The Alliance for Vulnerable Mission encourages some missionaries from the West to engage in their ministries using local languages and resources.

- UK conference planned for December 2019, title: Missionaries: aliens, providers, or fellow travellers?
  Strapline: Should the majority world be the target of patronage from rich missionaries?
  For more details, see call for papers below (and see this Bulletin as it comes month by month).

  - To be held at All Nations Christian College, Ware, Herts, UK. Sunday 8th December 2019 5 pm, to Wednesday 11th December 2019, 1 pm. (see call for papers below).

Nick Henwood, Frank Paul and Peter Stagg, at the 2018 conference held at All Nations College.
Craig Greenfield makes some good insights in this blog on the relationship between the Gospel and ‘politics’.

Eddie Arthur has published a short article entitled What Exactly Is Short-Term Mission?

Although he falls one step short of advocating for vulnerable mission as we define it, Eddie’s article is very challenging and insightful. “I take it as a given that mission should be carried out in the language and culture of the people being reached,” says Eddie.

The Evangelical Alliance in the UK highlights writing by Marie Kondo, that looks at true benevolence and charity, as against a good way of getting rid of an excess of ‘things’! Marie Kondo seems to be revolutionising UK attitudes to charity and benevolence … maybe there’s something of interest here to vulnerable mission? See also this report by the BBC.
I have long pointed to a problem with the use of English in ‘global scholarship. That is, as long as English is ‘controlled’ from the West, the possibilities of what can be done using English are necessarily limited. It has become my conviction, that even in our globalising world, English is invariably ‘controlled from the West,’ at least in its formal usages.

I have been hitting this problem, of the limitations of English, increasingly over the years. Now I seem to have reached a tipping point: the point at which, in order to do justice to the African context I am in, I can no longer write honestly to the West using English. That is, when I endeavour to communicate what is plainly true in East Africa, I find myself beyond the boundaries of acceptability for mainstream English scholarship.

Having said the above, because of the importance that I attach to what I am endeavouring to do, to enlighten English language scholarship about the above problems, I will endeavour to continue writing in English. The problems entailed in doing this have however been such, as to cause me to write more in Swahili. Writing in Swahili also has its problematic: it is very difficult indeed to write meaningfully to people born and raised in a worldview that one does not share. My writing in Swahili can be a little like sending a probe into a dark tunnel! Yet, I have made some efforts. I recently posted two Swahili articles onto academia.edu:

1. **Kiingereza ni lugha itakayotuokoa? Kiingereza siyo lugha ya Mungu.** (Is English the Language that will save us? English i AM God’s language.) In this article, I point to ways in which in the modern West the English language has usurped the place of the Gospel.

2. **Mitume wa KiAfrika wawe wasikivu – majibu kwa upinzani wa utume wenye usikivu.** (African missionaries should be vulnerable – answers to those who criticise the practice of vulnerable mission.) This article responds to certain critiques of vulnerable mission by advocating for ways in which vulnerability is important for native-African missionaries.
Elder’s Council

There is and has recently been significant debate on a bible teaching methodology that Jim Harries started using in Kenya in 2001. We call this method ‘elders’ counsel.’ It is a way of teaching that, even if the tutor is confined to the use of English endeavours to maximise interaction with the local indigenous context. For a description of this methodology see here. A report of how this methodology was used way back in 2001 can be found here.