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

<table>
<thead>
<tr>
<th>Index Number</th>
<th>Category</th>
<th>Title of article</th>
<th>Context addressed</th>
<th>Purpose for addressing the context.</th>
<th>Abstract</th>
<th>Auth. Year (approx)</th>
<th>Pub. Year</th>
<th>url</th>
<th>Publishing Information</th>
<th>words</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Language</td>
<td>Biblical Hermeneutics in Relation to Conventions of Language Use in Africa: pragmatics applied to interpretation in cross-cultural context</td>
<td>Understanding the Bible in Africa</td>
<td>Contextual complications that undermine supposedly simple intercultural transfer of hermeneutical principles.</td>
<td>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.</td>
<td>2005</td>
<td>2006</td>
<td><a href="http://www.jim-mission.org.uk/articles/biblical-hermeneutics.html">http://www.jim-mission.org.uk/articles/biblical-hermeneutics.html</a></td>
<td>5,050</td>
<td></td>
</tr>
</tbody>
</table>

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 ‘sekusum’, 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 hand, being rooted in faith in God, is self-perpetuating, and should be given priority.


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.


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.

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.

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.

Pragmatic Linguistics applied to Translation, Projects and Inter-cultural Relationships for Frontier Missionaries (not only for Bible translators): an African focus

A sufficiently profound consideration for translation issues demonstrates the need for incarnational or vulnerable approaches to mission.

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.

The use of non-indigenous languages in theological debate in Africa precludes the possibility of addressing many local pressing theological concerns.

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.

A sufficiently profound consideration for translation issues demonstrates the need for incarnational or vulnerable approaches to mission.

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.

The use of non-indigenous languages in theological debate in Africa precludes the possibility of addressing many local pressing theological concerns.

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.

A sufficiently profound consideration for translation issues demonstrates the need for incarnational or vulnerable approaches to mission.

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.

The use of non-indigenous languages in theological debate in Africa precludes the possibility of addressing many local pressing theological concerns.

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.

A sufficiently profound consideration for translation issues demonstrates the need for incarnational or vulnerable approaches to mission.

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.

The use of non-indigenous languages in theological debate in Africa precludes the possibility of addressing many local pressing theological concerns.

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.

A sufficiently profound consideration for translation issues demonstrates the need for incarnational or vulnerable approaches to mission.

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.

The use of non-indigenous languages in theological debate in Africa precludes the possibility of addressing many local pressing theological concerns.

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.

A sufficiently profound consideration for translation issues demonstrates the need for incarnational or vulnerable approaches to mission.

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.

The use of non-indigenous languages in theological debate in Africa precludes the possibility of addressing many local pressing theological concerns.

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.
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 churches in Africa need to use local languages so as to engage their theology with their lives.

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 European languages are almost exclusively used for intercultural communication around the world is possible is 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.

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.

Massive miscommunication between the West and Africa

To emphasise the important of taking account of cultural difference for communication to be effective.

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.

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.

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 its 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.
<table>
<thead>
<tr>
<th>Page 5</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>How One Scholarship in One Language Cannot Cross-Continents: between Europe and Africa.</strong></td>
</tr>
<tr>
<td>There should not be just one global scholarship</td>
</tr>
<tr>
<td>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 versus Western)</td>
</tr>
<tr>
<td>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.</td>
</tr>
<tr>
<td><strong>The Contribution of the Use of European Languages in Africa to Dependency in Mission and Development</strong></td>
</tr>
<tr>
<td>The Problem of the use of English in Africa</td>
</tr>
<tr>
<td>To encourage the church to lead the way into serious use of African languages in Africa</td>
</tr>
<tr>
<td>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 its use of 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.</td>
</tr>
<tr>
<td><strong>Inter-cultural Communication in the African Mission Context: an examination of practice in post-modern context.</strong></td>
</tr>
<tr>
<td>Inaccuracies in African Theology arising from its use of European languages</td>
</tr>
<tr>
<td>To encourage the use of African languages and therefore more accurate rendition of African theological contexts</td>
</tr>
<tr>
<td>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 should 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.</td>
</tr>
<tr>
<td><strong>An ‘Impact Model’ of Language, and Mission and Development in East Africa.</strong></td>
</tr>
<tr>
<td>Linguistic context of East Africa</td>
</tr>
<tr>
<td>Problems in use of English, arising from misconceptions in language-theory.</td>
</tr>
<tr>
<td>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 thumb 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 from...</td>
</tr>
</tbody>
</table>
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 taboos. Only if the use of MTs (or at least languages such as Kiswahili that are not dualistic or dominated by Europeans) in theological education 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. 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.

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.
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.

http://www.jim-mission.org.uk/articles/linguistic-context.html


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?


Deal, Jeff, and Harries, Jim, 2012. Health Care Inter-culturally and Inter-linguistically. Anthropology News. 14/11/2012. 1,000
Some issues on the transition between orality and literacy in perspective of international development in Africa

Moving from Orality to Literacy

Discourage use of ‘dead’ languages in Africa

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 own 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.

Building Castles in the Sky: A Case for the use of Indigenous Languages (and Resources) in Western Mission-partnerships to Africa

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.

The Implications of Disconnect in Translation on Gospel work in Africa: Bible translation in context

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 for

How to do Mission and Development without Producing Dependency in Africa and the Majority World

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.

The Talk Leads the Way (Astray): mission and development in Africa today

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.
<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Abstract</th>
<th>Authors</th>
<th>Year</th>
<th>Page 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>123</td>
<td>Language</td>
<td>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?</td>
<td>2013</td>
<td>590</td>
<td></td>
</tr>
<tr>
<td>124</td>
<td>Language</td>
<td>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.</td>
<td>2013</td>
<td>4,260</td>
<td></td>
</tr>
<tr>
<td>125</td>
<td>Language</td>
<td>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.</td>
<td>2013</td>
<td>3,200</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>Resources</td>
<td>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.</td>
<td>1992</td>
<td>18,990</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Resources</td>
<td>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.</td>
<td>2000</td>
<td>2,990</td>
<td></td>
</tr>
</tbody>
</table>

*Published by South African Missiological Society*
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 superstitions, 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 diviniate status in Africa is illegal. 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 idolatry 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 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 a 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 is supposed to fulfill its ‘utopian’ ideals.
**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


**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


**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

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


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*


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

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.

“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

# The Biblical Injunction to Give, and Holding Donors Accountable in the 21st Century

**Resources**

The need for donor accountability. 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.

## Westerners’ involvement in projects in Africa: hindrance, help or necessity?

**Resources**

Good ideas being implemented in Africa often fail because they come with foreign money. 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.

## Understanding and Responding to the Prosperity Gospel in Africa

**Resources**

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.

## Gagged Missionary reporting

**Resources**

Missionaries and other inter-cultural workers are increasingly being gagged. In conclusion we can suggest that globalisation is gagging and blinded 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.
<table>
<thead>
<tr>
<th>Resources</th>
<th>Title</th>
<th>Subtitle</th>
<th>Abstract</th>
<th>Year</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td>Self-Imposed Strictures and the role of Western Missionaries in Cross-cultural Mission to Africa</td>
<td>Missionary Freedom and Testimony</td>
<td>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.</td>
<td>2012</td>
<td>In Press. Missio Dei.</td>
</tr>
<tr>
<td>104</td>
<td>Prosperity Gospel in the context of Mixed Languages</td>
<td>Prosperity Gospel in Africa</td>
<td>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.</td>
<td>2012</td>
<td>Prepared for Western Kenyan Theological Colleges Symposium</td>
</tr>
<tr>
<td>107</td>
<td>Tent-Making in an Uneven World: some implicit difficulties for Westerners in Africa</td>
<td>Tent-making</td>
<td>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.</td>
<td>2012</td>
<td>In Press.</td>
</tr>
<tr>
<td>108</td>
<td>Intercultural Generosity in Christian Perspective: the ‘West’ and Africa.</td>
<td>Mission and Generosity</td>
<td>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.</td>
<td>2012</td>
<td>Seeking a publisher.</td>
</tr>
</tbody>
</table>
Resource Use as Hindrance to Sustainable Overseas Development Intervention; a view focused on Pentecostal Christianity

Administratio n of resources as an excuse to not 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

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

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

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


9,060

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


Not published.

6,880

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


151-164.

7,470
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.

The Prerogative of Imitation in Cross-Cultural Mission: discussion in an African context

People imitate missionaries African people struggle to follow instructions (education) from foreign missionaries but are good at imitating 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.

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-tried 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.

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.


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.

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?

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.

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.

Vulnerable Mission: An Interview with Dr. Jim Harries

Vulnerable Mission from an African point of view

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).
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.

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.

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.

Three Days in the Life of an African Christian Villager

BOOK

A three day diary of an African Christian villager.

The Perceived Nature of God in Europe and in Africa: dealing with ‘difference’ in theology, focusing on ‘altered states of consciousness’

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.

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 or, for example names for God, is far from an adequate practice.

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 or, for example names for God, is far from an adequate practice.

The Perceived Nature of God in Europe and in Africa: dealing with ‘difference’ in theology, focusing on ‘altered states of consciousness’

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.

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.

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 the holistic gospel gained in popularity and credibility.

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.

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.

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.
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.

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.

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 way 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.
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)

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.

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.

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.
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.

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.

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.
<table>
<thead>
<tr>
<th>Title</th>
<th>Type</th>
<th>Date</th>
<th>Pages</th>
<th>URL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compendium 2</td>
<td>(Unpublished)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Africa we have Racism-in-reverse</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western policies designed to reduce racism aggravate the same outside of the West</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anti-racist Strategies in the West Perpetuate Global Poverty: a Critique from Africa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What impact are anti-racist strategies in the West having globally?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Apparently innocent strategies at countering racism in the West are having a deleterious impact globally.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>