

# Getting Beyond our Tribalism

Toward a Standardized SVD Program for Cross-Cultural Training

(a draft proposal)

## **Our Tribalism:**

We are all tribalized. This is both good news and bad news. The good news is we have security, identity, meaning, context, and a basis for forming relationships in and through our tribe. The bad news, for us as professional 'crossers-of-cultural-barriers' is we just don't have that same security, identity etc. in other tribes. Tribes are exclusive. The tighter our bondage to our own tribal group, the greater the barriers to other groups.

Our experience with our first tribe erects two barriers: (1) It blinds us to the ways our tribalism separates us from others and (2) it makes it difficult for us to learn from others. Growing up in our tribe prepares us for many things but not for becoming a member of another tribe. This must be learned from the people of the other tribe. Because we are all so ill-equipped for this, we need help.

*First we need help leaving our first tribe and second we need help entering our new tribe. The first is best done at home; the second needs to be done within the new tribe.*

## **A Martian's view of Missionaries:**

The distinguished missionary trainer, Don Larson, humorously describes what a Martian anthropologist would report back to his people after visiting a tribe of missionaries on Earth. His report centres on two main topics: One has to do with their difficulties living in a strange place among strange people and the other has to do with their difficulties in their 'work' of 'sharing the gospel'.

## **Strangers in a Strange Land:**

He says that missionaries are a tribe that lives in far away places among other tribes that are very different from them in almost every way.

It is quite easy for them to:

- live among their own tribe
- among familiar people
- in the familiar contexts of home
- where they are secure and accepted

But it is hard for them to:

- live among people not of their own tribe
- among unfamiliar people
- in unfamiliar contexts far from home
- where they are insecure and not fully accepted

**Sharing the Gospel:**

He says that the 'work' of the 'missionary tribe' is sharing something that they call the 'good news' but that it is neither 'good' nor very 'newsy' to their listeners.

It is easy for them to share:

- a familiar message of 'good news'
- with familiar people
- in a familiar language
- in a familiar place

It is hard for them to share:

- an unfamiliar message of 'good news'
- to unfamiliar people
- in an unfamiliar language
- in unfamiliar place

**The Basic Problem:**

The outcome is problematic. In the Martian's report the 'tribalism' of missionaries prevents them from doing their work: from crossing over to other tribes and from sharing their message. In this way Don Larson identifies two critical barriers that are built into the nature of our tribal identities, which prevent us from doing our work:

1. Growing up in our tribe does not prepare us to go outside it but rather keeps us inside and it blinds us to the ways our own tribalism closes us off e.g.:
  - Most implicitly feel that other people should change to accommodate to them: their accents, cultural peculiarities, behaviour, values etc.
  - Most implicitly feel that other people should change to accommodate to their experience of the 'good news'.
2. The ways of the other tribe must be learned from the people of the other tribe but the fact that we are unprepared for this makes it difficult for us to do this e.g.:
  - Most prefer to learn more familiar things, in familiar ways, in a familiar language, from familiar people.
  - They don't want to 'leave' what is familiar for what is unfamiliar
  - They don't know how to learn from others in other tribes
  - They want to be 'perfect' doing it their way before venturing out

**The Present State of Confusion:**

The present state of confusion in missionary formation arises from the fact that Missionary organizations fail to take these two barriers seriously and the formation is not standardized.

1. Missionary formation *does not prepare missionaries* to deal with their own tribalism or the two barriers that keep them from doing their work.
2. Different missionary organizations and even different SVD Provinces have no standard criteria for cross-cultural training. As a result there are too many 'priorities' that distract from the basic problem.

The many different types of orientation and cross-cultural programs offered today prioritise a great variety of topics related to mission life, e.g.:

- practical matters: mission economics, grant-writing, building skills
- current mission strategies and missiology
- samplings of local cultures, customs, traditions, values, behavioural patterns
- area studies: local geography, politics, economics, kinship relations, religion and worldview, history, development, healthcare, education, women's issues.
- applied anthropology, culture theory and cultural analysis
- various language learning methods and approaches
- the missionary organization's rules, constitutions and relationships with other missionaries
- the programs are sometimes done in Western countries because of more resources
- the programs are sometimes done in mission country because of local involvement and praxis.

3. Missionary organizations fail to prioritise the 'right questions', namely: 'access', 'submission', and 'change':

**Access:** In what ways and to what extent: must I have access to the insider's world and insiders have access to my world in order to be able to do my work?

**Submission:** In what ways and to what extent must I submit to the insider in order to be effective? In practical terms this means:

-strengthening similarities: to identify, cultivate and reinforce what insiders like about my culture.

-eliminating differences: to identify and eliminate what insiders don't like about my culture.

**Change:** In what ways and to what extent must I come to grips with my own tribalism and make changes in myself before I am ready to submit?

4. Missionary organizations fail to build on the relationship between these:

**Access requires Submission:** Insiders give outsiders access only when they submit. Therefore, missionaries must first FOLLOW AND LEARN before leading and teaching.

**Change requires Submission:** Only after missionaries submit can they begin to change.

**Submission requires Change:** Missionaries must be READY, WILLING AND ABLE to change before they can submit. Some initial learning and attitudinal changes are needed for openness toward submission.

5. In order to gain access, missionaries need help to change and to submit:

To learn how to follow and learn.

To learn how to be ready willing and able to change.

### **Exit-Learning and Entry-Learning: The Two Dimensions of Language-Learning and Culture-Learning:**

The process of cross-cultural formation needs to be divided into two parts:

1. **De-Parochialization:** (Exit-Learning, ‘Learning to Leave’) Learning how to identify, describe and analyse one’s own tribal roots and experiences, and learning how to learn from ordinary members of the other tribe.
2. **De-Alienation:** (Entry-Learning, ‘Leaving to Learn’) Learning from ordinary members of the other tribe how to be insiders (including what additional changes need to be made and where further submission needs to be made).

### **Re-organizing Missionary Formation around the ‘right questions’:**

Missionary organizations need to re-organize their training around these two large dimensions of learning. Each responds in sequence to a sequence of priorities (first changing in order to submit and then submitting in order to change)

1. The need of missionaries to ‘*De-parochialize*’ or to identify, describe and analyze their own tribal roots and experiences. The need to recognize and deal with their blindness and the blocks imposed by their tribalism. The need to learn about what they must change in order to submit.

WHY: Missionaries need to recognize and get beyond their parochialism  
 HOW: By learning about their tribalism and the blocks it imposes  
 WHAT: A program of ‘Learning to Leave’ or ‘Exit-Learning’  
 WHERE: In their home, among their own tribe, in a familiar language

2. The need of missionaries to ‘*De-alienate*’ or recognize and deal with the blindness and blocks that arise as a result of ‘*alienation*’ or not being a member of the other tribe. The need to submit in order to begin to change.

WHY: Missionaries need to recognize and lessen the ways they are alien  
 HOW: By entering and learning as they go along, helped by ordinary people  
 WHAT: A program of ‘Leaving to Learn’ or ‘Entry-Learning’  
 WHERE: In their new home, among unfamiliar people in an unfamiliar language

## **I. EXIT-LEARNING:**

The object of pre-field learning is for the learner to become *ready, willing and able* to manage his/her own process of detribalising or de-alienation in the field. [If the candidate is not ready, willing and able by the end of his/her formation then he/she is a bad risk.]

### **THE FIVE STAGES IN DE-PAROCHIALIZATION:**

Exit-learning ideally takes place in one’s own culture. It progresses through five stages: learning how to be (1) ‘outsiders among insiders’ learning to identify and evaluate differences between one’s own tribe and the other tribe in terms of different expectations, (2) learning to identify and evaluate one’s prior experience, (3) learning to take inventory of oneself and compare findings with the target tribe, (4) learning to make a development plan, (5) learning to forecast change.

#### **1. Outsiders among insiders:** (Outsiders need to be helped to:)

- understand the differences in terms of expectations
- confront differences (esp. in ways language is used)

- understand conflicts in terms of unfulfilled expectations
- identify and understand our tribal roles
- lay aside tribal roles
- anticipate, prepare for it, and deal with role-deprivation

**2. Prior experience:** (Missionaries need to identify and evaluate their prior experience of situations requiring submission and change.)

- Prior experience of leaving one's culture and crossing over increases the potential factor enormously provided the method for language learning involves ordinary local people.
- A rich knowledge of self, in terms of one's history and prior experiences helps the missionary to personalise his or her own development process.

**3. Inventory:** (The greater overall knowledge the missionary has of him or herself at all levels including abilities, skills, likes and dislikes etc., the better for anticipating problems and making a development plan.) A good inventory should:

- include the results of tests like ITAP, and exercises like 'Cross-cultural Differences Exercise' and the 'Cross-cultural Analysis Exercise', which are used at TICCS.
- include a rich knowledge of self in terms of one's psychological profile (e.g. TAT or Enneagram), one's character, likes, dislikes etc.
- consider the implications and applications of this self knowledge to his/her new situation and new tribe.
- compare the knowledge of self with other networks, cultures, languages.
  - the greater the similarity to the other tribe = potential factor
  - the greater the differences from the other tribe = difficulty factor
- note potential and difficulty factors for future crossings.

**4. Planning Development:** (The missionary needs to learn how to plan his or her own development and actually make such a plan.) In so-doing the Missionary needs to:

- be accountable for the first three stages
- cover the literature about the target culture
- begin learning about and planning his/her development process
- grapple with expectations concerning communicative competence (which is needed for effective ministry) in terms of a three-way comparison:
  - the missionary's own expectations
  - the organization's expectations
  - the expectations of the other tribe
- identify, evaluate and prioritise expectations on a scale e.g.:
  - excellent / good / adequate / inadequate
- recognize that each mission situation offers some strengths and weaknesses in terms of identifying, evaluating and prioritising expectations.
- know how to get help to anticipate the mission experience
  - in order to develop tools for ongoing identification, evaluation and prioritising of expectations.
  - in order to increase the various strengths and decrease the weaknesses

- understand basic processes of language acquisition
  - a) Appropriate a basic strategy with the possibility of modifications as needed from the three possible approaches:
    - language school/ tutor (including people)
    - community: learning from ordinary people (absolutely essential)
    - mixture (making sure balance school with people)
  - b) Identify the necessary resources
    - anticipate supervisors/mentors for developmental, emotional and spiritual needs
    - anticipate local language and culture learning resources, local attitudes to cross-cultural training, presence and availability of supervisor, level of training of supervisor, average level of communicative competence among local missionaries etc.
- learn a cyclic language-learning method which can be used with ordinary people.
  - learn how to use it, anticipate problems, make it habitual
  - anticipate the attitude toward language-learning at the site
  - anticipate availability of local language-learning resources
- learn a method for doing cultural analysis (to perceive, understand and make adaptations based on accurate knowledge of the local culture)
  - fieldwork methods, observation, verification, classification, application
  - a cultural analysis methods
  - a culturalological approach to a problem-solving ministry
- set realistic and objective goals:
  - in order to build internal motivation to meet expectations
- estimate the amount of time it will take to achieve communicative competence
- develop a framework for graduated goals over time
  - in order to set up series of appropriate goals in stages
- learn to make the spiritual integration:
  - aimed at the conversion of the missionary
  - working through experiences with trained supervisors
  - submission and kenosis
  - working through role-deprivation
- learn how to make regular evaluations:
  - the objective is C-C communicative competence
  - the need is for a device to evaluate this in community; not just knowledge about language
  - the need is to be understood and to understand the local community
  - the need is to interact in ways that fulfil insiders' expectations

**5. Forecasting Change:** The outcome of the pre-field training should be a change in the missionary. By the end the missionary should have changed and should be ready to submit to the other culture. Forecasting is necessary in order to identify the change that has occurred and the possibility for further change.

- Consequences of the development program = change in the missionary.
  - Has the candidate changed? How? How not?

-Is the candidate able to change; to become very different?

- Development is life-long process / change is not optional. It will become a continuous process in the field.
- Missionaries in formation need to face the fact that not everyone is ready, willing and able to change. Organizations need to help this process of discernment by being more selective.
  - Those who are not ready may need more time and assistance.
  - Those who are not willing will have to find out why. There may be a conflict of interests. They must come to grips with their own desires. Perhaps in their heart they don't want to be missionaries.
  - Those who are unable to change need to come to grips with their own deeper selves, their background, abilities, and skills. They need to be directed toward what they are able to do.
- Missionaries need to find ways to increase their own effectiveness by increasing their potential to change.
- Missionaries need to realistically predict their future development and to increase the effectiveness of candidates by helping them to work systematically toward goals.
- Missionaries need to foresee the ways in which learning at the mission site will change them.
- Missionaries need to discern potentially destructive tendencies in their relationships and correct them *before* departure.

### **Conclusion:**

The means for Exit-Learning should include a wide variety of appropriate tools and training venues: the classroom, discussions, films, ethnographic literature, research, field trips, exposure to selected situations, practice doing fieldwork and cultural analysis and short language learning immersion experiences.

### **TOWARD A STANDARD EXIT-LEARNING CURRICULUM IN THE SVD**

The above agenda for Exit-learning is quite rigorous and demanding. It is not something that missionary organizations can expect their members to 'pick up along the way'. It needs to be highly organized and standardized. In the SVD our attention has been drawn to the importance of improving and standardizing the formation of OTP/CTP and of missionaries taking up new mission appointments. But before we can standardize 'entry-learning' or the local formation of missionaries throughout the SVD world, it will be necessary to standardize 'exit-learning' or the home country formation. Therefore 'standardization' will require all OTP/CTPers, and indeed all SVD missionaries, to be prepared with the same exit-learning and the same entry-learning programs.

A suggested exit-learning curriculum that would cover all the 'stages' of exit-learning noted above might consist of the following package lasting one academic year:

- 1) **Missiological Anthropology** (4 credit hrs) (by an anthropologist-missionary or missiological-anthropologist)

2) **Directed Library Research on Target Culture** and directed reading (4 credit hrs. Socio-economic, historical and ethnographic explorations into one's mission/OTP appointment, Psychological and Cross-cultural testing: ITAP, TAT, etc.) (Supervised by an anthropologist or cross-cultural studies specialist.)

3) **Missionary Spirituality** of Cross-Cultural Conversion (4 credit hrs) (team taught by a an anthropologist missionary and a cross-cultural ministerial supervisor)

4) **Cultural Analysis for Missionaries** (6 credit hrs) (by an anthropologist-missionary) (This requires an extra 2 hours per week doing participant observation and field research.)

5) **Language Acquisition made Practical for Missionaries** (6 credit hrs) (by a linguist-missionary) (This requires an extra 2 hours per week doing language learning in the field.)

6) **Making a Development Plan: Outsiders among insiders,** (4 credit hrs) (by a cross-cultural ministerial supervisor)

#### **Extent of Training:**

These are not small additions. These courses total 28 credit hrs or 14 hrs. per semester. They are the equivalent of **one full year of graduate level coursework.** As such they will require major changes in our training, major adjustments on the part of institutions, members and candidates.

**Goals and Objectives:** By the end of the program the candidate should have:

- learned to identify, describe and analyse their own tribal roots and experiences, and
- should have made the expected changes in himself to be able to submit, change and gain access to the local culture.
- should be required to produce a written proposal for their own future 'entry-learning' development
- should present concrete plans for use of local resources in cooperation with the local language-learning and culture-learning supervisor.

## II. ENTRY-LEARNING (De-alienation, on-site learning)

### **THE GOALS:**

The goal of entry-learning is achieving communicative competence and becoming an insider in one's new tribe through a gradual process of de-alienation. The primary means is ordinary people and context is the local community. With this in mind, local orientation programs or programs of cross-cultural formation at the local level need to help missionaries to achieve communicative competence by assisting them to:

- initiate and actualise their entry into the local community amid ordinary people,
- identify and manage their process of de-alienation,
- through a series of stages, to become less and less alien,

- through a series of stages, to become more and more an insider.

Access, submission and change continue to be the ‘right questions’ but the learner must go deeper into each. Organizations must foster this deepening process. Change requires an ever deeper understanding of one’s self. Each actual leaving invites the learner to a further step, a deeper leaving to learn more.

## **THE FOUR STAGES IN ENTRY-LEARNING:**

### **1. Learning to be an outsider among insiders**

The first stage involves ‘activating’ the learner role locally. It can be divided into four parts:

- a) Basic Survival Orientation to local life (learning the expectations of ordinary people)
- b) Orientation to the mission organization (expectations of the organization)
- c) Getting started: Bonding, Living with a local family, Language-learning
- d) Role of L-L & C-L Supervisors

#### **a) Basic Survival Orientation to local life:**

- Adjusting to **local life** expectations:
  - Politics and power relations: history, traditional and contemporary
  - Economics and trade, money matters, gift-giving, friendships etc.
  - Kinship and familiar relations: structures, roles, socialization, gender issues
  - Religion and worldview: traditional, modern
- Adjusting to **communication** expectations
  - Introduction to local languages and cultures
  - Non-verbal communication
  - Symbols, art, material culture as communication
- Adjusting to **local values**:
  - Social vs. individual orientation
  - Relationships with people vs. things
- Basic **behavioural** expectations for daily living: do’s and don’ts
- **Money Matters**:  
The peoples’ expectations regarding money, gifts, loans, taxes, government, schools, salaries, jobs, surplus, high priority expenditures, low priority expenditures, etc.
- Learning about local **development** initiatives and needs  
e.g., Water and sanitation, women in development, infrastructure
- Staying **healthy**: do’s and don’ts, what to avoid, best treatment etc.
- Local healthcare and **illness management systems**:  
Expectations of local population vs those of the official institutions.
- **Gender** roles and issues e.g.:
  - FMG: why the women still want it etc.
  - Witchcraft accusations and social structural neuroses
  - Why empowering women doesn’t always empower families
  - HIV/AIDS and gender role-pressures

- **Socialization** processes
    - How children learn to be members of their tribe
    - How schools work, how they conflict with tribal expectations
    - Care for the youth; directing energy of the youth
  - Care for **aged**
  - Expectations concerning institutions of **friendship** and **enemy-ship**
  - **Problem-solving**:  
Processes and strategies followed by local peoples in their problem-solving, involving technical expertise, occult, spirit world, magic, science, the Christian Churches, Islam, the government, outsiders, insiders etc.
  - Peoples' expectations regarding their **worldview**, the life-process, purposes of life, its fulfilment
  - Peoples expectations regarding the **other world**:  
Ancestors, God, various types of spirits, witchcraft mentality etc.
  - **Oral literature** and biblical apostolate:  
The people's expectations regarding the written word, the newspaper, religious literature, the Bible, the Quran, written and oral histories, archives, folktales, proverbs, puzzles, conundrums, praise chants, dirges, church hymns, prayer, incantations, oaths
  - **Conflict** resolution and reconciliation
  - **Learning from ordinary people** about this knowledge in the local community.
  - Cross-cultural differences, comparisons of **major cultural themes**
  - Cultural analysis exercise: **comparing your expectations** with those of the people
  - Learning about local language **pronunciation and intonation** patterns
  - Local expectations concerning **aliens**: those who value their own culture vs those who don't
  - Main **rituals** of new tribe.
- b) Orientation to mission organization and local church / ministries**
- Local history and development of local of mission strategies
  - Local faith/culture links between language, culture and ministry
  - Local application of 'Language and Culture learning are Ministry'
  - Local examples of the theme: 'Ministry is culture specific'
  - Facts about local church:
    - typical ministries
    - historical development of the church
    - main themes in ministry
    - inculturated ministries and western influenced ministries
  - Entrees to engage in local community as a learner
  - Expectations of the local people, the local church, the local SVD in terms of prescribed roles, duties, functions of the learner

**c) Bonding**

- getting started as soon as possible
- forming bonded relationships from the outset
- getting situated with a local family
- going out and interacting with people
- learning bonding texts from helper or language centre
- learning ways to be a guest from local hosts
- learning ways to be dependent on local hosts
- Launching into activities with local people
  - visits to a chief
  - local industries
  - local artisans
  - a traditional diviner
  - having a meal in a traditional compound
  - drumming and dancing

**d) Role of Local L-L & C-L Supervisors:**

- Provide the resources and encouragement needed for early bonding
- Survey the possibilities for immersion sites and prepare options
- Prepare local families as possible receptors for learners
- Provide the right contexts for forming relationships

**2. Planning and following through with the development scheme (with supervisor)**

- a) Take an inventory in the new situation
- b) Identify, evaluate and prioritise expectations:
  - your own
  - the organization's
  - those of the local peoples'
  - those of the church, mission organization, other expats and organizations
- a) Reaffirm communicative competency as the ultimate goal
- b) Re-assess adequacy of local resources, approaches, attitudes etc. to reach goals
- c) Set new priorities for achieving the goals by minimizing difficulties and increasing potentials
- d) Set a time-table for achieving the goals in stages: 1 wk, 1 mo, 6 mos., 1 year, 2 years etc.
- e) Plan a new strategy for achieving ongoing goals
- f) Where possible integrate planning into formal or existing training programs

**3. Managing tools for evaluation and for ongoing learning: (with supervisor)**

- a) Developing tools for ongoing evaluation
- b) Where to go from here (suggestions)
- c) Continuing the cyclic learning
- d) More resources
- e) Proverbs and story telling ministries
- f) Cultural analysis for a problem-solving ministry
- g) Developing new ministries

**THE ORGANIZATION'S RESPONSE:** (to provide:)

1. local **cultural expertise**
2. **supervisors, mentors** and witnesses who have achieved communicative competence in the target tribe(s)
3. **on-site survival orientations** (lasting approx. 1 week) for basic needs of 'Outsiders among Insiders'
4. opportunities for **learning with ordinary people** to take place
5. **support materials:** books, tapes, equipment, videos, language and culture learning resources
6. the **encouragement** and support needed for learners to begin early and continue to learn in the local community
7. trained helpers or **facilitators** in the local community
8. **emotional** support by anticipating role-deprivation
9. **help the local church to understand** and to adjust their expectations to the needs of the learner
10. **opportunities for learning** where organizational or local environment is hostile to learning from ordinary people
11. **help the local religious orders** and other missionary groups to understand the changes in the direction

**III. PROPOSED CHANGES IN SVD CROSS-CULTURAL FORMATION:**

1. An **integrated program** of exit-learning and entry-learning
2. A **world-wide coordinator** at the Generalate level
3. Four or five **fully equipped centres** for exit-learning around the world
4. **Teams of specialists** to conduct exit-learning and train supervisors for entry-learning
5. **Trained Entry-learning supervisors** in all Provinces

**1. An Integrated Program of Exit-learning and Entry-learning:**

What is needed is nothing less than a complete re-vamping of the SVD Cross-cultural formation in terms of these two dimensions of crossing over.

The struggle to get theological schools, especially those without missionary orientations like diocesan seminaries, to provide the necessary additional courses to their curriculum is a misplaced hope. This is not something that they are interested in or can be realistically expected to provide. Even such large centres as CTU are very careful about adding courses which would be difficult to justify economically. For example when I was on sabbatical in 1992-3 at CTU I had only one student in my course on 'Cultural Analysis for Missionaries' and only two students in the course on 'West African Christian-Muslim Dialogue'. I am sure that these courses have never been offered since that time.

**Factors for consideration:**

- That the formation should be for all SVDs (Brother candidates and Clerics).
- That it should be before final vows as it is an integral part of selection.

- That Entry learning should follow directly on Exit-learning.
- That it should be fully ecumenical and be open to all missionary personnel including other Religious Orders, diocesan priests, lay missionaries and non-Catholic missionaries.
- That it should enlist other missionary groups in funding and supplying resources
- That it should offer a degree or academic credit for the courses.

## **2. A World-wide Coordinator:**

About fifteen years ago it was suggested that a world-wide L-L and C-L Coordinator be appointed by the Generalate to coordinate and standardize our SVD cross-cultural formation. The proposal was dismissed then but now it is even more urgent that such a coordinator be appointed. He could be assisted by a L-L and C-L committee consisting of a member appointed from each Zone. The coordinator, under advisement from the committee, would:

- draw up and coordinate a common syllabus for all exit-learning and entry-learning
- appoint members to training teams
- monitor and evaluate local programs
- advise and assist with regard to appropriate changes at local levels
- attract other Religious Orders and inter-denominational Missionary groups to participate in the programs

## **3. Fully equipped centres for Exit-learning around the World:**

The future of cross-cultural training for missionaries will almost certainly move more and more in the direction of larger institutions and consortiums where the resources are shared by many organizations. We have passed the time when it was viable or appropriate to provide all our own SVD training and formation resources. And, in any case, it is extremely doubtful that we can muster the resources to go it alone. Our 30 years of experience with CTU, the MIL, and other amalgamated theological unions has taught us the benefits of the group approach. There can be no doubts that this is the most efficient, cost-effective and resourceful way.

It is now high time to move the idea a consortium to our common missionary need for cross-cultural training. Other missionary groups are under the same constraints. There is a real need to coordinate. The time is ripe. If we initiate anything it must be in a form that will attract other groups. Over the years I have been trying to test the possible support and interest of the White Fathers and other missionary societies in such a project. They showed genuine interest and concern but the question is who will start it? Who will coordinate it? One group needs to make the start. The others will follow.

Our SVD theological formation centres throughout the world do not have the specialists needed for this curriculum nor do they have the library resources. At the most, some may be able to offer the content of only one or two of the six 'exit-learning' courses, i.e. Missiological Anthropology or Missionary Spirituality. The others would have to be added to the existing curriculum. In most cases the necessary specialists are not available locally and would have to be drawn from around the SVD world.

I believe that the best alternative is for the SVD to start a number of cross-cultural institutes (or support those that have already been started) at key places around the globe. They must be fully staffed, be able to provide accommodation for students and have specialized library resources.

Some already existing institutes that could be considered as possible starting points might be:

Europe:	Anthropos Institute
Africa:	TICCS or MIAS
Asia:	Ishvani Kendra and/or The Menanesian Institute
N. America:	CTU, Mission Link, etc.
S. America:	Cocabamba, Cuernavaca, etc.

The **main issues** to be considered in the selection of institutes would be:

- the local **language** and the language of the training
- the appropriate **buildings**
- a favourable **locale** (good language-learning and culture learning possibilities, good communicational facilities and good access—roads, airports etc.)
- a good specialised **library** concentrating on anthropology, linguistics and missiology.

#### **4. Teams of Specialists:**

The Exit-learning package of courses and the Entry-learning package of activities both require a team of professionals in these four areas:

- anthropology
- linguistics
- cross-cultural ministerial training
- missiology

It is envisioned that two such teams of four specialists would be needed full-time and would offer the Exit-learning program every year at two different centres—team members 1 & 2 would offer courses 1-3 at site ‘A’ while team members 2 & 4 offer the courses 4-6 at site ‘B’ in the first semester and they would switch places and courses in the second semester.

- In the case of the Exit-learning the specialized team would teach the courses.
- In the case of the Entry-learning the specialized team would teach the local supervisors.

#### **5. Trained Entry-Learning Supervisors:**

The Entry-learning package would consist of the following:

- Survival Orientation (1 week)
- Bonding (period of settling into immersion site with supervision) (1 Mo)
- Local Immersion with Supervision (11 months)

- Local Mission and Practical Orientation (1 week)

This package does not require a special centre or special facilities. These can be rented or other SVD institutions can be used. But **training is required** for the local OTP/CTP/New missionary supervisor.

The supervisor's training could be given in a one-month course in **cross-cultural pastoral field supervision** which could be given by some of the members of the team at the proposed centres every year during the period that they are not offering their courses in Exit-Learning.

<b>FACTORS OF TRAINING</b>	<b>EXIT-LEARNING</b>	<b>ENTRY-LEARNING</b>
PLACE	Home Zone/Province	In the field/Province
SEQUENCE	Completed first	Completed second
LEARNING CURRICULUM	-6 courses with lectures -language learning fieldwork -culture analysis fieldwork -exposures, seminars	-Basic Orientation -L-L & C-L immersion -Monthly Supervisions -Mission Orientation
TIME REQUIRED	-One Academic Year -Six courses -28 Credit hrs	Two years: -1: L-L & C-L -2: C-C Ministry
COURSEWORK	-Missionary Anthropology -Directed Libr. Research -C-C Spirituality -Cultural Analysis -Language Acquisition -Development Plan	None
INSTITUTES NEEDED & LANGUAGES REPRESENTED (English & Spanish)	At least 5 Institutes: -Africa (in English) -Asia (in English) -Europe (in English) -N. America (in English) -S. America (in Spanish)	-None necessary -But ok if they exist -In Language of the Province.
BUILDINGS/FACILITIES NEEDED	Yes: -Accommodation for +/- 40 -Classrooms, admin. etc. -Library	None -Use local SVD facilities -Village live-in
LIBRARY NEEDED	Yes (specialized in anth, missiology, linguistics)	No, but helpful
TEAMS OF SPECIALISTS NEEDED 1 <sup>st</sup> Team: Spanish/English 2 <sup>nd</sup> Team: English	Yes: - Missioner-Anthropologist - Missiologist - Missioner-Linguist - C-C Field Ed Supervisor	No, but need: -Supervisor (with supervis. training) -Experienced mentors -Immersion guides
WHO IS IT FOR?	-All SVDs in Formation -Other Miss. Religious -Any other missionaries -Interdenominational	-All SVDs in Formation -Possibly other missionaries and Religious
STAGE IN SVD FORMATION	-After theological formation -Before final vows	Immed. following Exit-learning
SVD ADMIN LEVEL	Generalate / Zonal	Provincial
COORDINATION	Gen. L-L & C-L Coordinator	Local Supervisor