ALLIANCE FOR VULNERABLE MISSION

www.vulnerablemission.org

Alliance for Vulnerable Mission Bulletin
January 2019 (Archived back-copies here Subscribe for free here)

Volume 11, Number 1.

Editor: Jim Harries, PhD, Chairman of the AVM

Executive board	Advisory board	Chris Flanders
Jim Harries	Jonathan Winter	Stan Chu Ilo
Timothy Reeves	Jay Gary	Frank Paul
Fred Lewis	Tomas Dozier	Gord Sawatzky
John Macdonald	Jean Johnson	Stan Nussbaum

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 next year (2019), working title:

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*).

- **Are Englishes Equal?** An assumption underlying the promotion of English for use globally, is that it can be a tool towards equality. It has often been assumed that 'Englishes are equal'. Some scholars suggest on the other hand that native-speaker English will always be the desired or 'superior' English. If the latter is the case, and Englishes are 'unequal', then teaching English as a foreign language may be demoting someone to a lower position in a global hierarchy … See the references below for discussion on this (most available over academia.edu).

Tupas, Ruanni, (ed.) 2015, *Unequal Englishes: the politics of Englishes today.* Basingstoke: Palgrave MacMillan. (free intro. Here: https://link.springer.com/chapter/10.1057/9781137461223_1)

Tupas, Ruanni and Rubdy, Rani, 2015, 'Introduction: from World Englishes to Unequal Englishes.' 1-15 in: Tupas, Ruanni, (ed.) 2015, *Unequal Englishes: the politics of Englishes today.* Basingstoke: Palgrave MacMillan.

Ha, Phan Le, 2015, Chapter 12. Unequal Englishes in Imagined Intercultural Interactions. 223-243 in: Tupas, Ruanni, (ed.) 2015, *Unequal Englishes: the politics of Englishes today.* Basingstoke: Palgrave MacMillan.

Ha, Phan Le, 2016, 'English and Identity: a reflection and implications for future research,' in: *Journal of Asian Pacific Communication* 26(2), 2016, 348-355.

Chowdbury, Raqib, and Ha, Phan Le, 2014, *Desiring TESOL and international education: market abuse and exploitation.* New perspectives on language and education. 37. Bristol: Multilingual Matter.

Lorente, Beatriz P., and Tupas, T. Ruanni F., 2014, '(Un)emancipatory Hybridity: selling English in an unequal world.' 66-82 in: Rubdy, Rani and Alsagoff, Lubna (Eds.) *The Global-Local Interface and Hybridity: Exploring Language and Identity.* Bristol: Multilingual Matters.

- "**While serving with a Christian humanitarian organization in South Sudan, I worked with a Dinka man named Abijek who lived in a nearby village** …"
See these words and more by Ryan Kuja, that are a sample of a recent book entitled: *Inside Out: Reimagining Mission, Recreating the World* blogged by five-stones-global.
"… He was employed by the organization to keep an eye on the goings-on in and around the compound where our team was based, which was comprised of little more than a flimsy straw fence surrounding the camping tents where we slept, four or five mud huts known as tukuls, and two white canvas storage tents used to store program supplies."

Call for papers

2019 Conference: Missionaries: aliens, providers, or fellow travellers?

Location: All Nations Christian College, Ware, Herts, UK.
Dates / times Sunday 8th December 5 pm to Wednesday 11th December **1 pm**.

Should the majority world be the target of patronage from rich missionaries?

Outline paragraph: Outside Christian workers who build on foreign presuppositions in work amongst indigenous communities can, especially when foreign funded and using outside languages, be interpreted as riding roughshod over indigenous sensibilities. True empowerment of local people requires getting alongside them. This necessitates vulnerability to their position and context. Such vulnerability can best be achieved if one shares the Gospel using indigenous languages utilising local resources.

We will be discussing issues such as:

Practicalities and ramifications of **use of indigenous languages** by Western missionaries.

How does **translation** into an indigenous language (and from an indigenous language) affect the fronting of the gospel and of missionary work in general?

While **finances** are needed for mission work, how can one ensure that finances do not dominate one's mission work?

What are the **good practices** that ensure a missionary's vulnerability to local context(s)?

How to engage in mission without exuding (excessive) **power**.

Organisation structures that enable vulnerability on the side of Western missionaries on the ground.

Helping **Churches** who want to engage **directly** in mission cross culturally to avoid pitfalls of power.

Tentmaking and **business** as mission models that leave the Westerner vulnerable.: How can the **commercial** world be used to engage in mission without promoting 'evils' of capitalism?

When the uneven spread of wealth is itself an injustice, how can one use one's surplus to enact global **justice**.

How do we utilise all global **media** channels to promote vulnerability in our missionary endeavour?

Is vulnerability the key to **contextualisation**?

Theology traditionally draws strongly on metaphor. In the majority world, local metaphors are unfamiliar to the West. How can one then engage theology interculturally?

When **politics** and 'religion' are not separate categories, missionaries need to be careful not to get bogged down in unanticipated conflicts.

Is **miracle** a post-enlightenment category? Is '**magic**' simply a normal prerequisite of human social existence. What does this imply for cross cultural missionary engagement?

Is **introduction of** outside **technology** implicitly exploitative and enslaving? Or is it liberating? How does **technology** impact vulnerable mission; positive, negative, releasing, enslaving?

How can **Global-localisation** be a springboard for vulnerable mission?

When **short-term mission** has become **poverty-tourism** intended to adorn facebook with images of charity – what is the way forward?

Can Westerners relate to **non-Western missionaries** without dominating them?

While the bible is God's inspired book, are **Western curriculum**?

allnations training for mission

AVM ALLIANCE FOR VULNERABLE MISSION