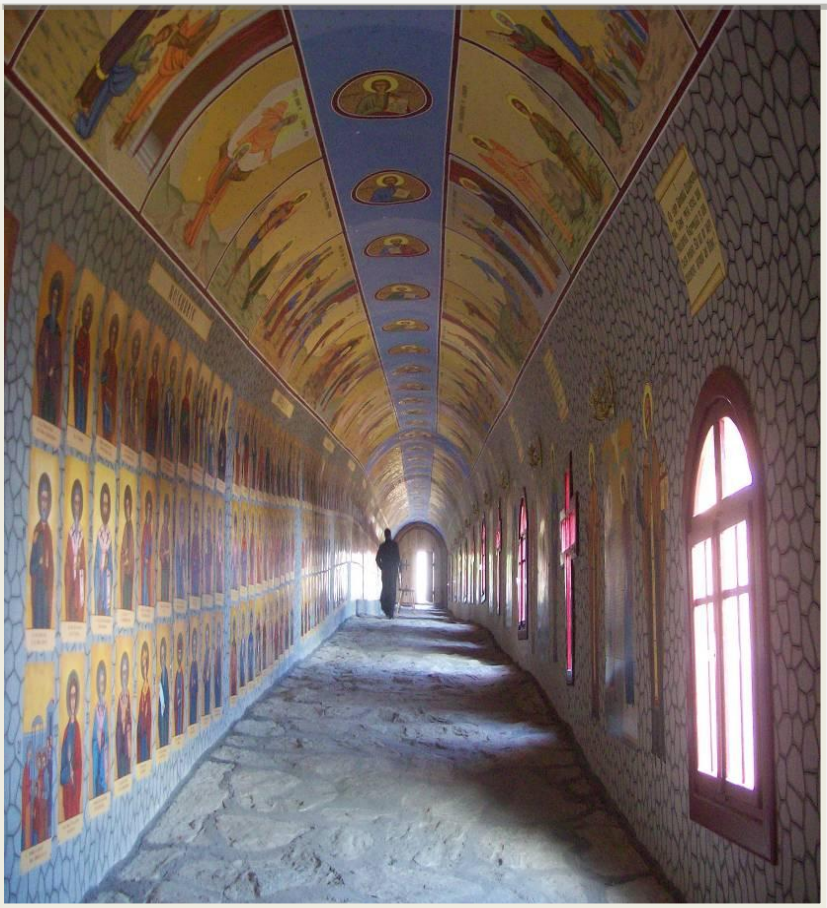
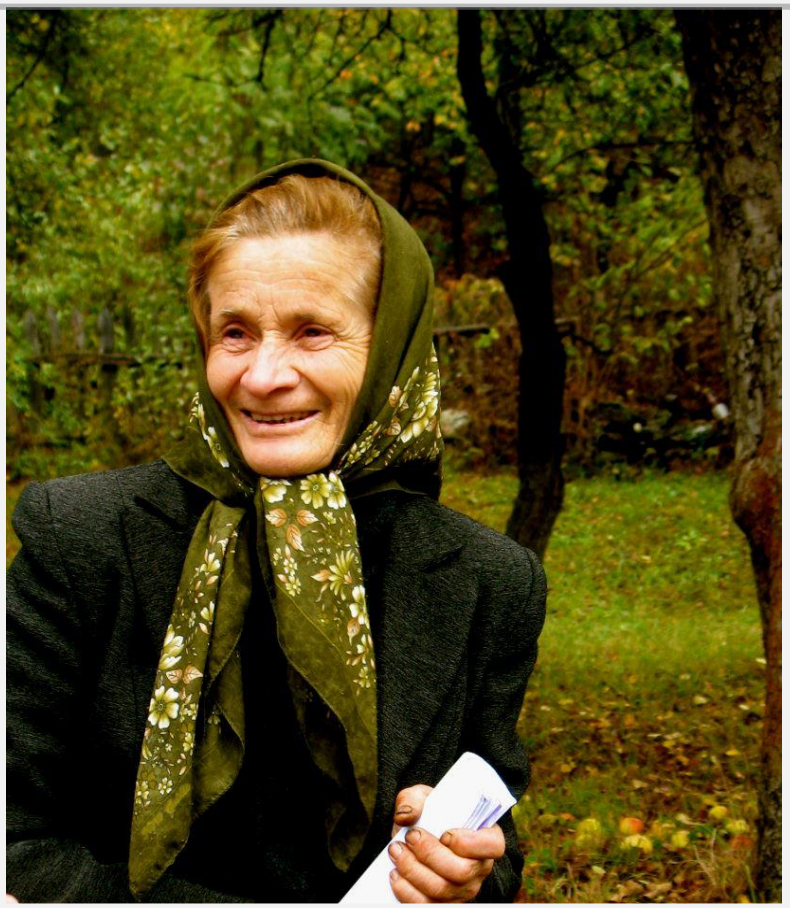
New Horizons Foundation

Study Abroad Program

Semester Guide

Fall 2013





Semester Guide

Bine aţi venit! Welcome!

All of us at Fundatia Noi Orizonturi (New Horizons Foundation) are very excited you have chosen to participate in our study abroad program in Lupeni. Our hope is that your time in Romania will develop you personally, intellectually, spiritually and vocationally. The main purpose of the study abroad program is for college students to bring life and energy to the Foundation and the community and for students to participate in the life of an innovative and effective, grass-roots NGO.

Before you arrive, I recommend reading anything you can about Romania, sustainable development, service-learning, adventure education and Eastern Orthodoxy. I find that the students who make the most out of their Romanian experience are the ones who invest the most into it. You can find lots of information on the above subjects online or at a library.

While your time in Romania may not allow you to fully understand the deep realities of Romania, I encourage you to step out of your comfort zone and do your best to adapt to a different culture and mentality. The best thing you can do is become fully engaged in the classes, activities, and trips and get to know your host family, New Horizons staff and other Romanians. Ask questions of others and yourself. It is my hope you feel fully supported while in Romania so you can more successfully embrace the life you find here.

Before you arrive, feel free to contact me with any questions.

Sincerely,

Janelle Silva
Study Abroad Program Administrator
New Horizons Foundation
Janelle_silva@new-horizons.ro

2. New Horizons History

One of the areas you will get to experience and observe the most is the life of New Horizons Foundation. You will see the joys and the challenges of running an NGO in Romania. The following information you may already know; learning about the history and the work of the organization will help you get involved and will benefit both you and the Foundation.

Here is a short history of the New Horizons Foundation:

1999 Built Ropes Course in Straja
2000 First Year of Viata (a rough one, but 500 youth participated)
2000 Launched New Horizons Foundation
2001 Second Year of Viata—500+ youth including many from orphanages
2002 Began first IMPACT Club
2003 Third year of Viata. Civil Society Award
2003 Launched second and third IMPACT Clubs
2003 Developed strategy to advance IMPACT and service learning nationally
2004 Forged partnerships with Ministry Officials, grew IMPACT and developed Youth Service Policy. Hosted the first National Service-Learning conference
2005 Goal: 50 IMPACT clubs in Romania integrated fully with Viata program.
2006 IOCC (International Orthodox Christian Charities) Grant and 28 new clubs opened all over Romania.
2007 First Semester Program with Northwestern College and Office opening in Bucharest
2008 Nokia and International Youth Foundation partnership to launch 145 clubs over 3 years; opening of operational office in Cluj-Napoca.
2009 IMPACT network reaches 100 clubs in Romania and 12 IMPACT clubs open in Honduras
2010 NHF celebrates 10 years of excellence in developing social capital among youth and is awarded 2nd place at the Education Awards Gala within the category of "NGO of the year in Education." IMPACT Program, with 160+ clubs opened and 3600+ members, is the largest youth service-learning movement in quantity and quality in Romania
2011 4 IMPACT clubs opened in Republic of Moldova, 2 clubs in USA. NHF re-launches Viata Corporate. IMPACT Passport, a personal assessment of the learning occurring in IMPACT is piloted in several clubs in Romania.

What would become New Horizons began in the late 90's out of a passion for adventure and experiential education and how it can change lives. Dana and Brandi were instructors at Gordon College's LaVida Expeditions Program and learned the "ropes" there. After visiting Dana's parents who ran an orphanage near Bucharest, they began toying with the idea of launching an adventure program in Romania. Crazy idea, but the pieces began to fall into place. After about a year of research, a world class ropes course was built through a Gordon College service project and with the help of Project Adventure (special thanks to Rich Klanjsceck and Elsja Zwart). The group ended up in one of the poorest places in Romania: the Jiu Coal Mining Valley, with an unemployment rate of over 50%.

Corrupt Partnership Proves Relevance of Value-based Strategy by Dana Bates

We used to call him St. George our dragon slayer. He was the head of the Salvamont Mountain Rescue organization and our "partner" in developing the Viata adventure program. Little did we know for the first two years the dragons (problems) he was slaying (solving), he created as clever smokescreens to steal money. He and our accountant went so far as to fake an audit, falsify government papers, and even have friends impersonate Romanian IRS officials. George

had us so entangled in his web of deceit that we were ready to leave Romania and 4 years of work. With his position on the mayor's council as well as the protection that affords, there was little to do except give up, or hope for a miracle. The miracle came when we hit upon the counter strategy to secretly videotape him and trick him into confessing. We were successful (imagine the anxiety on that afternoon!) and went straight to the FBI and police. Two years later, George had exhausted his appeals and had been pronounced guilty, had to pay us back, and lost his positions. This story is mirrored in the stories of myriad other investors in both the financial and humanitarian arenas in Romania. Ironically, this difficult first-hand experience of corruption made us dig in our heels all the deeper—it deepened our conviction and strengthened our resolve to stay to expand our impact. It is also why we do not blink at mentioning the need for values development.

Adding Service to Adventure

With the monkey of corruption off our back, we were freed to pursue ways to expand our impact. Romania's educational system is excellent in the sciences, but the nature and quality of social participation is appalling. Service learning is an exciting experiential education pedagogy that is uniquely suited to address specific deficiencies in the Romanian educational system. These include deficiencies in entrepreneurial ability and interpersonal trust. Our IMPACT program is designed specifically to rebuild these (inter)personal competencies and is linked to "the dream of changing the world" (Freire) and not merely adapting to it.

New Horizons Foundation Programs

Viata
Viata is a staged, sequenced series of educational events that propel youth towards positive change. NHF pioneered experiential education in Romania. Viata continues to be the only adventure education program in Romania that focuses on building social capital by developing moral/social values and a sense of activism in youth through a learn by doing process. The program runs similarly to perhaps your idea of a summer camp. For a week, youth are led through elements on the high and low ropes course, rock climbing, orienteering course, and play games and debrief to get them thinking about team-work, moral values and how to be a leader. Summer internships are available from the end of June to the middle of August.

IMPACT
IMPACT was a program developed a couple years after Viata to meet the need for youth to take their team-work and leadership skills back home. IMPACT clubs typically meet twice a week and work through the IMPACT Curriculum, a multi-year innovative collection of experiential games and activities. The structure of their meetings includes a story to discuss, group games, and planning trips and service-learning projects. Service-learning projects can be anything from ecological projects, raising awareness about certain issues, or providing hot food to those who need it.

Viata Corporate
Viata Corporate started in 2000 in partnership with Project Adventure, who helped design the course and train its leaders. It takes the principles of adventure education developed in Viata and contextualizes it for today's business teams. Teambuilding, leadership, and strategic planning are all taught through a variety of experiential elements. Due to the economic crisis, this program was suspended in 2007, but was re-launched in early 2011.

Study Abroad Program

In 2007, 7 students arrived in the fall to Romania to be a part of New Horizons' first study abroad program in partnership with Northwestern College (Iowa.) Classes, trips, and homestays educate students on the cultural context, while internships provided through Viata and IMPACT encourage students' participation in the youth and community development work of New Horizons.

More information about NHF and its programs can be found online at www.new-horizons.ro.

3. Romanian Rough and Ready Culture Guide

(knowledge earned and passed on from previous students)

- Look both ways! Romania is typically not pedestrian-friendly; most of the time drivers have the right of way. However crosswalks or "zebras" *sometimes* serve their purpose.
- There are *a lot* of stray dogs. Generally they leave you alone, but if they seem aggressive, pick up a rock or two and they will usually back down. Throw if you need to.
- Most Romanians will drink from the tap water, but it is not recommended that you do. Go for either bottled or bubbly beverages – you can find large bottles at all stores.
- In Romanian culture it is very important to share juice/pop/food. If you are eating anything, at least offer to share with those around you. If you have a pack of gum, be prepared to share it with everyone.
- Eating only soup (not stew) for a meal is usually considered offensively "not enough".
- Do not throw towels down on the floor in the bathroom! This is perceived as uncivilized.
- Orthodox Church services cherish reverence. Do not put your hands in your pockets, cross your arms, or wear baseball caps; do not turn your back to the front of the church, or act casual at all; dress up – do not wear shorts.
- If a person offers an item (ex. a drink), it is customary to not instantly accept it. A sort of role play forms with the person offering being refused several times out of politeness before their offering is accepted. This tradition is known as 'tarof' which in Persian literally means 'offer'.
- Take off your shoes! While in the United States and Western Europe, it is considered acceptable to enter someone's household and leave your shoes on your feet; this behavior is not acceptable in Scandinavia, Central and Eastern Europe, East Asia, and most households in Hawaii.
- Do not give somebody an even number of flowers. (Should only be done in funerals.)
- Usually men shake hands with men and kiss women on both cheeks…but good rule of thumb: let the Romanian lead in this.
- Get used to the fact that young Romanian couples publicly display their affection regularly.

- Romanian personal space is smaller – you may think you are standing next in line, but then have someone move in front of you because you were not close enough for others to register you were in line

- If you have a suitcase with wheels, be prepared for hard work on the Romanian streets. The sidewalks are not exactly smooth.

- Romanians are not used to hearing "thank you" as much as Americans are.

- In Romania, *current* (which means a draft) is offensive and unhealthy in houses or on a bus for most people. If you have a window open on a maxi-taxi do not be surprised if someone asks if you can close it or if it is just slammed shut.

- With every meal bread is a staple in most Romanian homes.

- Grass in parks is not generally for walking or sitting on; you could even get fined for doing so.

- Romanians like to spend time with Americans and have a great sense of humor so have fun and enjoy yourself.

4. Orientation to Life in Lupeni

"Let this place and people impact you."
-Student Fall '11

Though New Horizons' IMPACT clubs are expanding across Romania, the main office and Viata camp are located in the Jiu Valley. This valley is on the southern border of Transylvania and consists of one larger city called Petroşani as well as smaller cities, Vulcan, Lupeni, Petrila and Uricani. Lupeni has the main access to the site of New Horizons' ropes course and is where interns and students live. Lupeni is about a 6-7 hour drive or train ride west from Bucharest and about a 9-10 hour drive or train ride east from Budapest, Hungary.

In looking at the Jiu Valley from a community development or social work perspective, the area has some strengths and many weaknesses. Strengths include the tourism industry, strong religious institutions such as the Orthodox Church, the availability for food and basic resources of local residents, and the potential of shared knowledge through the University of Petrosani.

The area also has many difficulties, most of which are issues that could change if not for the corruption of the local government. A large problem in the community, according to the Jiu Valley Region Development study from 2004, is out-migration of the Valley. Another major issue is the poverty that affects 10.4% of residents while about 6.31% of people do not make enough money to cover their food needs. Health problems due to improper local medical resources and care, unhygienic housing conditions and poor road conditions also affect local residents.

Romanian food

Bread is a staple in a Romanian diet. A loaf of white bread is usually present at every meal. A typical lunch consists of bread with all the fixings: liver pate, cheese, lunch meats, and zacusca (a very good vegetable spread usually made of eggplant). You will probably eat more bread here than you ever do in North America.

To most Romanians, a meal is not a meal without meat. Pork and chicken are the most common, though you can also find dishes with fish and beef. Liver pate to Romanians is synonymous to peanut butter to Americans (though this is disputed by some New Horizons' staff!) Kids and adults alike love it on sandwiches and crackers. Slanina is pure pork fat that is used for both cooking and eating straight off the block. Goat and wild boar sausages are considered a Romanian delicacy.

There are several traditional Romanian dishes that you will encounter most places. Mamaliga, a cornmeal polenta, is usually served with smantana (sour cream) or branza (a salty sheep cheese). Stuffed cabbage rolls, known as sarmale, are filled with meat and rice. Ciorba (soup) and ghiveci (stew) are prepared in a variety of ways, including vegetable, chicken, meatball, and garlic. Salads are usually lettuce-free and contain cucumbers and tomatoes. Pickled vegetables such as cucumbers, peppers, and cabbage, are very popular here.

Romanians make delicious pastries (placinta) filled with anything from apricots to cheese. Clatite, or thin, rolled crepe-like pancakes, are spread with jam and sour cream. Gogosi (doughnuts), langos (flat fried dough), and covrigi (large pretzels) all make delicious snacks.

Vegetarians, vegans, and lactose-intolerant individuals may feel a bit left out of the high protein, high dairy diet of Romanians. But do not fear. It is possible to restrict meat or dairy products while living here, though you will have to be willing to give and take. Devout Orthodox Christians frequently fast from meat and dairy products (a.k.a. vegan fast) specifically during the Christmas and Easter seasons and every Wednesday and Friday. Therefore, restaurants may provide some vegetarian options and stores often provide some animal-free alternative to the usual (soy cheese, soy or rice milk, soy pate). There are also staff in Lupeni who are vegetarian or on gluten-free diets who can provide more information on options available in the Jiu Valley.

Cooking

With the exception of a home stay, you will have the opportunity to consume as much or as little Romanian food as you desire. Apartments are equipped with kitchens, so preparing meals for yourself is not difficult. Gas-stoves are easy to use, though the heating is somewhat imprecise.

You will have to adjust quickly to life without microwaves. Popcorn, toast, and reheating leftovers are all done on the stovetop. Also, you may need to adjust to the absence of blenders, toasters, mixers, etc. Those really craving a certain electronic appliance may be able to find it at one of the many electronic shops in Lupeni, but do not expect them to be cheap. After awhile, you will forget what it was ever like to prepare food with electronic appliances!

Food Shopping

There are numerous "magazins" (small general stores) scattered around Lupeni that are stocked with basics: bread, laundry detergent, spices, meat and cheese, eggs, bananas and other fruit, soda, candy, etc. The main open-air market (piaţa), located in the center of town about 15 minutes from the office, has venders selling a variety of fruits and vegetables,

cheeses, beans, etc. There are also many small piaţa markets scattered around town. Items are often purchased in kilogram units (half a kilo, 1 kilo, etc).

In Lupeni there is a small grocery store located near the office called Penny Market where you can buy all of the staples you need. LIDL, another larger grocery store, is located near the main piata. Behind the main piata are two health-food stores selling a variety of soy, whole-grain products, dried fruits, and teas. Bring your own bags with you when you shop or buy plastic bags at the check-out line.

Eating Out

In the Jiu Valley, you may pass by shops selling "fast food," typically meaning hot and cold sandwiches, şaorma (chicken, fries, cabbage, and pickles wrapped in flat bread- it's delicious!), French fries, potato chips, and soda. You can get good pizza from Pizza Planet located in the Restaurant Valahia in Lupeni. Mamma Mia is a small restaurant located close to the office where you can get tasty pizza and pasta dishes. Keops in Petrosani has a large, varied, and delicious menu. It is not typical for Romanians to eat out as a family. You will see more often small groups of adults frequenting restaurants.

5. Language Skills

Cut out this language guide and keep it in your pocket for quick reference.

Yes	Da
No	Nu
Please	Va Rog (formal) Te Rog (informal)
Thank you	Multumesc (mul-tsu-mesc)
You're welcome	Cu placere (coo plach-ereh)
Sorry	Imi pare rau (im pareh raow)
I don't understand.	Nu inteleg (nu intseleg)
Good morning	Buna dimineata (buna dimineatsa)
Hello/Good Day	Buna ziua (buna zeewa) – Ceau (chow)
Good Evening	Buna seara
Good night (only when going to bed)	Noapte buna (noapteh buna)
Good bye	La revedere (la revedereh)
Car!	Masina! (mashina)
Where is the bathroom (toilet)?	Unde este toaleta? (undeh esteh toaleta)
How much does this cost?	Cât costa? (cuht costa?)
numbers 1-10	Unu, doy, trei, patru, cinci (cheench), sase (shaseh), sapte (shapteh), opt, noua, zece (zecheh)
- cucumber	- castravete (cas-tra-vetey)
- tomato	- rosii (ro-she)
- cabbage	- varza
- bread	- paine (pw-uh-nay)
- chocolate	- ciocolata (chocolata)
- flat water/mineral water	- apa plata / apa minerala
- apple	- mere (mereh)
- orange	- portocale (portocaleh)
- cheese	- brânza/caşcaval (cashcaval)
- milk	- lapte (lapteh)
- yogurt	- iaurt (ya-urt)
- meat	- carne (carneh)
What is your name?	Cum te numesti?
My name is…	Numele meu este…
Nice to meet you.	Încântat/a de cunostinta.
How old are you?	Câţi ani ai?

Helpful Verb Conjugations

a fi- to be
sunt- I am
eşti- you are
este- he/she/it is
suntem- we are
sunteţi- you are (plural)
sunt- they

avea- to have
am- I have
ai- you have
are- he/she/ it has
avem- we have
aveţi- you have (pl. fml)
au- they have

merge- to go
merg- I go
mergi- you go
merge- he/she/it goes
mergem- we go
mergeţi- you go
merg- they go

cumpăra- to buy
cumpăr- I buy
cumperi- you buy
cumpăra- he/she/it buys
cumpărăm- we buy
cumpărăţi- you buy
cumpăra- they buy

da- to give
dau- I give
dai- you give

Where are you from?	De unde eşti?
I am from…	Sunt din…
Can you help me?	Poţi sa ma ajut?
I don't speak Romanian.	Nu vorbesc romaneşte.
Enjoy your meal!	Pofta buna!
Thank you for the meal!	Multumesc pentru masa!
It's Okay/It's Alright	E ok/In regula
Good	Bine (been-ay)
House	Casa
Cat	Pisica
Dog	Caine
Can I help you?	Pot sa te ajut?
I, you (sing.) , he, she, we, you (pl.), they (masc.), they (fem.)	eu, tu, el, ea, noi, voi, ei, ele

Some helpful websites:
http://www.internetpolyglot.com/lessons-ro-en (Very interactive with flashcards, games and audio)
http://www.verbix.com/languages/romanian.shtml (Will conjugate RO verbs into all the tenses)
http://www.listenlive.eu/romania.html (Romanian radio)

"Dig into the language."
-Student Fall '11

6. Packing List

* Advice for Backpacking items: don't skimp on quality for cheaper products; you can find good deals and still get good gear.
* DO NOT wait until you get here to buy any items. The chances of you finding the right things at Second Hand stores are slim and there are no outdoor stores in Lupeni.
* Websites with outdoor gear: www.sierratradingpost.com, www.rei.com, www.campmore.com, www.backcountry.com
* You NEED everything listed under Backpacking essentials. Commonly forgotten items that are essential: long underwear, mittens/gloves, nalgene bottles, winter hats.
* Consult previous students or people you know who are backpackers for further advice, also feel free to email Felipe on this regard, felipe_silva@new-horizons.ro!

Backpacking – Essentials

- Full-size internal frame backpack – 5500 cu inches
  (will be used as one of your pieces of luggage, make sure it fits for your body type!)
- Sleeping bag and stuff sack (at least 15 degrees – quality is key!)
- Hiking boots (Gore-tex/waterproof) * *please wear them/break them in BEFORE arrival**
- Camp shoes/light hikers
- Rain gear – coat and pants
- Mittens/gloves – water proof with fleece liners would be best
- Wool/fleece winter hat
- Bandana (at least 1)
- Baseball cap
- Clothing: **NON-COTTON** (*Think of the layering concept with the clothes you bring for Retezat. Ideal if you can layer most of your clothes together to dress for coldest temperatures. Ex: long underwear bottoms, fleece pants, hiking pants, rain pants; t-*

shirt, long underwear top, long sleeve shirt, fleece shirt, vest, fleece jacket, rain coat. Buy at an outdoor store or a second hand store and check fabric content!)

- Underwear/sports bra
- Socks (for everyday and 3-4 pairs of wool or polyblend (ex. Smartwool) of different thickness and height, depending on what you prefer. Sock liners are nice too.)
- Long underwear top and bottom (1 of each)
- Long sleeve shirts (2-that can be worn layered on top of each other)
- T-shirt (2 non-cotton if possible)
- Fleece top (at least 1)
- Fleece Jacket (1)
- Vest (1 non-cotton)
- Fleece pants (1)
- Hiking pants (at least 1) – nylon, quick-dry, *converters* (or bring a pair of shorts if not converters)

- Other gear:
  - Headlamp
  - Sunglasses
  - Sunscreen
  - Bug repellent
  - Chapstick
  - Water Bottle (2) wide-mouth is best to fit filters on
  - Compact Day Pack for day hike to peak (also used on excursions and day hikes during the semester)
  - Bible, journal, pens

Backpacking – Optional

- Backpack rain fly
- Sleeping bag liner (you can sew up a non-cotton sheet)
- Sleeping pad (we will supply you with one, but Thermarest ones are nice)
- Collapsible trekking pole(s) (great if you have knee/ankle problems)
- Extra stuff-sack for clothing
- Small camp towel (quick drying is great)
- Pocket knife
- Camera/batteries
- Duct tape
- Moleskin – 1 package
- Sock liners
- Energy bars
- Ear plugs
- Gaiters to go on the bottom of your legs
- Crystal Light Packets
- Extra Ziplock Bags

"Pack light."
-Student Fall '11

Other items to bring:

- 5-8 small gifts for host families or other hosts while on the semester (jams, crafts, calendars, other knick-knacks)
- Pictures from home to show new friends
- Passport (2 copies of passport), insurance information, driver's license, shot records, flight information and *student ID card (can be used to get discounts at certain places.) Please leave a copy of all important documents at home with your emergency contact.
- Luxury items such as peanut butter, candy, special teas, and vanilla extract.
- Clothing for all seasons (but do your best to pack light) **Street clothes (these are commonly forgotten☺)*
- One set of clothing for church or nicer dinners
- Toiletries: You can find the below items here in Lupeni, but it may be cheaper to buy them in the States. If you have the space for it, or need a certain brand, bring it with you; (toothbrush, toothpaste, mouth wash, floss, shampoo, conditioner, soap, body wash, razors, anti-perspirant, lotion). *You cannot find contact supplies.
    - Women: In Lupeni you can buy pads, liners and tampons without applicators. If you bring your own feminine products, take them out of the box and make an estimate of how many you will need.
- Medical Supplies: bring what you know you need and use.
- Spending money for going out or if you travel internationally (past students have said $500-$1500).
- ATM Card (and/or Credit Card) for getting money out *KNOW YOUR PIN (exchanging money can be difficult. DO NOT bring travelers checks.)
- 1 Adaptor for European outlets for computers (this also needs a converter which may already be built in), hair dryers, etc. (there are some adaptors here, but it would be best to have one of your own *with* your name clearly on it)
- Small battery operated alarm clock/ or watch with alarm clock
- Necessary books (refer to booklist)
- Towel, hand towel, wash cloth (considering leaving behind as a dona
- *Optional*: Money belt
- *Optional*: School supplies, but can be purchased here.
- *Optional*: Headset with microphone for talking through the internet (Sky
- *Optional*: Laptop (highly recommended)

"Bring candy, peanut butter, maple syrup…all make good gifts. Bring a watch or alarm clock!"
-Student Fall '11

Things that will be provided upon arrival:

- Drinkable water
- Kitchen supplies (for in apartment)
- Bedding (you can bring your own personal fitted bottom and top sheet if you prefer; consider leaving behind as a donation.)
- Per Diem for basic food and travel costs
- Readers for designated classes
- Access to laundry facilities *Washers, not dryers. Consider quick-drying items when packing

7. Housing Information

While you are in Romania, your time will be split in half between a home stay (first) and living in apartments owned by the Foundation in Lupeni.

"We are really a part of Romanians' lives and Dana and Brandi's…you feel connected."
-Student Fall '11

Homestays

What will my homestay family be like?

One of the most important things to remember is that each homestay is different. Some of the homes are close by, others require a bit of a walk; some of the homes are apartments, and others are houses. Some of the homes are quiet while in others there is never a dull moment. An OPEN MIND will be the key to enjoying your home stay. Romanians are very hospitable and they will love having you around and serving you in whichever way they can. Also know that many of our families have been hosting students since the beginning of our program.

How long is the homestay?

You will live with your host family for about 7-8 weeks at the beginning of the semester and then you will move to the apartments.

Will my home stay family speak English?

Most families will have someone who can speak a basic level of English, some more than others. Get used to gestures to communicate what you are doing, where you are going and do not forget a language dictionary. Try to learn some basic phrases before you get here--it will make a big difference. You will find you pick up Romanian quite quickly being in an environment where it is always spoken.

What are the meal arrangements?

During the week, your host family will provide breakfast and dinner. You will need to buy lunch on your own or with other students with the per diem money you receive. (Per diem money will be explained later in this guide.) On weekends, your host family will provide lunch as well. When you live in the apartments, you will receive a larger per diem and be responsible for your own meals. (We recommend buying food and c

> Don't speak any English in your homestay. Force yourself to speak Romanian. Don't be scared." -Student Fall '11

Is there access to the Internet in my accommodation?

Internet is not required for the home stays. It is possible that your host family will have it, but you are able to use the internet at the classroom space or the apartments. During your home stays access to the internet will be more infrequent.

Apartments

The apartments you will stay in are used for volunteer housing; keep this in mind while you live there. Any of the apartments you will live in will be within walking distance of classroom space, grocery stores and public transportation stops. When you are preparing to leave the apartments, it is expected that you leave the entire apartment as clean, if not cleaner, than when you arrived. *Students will make a $20 or 60 RON deposit upon checking into the apartments that they will receive back in full at time of check out after staff inspect apartments and find no damages.

Laundry

While you are at your home stay you will be able to do laundry there whenever you need to. While you are living in the apartments, there is a washing machine in each apartment and you can hang things to dry. Read: no electric dryer. Detergent is easy to find. Your first couple

weeks of the semester are somewhat busy here so it is good to have enough clothing so you can go for a week or two without access to laundry. Remember there are many other people who need to do laundry, too. The washing machines here are significantly smaller (front loader) and take about 2.5 hours to go through a cycle. Read the directions before use – if you don't, the machine may break. Do not fill it too full either as this can break the machine. The machine is meant for 5 kg of clothing.

8. Mail, Phone and Internet Access

Mail

Because of customs' issues of sending packages to Romania, we ask that you ask your family members and friends ***not*** to send any packages. If a package is sent, it will go to Deva (a 2.5 hour maxitaxi drive from Lupeni) and the office is only open certain hours on certain days of the week. Should a package be sent, the student will be responsible for paying and arranging its pickup.

However, you can have letters sent to:

Fundatia Noi Orizonturi
Attn. (your name)
O.P. 1 C.P. 12
Lupeni, 335600 Hunedoara
Romania

Phone Use

While you are at your home stay, ask your family about phone use (land line) before you assume it is okay. Do not expect to make any international calls from your family's phone; you may, however, be able to receive them.

You can also use the telephones that are in the apartments or give these numbers to your friends and families and set up times for them to call you. To call from the US, they will need to dial **011-4** and then any of the numbers listed below. When you arrive, you will be able to let your families know better how to contact you.

You can buy cell phones and purchase minutes as you go at local Vodafone stores, but there shouldn't be any reason why you would need to.

We would recommend using Skype if you have a laptop with a microphone. Skype is a free way of calling computer to computer and really cheap from computer to phone all via the internet. Often there is a bit of delay, but land line phones cut out a bit too. If you want, bring a head set with a built in microphone.

Landline Phone Numbers:

Apartment Lucy: (0254)560 245
Apartment 8: (Female, Long-term volunteers) (0254)563 117
Apartment 11: (0254)561 739
Apartment George: (0254)560 011
Casa Tusu (Bates'): (0254)560 231

Internet

You will have access to the internet most every day; although at the beginning of the semester it will be a little more difficult because there is no internet access on Straja. There are no "internet cafes" in Lupeni, though there are food places that advertise Free Internet. (This, however, is sometimes just a ploy to get Americans to eat there.)

Internet can be spotty here and sometimes it cuts out for little reason. Most of the Foundation's staff members work by email so it is possible to stay in regular contact by email, but expect that your access will not always be consistent.

Bringing a laptop is highly recommended (don't forget to make sure to have an adaptor and converter for Eastern Europe). Try to make sure that your laptop is wireless accessible since the apartments, classroom space, and the office have wireless routers.

9. Traveling in Romania and in Europe

Important Travel Information

Make sure to pack

- Passport
- 1 copy of your passport that you keep on you at all times.
- American Cash: we recommend having $100-200 dollars in cash in case your ATM card does not work.
- ATM card
- Toilet paper to use in bathrooms. *This may seem strange, but you'll understand when you spend more time in Romania. A little bag of tissues works fine for this purpose.
- 1 change of clothes, toothbrush, etc. in case of lost luggage.
- Leave a copy of your passport and credit card with your emergency contact.
- Inform your bank (debit card) and credit card of where you are travelling to and for how long you will be gone.

Luggage

- Check the luggage and carry-on restrictions for the airline/airlines you will be traveling on. For most you will have to pay money for a second piece of checked luggage.
- Pack only the liquids you are allowed to bring in your carry-on according to the 3-1-1 rule: http://www.tsa.gov/311/index.shtm
- If you have questions about restricted items, look at this link: http://www.tsa.gov/travelers/airtravel/prohibited/permitted-prohibited-items.shtm
- It is recommended to put locks on your luggage-more for if you are traveling on the train. In the past, people have fallen asleep on the train and woken up to see someone removing items from their luggage.

PRINT THE FOLLOWING INFORMATION TO TAKE WITH YOU

If you need to contact New Horizons at any time during your travel, below are phone numbers and e-mail addresses. Please contact New Horizons if your flight is delayed. There is often internet access in the airports, but you need to purchase an account to use it.

Address for luggage tags
Fundatia Noi Orizonturi
Lupeni, Pacii Boulevard, Bl. 5, Apt. 9
Zip Code: 335600, Hunedoara County, Romania

Cell phone numbers
Calling from the States:
0114 0 254 564 471 (FNO Office)
0114 0 729 306 222 (Felipe's Cell)
0114 0 729 304 766 (Janelle's Cell)
0114 0 722 969 288 (Dana's Cell)
0114 0 723 291 351 (Brandi's Cell)
0114 0 254 560 231 (Bates' home)
0114 0 734 946 789 (Andreea Baltaretu, Volunteer Coordinator)
(When calling within RO, drop 0114)
(When calling from Europe, replace 0114 with 004)

E-mail
Janelle_silva@new-horizons.ro (Janelle)
danabrandi@new-horizons.ro (Dana)

Lost Luggage
At the Bucharest airport there are windows for lost and found items in the Baggage Hall. Depending on which airline you are flying with, you can contact Menzies, for Air France, Air Moldova, Alitalia, British Airways, Czech Airlines and Turkish Airlines (tel: +40(0)21 204 2675), Globeground for Aeroflot, Austrian Airlines, Cimber Air, El-Al, Hemus Air, KLM/Northwest, Continental Airlines, Lot, Lufthansa, Malev, Olympic Airways, Swiss and SyrianAir (tel: +40(0)21 204 1043) or Tarom, for other airlines and general (tel: +40(0)21 201 4976).

If any bags are lost, you must go to the baggage office of your airlines before leaving the Baggage Hall and fill out the appropriate form regarding what your bag looks like and a general idea of its contents and value. (This may take some time if there is a line of others who have also lost their baggage.) You must also give an address—the New Horizonns Office address in Lupeni (see above "Address for Luggage Tags")—which is where the airline will deliver your bag, free of charge up finding it. You must also give a contact phone number. Please give Dana's cell phone number as well as 0114 0 734 946 789 (Andreea Balturetu, Volunteer Coordinator.) In 99% of cases of lost baggage, the bag comes through on the next airplane.

Landing in Bucharest
When your flight lands, follow through the check-point with your passport, pick-up your luggage and then walk out into the lobby. The Study Abroad Program administrator will be there, smiling, to pick you up.

Traveling During the Semester

Being in Romania leaves you great opportunities to travel and you may end up having a few free weekends to explore. Traveling is a great way for you to test your language skills and see more of Romanian culture and scenery. We encourage students to travel during Fall Break if you are financially able; there will be no activities or classes planned.

You can begin most any trip by taking a maxi-taxi from Lupeni to Petrosani where there is a main train station. You can take the train to your final destination or take the train to a place where you can get to an airport. There is also a bus station in Petrosani.

Whether you travel locally, nationally or internationally, be sure to let your friends know where you are. If you plan on leaving the Jiu Valley during your stay, *you must* contact your Program Administrator so we can have contact information for you in case of emergency. Please do try at all costs to travel alone.

Local Transportation

You are able to take Maxi-Taxi's (big white vans) pretty much everywhere. To Petrosani it costs 4.50 lei, and 1.50 lei within Lupeni (look for the vans with "local" on them). Make sure to close the door behind you if you are the last one on.

National Travel

You can travel in Romania by maxi-taxi (to places like Deva and Simeria), bus and train.

There are a lot of travel books you can check out to see all of the great possibilities and transportation options.

There are hostels all over the country which are fun places to stay and meet new people and are reasonably cheap. Most cost about $15 a night and provide a bed, showers and kitchen facilities.

www.cfr.ro – Romanian Website for train, it can be put in English.
http://www.normandiaservice.ro/ - Romanian Website for bus schedules, all in Rom
www.hosteltraveler.com - A good place to look for hostels

"Only stay at Youth Internationa l Hostels." -Student

International Travel

International travel is much like travel nationally. You can go by train (www.cfr.ro), bus (http://www.normandiaservice.ro/) or by air carrier. There are many discount air carriers that can take you abroad quite easily and for a low price. Within Romania you can fly out of a number of places, Bucharest, Timisoara, Sibiu, Cluj and a few others. However, some of these carriers only take you to certain places or secondary airports. Also, there are certain weight requirements in regards to bags (for example, only one medium-sized backpack is allowed, etc.)

If you are planning on traveling abroad during your fall break, try and plan ahead. You can book your flights in Romania, but getting ahead in planning usually means you can save money, see more things, and have more opportunities. Remember when traveling internationally to always have your passport on you. Also, pack your money in various hidden places so if something is stolen, you still have something to get by with.

"Keep Fall Break simple." - Student Fall '11

Discount Air Carrier Websites and Listings:
www.wizzair.com

www.euroflights.info/
www.etn.nl/lcosteur.htm

10. Information about Money and Currency

Currency of Romania

Romania's form of currency is the "leu" (singular) or "lei" (plural). You may also see the name of this currency referred to as "RON." As of April of 2011, 1USD is worth about 3.28 RON. This exchange rate fluctuates and it's good to be familiar with the changes in the rate when you take out money, etc. A good website for this is **http://www.oanda.com/currency/converter**. The currency changed in January 2007 from a highly inflated "leu" – don't be surprised in some smaller towns to hear numbers quoted in millions. It is not "new lei" they are referring to usually, so just take off a few zeros at the end. Romania is working to adopt the Euro. Prices at large hotels and restaurants are sometimes shown in Euros, but the RON price is also given and still is the most commonly used currency in Romania now.

Personal Money Access

To access your personal money an ATM card is best. If possible, have a back up plan like a Visa or MasterCard since sometimes ATM cards do not work. These too can be used for taking out money from a bank machine, although be sure to set up a PIN number before you leave. Bank machines will have the option of "English." It is also a *good idea* to contact your bank card provider before leaving to let them know you will be using your card in Romania. This way they will not put holds or cancel your card if they become concerned about use of your card in another country. One thing most people don't know when traveling with other currencies is that when you take money out off an ATM it will ask you for amounts in their currency. To keep a record, know how much money you have in your account in their currency. It is also possible to exchange USD for RON at banks in Romania though you need a passport to do this. Exchanges of RON to USD is not as easy to get as banks in Lupeni do not carry large amounts of USD normally. They will have to order it and it can be several days. You can exchange RON for USD towards the end of your time in Romania at larger cities or at the airport.

Something else you may want to think about is setting up online banking before you arrive if you do not do so already. This makes it easy to view your account details and deal with any issues you may have through the internet. Checks and Travelers Checks are pretty much useless in Romania so *do not* bring them. It is not a bad idea to have a money belt with you for carrying your money, cards and passport while you are traveling or on a train, etc.

Per Diems

You will receive a lump sum of money at the beginning of every 2 weeks as spending money for local transportation and food. All of your other meals will be eaten with your host family including your lunches on the weekends.

During certain times in the semester (trips), per diem amounts may be changed to account for greater group costs such as backpacking food and restaurant costs.

11. Book List

Purchase books ahead of time at bookstores or on www.amazon.com to bring with you.

<u>This book list is subject to change</u>, please pay attention to your email where changes will be announced. Hold off purchasing books until the summer months if possible.

Eastern Orthodoxy (this is probably the area where the most change could occur…please wait to purchase if possible)
The Orthodox Way by Kallistos Ware
The Orthodox Church by Kallistos Ware
Let Us Attend by Lawrence R. Farley

Romanian Language
A good Romanian-English English-Romanian Dictionary (these can be difficult to find)

Romanian Culture and History
How We Survived Communism and Even Laughed by Slavenka Drakulic
The Hole in the Flag by Andrei Codrescu
Reader provided upon arrival
*We recommend reading 1984 by George Orwell if you haven't.

Sustainable Development
Mountains Beyond Mountains by Tracy Kidder
50 Facts that Should Change the World by Jessica Williams
Reader provided upon arrival

Experiential Education
Reverence: Renewing a Forgotten Virtue by Paul Woodruff
Listening for the Heartbeat of God: A Celtic Spirituality J. Philip Newell
Reader provided upon arrival

12. Dates for Spring Semester 2013

Please note that these dates are subject to change.

August 24	**Student Arrival in Romania, head to Sinaia**
September 2-6	**Retezat Backpacking Trip**
September 16-20	**VIATA**
September 24-29	**Start IMPACT Internships**
October 11	**Homestays End**
October 11-15	**Fall Break**
December 10	**Student Departure to US**

13. NHF Code of Conduct

Code of Conduct for Students in Study Abroad Program

a.) Be a positive role model for youth.
b.) Exemplify the IMPACT values of respect, responsibility, integrity, trust, teamwork, courage, compassion, and participation.
c.) Be familiar with and supportive of the mission and values of FNO.
d.) Represent FNO with professionalism by conducting yourself courteously and appropriately with youth, staff, and other volunteers and by supporting FNO policies and decisions.
e.) Demonstrate team spirit and work cooperatively as a team member, respecting different opinions and different methods of solving problems.

f.) Communicate clearly with program administrators and/or professor regarding any questions, concerns, or conflicts.
g.) Follow through and complete accepted tasks, including assignments and lessons.
h.) Respect and care for the environment.
i.) Provide a safe environment by not harming youth or adults in any way, whether through discrimination, sexual harassment, physical force, verbal or mental abuse, neglect, or other harmful actions. New Horizons volunteers, interns and students are prohibited from developing romantic relationships with New Horizons beneficiaries. New Horizons volunteers, interns and students are prohibited from drinking alcoholic beverages or consuming tobacco products in the vicinity of New Horizons beneficiaries (i.e. youth).
j.) Communicate clearly with program administrators(s) and colleagues about your plans for travel or outings. If you can't take a cell phone with you, provide a telephone number where you can be reached.
k.) Practice an attitude of flexibility and sensitivity with your program administrators(s), professors, colleagues, home stay families, etc.
l.) Have a What-Can-I-Do? attitude – a mixture of self-reliance (initiation, project work on your own, seeing a need and filling it) and other-reliance (asking "What do you want me to do next? Can I do this? How do you want me to do this?")
m.) Try to get to the office or to class on time.
n.) Practice "bonding for bridging" – allow your time spent with friends from your own culture or talking/emailing with people back home to encourage you and push you forward in your work, study and new relationships here.

ARTICLE: Fishing in the Neighbor's Pond

Mission and Proselytism as Challenge to Theology and Church Life in Eastern Europe

by **Miroslav Volf**

Dr. Miroslav Volf (Evangelical Pentecostal and Presbyterian) is professor of theology at the Fuller Theological Seminary, Pasadena, California and the Evangelical Theological Faculty, Osijek, Croatia. He received his undergraduate education in the former Yugoslavia and his doctorate at Tübingen University, Germany. He is a frequent contributor to REE.

1. "Mission" vs. "Proselytism"

A good way to describe the situation in Eastern Europe today is to say that yesterday's dreams have turned into today's nightmares. This holds true in politics and economy, but is no less true in church life. One need not be an expert in Eastern European Christianity to know that at the very center of the turmoil churches are experiencing are the issues of "mission" and "proselytism." What precisely is the problem? One way to put it is to say that what Protestants (here mainly of the evangelical kind) consider legitimate and mandated 'mission,' Catholics and Orthodox (whom I will call in the rest of this paper 'established churches') consider illegitimate and culturally damaging 'proselytism.'

For all churches in Eastern Europe the peaceful revolution of 1989 seemed a dawn of a new era. They were discriminated against and even persecuted under Communist totalitarianism; now under democracy they were hoping for unhindered flourishing. Instead, new conflicts emerged, this time not with the government, but with each other. Churches were now politically free to pursue their respective goals, but they became trapped in the battle over their own colliding goals.

Catholics and Orthodox were hoping that some of the significant social influence they had before the communists came into power would be regained. After all, for centuries they served as guardians of various Eastern European cultures, preserving the identity of their peoples. Hence to be Croatian was to be a Catholic Christian, to be Serbian was to be an Orthodox Christian, etc. Yet the years of communist domination has partly de-Christianized Eastern European cultures. Moreover, the new democratic order has brought a wide variety of other cultural shapers (both Christian and non-Christian) into play, and guarantees them the right of existence. The same historical change that freed established churches to exert themselves again as a major cultural force has provided space for a wide variety of other forces which compete with the established churches. Conflict was pre-programmed. It was only a question of how it would be carried out: within the bounds set by new the democratic order or using the skills honed in the totalitarian past, through civil dialogue or brute force, with regard and love for one another or with indifference and even hate.

Evangelical Protestants, always a small minority in Eastern European countries, also had great hopes for democracy. Above all, they wanted freedom to worship God and proclaim the Good News to non-Christians. The trouble was that their definition of who were 'non-Christians' included most members of the established churches. What compounded the trouble, however, was the zeal of various Christian groups from abroad who saw the 'lifting of the iron curtain' as the unique opportunity to proclaim Jesus Christ within what they used to call an 'evil empire.' In a 1993 study, the Center for Civil Society in Seattle determined that approximately 760 different western religious groups, churches, and parachurch organizations were at work in former Communist nations of Europe. There were 200 to 350 different groups in the Commonwealth of Independent States, for instance, and 120 to 200 in Romania.

What seemed a 'mission' to Protestants was seen, of course, as proselytism by the established churches of Eastern Europe. The following statement by Patriarch Alexy II of Moscow and All Russia at the Conference of European Churches in 1992 expresses well their sentiment:

> We thought with certitude that after we received freedom, the solidarity of our Christian brothers in the West would help us to organize and restore our witness to Christ in our country, and our catechetical and missionary work in order to enlighten those educated in atheism and still ignoring Christ. And this would be in the spirit of the manifestation of the "joint witness" to Christ excluding and condemning any proselytism . . .
> And the long-endured and desired changes for the best came. The atheist totalitarian system of prohibiting the free witness to Christ broke down. And what happened?

> When the territories of central and eastern Europe were opened for the public missionary endeavor and evangelism, the peoples rooted in millennial Orthodox traditions became objects of proselytism for numerous zealots calling themselves missionaries and preachers who came from outside to the new markets. We had a different idea about the joint Christian witness and the brotherly solidarity in strengthening our preaching of Christ and promoting cooperation in the ecumenical community in conditions of freedom¼ Of course our people will also survive this invasion, as it survived even worse times of persecution and attacks from the atheist propaganda. We withstood at that time, we shall withstand also now, since God was with us at that time and will be with us now.

From the perspective of the established churches, foreign missionaries, equipped latest fishing gear, are eagerly fishing for poor souls in the Orthodox pond left partly unattended because of the decades of the Communist rule. It is understandable that the Primates of the Orthodox Churches would issue a Message which states that "the consideration of these (Orthodox) countries as 'terra missionis' is unacceptable, since in these countries the Gospel has already been preached for many centuries" and insists that genuine mission is properly "carried out in non-Christian countries and among non-Christian people."

From the perspective of Protestants, on the other hand, the negative reaction of the Orthodox (and Catholics) to what they believe is the 'Gospel' just confirms that they need to be evangelized. When the statements by Patriarchs are given political legitimacy by legislation which prohibits or strongly curtails work of Evangelical groups then these groups feel that their fears are confirmed—the 'black Mafia' may turn out to be more hostile to genuine Christianity than the 'red Mafia' ever was; the established churches are interested only in democracy when it serves to consolidate their power.

Before I go on to isolate some significant differences between Protestant and established churches in Eastern Europe that contribute to the conflict over mission and proselytism, I want to underline that this is not the only place we encounter the problem of proselytism in Eastern Europe. On the one hand, there are non-Christian religious groups (like Moonies) looking to establish a foothold in the space that has been opened after the fall of the iron curtain; here proselytism is from the established churches to the non-Christian sects (with established churches sometimes unable and occasionally unwilling to distinguish between Evangelical organizations and non-Christian sects). Here the problem of proselytism is an inter-faith issue.

On the other hand, there is a good deal of proselytizing going on within the Protestant churches themselves. Pastors of the Baptist and Pentecostal churches often complain about independent charismatic churches coming into their cities, buying out either their best (or the most troublesome) co-workers, stealing their sheep (especially the young ones), and in the process maligning the old sheep-fold as unspiritual and culturally backward (because they do not believe in quite the same amount of miracles as the newcomers and will not tolerate more contemporary styles of worship and dress). Here, for the most part, the problem of proselytism is an issue of personal power, cultural taste, generational difference, and financial independence; the differences in theology are secondary.

2. Differing Perspective

Though proselytism exists on various levels, the most disturbing problems surrounding the issue of proselytism in Eastern Europe occur in relations between established churches and Protestants. Here are some significant differences between them that contribute to the conflict over mission and proselytism.

First, *differing perspectives on the relation between church and culture*. Established churches consider themselves as guardians of the existing cultures and peoples, who need to be freed both from Communist and negative Western influences. They want to preserve the Orthodox or Catholic character of their cultures. Protestants in Eastern Europe tend to see themselves as addressing individuals, often with the purpose of freeing them from the weight of traditional culture. They see the Gospel for the most part in contrast to existing culture.

Second, *differing perspectives on the relation between church and state*. Established churches in Eastern Europe have, for the most part, not yet consciously accepted of all the implications of democracy as a political system (such as cultural pluralism and market of goods and ideas); they still do not see themselves as only one of the players in the social game. Evangelical Protestants, I believe, are split on the issue. Those more rooted in Eastern European traditions tend to welcome democracy because it means freedom but desire to have it without pluralism and competition; their understanding of the basic pattern of relation between state and church is the same as that of established churches; only the Evangelicals and established churches find themselves on opposite sides as to particular issues. Those more influenced by Western ideas tend, on the other hand, to accept plurality as a good that needs to be protected and competition of ideas as a value to be cherished. Their understanding of the basic pattern of relations between state and church tends to be different from that of the established churches.

Third, *differing perspectives on what it means to be a Christian*. Established churches are like mothers who embrace all children born to them—i.e. all those who were baptized. There are various degrees of belonging to the church; there is a place for saints, and there is a place for sinners; are all welcome. Protestants, on the other hand, are like stern fathers and accept only those who behave—who actively believe in Jesus Christ as their Savior and Lord and act in accordance with their belief. Hence for Protestants, all those who do not 'behave'—believe and act—are legitimate objects of evangelization. Moreover, they ought to be encouraged to leave the places they are not challenged to 'behave' and join the communities of 'behavers'—the true believers.

Fourth, *differing perspectives on the church*. For established churches 'the church' is one; if there is in fact more than one church (or bodies that call themselves 'church'), this is a serious problem that must be solved by ecumenical efforts (or, in some more conservative circles, by joining the one true church which existed through the centuries). Switching from one church to the other is not allowed on theological grounds. For Protestants the church that is one is invisible; there are many visible churches. Some are bad, and ought to be left; others are good, and can be joined if they suit one's

personality, interests, and needs. Switching from one church to the other, provided they are 'bible-believing' is not unlike switching from 'Pepsi' to 'Coke' (or, if you are like many Eastern European Protestants and prefer beer, not unlike switching from 'Budweiser' to 'Heineken').

These, I believe, are four major differences between established and Evangelical churches that need to be discussed as we approach the issue of mission and proselytism in Eastern Europe. A closer look at them will reveal that they are not simply theological in nature; they have an important sociological dimension. The internal culture and institutions of the established churches in Eastern Europe are to a large extent still more fitted to the pre-modern then modern societies, whereas this is exactly opposite for the Evangelical churches. Since the Eastern European societies are caught in transition from pre-modern to modern societies, social conflicts involved in such transition are also felt in the life of the church. Some conversions at least, though deeply spiritual, are also triggered by important social factors—they are protests against the old social status quo in favor of more flexible and pluralistic democratic social structures.

Instead of addressing these major differences between established and Protestant churches in greater detail, I want to indicate three related tasks facing Protestant churches in Eastern Europe. First is developing contextual theology; second is dialogue with the established churches; third is promoting reconciliation between cultures. If Protestants (I will identify with them in the following and speak in first person plural) place the mission to proclaim Christ along with the pursuit of these three tasks, there is hope that the conflict between established churches and Protestants over mission and proselytism will be significantly reduced.

3. Contextual Theology

It is a responsibility of Protestant churches in Eastern Europe to develop a theology that, in addition to being rooted in the Holy Scriptures, is sensitive to the needs, struggles, and aspirations of the churches and the peoples in diverse Eastern European countries. This will be a *contextual* theology, to use a term that has become popular in recent decades around the globe.

When we talk about contextual theology I find it helpful to make a simple but important distinction between contextual products and contextual advertising. Let me give you an example. An international firm, such as Coca-Cola or McDonalds, comes to Eastern Europe with a ready designed product which it wants to sell. In order to sell it, however, it has to persuade locals to buy it. So it may use local people and local symbols to lure locals into buying a non-local product (though often local youth tend to buy the product *because* it is Western). This is contextual advertising. In contrast, a contextual product is when a firm in Romania or Russia designs and makes a product for use in Romania or Russia.

What we need, I propose, is not a 'Coca-Cola or McDonalds kind of contextualization,' not contextual advertising but local products. Our theological schools should not be simply import agencies and local advertising firms for foreign theological companies. I

am not suggesting that we should not import, translate and publish important works produced elsewhere. But this is not all we should do, and this is not the main thing we should do. We must learn from our brothers and sisters in other parts of the world, from those who have a centuries long and rich tradition of Protestant theological reflection (as in the West) and those who live in similar contexts as ours (those in the so called Two-Thirds World). For a while it will be good to have some of them even on site as expert consultants. We cannot isolate ourselves from others because there is only one Lord and the church of Jesus Christ around the world is one. But in communion with "all the saints," we should create and disseminate our own products. If we do not, we will rightly be criticized by our compatriots as 'foreigners' or, in some countries, as 'westernizers.' Our churches and theological institutions should be places where local products are developed, products that can be shared with the rest of the world.
Let me qualify what I am saying here. In a very important sense, we, the followers of Jesus Christ, are not supposed to be inventing anything new; the Gospel is one and the same for the whole world. It is the story of our Lord Jesus Christ who came into the world to proclaim and enact the good news, to die and rise for the salvation of the world. When we talk about contextual products, we need to keep in mind that the Gospel is first of all something *given to us* rather than created by us. Yet, our own context requires that we preach the one Gospel in our own language and think with our own heads how the Gospel intersects with the specific cultures in which God has placed us. The voices that respond to the voice of the one Good Shepherd are shaped by the cultures from which they come.

Let me give an illustration. I was at one of the many conferences organized in the wake of the downfall of communism whose purpose was to explore the mission in Eastern Europe. I profoundly appreciate the enthusiasm and efforts of such gatherings, though occasionally the zeal is misplaced. A first-rate video presentation was shown at one of the conferences I attended. A line from it stuck with me. With pictures of Red Square with its beautiful church on the screen, the narrator insisted with much passion that we "need to bring Jesus" to Russia. That was probably an innocent comment, but it set me thinking about how Western Christians talk about the mission and how they sometimes carry it out. I understand, I thought to myself, the need to preach the Gospel in Russia. But what kind of a poor little Jesus would that be whom we would have to bring to Russia (or to any other part of the globe for that matter)? Shall we put him in a box like some idol, write on it "Fragile, handle with care," and transport him over, hoping for his safe arrival? I could not help wondering, who is serving whom when people carry their gods into the foreign lands.

Even in the furthest regions of the world, Jesus Christ is already there before we ever set foot on them, though he may not be recognized or worshipped. In Eastern Europe Jesus Christ has been not only present but also worshipped by millions of people for centuries. Maybe he was worshipped in a wrong way, maybe only half-heartedly, maybe even only with lips. Yet he was there and he was worshipped. We need to recognize this when we talk about the mission in Eastern Europe and about theology in Eastern Europe. Jesus does not need to be brought to Eastern Europe. What we need to do is to *wash the face of Jesus*, that beautiful face that has been dirtied not only by

Communist propaganda but also by so many compromises our churches—both the established and Evangelical—have made through the centuries.

If one aspect of our mission is to wash the face of Jesus, an important aspect of our Evangelical theologizing must be to rediscover the authentic Eastern European faces of Jesus. Does Jesus have Eastern European faces, a Moldavian or a Macedonian face, you may ask? Yes, he does. He is "the true light, which enlightens everyone"; he is the unconquerable light that "shines in the darkness, and the darkness cannot overcome it." When he comes into any culture, he does not come to a strange land but 'to what is his own.' This holds true even if that culture holds him a stranger, even if only a few receive him and "believe in his name" (John 1:5.9.11.12). The eternal light of God shines in the darkness of our world refracted through the prisms of our multiple cultures. To change the image, our task is not to import Jesus, like some exotic article from a foreign land. We must proclaim Jesus and, in obedience to his message of salvation, (re)discover the Croatian or Slovakian, Hungarian or Serbian face of Jesus.

4. Hearing the Truth, Speaking the Truth

The need to (re)discover the Eastern European faces of Jesus brings me to the second task for Evangelical Christians. It concerns the religious context in Eastern Europe. The culture of most Eastern European countries has been shaped profoundly and indelibly by Orthodox Christianity and Catholicism. Since I am dealing here mainly with Eastern Europe (as distinct from Central Europe) I will concentrate my comments on the relation between Protestants and Orthodox. The same applies, however, for the relation between Protestants and Catholics.

As I indicated at the beginning of my paper, presently there are serious tensions between the Orthodox Church and various Protestant Churches in Eastern Europe. There are many reasons for these tensions, some theological, others sociological, one of them being the uncertainty of the Orthodox Church in dealing with the processes of democratization currently going on in Eastern European countries. I have mentioned some of these earlier in the paper and instead of elaborating on them here, I want to concentrate on how we as Protestants should deal with the tensions.

In the heat of the battle, especially when one finds oneself cornered as a weak minority, it is difficult to do anything else but fight back. But we, the followers of the Messiah who, when abused did not abuse, when suffered did not threaten (1 Peter 2:23), should have both the courage and the strength not simply to 'cross the sword' with our presumed enemy but to extend him our hand. It is sometimes tempting to repay theological abuse with theological abuse. Orthodox believers call Protestants "intruders" and "innovators." They will not recognize Protestants as a church, insisting that they are a dangerous sect. What do we do? Protestants call Orthodox priests "power-hungry" and denounce them as promoters of false human traditions, and insist that they are an apostate church.

I think Protestants need to do all they can to resist being drawn into such an exchange of theological abuses. We should rather suffer violence than inflict it; we should return

insult with blessing (I Peter 3:9). From the perspective of pop psychology or quasi-revolutionary rhetoric, such a refusal to fight would be at best described as unhealthy and at worst thought of as worthy only of "despicable rubble" (as Karl Marx has put it). In fact, it speaks of sovereign strength and sets a profound and genuinely Christian revolution in motion. In all our relationships we need to be trained in this revolutionary refusal to let our behavior be defined by our enemies but to follow in the footsteps of the crucified Messiah.

Most Protestants in Eastern Europe would agree with this. They know better than to go fter the Orthodox with the sword in their hand. But I am not so sure that they are willing to extend to them a brotherly or sisterly hand. The impression one gets from various publications and speeches is that Evangelical theology stands in almost complete opposition to Orthodox theology and that Evangelical churches stand in total opposition to Orthodox churches. To pick up the terminology from I Peter that I used earlier, Protestants do not abuse them as the Orthodox seem to abuse Protestants, but neither do they bless them. What would happen, however, if we repaid their seeming abuse with blessings, as 1 Peter teaches us? What would happen if we started praying for a spiritual renewal within the Orthodox church, a renewal that would not be without a precedent in Orthodox history? What would happen if we praised them for preserving the right doctrine about Christ and the Trinity, and fighting strenuously today against the forces that find these doctrines wrong and oppressive? What would happen if we admired them for preserving the memory of some profoundly Christian men and women whom we would do well to emulate?

Of course, Orthodox theology differs from Protestant theology on many issues. The question is, what we should we do with these differences? One thing we certainly should not do is pretend that they do not exist or that they are unimportant. Whoever disregards differences in the name of some superficial love, will trip over those differences in surprising places. Yet the way to deal with differences is not to state what we believe and tell the Orthodox Church that we are absolutely right and they are absolutely wrong. Why not? Because even if God's word is absolute, our knowledge of God's word is not. Why not? Because we are not gods but limited human beings, who are sinful to boot.

How, then, should we proceed? First we need to *listen*. We need to listen to what the Orthodox Church says about itself. If we disagree with Orthodox theology, we should disagree with what they actually believe, and not with what we imagine they believe, or even with what we have read in one or two of their books that they believe. Moreover, as we want to portray to them the best possibilities of our theology, we should listen to the best presentations of their theology (while not disregarding how sometimes good theology gets corrupted when translated at the popular level). In addition to listening to what they say about themselves, we should listen carefully to *what they say about us*, to their criticism of our theology and practice. Often those with whom we are in conflict distort our image, but sometimes in their distorted image of us we can discover a truth about ourselves that we and our friends are too blind to see or too cowardly to say.

Second, we must *testify*. This second step is as important as the first. We must testify to the Orthodox Church about what we believe to be the truth of God's Word as intelligently as we can, as gently as we can, and above all as faithfully to the Gospel of Jesus Christ as we can. Jesus said: "My teaching is not mine but his who sent me" (John 7:16). How much more is this true of us, his disciples. Our teaching is not ours but belongs to the one who sent us. We are not at liberty to change what we believe to be true in order to reach some cheap consensus; we have a mandate "to testify to the *truth"* (John 18:37) not to find the least common denominator. Truth does not necessarily lie half-way between two opposing opinions. And it does not necessarily lie in either of the opinions, nor in both of them (as some master-dialecticians would want us to believe). Truth lies where it lies, and our task is to point to it, wherever it lies, with us or with others. For it is the truth that will set us free.

If we put the two things together—the need to listen and the need to testify—and apply them not only to the Orthodox Church but to culture at large, the results, I believe, will be astounding. If we are persistent, there will emerge among us indigenous theologies that let the Romanian or Russian face of Jesus Christ shine upon Romanian or Russian lands. The question is, do we have enough humility, discernment, and courage to speak the truth and to hear the truth when spoken to us? It is the possession of *theological virtues* of humility, discernment, and courage, more than the right perspectives on any single theological issue, that we need in Eastern Europe today. Our churches must be training grounds for humble, discerning, and courageous people who will fearlessly put their minds in the service of God's kingdom for the good of God's people and of culture at large.

5. Breaking Down the Dividing Wall

With respect to culture at large many Protestants in Eastern Europe highlight the need for moral education and social involvement as the key issues that need addressing. They are right to do so. In Marxist societies both moral reflection and moral behavior have seriously atrophied. Moral reflection, we were told, was the bourgeois thing to do; the socialist thing to do was to change the structures. Moral behavior, though officially encouraged (what society can afford not to encourage it?) was seriously undermined by lack of philosophical grounding, irrational laws, and corrupt officials. As Christians we need to recover the moral vision and build communities which will embody moral practices. To live virtuous lives, in addition to the union with Christ, we need communion with our brothers and sisters. The church, as a community of those who follow Christ, provides what sociologists call "plausibility structures" which make transmission of moral values and moral practices effective.

There is one theme touching social involvement that I do not find addressed by many Protestants and which is absolutely crucial in Eastern Europe, as it is in the rest of the world today. It is the theme of *social conflict and reconciliation*. Official Marxist ideology told us that we lived in the best of all worlds from which all causes of social conflict have been removed. We knew, of course, better. Under the lid of official ideology and secret service surveillance, conflicts were brewing.

There is one particular area where conflicts have exploded in Eastern Europe. The feelings of ethnic belonging (often associated with religious belonging) which were repressed for decades have reasserted themselves with a vengeance, not only in former Yugoslavia but also in many other parts of Eastern Europe. Let me make some comments on this issue because I believe that the problem of proselytism is closely related to it. As James H. Billington commented recently about the Russian context, nationalist extremists will seek "to co-opt the Orthodox Church, to empty it of distinctively Christian content and to use its prestige to legitimate the reimposition of social discipline and centralized control in an authoritarian state." The pressures in the direction of instrumentalization of the established churches are present in many countries of the Eastern Europe. To the extent that they give in to such pressures, any presence of non-Orthodox (or non-Catholic) forms of Christianity would be unwelcome, any public proclamation of the Gospel by them construed as proselytism, any of their attempts to influence public affairs understood as unwelcome foreign intrusion.
As is well known, ethnocentrism of nation states is one of the most dangerous political phenomena. It breeds totalitarianism in which the priests of the nationalistic idolatry are ready to place everything on the altar of national interests. In relation to other states, nationalist totalitarianism "acts solely in its own self-interest, breaking treatises when it sees fit, waging wars when it finds the advantage, thumbing its nose at international conventions and organizations. National self-assertion is its only goal. All that restrains it is a balance of terror." Within its own state, nationalist totalitarianism knows only of the rights of a particular nation, not of the rights of individuals—not of the rights of individuals that belong to the dominant ethnic group and even less of the rights of those who belong to ethnic minorities. Ethnic minorities, who live mixed with the dominant population in all nation states, are left with "only two choices: either to emigrate, under varying degrees of duress, or to accept the status of second-class citizens, with varying degrees of deprivation of rights and repression. *There is never any other choice.*"

What we need is an effective response to the problems of ethnicity and ethnic conflicts which are tearing Eastern European societies apart and leaving a trail of blood and ashes. This is not a place to develop a theology of ethnicity. I should say here only that in addition to theological explorations of this topic, we need common church commitments, something like what the Barmen Declaration was—a document that the Confessing Church under the leadership of Karl Barth produced in the struggle against the Nazi regime. Imagine all of our churches, established and Protestant on either side of the firing lines, acting in accordance with the following confession, for instance:

> "You were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation" (Revelation 5:9). "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28).

All the churches of Jesus Christ, scattered in diverse cultures, have been redeemed for God by the blood of the Lamb to form one multi-cultural community of faith. The "blood" that binds them as brothers and sisters is more precious than the "blood," the language, the customs, political allegiances or economic interests that may separate them.

We reject the false doctrine, as though a church should place allegiance to the culture it inhabits and the nation to which it belongs above the commitment to Jesus Christ and the brothers and sisters from other cultures and nations, servants of the one Jesus Christ, their common Lord, and members of God's new community.

6. Patterns of Conformation

We Protestants need to discover the Eastern European faces of Jesus, I have argued; we need to listen to what our brothers and sisters in established churches have to say to us and testify to them to the truth of the Gospel; we need to break down the wall of hostility between cultures and nations. If we attend to these theological tasks, our mission in Eastern Europe will be enriched and we will find ourselves more at peace with our neighbors who belong to Orthodox and Catholic traditions. In conclusion, let me point out one major danger that lurks in a project of discovering the Eastern European faces of Jesus.

When I was a boy I used to read the Old Testament and be amazed at how easily the Israelites would abandon Yahweh and follow after strange gods. "How could they do such a thing, after God has led them through the Red Sea, settled them in the land where milk and honey flowed, and took such good care of them," I used to ask myself. Little did I know how dangerous my question was. For the question is not "how *they* could do such a thing" but "how *we* repeatedly do the same." To ask simply about them, means to be blind about ourselves.

When I was a young student of theology I was shocked to find many theologians giving up basic Christian doctrines. I used to ask myself, "How could these 'liberal' theologians accommodate so shamelessly to the spirit of the age when the plain truth of the Gospel has been revealed to us in God's word?" Little did I know that the question of the student about 'liberal' theologians was as dangerous a question as the boy's about the faithless Israelites. I thought accommodation was *the problem of liberals not of conservatives*. What I did not realize was that whereas I saw their accommodation clearly, I was either blind toward mine or at least lenient with it.

No doubt 'liberals'—and here in Eastern Europe, Protestants would say, Catholic and Orthodox—have accommodated too often. I am sorry for their accommodations, but what I fear more are our own accommodations. Let me take an example from a different part of the world—the question of race in such a good Evangelical denomination as the Assemblies of God in the US, as analyzed recently by Cecil M. Robeck in a paper entitled "Historical Roots of Racial Unity and Division in American Pentecostalism." To make the story short, in 1945 the denomination made an official resolution "that we encourage the establishment of Assembly of God churches for the colored race." The wording would make one believe that the denomination was seeking to overcome racial divisions that plagued U.S. society and recover the biblical vision in which there was neither Jew nor Greek, neither slave nor free. But this was not the case. In the same official document we can read: "Conforming to American Law and society our work amongst *the Colored People will remain distinct and separate*, and the Colored Branch

when formed shall be under the supervision of the Home Missions Department." The whites kept separate from the blacks and made sure that they were in charge.

Contrast this with the birth of the Pentecostal movement in Azusa Street, Los Angeles. The founder of Pentecostalism, if there is such a person, was William J. Seymour, an African American preacher from the Southern U.S. who moved to California. For him, the Gospel overcame the boundaries between people, between black and white, rich and poor, Mexican and Chinese. And this is how the Pentecostal movement lived at least in its first years. "People of all nations came and got their cup full," we read in the document *The Doctrines and Disciplines of our Church*. Though even then "some of our white brethren" had "prejudice and discrimination," the movement insisted that "we must love all men as Christ commands," a Christ who "takes in all people in his Salvation" and who "is neither black nor white man, nor Chinaman nor Hindu, nor Japanese, but God."

As the Pentecostal movement grew, however, it started moving away from its original Gospel vision of racial unity toward the conformity to U.S. social practices of racial segregation. What is equally disturbing as the insistence on separation and division, is the kind of justification given for it in the official documents of the church: "*Conforming to American Law and society* our work amongst the Colored People will remain distinct and separate," the minutes read. The original holy conformation to the Gospel vision has been replaced by the godless conformation to 'American Law and society,' and this was done in good conscience by good Christians that believed in the Bible as the infallible Word of God, affirmed all Evangelical doctrines, and desired to live holy lives. They accommodated, and they even explicitly stated that they accommodated, yet they seemed to have been unaware of doing so. They were trapped inside their own culture but believed they were free followers of Jesus Christ alone.

Being trapped inside our own cultures and our prejudices with the Bible in our hands is what I fear for Protestants in Eastern Europe (as I do for Christians in other parts of the world).

7. Conclusion

In conclusion, let us return briefly back to the issues of mission and proselytism. The vitality of religious commitment both on the part of established churches and Protestants, their abiding theological differences shaped by traditions that have diverged for centuries, and the increasing social tensions in societies caught in vortexes of transition from closed to open and pre-modern to modern societies make it unlikely that the conflicts over mission and proselytism in Eastern Europe will go away any time soon. We need to work to overcome these conflicts because they are a counter-witness to the world. If the church is itself profoundly divided it cannot be a sign of God's reconciliation in a world torn apart by social and ethnic hostilities. Our goal must therefore be to end the strife of churches over mission and proselytism and proclaim together the message of Jesus Christ as the one Lord of the one world.

Our immediate responsibility in relation to the conflict over mission and proselytism, however, is twofold: we must insure that our continuing disputes over mission and proselytism are not over our prejudices but over the truth of the Gospel and that they are carried out in the spirit of humility appropriate to the followers of the crucified Messiah. Hence we must talk to each other, and that not only at international ecumenical gatherings, protected by distance from the noise of our tragic battles, but in the trenches—in each country, each city, each town.

Chapter 5

INTERNATIONAL SERVICE-LEARNING: A CALL TO CAUTION

Kurt Ver Beek

Introduction

BOTH STUDENTS AND UNIVERSITIES in North America are increasingly interested in the global issue of poverty, and many want to *do* something. This desire combined with cheaper international airfares and growing disposable incomes in North America have contributed to an ever-increasing number of university sponsored service-learning trips to the "Third World." [1] Spring break, May term, and full semester programs attempt to combine both learning about and helping these poor countries. Students and professors travel the world, including countries as distant and distinct as Ecuador, Kenya, and Viet Nam to learn while building orphanages, painting health centers, and running after-school programs. What should we think of this growing trend? Are these experiences beneficial to both the students and the poor? Should such programs be expanded or cut back?

Unfortunately, the vast majority of the service-learning experiences, which I have witnessed in my fifteen years in Central America, neither understand nor address the true dilemmas of poverty and consequently provide little or no long-term benefit to the poor. They therefore result in learning that is mediocre at best. Students and professors are intruding into poor people's lives, often trying

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By Kurt Ver Beek

[1] I have put "Third World" in quotations in this first usage to make clear that I am aware and sympathetic with many of the arguments against using First/Third, Developed/Underdeveloped terminology. However, for ease of use and because it is the most common terminology, I will use Third World for the remainder of this paper.

to fix things they do not understand. This service often causes them to think better of themselves, worse of the poor, and makes them too busy to take full advantage of their learning opportunities. More importantly, this service based on superficial understanding seldom empowers the poor or builds up their capacity. It is often neither equitable nor sustainable. As a result, I will argue using development and service-learning literature and case studies that students must learn more before they seek to intervene in the lives of the poor, that this learning can be experiential even if it is not service-oriented, and that any learning experiences that seek to serve the poor must go through a process of review and evaluation to determine if it is truly contributing to the development of the poor.

Development and Service-Learning

Development is about people. It is not about factories, computers, money, or tractors. These are but useful tools. They are means to an end but only means. True development is about transforming people, empowering them to change their own future—to make a better tomorrow for their children. The United Nations maintains that

> Development is not only a fundamental right but also a basic human need, which fulfills the aspiration of all people to achieve the greatest possible freedom and dignity both as individuals and as members of the societies in which they live (United Nations 1991).

Bryant and White in their classic text on development define it as "increasing the capacity of people to influence their own future," (Bryant and White 1982) and go on to outline four characteristics of a true development process. First, it must be empowering, increasing people's sense of control and power over decisions and events that affect them. Second, it must increase people's capacity—both their ability and their energy to determine their future. Third, it must be equitable—the benefits must not be concentrated on only a small sector of the population and especially not on its wealthier members. Finally, development must be sustainable. Development processes must be carried out in such a way that is sustainable by local economic, human, and environmental resources.

A Christian perspective on development, brings this focus on people and the importance of empowering the poor into sharper focus. Christ gave his disciples two commandments, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these" (Mark 12:30-31, NIV). In this passage, by putting love of neighbor as one of the two summary commandments, Christ is demonstrating how important people are in his kingdom. In addition, he is challenging his followers to a radical type of love, especially for those in need, [2] which few if any have been able to attain. If Christians both value and put into practice this love of others, rich or poor, then our every interaction with others should be characterized by respect for their God-given and God-reflecting dignity. Second, loving others as ourselves means our seeing that they attain their God-given potential just as we attempt to. Finally, a Christian perspective on development should take seriously people's spirituality. While many nonreligious development organizations avoid or even minimize the faith of those they serve, Christian organizations should recognize the power of faith and spirituality to motivate and transform lives (Ver Beek 2000).

In summary, a Christian perspective on development reinforces the centrality of people and their God-given dignity. It is our responsibility to see that all people fully develop the talents and gifts they were given as well as the centrality of spirituality to many people's lives.

Service-learning is a term used to describe efforts that allow students to meet formal educational goals while at the same time improving themselves and their society. The Southern Regional Education Board program first used the term in the late 1960s. They defined it as "the integration of the accomplishment of a needed task with educational growth" (Kendall 1990). Robert Sigmon asserts that its purpose is "the linking of service with learning to create a congruent service ethic throughout the campus culture and within the curriculum (Sigmon 2000). Clearly, service-learning seeks to have students learn while they do something good, and, as a result, improve learning, pedagogy, and create better and more moral citizens.

[2] See the parable of the Good Samaritan in Luke 10:30-36.

Robert Sigmon argues that the best of these service-learning opportunities have three characteristics in common: (1) "Beneficiaries" [3] define their needs, which are then linked to learning expectations for students. The individuals, communities, or agencies seeking assistance should define their needs and requests and then enter into dialogue with the professors and students to match their needs to student's interventions. (2) All involved are learners and teachers as well as servers and served. The students, professors, and beneficiaries should all be both contributing and benefiting from the relationships. (3) Students are challenged to both learn and contribute. They must respect the local knowledge and culture, listen and explore as well as share from their emerging capacity, and gain increased capacity for self-directed learning (Sigmon 2000).

A Christian perspective on service-learning largely complements the characteristics outlined above. I have already mentioned Christ's concern for our serving our neighbor and the poor. Such service, for a Christian, should not be a convenient addition to the curriculum but an integral part of each Christian's life—students, professors, and all others. The goal of service-learning in a Christian context goes beyond creating better citizens. Rather it is for us to become what God originally intended—to fulfill our calling by being loving neighbors. Christians should all be busy learning and acting to better transform this society into what God desires—"let justice roll on like a river and righteousness like a never-failing stream" (Amos 5:24, NIV). Finally, as disciples of Christ, we need only reflect on his example as teacher to see service-learning in practice. Christ's original twelve disciples learned through Christ's teachings and modeling as well as by serving and reflecting on that service. In summary, a Christian perspective on service-learning is consistent with Christ's example, calls us to serve the poor and society in general, and sets the goal not at becoming better citizens but rather at fulfilling who we were created to become—loving servants who by giving, receive.

We can certainly imagine a setting where true development and true service-learning are taking place and complementing each other. Students would be serving and learning in ways that are empowering, capacity building, equitable, and sustainable. In practice, this would mean that the student

[3] I use this term recognizing that it is problematic. In the best service-learning situation both the students and the "served" are learners and teachers. However, I know of no better term that captures the idea that the student is "serving" on various levels (individuals, communities, agencies).

intervention would encourage and allow the poor to define their needs, make decisions, and control the processes affecting their lives. The poor would learn new skills and feel increasingly motivated and empowered. New resources would complement but not overwhelm local ones, the poor in the community would benefit and the processes set in motion would be economically, humanly, and environmentally sustainable. The service-learner would contribute limited amounts of resources, ideas, and effort without diminishing local processes. The focus would be on learning from the poor, and recognizing the value of local knowledge, skills, and ideas. Finally, they would be culturally sensitive and knowledgeable about development in order to truly contribute to a development process in a manner that makes their hosts feel comfortable, intelligent, and motivated. After the students left, the community would say—"we did it ourselves."

After reviewing the above scenario, we can also imagine one where attempts to do development and service-learning are clearly in conflict. Students would be serving in ways that disempower, do not build local capacity, and are neither equitable nor sustainable, and, as a result, both their service and learning would be deficient. In practice this would mean that the students and their leaders would be the ones defining the agenda, making the decisions, controlling the processes, and learning new skills. The students would be predominantly the teachers, using and building their knowledge, skills, and ideas. Their resources would overwhelm local ones; benefits would not be distributed equitably; and the processes they set in motion would not be economically, humanly, or environmentally sustainable with local resources. The students would focus on serving the poor with their own knowledge, skills, and ideas rather than learning from them. In this scenario, the poor are primarily the learners and the served. After this type of service, the poor would feel less powerful and not in control of their future. Their knowledge, skills, resources, and ideas would have been marginalized by the students and leaders who were neither culturally nor developmentally aware of the impact of their actions and decisions. After they left, the community would state—"they did it for us."

Regrettably, in my experience, many service-learning experiences that seek to help the poor fall closer to the second description than to the first. I agree with Harkavy who asserts that

> the service learning movement has not "rightly placed" the goal. It has largely been concerned with advancing the civic consciousness and moral

> character of college students, arguing that service learning pedagogy results in improved teaching and learning. Although service to the community is obviously an important component of service learning, *it does not focus on solving core community problems* (italics mine). (Harkavy, 1996)

I join Harkavy in calling for service-learning that, while not ignoring the needs of students and professors, instead focuses on creating an empowering and healthy development process for those it is seeking to serve. The following are two contrasting case studies that will exemplify two different types of international service-learning.

Case Studies

In October of 1998, Hurricane Mitch spent six days destroying much of Honduras. The hurricane was followed by a flood, not of water, but of very well-intentioned groups who came to Honduras to help. Many of these groups were college students and their professors coming down during their breaks or after classes were finished for service-learning. [4] Honduras has long been a top destination for international service-learning, the hurricane just increased the flow. Honduras is attractive to groups both because of its poverty and its accessibility. Over the last fifteen years in Central America, I have seen hundreds of service-learning groups come and go. I will present below two case studies to examine some of the issues involved.

"We Came to Serve"

After the hurricane, an engineering professor from a Christian university asked one of his classes to design a house for hurricane victims in Honduras. At the end of the semester, those who were able would fly down to Honduras and build their house for a family. [5] A simple $4,000 house was designed, and a group of

[4] While many of these trips are not called service-learning experiences, they fit most common definitions of service-learning, in that participants attempt to provide some service to the community in which they work and at the same time attempt to learn something about the country, culture, and society in which they are serving.

[5] These two case-studies are compilations of the experiences of various groups, however, all of the experiences cited did actually happen. I have attempted to be as even-handed in

twenty students had some orientation meetings to discuss what to bring, what the country was like, learn a little Spanish, and so forth. The group also raised the $30,000 from family and friends to cover their expenses and the cost of the house they would build. The professor contacted a friend who was a missionary in Honduras and who agreed to select an appropriate area and family to receive the house. In their two-week stay in the south of Honduras, the group almost finished the house, working with the assistance of three Hondurans who had lost their jobs because of the hurricane. A local church was paying them $3 a day to rebuild and repair houses. When the group returned home, they told us that they were overwhelmed by the immensity of the destruction, impressed by the hard-working Hondurans, and a little frustrated by how little they had accomplished. They all agreed with the woman who said, "I have so many questions. I wished we would have seen and learned a little more about the rest of Honduras."

When I later visited the family who had received the house, they were extremely grateful to the group for such a wonderful gift. The house was well-built and larger than that of most of their neighbors. Their only complaint was that they would have rather had fewer but bigger bedrooms since the children usually all slept together. However, while I was talking to their pastor, he said that two of the family's neighbors were not speaking with them because they felt they had been more deserving of the house. Some in the community were also upset because the group had mostly stuck to themselves, had brought down all their own food, and usually would not take the food or drinks they offered them. In addition, the students seeming amusement at the Hondurans' more simple building techniques had offended two of their Honduran coworkers. I tried to smooth the waters by explaining that the group had only had enough money to build one house and that they had probably stuck to themselves because they did not speak much Spanish. I also explained that they probably did not accept the food because they were afraid of getting sick and assured them that the group was not mocking their techniques but probably laughing in amazement at how much they could do without power tools.

these compilations as possible. I know of many groups who served in ways that were even more destructive to a true development process than the one I relate here.

"We Came to Learn"

A second group of twenty college students from a Christian college planned to go to Honduras for a three-week class to try to better understand why Honduras was poor and what responsibility they held as Christians and global citizens in the face of that poverty. After they arrived, several of them shared that they felt embarrassed when people in the United States, who assumed they were coming to help, looked at them disapprovingly when they found out they were coming "*just* to learn." While in Honduras, the group did spend a day alongside a group of Hondurans, digging out a house in the south of Honduras—and their aching muscles convinced them of the enormity of the task. They also lived with Honduran families—learning firsthand about daily life, the culture, and the struggle to seek true development. These students were also able to learn about Honduran history and culture and about development theories that seek to explain Honduran poverty and possible solutions. They met Honduran leaders, including the president of the Honduran Congress and leading activists for the poor, and could ask for their perspectives on the hurricane and how to best help Honduras. Finally, they were able to visit almost a dozen communities that were devastated by the hurricane, and they were able to see and hear what the *community members* were doing, sometimes with the help of development organizations. At the end of their time, they were encouraged to continue learning and sharing with others what they had learned about Honduras, poverty, and development and to begin to act and support the development work of at least one of the organizations they visited.

After one of the one-day visits to a rural development project, the coordinator said he felt very blessed by their visit. He said it was the first time that a group had come to humbly listen to the people, visit their farms and houses, and see how their lives were changing, without some other agenda. He said he felt very encouraged by the fact that they cared enough to be willing to come "just to learn" from the people.

While these students also lamented that they had only been able to stay for three weeks, they seemed less frustrated with how they had used their time and what they had accomplished. One of the students wrote in her final evaluation, "I learned that in order to really help the poor we need to learn more—to understand the causes of the problems before we try to solve them. I also saw that there is hope—that God works through us and we can support and help

organizations that are changing the lives of the poor. I'm excited to go home and learn and do more."

Issues to Consider

The definitions and characteristics of true development and true service-learning as well as the case studies demonstrate that it is possible although perhaps not uncomplicated to combine development and service-learning goals. I believe there are three issues that need to be addressed in all future attempts to do so: evaluating the impact on the poor, evaluating what students are learning, and finally concentrating on learning before serving.

Evaluating the Impact on the Poor

The first, and perhaps the most important issue is whether a specific service-learning opportunity is truly developing and empowering those it is serving. This is the most important question because the service-learning experience is intruding into poor people's lives. Before considering the quality of the learning for students, we need to be relatively certain that our intervention will leave people better off, in developmental terms, than before. Universities have very clear standards for approving psychological experiments or for allowing social-work or psychology students to be involved in counseling settings. They need to be certain that the students are properly prepared, supervised, and evaluated to determine if the intervention will benefit or at least not harm the subjects. Universities can be held liable if they do not follow these standards. However, students and professors travel all over the world, with little or no preparation or supervision and intrude into poor people's lives with neither the knowledge nor the time to evaluate whether or not their intervention was beneficial or harmful.

Professors often evade responsibility by arguing that they are relying on development organizations, missionaries, or other knowledgeable locals to design an appropriate and effective experience. First, such an argument would not protect a university from liability in another setting. The university and its professors are ultimately responsible for the programs that they approve for their students. Second, it is clearly unwise to assume that local leaders, many of whom are equally ignorant about development principles and often depend on

the donations of groups such as these to continue working, have the knowledge and ability to design appropriate and effective experiences. In Honduras we know of many organizations and individuals who host service-learning groups but will readily admit that it is not good development though it is a good way to raise money.

I argue that service-learning experiences that are going to affect the lives of the poor need much stronger reviews and evaluations than are currently present. The best situation would be that each service-learning experience that is going to directly affect the poor should be reviewed, supervised, and evaluated by a panel of professionals in much the same way that psychology experiments or standards for students doing counseling are prepared and reviewed. Short of that, we need to begin to set up voluntary reviews by groups of knowledgeable peers, as well as guidelines and standards that professors can use in developing service-learning experiences. In such an effort, questions rising from Bryant and White's four characteristics would be useful:

1. Empowerment: Are we relatively certain that those we serve will be empowered by this intervention? Are they the ones making the decisions, controlling the process? Are the economic and human resources from the outside being given in a manner that contributes to rather than overwhelms a local process? Are we building on the strengths of the local community?
2. Capacity building: Are we relatively certain that those we serve will improve their capacity as a result of this intervention? Will they be learning new skills and gaining new energy and motivations? Finally, will their existing skills, ideas, and motivation be respected and encouraged?
3. Equity: Will the benefits of this intervention be distributed equitably or at least be focused on the most needy in the population? Can we design the intervention in a way so that the community benefits rather than individuals, and if not, can we make sure that the beneficiaries are chosen in a way that prioritizes the most needy?
4. Sustainability: Will this project be sustainable given the human, environmental and economic resources available locally?

Finally, these questions should not only be considered while planning a service-learning component, but they should be monitored and evaluated during and after the intervention. This is normal operating procedure for most university programs, accreditation processes, and professional programs that deal with needy populations. However, service-learning opportunities tend to be evaluated by students and professors and possibly by the host organization regarding the extent to which these two or three groups were "content" and "pleased" with the experience and the resulting learning but not by its end results on those being "served." Harkavy, who levels similar criticisms on service-learning that does not resolve community problems, when citing two model classes at Penn University, mentions only the positive effects of the service-learning program on student, professors, and the school principals but has no figures on the effects on teenage pregnancy, which the program is supposed to be addressing (Harkavy 1996). I argue that service-learning programs, which seek to help the poor, should be planned and approved based on development principles. Then they need to be monitored and evaluated based on their effects on the needy. If they are not accomplishing their goals *for the needy*, they should be changed or eliminated.

Evaluating the Impact on Student Learning

The second issue to consider is whether or not the service-learner is truly learning how to better understand the world, its problems, and how to best address them. The most common message that seems to be transmitted in service-learning efforts is that a poor person has a need, and the student can and should fix it. A poor person in Honduras needs a house; the Illinois students can build one. A Chicago family's house needs paint; Michigan students can paint it. The service-learner in this scenario is learning that they are the ones with the resources, abilities, motivation, and ideas to solve "the problem of the poor." Asking students who are participating in these experiences why they are involved gives good insight into their perspective. Often, the first statement they make is usually about what they *did*. "We all went to Honduras to build a house, to help out after the hurricane," or, "We painted a house for an inner-city family." If you ask specifically what they learned, they might tell you, but it is not how they primarily explain and construct their experience. It is first of all about *doing* something for the poor—learning is often a distant second.

An overemphasis on doing also means that service-learners may often consciously or unconsciously pass up opportunities to learn more about their context and those they are serving. In Honduras, we regularly hear of groups who were too busy to take a break when Hondurans arrived offering coffee and cookies at work sites. As a result, they do not listen to Hondurans—to their joys, needs, accomplishments, and daily struggles. Other groups have turned down opportunities to visit historical sites such as Copan or complain of wasting their time in orientation or talks about Honduras' history. The groups' focus on finishing their project is especially disconcerting when we analyze the costs. The $4,000 house could have been built by much-in-need-of-work Hondurans for an extra $500. The $25,000 the group raised to come down and do the work could have built five more houses. The economics demonstrate that this is not a very cost-effective way to build a house, yet these groups clearly justify their reason for coming as doing not learning.

This does not mean that they do not learn. Unfortunately they often explain their observations in ways that develop or reinforce ideas about their own abilities and motivation and the perceived lack of such in the poor. A student member of a medical brigade recently commented that it was obvious to him why Hondurans were poor—the fact that even those who were not sick "just all stood around all day watching the doctors work" showed him that they either had nothing to do or did not like doing it. It did not seem to occur to this student why a visit by five North American doctors with all their equipment and medicines would be the equivalent of the circus coming to town for very remote villagers. Other groups have explained Honduran poverty by pointing to the number of apparently able-bodied but unoccupied poor males on the streets during work hours or the number of children poor families are raising or the government's lack of social services. Similar stories are common in the United States. A student recently told of repairing a poor family's porch in the United States while the two teenage sons sat inside and watched TV. Despite the fact that the service-learners are usually focused on doing, they do not stop processing their experiences in ways that often only reinforce negative stereotypes about the poor.

Learning that breaks out of stereotypes and opens students' eyes will usually take preparation, guidance, and reflection, which can be missing from certain service experiences. Having students trying to do or fix things without understanding what are the true problems, its symptoms, and real solutions is

irresponsible at best. One of my students had spent six weeks in Haiti refurbishing an orphanage but learned nothing during her stay about Haitian history or even what type of government was in power in Haiti. She came away with superficial and stereotypical explanations for Haiti's poverty. This sort of service would clearly be unacceptable in other fields. Calvin College is rightfully proud of a service-learning project in which biology students sample pond water to discover any pollutants. However, if high levels of nitrates are found, the professor is unlikely to propose adding large amounts of phosphates to neutralize the nitrates. She knows that such a solution would be short-lived at best and likely cause other complications. Rather, the students and professor need to find the sources of the pollution and together plan interventions that will help the pond in the short term while resolving the underlying problem. The poor being served deserve the same kind of consideration. Students and professors need to spend much more time with the poor to understand their problems and then together look for solutions that seek to resolve the short-term needs as well as the longer-term problems. Obviously this will require a much larger focus on learning than doing—on understanding development, culture, language, history and local resources, needs, accomplishments, and ideas. This is not something that students or professors should take lightly—we should only intervene with a great deal of respect, fear, and desire to tread carefully and properly.

Learning before Serving

I also argue that service-learners who want to help the poor need to *learn* much more before they *serve*. In addition, even once they are serving the focus should always be very clearly on learning from those they are helping. A predominant focus on learning will undercut any attempt by students to justify their efforts as helping and as a result will not create a savior-complex. Being clear from the beginning that the focus is on learning will also change students' attitudes toward non-doing activities such as having coffee with a poor neighbor woman, visiting historical sites, or having a lecture on the United States role in Honduran poverty. Finally, a learning focus led by knowledgeable and experienced staff will allow students to prepare for, experience and reflect on their encounters in a way that will question their stereotypes, allow them to form new understandings

of the problems facing the poor, and begin to develop new alternatives for addressing them.

Focusing on learning does not mean sitting at a desk in front of a blackboard. According to Dewey (1938), *genuine* learning only occurs when human beings focus their attention, energies, and abilities on solving *genuine* dilemmas and perplexities. Before trying to fix poverty in Honduras, students need to meet the poor; listen and talk with them; observe how they plant their corn, build their houses, taste their food, play with their children; and maybe dry the tears of a mother whose child died of malnutrition. Students need to experience poverty, spend time in the Third World, and in the inner city. It is only after such learning that students will understand the *genuine* (rather than their imagined) dilemmas of poverty and be able to begin addressing them.

Conclusions

In conclusion, I want to clarify what I am not saying. First, I am not arguing that students should not try to help the poor. I think that most North Americans (who are nearly all extremely wealthy in global terms) do far too little to address one of the greatest problems that face us in this new century—poverty and inequality. Second, I am not arguing that students (and professors) should not visit Third World countries or other poverty-stricken areas. People need to be exposed to how half of the earth's population, three billion people, lives on less than $2 a day. Third, I do not believe that the problems with the typical service-learning experiences in Honduras are unique. Very similar problems occur in projects in other countries, including North America. Finally, I am certainly not arguing that students should stay in a classroom setting until they have all the knowledge to fix the world's problems.

I am arguing that we need to learn from and about the poor before trying to fix things. Listening to the poor, observing, respecting, and dialoguing about their lives before trying to do something sends the right message. It affirms their value, their God-given dignity and their knowledge. I am also arguing that we can learn a great deal without serving—at least in the traditional sense. Simply listening, observing, and encouraging may often be the best way to both learn and serve others. We, both academics and professional development workers, are responsible to provide students the best learning opportunities possible. It is condescending both to the poor and to students to assume that we fix things

without understanding the problems first. By failing to do so, we do a disservice to the poor, the students, and ourselves. By focusing on learning and experiencing life in the Third World, we honor the dignity and complexity of the learning process.

Finally, I am also arguing that once students and their professors are properly prepared and are convinced that serving is appropriate, we need to do so cautiously, asking hard questions and holding ourselves to the highest standards possible. We need to plan interventions, which build on the experience and knowledge of generations of people who have gone before and even then monitor and evaluate our interventions to make sure they are benefiting the poor. Voluntary or even mandatory peer reviews as well as standards and guidelines for such experiences may be helpful or even necessary. Service-learning projects that are planned, implemented, and evaluated by well-prepared groups are much more likely to be empowering-building capacities, both sustainable and equitable. As a result they will be truly good service and learning.

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