Not having many outside resources at their disposal and having to use local languages requires Westerners to be close to and vulnerable to the community they are reaching. Usually they will need an additional support network from 'home'. Those being reached can be honest with someone who is vulnerable because funds are not at stake. A vulnerable missionary or development worker can challenge the people being reached to greater commitment and exploits. The limits of the success of a project no longer depend on how much money a foreigner can raise at home, but on the commitment of locals challenged to engage in Christian service.	2007	2008		Momentum magazine.	716
7	Vulnerable ↓	Compromising on Missionary Vulnerability – a response to critics	Responses to criticisms of VM received in 2007, especially from SIM.	Ten counters to ten critiques.	This article is a response to perceived criticisms of VM (vulnerable mission). After defining VM, the author acknowledges that some Western mission activities to Africa cannot easily be 'vulnerable'. Vulnerability is largely an either/or quality. The aim of VM is not to 'slightly increase' one's vulnerability. VM is not 'extremist', because what is being proposed is that some and not necessarily all missionaries follow it. It enables a missionary to be a pioneer, rather than a cog in a (largely Western) machine. It is needed in response to past missionary 'abuses'. It is a way for a missionary to build a reputation other than on access to outside resources. VM needs to be promoted in its 'radical form' so as to be clearly communicated to those wanting an 'easy way out' in mission. It is a way of challenging the indigenous African 'patron-client' system. It is a way of leveling the playing field between Africans and missionaries. It is a way of avoiding traps – particularly those of creating dependency. VM is not just another recipe for the 'polite humility' of missionaries. Because it is designed to tackle power issues in a carefully thought out	2007		http://www.iim-mission.org.uk/articles/compromising-on-missionary-vulnerability.html	Not published.	9,100
35	Vulnerable ↓	Vulnerable Mission - a 'normalisation' of Christian mission practices in anticipation of a post-colonial situation	Vulnerable mission practices were once considered 'normal' in mission	To justify vulnerable mission practices as a 'normal' necessity for inter-cultural mission	Language learning (ideally done in community) is a humbling experience. It includes being laughed at and corrected, even by children. It forces the foreign missionary to reconsider his or her message in a new linguistic/cultural context. It forces a healthy delay between entry to the field and serious ministry engagement. Engaging in ministry using the language of the people being reached also places the foreign missionary on a lifelong learning curve, builds appreciation and trust with locals, and leads to contextually appropriate ways of sharing the gospel. Furthermore, it boosts the pride and self-respect of the people being reached. Through avoiding translation gaffes and fine tuning with the local context, the missionary engaging in ministry can put down deep local roots.	2008	2008	http://www.lausanneworldpulse.com/perspectives.php/1060?pg=a	Lausanne World Pulse.	1,142
33	Vulnerable ↓	Ducking Missionary Conflict	Inter-missionary conflicts	To show that an orientation to handing out resources while neglecting cultural translation is a recipe for inter-missionary conflicts	Inter-personal conflicts frequently trouble missionary endeavours. Solutions advocated often emphasise the importance of missionary relationships. Without discrediting those 'solutions', I want to ask whether Western mission strategies in 'poor' areas of the world themselves result in a high likelihood of conflict?	2008	2009	http://www.iim-mission.org.uk/articles/ducking-missionary-conflict.pdf		953

41	Vulnerable	The Kingdom of God, The Pearl, and the Visitor Centre? The Idea of Vulnerable Mission	Under-valuation of the Gospel	To point to undervaluation of the Gospel going on in international ministry	The kingdom of heaven is like treasure in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. (Matthew 13:44)	2008	2009	IDEA magazine.	870	
56	Vulnerable	Mission in a Post Modern World: issues of language and dependency in post-colonial Africa	The absence, in Africa, of the cultural components needed to correctly understand a lot of English	To encourage missionaries to Africa to engage using African languages.	The communication revolution has made texts and languages available to people who, it is here suggested, might not have the cultural components needed to use them in the same way as native speakers. Introduced languages have in much of Africa eclipsed indigenous knowledge from opportunity for home grown development. Africans flocking to Western languages supported by numerous Western subsidies leaves African ways of life concealed from the West. Western languages can be used to undermine the West. The inadequacy of English in Africa is illustrated by the contrast between the holistic and dualistic worldviews; English being dualistic is a poor means for expressing African holism. This makes the use of English in and for Africa inherently confusing. It is proposed that indigenous development be encouraged through challenging and encouraging African theology on its own terms, by encouraging some Western missionaries to use African languages and resources in their task.	2009	2010	http://www.iim-mission.org.uk/articles/Mission_in_a_Post_Modern_World_Issue_of_Language_and_Dependency_in_Post-Colonial_Africa.pdf	Harries, Jim, 2010. 'Mission in a Post Modern World: issues of language and dependency in post-colonial Africa.' In: <i>Exchange, Journal of Missiological and Ecumenical Research</i> , 39(4), Brill. 309-330.	7,558
81	Vulnerable	African Development and Dependency in the light of Post-Modern Epistemology	The need for education to be contextually appropriate	To help people to appreciate that indigenous languages are needed to acquire an accurate grasp of pertinent contexts	Hindrances to advances, such as economic development, often arise from factors that are out of sight to the western world. These remain out-of-view to international English. A Christian missionary, working on the ground with a people group in a vulnerable way using the local language, is likely to realise something that is missing, and thus can speak in an informed way in the interests of the holistic development of a people.	2010	2012	http://www.wciujournal.org/journal/article/african-development-and-dependency-in-the-light-of-post-modern-epistemology	WCIU Journal	1,430
72	Vulnerable	Theological Observations that Challenge Academic Objectivity in 'African Development'	Academia's use of objectivity to root itself in a subjective world.	To articulate the weaknesses of 'objective' approaches to knowledge and the acquisition of understanding	This article uses a response to an African sermon by the author as case study that questions the helpfulness of academia's rooting in 'objectivity' in a world in which subjective knowledge is foundational to life. That thick communication in education and elsewhere requires a presupposing of the context of the community targeted is demonstrated using an allegory of different sports. The relationship between theology and development being integral means that theological debate is a necessary part of socio-economic development. The need for 'vulnerable' approaches to mission and development intervention using indigenous languages and resources by Westerners is advocated.	2010			In Press. <i>Mission Ezine (Redcliffe College)</i> .	6,490

78	Vulnerable ↓	Why Vulnerable Mission? – the Western Missionary in Africa	Missionaries who 'buy' their audience.	Some missionaries from the West use local languages and resources.	Much intervention by the West in the Africa is these days administered using Western languages, and funded using Western money. The AVM (Alliance for Vulnerable Mission) suggests that some Christian missionaries opt out of this system and instead use non-Western languages and indigenous resources for their key ministries. Thus they could avoid the often gross lack of fit between project design or gospel communication as envisaged in the West, and that which results when translated into local contexts. They could also avoid buying compliance by (effectively) forcing non-Westerners to agree with what the West has to say in order to benefit from Western money.	2010	http://www.jim-mission.org.uk/articles/why-vulnerable-mission.pdf	Unpublished	1,300
89	Vulnerable ↓	The Need for Indigenous Languages and Resources in Mission to Africa in Light of the Presence of Monism/Witchcraft	The dumification of Africa	For intelligent approaches to have a serious hope of tackling the problems of monism in Africa they must be engaged in indigenous languages.	At the moment, globally speaking, we seem to be in an endless cycle. The West has grasped the means of being materially productive that has resulted in its amassing wealth. Africa in the meantime engages monism, that perpetuates poverty but demands equality. The interaction of the West that seeks to alleviate the poverty of Africa in ignoring its root causes perpetuates it. The fact that the same interaction empowers Western languages gives African people distorted economic signals. It is in the economic interest of many African people to rote-learn foreign wisdom that makes little sense while neglecting locally rooted intelligence and disregarding efforts at countering African monism.	2011	2013 http://missiodeijournal.com/article.php?issue=md-4-1&author=md-4-1-harries	Harries, Jim. 2013. 'The Need for Indigenous Languages and Resources in Mission to Africa in Light of the Presence of Monism/Witchcraft.' Missio Dei: A Journal of Missional Theology and Praxis 4, vol. 1 (February 2013)	8,010
98	Vulnerable ↓	Effective Partnership between the West and the African Church	The destructiveness of West to Africa partnership arrangements.	To plead to people engaging in partnerships to do so using local languages and resources.	This article challenges intercultural partnerships, especially those instituted by Christians and churches across the cultural divide between Africa and the West, that can become a means of exploitation, of limiting people's freedom, and of introducing and encouraging corruption. The author observes a massive influence on African communities by the West. Material and financial dependency discourages speaking out against a system that orients communities towards the pleasing of foreigners even when what the latter bring is neither understood or in some ways desired. Definitions of 'success' have in parts of Africa become integrally linked to the pleasing of donors. Three case-studies illustrate outcomes of foreign donor-based partnerships. This article advocates for the institution of some partnerships, focusing especially on Western and African churches, that are rooted other than in the superior languages and resources of the West.	2011		Under review	5,660
100	Vulnerable ↓	The Need for use of Local Languages and Resources in Mission to Africa	Mission	The need for vulnerable mission	The AVM (Alliance for Vulnerable Mission) believes that some missionaries should engage in ministry, or at least a key ministry, using the languages and resources of the people they are reaching. This short paper provides a rationale for this in succinct form.	2011	http://www.jim-mission.org.uk/articles/need.pdf	Unpublished.	1,410

64	Vulnerable I	Vulnerable Mission: Insights into Christian Mission to Africa from a Position of Vulnerability	BOOK		Compilation of 14 of the articles listed above.	2011	http://missionbooks.org/williamcareylibrary/product.php?productid=715&cat=0&page=1	Harries, Jim. 2011. Vulnerable Mission: Insights into Christian Mission to Africa from a Position of Vulnerability. Pasadena: William Carey Library.	98,644	
62	Vulnerable I	Theory to Practice in Vulnerable Mission: an academic appraisal	BOOK		An Introduction to the Principles of Vulnerable Mission, from theory to practice.	2012	https://wipfandstock.com/store/Theory_to_Practice_in_Vulnerable_Mission_An_Academic_Appraisal	Harries, Jim. 2012. From Theory to Practice in Vulnerable Mission: an academic appraisal. Oregon: Wipf and Stock.	33,210	
88	Vulnerable I	Compendium 2	BOOK		(Unpublished)					
11	Race	Racism in Reverse - the impact of the West on Racism in Africa	In Africa we have Racism-in-reverse	Western policies designed to reduce racism aggravate the same outside of the West	Pragmatic research methodologies are used to expose difficulties caused in Africa by anti-racism policies in the West, and by styles of western intervention into the continent. Anti-racist practices such as positive discrimination, while giving the appearance of racial integration in the West, act contrary to this possibility in Africa itself; whites are far from being integrated into African communities. Research using written sources is seriously limited in Africa because serious discussion occurs orally in indigenous languages. Foreign interventions forcing African people to be duplicitous in order to please donors, means that inter-cultural relationships enter numerous traps. Discussion on issues related to polygamy is used as a case study showing the inadequacy of English for use in African contexts. Current international policies, dominated by the West, are preventing African people from acquiring any benefits that could accrue from having outsiders understand their issues.	2004	2007	http://www.jim-mission.org.uk/articles/issues-of-race-in-relating-to-africa.html	Harries, Jim, 2011. Vulnerable Mission; insights into Christian Mission to Africa from a position of vulnerability. Pasadena: William Carey Library.	9,370
92	Race	Anti-racist Strategies in the West Perpetuate Global Poverty: a Critique from Africa	What impact are anti-racist strategies in the West having globally?	Apparently innocent strategies at countering racism in the West are having a deleterious impact globally.	Western nations' strategies oriented to countering racism contribute, by their implicit and widely promoted erosion of difference between non-Western and Western people and through their wide spread through the globalised communication systems, to an obfuscation of truth that seriously undermines international scholarship. This prevents, in a globalised world dominated by European languages, non-Western peoples from planning their strategies for socio-economic development in the light of the true nature of their own contexts and peoples. The poverty and chaos perpetuated as a result maintains, especially from Africa, a back door to the ongoing stoking of racist thinking in the West. The practical solution advocated for the resolution of the above, given the inexorable relentlessness of both anti-racist policies in the West and the tidal spread of globalisation, is that Christian champions practicing vulnerable mission take a cutting edge role in anticipation of a global society more accepting of ethnic/cultural and linguistic diversity.	2010		Under review.	6,830	