AUGSBURG UNIVERSITY | CENTER FOR GLOBAL EDUCATION AND EXPERIENCE

Exploring Faith and Vocation in a Global Context

Second Edition

Seminar Leader Manual
Short-Term Study Abroad

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July 2009

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Acknowledgements

Many individuals and groups have contributed to this second edition of *Exploring Faith and Vocation in a Global Context*, a manual provided by the Center for Global Education at Augsburg College. The purpose of this manual is to provide leaders of short term travel seminars with exercises to help participants reflect theologically on vocation in a global context. Several contributors merit special recognition.

I would like to acknowledge, first and foremost, Jenny Falkman, whose first edition of this manual served as a model for this one. Those familiar with the first edition will see that much of her earlier work has been retained.

Many current and former Augsburg College faculty and staff – "experienced leaders" of short term travel seminars – offered "best practices" for inclusion in this manual. Future leaders will benefit enormously from their contributions. Contributors include Merrie Benasutti, Trena Bolden, Janelle Bussert, Donna DeGracia, Jacqueline deVries, Jeanine Gregoire, Gretchen Irvine, Michael Lansing, Elise Marubbio, Ross Murray, Sue Nash, Betsey Norgard, Patty Park, Cindy Peterson, Ron Petrich, Bev Stratton, David Tiede, and Wendi Wheeler.

The Lilly Board of Directors at Augsburg College also contributed to this resource in many ways. In addition to providing many of their own individual "best practices" with regard to reflecting on vocation, as a body they also worked closely with Center for Global Education staff to "make the implicit, explicit," that is, to articulate and engage in a more intentional and overt way a focus on vocation that is implicitly present in all of their short term travel seminars. One way they supported this endeavor was to allocate a portion of the Lilly endowment for the creation of this manual. Board members include Sonja Hagander, Lois Olson, Bruce Reichenbach, Frankie Shackelford, and Mark Tranvik.

International faculty from the Center for Global Education also generously agreed to share some of their many innovative approaches to vocational reflection. Contributors include Cesar Acevedo, Urbanus Dax, Ann Lutterman-Aguilar, Kathy McBride, Lisanne Morgan, and Fidel Xinico. Special thanks to Ann Lutterman-Aguilar whose weeklong curriculum – which weaves readings from *A Sacred Voice is Calling* with reflections on field experiences – serves as one model for integrating reflections on faith and vocation into a short term travel seminar experience.

Finally, I want to thank everyone at Lilly Endowment, Inc. for their ongoing work with Augsburg College to promote theological reflection on vocation among its students, faculty, and staff. Without their generous financial support none of this would have been possible.

Introduction

Welcome to this second edition of *Exploring Faith and Vocation in a Global Context*, a publication of the Center for Global Education at Augsburg College.

To those of you who will be leading a travel seminar for the first time, we hope that this new resource helps you as you begin planning vocational reflections for your short term international travel seminar! To those of you who are experienced travel seminar leaders, we hope the new material in this revised edition provides you with new exercises and readings to keep both your students and you, the leader, engaged and revitalized by your common vocational pursuits.

Some may wonder how this edition is different from the last. There are essentially three differences:

First, it contains a more overt focus on faith and vocation in a global context:

The first edition of this manual contained many valuable reflections and activities and, while activities contained rich potential for theological reflection, this dimension was not always emphasized overtly. Many of these activities, as well as ones you may have seen or experienced on earlier international seminars, still appear in this edition. Our goal in this second edition was to "make the implicit explicit," that is, to deepen its focus on faith and vocation.

Second, it contains a variety of new materials:

In addition to retaining a majority of the exercises and reflections from the earlier manual, it also contains a significant number of new additions, which will be useful to experienced and novice international travel seminar leaders alike. Some of these new additions include:

- ***Analytical exercises*** to help participants ask strong questions *of their host communities* in order to better understand the institutional and systemic; these activities will help students better understand many of our world's needs.
- ***Reflective exercises*** to help participants ask strong questions *of themselves* that will increase their self-awareness regarding what possibilities and limitations they might encounter as they attempt to respond to our world's needs.
- ***Cross cultural communication exercises*** to help participants engage host communities with integrity as they learn to work alongside communities with social norms and values that may differ from their own.
- ***Exercises used by experienced seminar leaders*** to provide novice leaders with insight on what kinds of exercises best engage student participants in vocational reflection.
- ***Sample reflection questions*** to help generate self-reflective discussion among participants.
- ***Brief readings on faith and vocation*** that may be used as assigned readings, or to provide inspiration for individual reflections and/or journal writing.
- ***Augsburg faculty and staff reflections*** on vocation to offer a few glimpses of how others within the Augsburg community conceptualize vocation, share stories of ways others have discovered their vocations, and inspire and encourage participants to develop their own definitions of vocation and to name their own vocational journeys.

Furthermore, it contains three appendices:

- A ***weeklong curriculum and student journal***, developed by Ann Lutterman-Aguilar for a recent Lilly-funded seminar, shows how analytical and reflective exercises can be combined with in-country experiences, readings and reflections to form an integrated curriculum.
- A collection of ***vocational tools and handouts*** to be photocopied and distributed to participants to aide them in their reflections on vocation.
- An ***annotated bibliography*** points leaders toward other materials (books, videos, artworks, etc.) that may help supplement a seminar.

Third, it attempts to include vocational exercises and reflections inclusive of a variety of religious and cultural perspectives:

Although "vocation" is a Western, Protestant concept, we believe that the search for meaning is universal. As globalization causes our world to shrink, and as Augsburg's student body becomes increasingly reflective of the mobility and interdependence that globalization fosters, it becomes increasingly imperative for Augsburg programs to model *hospitality*—which is, itself, a Christian vocation—toward other cultural and theological frameworks and *willingness* to provide its non-Christian students with space to reflect on their "vocations" on their own terms. This resource attempts—with varying degrees of success—to model such hospitality. However, this attempt is a work in progress. It is the recommendation of this editor that trip leaders continue to create innovative, hospitable learning environments so that vocational reflections do not inadvertently reproduce oppressive dynamics that seminars, coordinated by the Center for Global Education, seek to dismantle.

Analytical Exercises

Beach Exercise

Your time at the beach can be used, in addition to enjoying the pleasure of the beach, to get some sense about the growing tourist industry.

Here are some suggestions of questions to keep in mind as you observe life on the beach:

- Who are the tourists?
- What nationalities do they represent?
- What skin colors to you observe?
- Do you see any tourists from your host country?

Talk to a few people about where they have come from and why they chose to vacation in their home country.

Notice the price of things. How does that compare with other prices you have paid or noticed? Consider these additional questions:

- Who is selling on the beach?
- What are they selling?
- Are there private vendors? If so, talk to them about their businesses (similar to farmers' market exercise), and probably then buy some small item from them.
- Did you have to pay to get into the beach area? If so, was payment in dollars? How much do people from your host country pay to get into the beach area?
- Is there a place for tourist information?
- Who owns the hotels at the beach? There is a lot of foreign investment in the tourist industry and in the building of new tourist hotels. Check it out.
- Ask the desk clerk at a hotel whom she or he works for.
- Does she or he get paid in dollars or home currency?
- What else do you notice during your time at the beach?
- What do you think are the benefits and the shortcomings of the burgeoning tourist industry in your host country?

Reflect on your observation based on the answers to the questions listed above.

- If you are a native of this country and beach, do you feel welcomed and is going to the beach within your financial grasp?
- Are natives of this country at the beach as a vacationer or as a vendor?

Breaking Cocoons: Analysis of Breakthrough Educational Experiences

Background: Each of us grows up within and is shaped by our surrounding culture. While the forces and influences within this culture are complex, there tends to be a dominant ideology that shapes our perceptions of the world and ourselves in the world. This ideology is challenged when we have experiences or insights that no longer fit the dominant model. When reflected upon critically, there "Aha!" experiences can help us break through the myths and control mechanisms of the dominant ideology and understand better the interests it serves and structures it protects. This critical understanding is a beginning point for the process of social change.

Goal: To help participants begin to understand some of the forces of the dominant ideology that have shaped and continue to shape them, by identifying and analyzing a breakthrough educational experience.

Materials: Worksheets or scratch paper, pens or pencils, whiteboard or newsprint for debriefing.

Time: 60-90 minutes.

Directions: Have participants take 20-30 minutes of quiet reflection and writing. Tell them to "explore back into your life and identify some moment or event when you became aware that you had been living in a particular closed cultural or ideological cocoon. Describe what happened when you broke out, had an "aha!" experience, and became conscious that you now saw things in a new way. What caused you to understand that everybody did not see reality the same way you did?"

Either on pre-printed worksheets or by posting on newsprint, have participants respond to the following:

1. Describe briefly the event:
2. Locate yourself socio-economically at that time:

   - ❑ Lower class
   - ❑ Lower-middle class
   - ❑ Middle class
   - ❑ Upper-middle class
   - ❑ Upper class

   What are the reasons for your choice?

3. Analyze the forces that were working to perpetuate your ideological cocoon (mark with a "-"), and those that helped you break out (mark with a "+"). Briefly describe these under the following categories:

Toward Breakthrough	Social Force	Perpetuate Status Quo
	Global, national, historical events	
	Family	
	Schooling	
	Religion	
	Social group	
	Work	
	Media	
	Other	

4. Now have participants sit with one or two other persons for 20-30 minutes to talk about what they wrote. Have each share the "aha!" experience, and discuss the forces that were involved.
5. Spend 20-30 minutes debriefing in a large group.

   - What insights have participants gained about the forces and ideologies that shape us?
   - How do our "aha!" experiences reveal the false consciousness of dominant ideologies?
   - What might this saw about social forces and ideologies present in a foreign or cross-cultural environment?

Encourage participants to use the analytical tools of this exercise for their own experiences during the travel seminar to challenge and expose the forces that make them open to or block the experience.

Adapted from "Autobiographical Preparation for Critical Social Analysis" by Will Kennedy, professor of practical theology, Union Theological Seminary, New York.

Bull in the Pen

This is a traditional Jamaican children's game that was adapted to become an educational exercise by the Sistren Theater Collective, a women's popular education and theater group in Jamaica. Credit them if you use this game.

Object:

To create a physical representation of power relationships and possibilities for change in a society by focusing on sectors and obstacles to participation, equality and/or development.

How:

This works best with groups of between 10-20.

The group forms a circle, holding hands. One person is in the middle of the circle. The person in the middle is the bull, and the circle is the Bull Pen. (Now comes the educational part. This is best explained using an example, so I will use an example used by Sistren in Jamaica).

The Bull represents Jamaican women. The Bull Pen represents the obstacles holding Jamaican women back from equality and participation in Jamaican society.

The Bull Pen chants "Bull in the Pen, Bull in the Pen, Can't get out, Can't get out." The Bull then goes up to one person in the circle and asks, "What kind of Pen is this?" That person then has to think of one of the obstacles holding women back. For example, that person could answer, "lack of education." The Bull Pen chants again, and then the Bull goes to another person in the circle and asks, "What kind of Pen is this?" Maybe this second person would say, "unemployment." Then repeat the process again, and maybe the third answer would be "teenage pregnancy."

When the Bull has three different answers, the Bull then physically tries to break out of the Bull Pen by going through the obstacle that she or he thinks would be the easiest for Jamaican women to break out of.

Once the bull has gotten out, the facilitator asks, "Why did you choose that obstacle as the most likely to overcome?" After the Bull has answered, the facilitator asks the group for comments. Does the group agree with the Bull's decision?

Then you choose another Bull and go through the process a few times. You may want to choose who the Bull and the Bull Pen represent by the issues you are analyzing. It's good to vary it slightly each time. Continuing with the Jamaican example, for instance, if the first time was Jamaican women, the second could be rural Jamaican women, and then, perhaps, small farmers.

For the final time, I find it useful to identify the Bull as a student (or Travel Seminar Participant) who has just spent time abroad. The Bull Pen is the "force holding you back from using what you have learned and experienced abroad once you get back home and return to your normal life." This usually leads to a great re-entry discussion.

Consuming on Nothing

Important: Trip leaders should consult with in-country staff to ensure that data used in this exercise are current.

A simulation experience of the economic stress on family structures in a Guatemalan village.

Objectives:

- To provide North Americans with the experience of a typical village family in a Two-Thirds World setting, thus developing a personal sympathy for the difficulties of life among a poor and powerless community.

- To explore some of the economic and sociological structures which support larger family sizes (e.g., number of children, extended family) in Two-Thirds World countries. This will allow discussion of a simplified view of "underdevelopment" and "poverty," as solely associated with high birth rates.

Time: 20 minutes for exercise and 20-30 minutes for discussion.

Background information:

The situation described by this exercise is a real one. The wage patterns, working hours, and food prices come from a small village in the coffee producing highlands of Guatemala, and are reflective of prices in April 1974. The village is San Lucas Toliman on Lake Atitlan. The village of 6,000 poor Indians and *ladinos* is bounded on one side by the lake, the other by steep volcanic cliffs, the other two by coffee plantations. The land is owned by several families, non-residents, who use the land to grow coffee for export. Very little land is available to the people to grow food. It is estimated that in Guatemala as a whole, 80 percent of the land is owned by one percent of the population. Export crops predominate.

Malnutrition is a serious problem here. In Guatemala as a whole, 75 percent of all children are malnourished. In our village, one of every two children die before the age of five. Most deaths are related to inadequate food supplies. Housing is poor. The most common construction materials are cornstalks, bamboo, or cane.

The father of your family works hard. The land is rich and fertile. It produces much. What difficulties, then, could you possibly have as a member of this small Guatemala community?

Situation:

Divide into groups of six persons, and have the group assign the following roles (father, mother, grandmother, and three children—one of whom is ill). Stress that it is helpful for the roles to be actually assigned and that each should speak from the standpoint of their role and relation to the family. The family unit is then to strategize their survival over the next week or two, given resources available and the prices required for necessary foodstuffs and expenses.

The father of each family is employed at the coffee plantation (*finca*) of a wealthy landowner; he works six days per week, 10-12 hours a day, and receives wages of $3.50 per week. His employment is seasonal, however, and he is employed for only eight months per year. Savings from plantation work, together with odd jobs and foodstuffs raised on the family one-acre plot, will sustain the family the other four months of the year.

Your task as a family is to discuss the foods necessary to maintain your family, and determine the best choices and strategies for the family to pursue. Use your imagination.

Income from father's work: $3.50 per week

Expenditures:

Corn:	5 ½ cents per pound
Beans:	22 cents per pound
Rice:	14 cents per pound
Meat:	70 cents per pound
Eggs:	6 cents per egg
Candles:	2 cents per candle
Firewood:	$3.50 for a two week supply
Visit to doctor:	$1.00 per visit
Medicine:	50 cents to $5.00

The family of six requires a minimum of seven to ten pounds of corn per day, just to provide bulk and minimum calories to stay alive.

As units become frustrated, offer additional employment. Keep exercise moving and encourage creative responses.

One child—or the wife—may work in the coffee plantation. This should be considered only seasonal. The facilitator should not distribute more than one coffee plantation job per family. Wage: $2.00 per week.

One child (from no more than half the total families in this exercise) may gain employment in a local store or with a wealthier family. Wage: food, housing, and 50 cents per month.

Wife may take in laundry, on sporadic basis, from *finca* owner, plantation manager, or other village members. This is to be allowed as employment to only two families in this exercise. Wage: $1.25 per month.

Children could gather firewood. The excess could be sold in the market, with dividend to family of 25 cents per month.

What other ways can the family earn income?

Optional:

As the exercise progresses, and many feel they are drawing conclusions, the facilitator could visit with each family, and determined what the family has decided in regard to the treatment of the sick child. If the family has not taken the child to the doctor, have the mother flip a coin. If heads, the child dies; if tails, the child will live to the next session. This is to simulate the reality of child-deaths in this village: one of two children dies before the age of five from malnutrition and related weakness.

Important note:

It is far more important for the family members to experience the frustration of their roles and the life or death conflict involved than it is to actually work out the budget. Don't allow the exercise to be a purely mental exercise. To avoid that, encourage role playing within each family. You might call the exercise to a close before the budgets are worked out, and while the issues of survival and frustration seem highest.

Global Village

Important: Trip leaders should ensure that data used in this exercise are current.

Length of activity

Minimum of one class period; two classes are idea.

Objective

To present the worldwide realities of the village and provide an opportunity for the participants to empathize with peoples in developing countries.

Technique

1. The developer introduces the subject of the World and suggests to the participants that they will be taking a closer look at the world.

2. Very quickly, the developer asks participants, "If you had the opportunity to live anywhere in the world, where would you live?" The greatest percentage of the participants will mention the United States, a country in Europe, Canada, or Australia. Very rarely are countries in the developing world mentioned. This point is brought out to the participants as the exact object of this class: to consider the developing nations of the world and what our relationship is, or should be, with them.

3. State the population of the world. Since that number is too big to deal with, shrink the world down to a village of 1,000 people. Draw on the whiteboard the outline of the village and indicate the location of the Atlantic Lake in the middle of the village. (Colored markers may be very helpful in making the diagram). Ask participants, "How many people live in the North American section?" Remind them that there are only 1,000 people in the village and that we are keeping the same proportion as exists in the world. Get the participants to express their guess in a chaotic fashion just by shouting out numbers. If these numbers are very high, have them think about it. Continue the questions regarding the people in the village until you have established that:

North America has 68 people
South America has 72 people
Africa has 85 people
Europe has 210 people
Asia has 565 people

4. You next want participants to look at the *style of life* as it exists *in the village*. You indicate that in the village the people who live around the Atlantic Lake (draw a ring around the lake and shade in this area) have the finest homes, businesses, factories, lights, etc. The people who live there are the developed people of the village and have the economic, political, and social control of the village. (If you have a double period, you may wish to draw out the difference in the style of life between the developed and the developing parts of the village). Four or five basic realities are used:

Medical care: In the developed part of the village, there is one hospital bed for every 80 to 120 persons, while in the developing nations of the world, there is one hospital bed for 1,500 to 2,000 people. In the developed part of the world, there is one doctor for every 550 to 600 people. In developing countries, such as Chad and Mozambique, there is one doctor for every 71,000 people.

Education: Education in the developing parts of the village means one or two years in a one-room shack, on an open plain. Education in the developed countries means at least as many years as you have had here (name of school) and, for most, or a large percentage, you will go on for more education, in college, or in trade school.

Housing: In the developing part of the village, you might have five or six people in a family living in a one or two room house which is made of straw, cardboard, or scrap wood, as compared with the average North American home which has five rooms with three persons per house.

Job opportunities: Because of unionization, many in North America receive a good wage. In the mines in Bolivia, a tin minder receives $1.000 for his work, or an Indian may receive 40 cents for a day's wage.

Each time you mention a particular aspect of life in the village, you should draw an arrow from the developed to the less developed part of the village, to keep a visual reminder before the participants of the difference between the 330 developed people of the village and the 670 undeveloped people of the village.

5. If you move along, the previous section will take less than ten minutes. You are now going to move into the role play section of the class. This section, at a minimum, should allow for five minutes preparation, or ten minutes; ten minutes playing time and ten minutes evaluation of what the participants said. Again, if time allows, you can expand.

6. Say to the class: "I would like to shrink the world down once again. This time it will be just those who are in this room. But, before I do that, could I have two or three volunteers?" These volunteers are going to represent the United States. During the introduction section of the class the developer should be looking to find who are the most active participants in the class. The participants who represent the United States will either make, or break, the role play, so you want participants who can articulate themselves. Sometimes a participant who is a "mini-hardhat" is the best type to be the United States.

7. The developer is now going to divide the class up according to the same ratio as exists in the village. In a class of forty the breakdown would be as follows:

Asia:	20 (China, 13; India, 6; Arab, 1)
United States:	3
Latin America:	6
Africa:	7
Europe:	4

8. The developer divides the class into the major groups and then tells the class that they are to talk to each other and represent the people of their neighborhood, and try to better themselves. However, the participants don't know much about their areas, so the developer must prepare the participants by neighborhood. Each person must make up her or his own description of the neighborhood that she or he can deliver in a quick fashion. Several varieties of participant preparation can be used. One is for the developer to give a straight presentation of the facts concerning the different neighborhoods of the village. This works effectively if the developer has time and can select facts well. Although participants are representing one particular country, they will listen to the story of the people in the other neighborhoods.

Another preparation is to provide each of the participants with cards that contain the statistics such as average income, age, political structure of the country, etc. This type of card tends, however, to be fact-oriented and static.

An alternative suggestion is to make small personal profiles of individuals which express their conditions and the hopes they have. An example of the latter would be:

> I am Juan Lopez and I work in a tin mine in Bolivia. I receive only $1.00 per eight hours of hard and hazardous work. The average age of most of my fellow workers is 32 years, and usually a man dies after working in the mines for eight or ten years. That is very young to die. A friend just died and left behind him his widow and eight children. We try to help, but we can't do much for we also have a large family. The company makes a lot of profit. It is a North American company, and they make two times as much profit here in Bolivia as they do in the United States. I would hope that they would share that with us so we, too, can live a better life.

Another variation for the role play preparation is to use a slide presentation while talking so that, in addition to talking, you can accent your presentation. However, caution should be taken in using the slide presentation. You are not presenting a slideshow where pictures are explained and dwelled upon. You are trying to excite the participant to talk as a person in the developing part of the world. To darken the room and have the director or developer slip out of sight breaks the mood. The slides are useful only if they supplement the developer.

9. The following is a listing of some of the facts for each of the areas that have been used with some degree of success:

Latin America: "Where are my Latin Americans?" You represent 72 people in the village. Infant mortality is 30 percent; life expectancy is 44 years. Illiteracy is 65 percent, rising to 90 percent in countries such as Haiti. The average income ranges from $150 for a farmer in the mountains to $600 to $750 in the city. You have several major problems. You wonder why North American businesses make more profit from you and your minerals than they do in their own country. During the post-war period, Standard Oil of New Jersey, for instance, had a gross profit of 11 percent in the United States. In Latin America in earned 33 percent. General Motors has a gross profit of 25 percent in the United States and 80 percent in Latin America. Anaconda Copper has twice the profit in Chile that it does in the United States. You see this, and you wonder why it is. Why doesn't Latin America make more profit? Where does the profit go? You wonder why a miner earns only $1.00 for eight hours of work, and why an Indian in the mountains earns only 40 cents for his or her work. You look at the soil and farm land. One tenth of the people in Latin America own 90 percent of the land.

In Venezuela, 3 percent of the people own 90 percent of the land. In Paraguay, 145 persons own 52 percent of the land. If you move out of frustration, from the countryside, where you can live only as a very small farmer, or tenant farmer, to the city, you face new problems. The cities are crowded, and you live on the hillside in a home made of strips of palm, wood, cardboard, tin cans, or anything that you can find to make a home. It has one room and has no sanitation facilities, no light or water. An open hearth is in the corner on which a pot of potato broth is cooking.

The cities are overcrowded and you wonder what to do. In the last twenty years, 65 million persons have competed for 11 million jobs. There is overpopulation and underemployment. Tempers are rising in Latin America. You don't like this way of life and you wonder what you can do to have a better life for you and your family.

Africa: "Where are my Africans?" (Throughout this section, ask the class who represents that country to raise their hands to indicate where they are. This helps the developer but it also calls the participant's attention to the fact that this is his or her country that is being discussed).

Africa, you represent 85 people in the village. Every half minute in African, and most of the developing countries, 100 children are born. Of the 100 children, 20 will die in the first year. Of the 80 surviving, 60 will have no access to modern medical care; 60 will suffer from malnutrition during weaning and toddler-age, and 40 may enter into grade school, but only 16 will get out of school. Education is a major problem that you face, Africa. The Europeans—where are my Europeans?—were your colonial masters for many years. When you achieved independence you often did not have the educational background to get started. In a country like Chad, 95 percent of the people are illiterate. In Botswana and Ivory Coast 80 percent are illiterate.

You have schools but they are not all equal. In Zimbabwe the government spends $1,100 per year for each white student, compared with $112 for each black student. One hundred percent of the white students go to secondary school, while only 21 percent of the black students go. One in every 125 white students gets into college, while only one black student out of 6,000 has the same opportunity. You wonder why this is and how you will ever build self reliant African communities out of such a situation.

You also have some difficulty in such areas as North Africa where the cereal grain crops failed, and drought in Niger, Mali, and Mauritania cause a shortage of food supplies. You will also need balanced

diets for the people who are suffering from malnutrition. Education, food supply, and general development are some of your difficulties.

Asia: "Where are my Asians?" You are a mixed bag. You have areas which are capitalist, such as Japan and Hong Kong. You have one third of the world living in communist China, and another vast group of people in India. You also represent the peoples of Arab nations. You all face the same tremendous problem: overpopulation.

Each of these areas is increasing with the numbers of people, but the rise in the amount of foods and grains is not increasing at the same rate. At this moment, the population of mainland China is 1.2 billion—and growing. Where will you get the food to feed these people? You know of the Green Revolution. It has made steps to feed the people through the use of miracle grains for wheat and rice. Where are you going to get these grains? Where are you going to get the needed machines to till the soil, to cultivate and harvest the crops? China, you represent 300 people in the village. You have rich open farm lands, but where are you going to get the equipment needed to develop the land? You have the people and their manual labor, but with good seed, fertilizer, machinery, and pesticides, you will be able to accomplish a rise in food productivity. Besides the need for food, you would also like to have fair health care; you have expanded, but the average income is less than $198.

India: "Where are my Indians?" You represent a good number of people in the village. One out of five children dies in infancy. The average life expectancy is 32 to 40 years of age. Anywhere from 76 to 83 percent of your people are unable to read or write. The average income is around $90 per year, which comes down to about 20 cents per day, which isn't much to live on.

People live in overcrowded rooms with no fewer than two in a room, and as crowded as 12 in a room. Education is important. However, it is not education as we know it, but rather education that can be used in the country, i.e., the use of the soil, pesticides, fertilizers, etc. If the soil will not produce the required crops, then disaster will come. Hunger will come, and people will move to the cities such as Calcutta in the hope of doing better.

In Calcutta, there is one hospital bed for every 33,000 people. Two hundred thousand people sleep on the sidewalks at night, never having a home or a place to go. Three million people are out of work in the state. Even the water is bad; it is infected with a virus. So, as an Indian, you wonder what can be done to help your life.

Arabs: "Where is my Arab?" (If you have time you can include Arabs, but if caught short, you may omit this group. If you do use Arabs, you should reflect on the tension that is in the Middle East. You can also reflect on the presence of Arab oil deposits and the need developed countries have for this oil. Life expectancy is less than 55 years and the average income is around $250 a year).

Europe: "Where are my Europeans?" Europe is not a developing country in the sense of the other areas that have been mentioned. They share in the responsibility to help developing countries. As past colonial powers, the byproduct of their presence has been exploitation and illiteracy. They must also do something to help peoples of underdeveloped countries grow.

10. As the developer finishes the descriptions of the world, he or she returns to North Americans. The group then becomes aware that the North Americans represent only 60 people in the village and that those 60 people have a great share of the resources of the village. They have:

12 times the amount of electricity
21 times the amount of oil
22 times the amount of coal
50 times the amount of machinery
50 times the amount of steel

And, for every $1.00 the North American has in his pocket, others have only 6 cents.

You may also wish to reflect on the affluence of the North American society. The spending habits of North Americans are some indication of where we are as a society. During the last year North Americans spent the following sums on the following items:

- $141,980,000 on dieting when the rest of the world can't even gain weight
- $100 million on comic books when great numbers of people are illiterate
- $2 billion on the toy industry
- $75 million on advertising toys
- $3-4 million on football helmets
- $3 billion on toiletries
- $500 million on dog food
- $800 million on non-food items for dogs (e.g., doggy boots, blankets, boxes, etc.)

Caution must be taken in this section of the role play not to alienate the participant. The spending habits of North Americans and the listing of resources should be value indicators of the concerns and obligations of the North Americans. While participants may have a critical sense concerning many realities of the world, they strongly believe that the United States is doing a great deal. They have not developed a critical sense, in its good sense, toward the involvements of the United States overseas. Consequently, critical analysis of the Untied States can be misunderstood as anti-Americanism. This should be avoided at all costs for it creates and unnecessary block.

The developer will have to exert caution in preparing the role play. She or he does not want to overwhelm participants, since that will hold back their responses. Often the attitude of the developer during the preparation will set the style of the role play, that is, provide the openness for the participant to get involved. Once you have established your own style and village preparation, you will feel freer during this very important preparation stage. Time is of the greatest importance. You cannot allow more than ten minutes for this section. The value of this particular style of class is to get the open and free response of the participants and you should allow as much time as possible.

11. You now begin the role play. You remind the participants that they are the world and that they must live together for the year in this one room, and you remind them of the unbalance in the world. Stress that they are the people of these countries and not El Presidente, or the fine leaders of the country. You are the people and can do what you want. Open up the role play. You may find an initial silence, and then, someone will speak up. If the silence continues, you may want to ask, "Does someone from the Latin American section wish to talk and express a need." "Will someone from Asia…?"

12. During the role play, the developer is listening to the quality of the statements expressed. A great number of the participants' attitudes will surface. Will they take the whole thing as a joke or seriously? Do they have a spirit of helping one another? Has the United States show some isolation and concern for their problem? Often the United States will comment on their own problems of the 60 United States villages, and tell the other 940 people that they must wait. How are the participants reacting to an isolation spirit from the Untied States? Do the peoples of the world feel in a trap about what they can do? Is there anyone who is concerned or is everyone for his or her own self?

13. Sometimes the developer can assist the game a little by placing some urgency into the role play. She or he declares that each minute is really four years. By making a scale on the board, you can tick away years and show who is dying. You can introduce natural disasters and population increases to affect the death and life ration of the game.

14. After ten minutes of role play, the analysis comes into play. Ask participants how they felt being a particular country. Ask the United States how they felt being the most powerful of all the countries.

Ask the group why they didn't help each others; why they didn't help one another. As you develop some feeling for this style of class, you will discover a variety of things happening in the role play and what issues and attitudes should be dealt with. No matter what happens, there is a class to discuss what did happen, or why they were unable to get involved.

Issue Analysis: Stakeholder Model

STAKEHOLDERS **Who are all the groups involved in &/or impacted by this issue? Who could benefit or lose depending on what happens to the issue?**	**GOALS** **What does each stakeholder want to accomplish? What does each group want to keep the same or change?**	**WHAT'S AT STAKE** **What could each stakeholder lose or gain if things don't go the "right" way? How could they benefit or lose out depending on the outcome?**	**STRATEGIES** **What is the group doing to accomplish their goals?**	**POTENTIAL FOR SUCCESS** **How successful is this group? What resources do they have? What do they need to succeed? What obstacles do they face? (Legally? Etc.)**	**YOUR OWN OPINION OF STAKEHOLDERS** **What do you think of each of the stakeholders, their goals, what they have at stake, their strategies, & potential for success? Why?**

Market Survey

Instructions:

This should be a self-guided socio-economic tour of a downtown area in your host setting. Our hope is that, in addition to acquainting you with the city and encouraging you to become as independent as possible in your new surroundings, you will keep your eyes and ears open and absorb as much information as you can. The purpose of this exercise is to give you an idea of the cost of basic goods needed by the average family in your host environment.

Minimum wage in host country: _____ (per day)

- Example: The minimum wage in Mexico is N$38/day or N$4.22 per hour

U.S. exchange rate: _____

- Example: 1 USD = 10 MEX pesos (N$)

Minimum wage workers earn approximately _____ USD per day.

- Example: Minimum wage earners in Mexico earn US$3.80 per day or US$.42 per hour

U.S. minimum wage: *$5.65* per hour

Explore the prices of basic goods and do some calculations that will help you gauge the actual cost of living for workers in your host country. You are asked not only to find the prices of specific items but to also calculate the number of hours or days that a worker would need to work in order to purchase such items. Afterwards, you will be asked to calculate the equivalent cost of the item in dollars, imagining for a moment that buying power in your host settings and the United States were equal, such that a U.S. minimum wage earner had to work the same number of hours in order to purchase the same item.

Price items that you are most likely to use in a day-to-day setting.

For example:

- Foods
- School Supplies
- Toiletries

After you have checked all of the prices, please complete the following calculations for each of the items on your list:

Example: If you purchase a notebook that costs N$12:

1. Price in U.S. dollars: the price divided by current exchange rate: ____.
   - Example: N$12 ÷ 10.00 = US$1.20. (A notebook that costs N$12 cost US$1.20)

2. Time Cost: the price divided by the minimum wage
   - Example: N$12 ÷ N$4.22 = 2.84 hours
     (This figure represents the number of hours a Mexican minimum wage earner must work in order to have enough money to purchase the item – if a notebook costs N$12, it would take someone nearly 3 hours of work to be able to purchase it.)

3. U.S. Cost Equivalent: ___ hours worked x US$5.65 (U.S. minimum wage) = US$____.
   - Example 2.84 hours x US$5.65 = US$16.04
     (This is the price U.S. consumers would have to pay if they had to work the same number of hours as a Mexican worker in order to purchase the notebook mentioned.)

Item	Price	US Price	Time Cost # of hours	US Cost Equivalent
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				

Questions regarding the Market Survey

- What, if anything, surprised you about the calculations you did?

- Are there any items that you bought that may be considered luxury items in your host country?

- Imagine that you are a single mother of 3 children and that you earn minimum wage. All of your children are in school. You have to pay rent, utilities, school fees, medical bills, and transportation, etc. Do you earn enough money to cover your family's expenses?

How do you think that the economic situation in this country might influence local people's ideas and decisions about vocation?

Power Chair Game: An Exercise on Power

Props Needed:

- 1 desk or table
- 1 bottle of water or Coke
- 5 or more chairs

Instructions:

1. Set up a stage area to look like a traditional classroom with a desk/table and one chair behind it. Place the bottle on top of the desk/table. Arrange the other chairs in rows facing the desk.
2. Ask for a volunteer to come forward and re-arrange the items so as to give a designated chair (which you touch) "*more power."*
3. After the person re-arranges the scene, ask the person & the group the following types of questions:
   - How did the chair get "more power?"
   - What type of power does this scene represent?
   - Can you give examples of where you have seen that type of power in society? In school?
   - Who might the chair represent? Who are the others?
4. Ask for new volunteers and then repeat steps two and three each time. Have several different people try it.
5. Eventually, if no one else does so, form the chairs into a circle and place the bottle in middle at an equal distance to all chairs. Then debrief THIS type of power. Remind the group that the instructions were to give the designated chair *"more power"* than it had, not necessarily more power than all the other chairs. Then ask if the group has ever experienced that kind of power. What might be some of the obstacles to achieving equal power?

Debriefing Questions:

- What kinds of power were represented?
- How are these different forms of power represented in society? In this school/organization?
- Who tends to be the position of the chair with power over others?
- Are people in certain groups (such as certain economic, racial, or social groups or even sports groups) sometimes given more power than others?
- What are some of the obstacles to achieving equal power for everyone?

Sculpturing

What is it?

Sculpturing is a tool used to create a visual model that expresses power relations among major actors in a given reality (for description we'll use the example of the current situation in Nicaragua). The resulting human sculpture represents the group's understanding and knowledge of what is taking place today in Nicaragua. In the process participants identify major players and share information about their relative strength and their tactics and strategies.

Why and when to use it:

Sculpturing is useful for sharing information and analysis about a given reality, and for situating first the U.S. (or Canadian or other) government and then ourselves in the picture (i.e., What is our role?). it can be used in situations where participants have very different levels of information and analysis as a means of building dialogue and hearing different points of view.

What do you need?

- 1-1 ½ hours to sculptured and debrief
- 2 facilitators (or a participant willing to assist)
- Minimum of 10 participants (more is better, up to 30)
- Large space
- Masking tape, magic markers, flipchart, 30-50 small pieces of paper
- Camera to record sculpture, if desired

Procedure

Step One:

Ask participants to identify the major actors [in Nicaragua]. These can be individuals, forces, or organizations. One facilitator notes actors on a flipchart, checking to make sure everyone knows who each actor is (though not discussing at this point). There should be a flexible five-minute "brainstorming" limit on this section. The other facilitator / assistant simultaneously writes each actor on a small piece of paper. Try to group these actors into a few broad categories such as FSLA / pro-revolutionary forces, internal opposition / contras, regional / international actors.

Step Two:

The first facilitator reviews the purpose of the exercise and what sculpturing is. Explain that we will be positioning the actors in relationship to each other in terms of their relative power over *resources* and *decision making*. The whole group will be involved in deciding where each actor goes. Different gestures, levels, and props can be used to indicate relative power relations (however, this is a stationary, not a moving sculpture).

Step Three:

The second facilitator, having grouped the actors into broad categories, brings out the first two actors (in the FSLN and supporters category). S/he identifies the first two volunteers (reassure them that this is not a role play so they do not have to act the part of the actor) and puts the actor's name on them with masking tape. The group then discusses how they should be positioned in terms of power relations (access to resources and decision making). Proceed by adding the additional actors one at a time, leaving the international (especially U.S. and ourselves) until last. It is important that we place ourselves in the sculpture.

Helpful Hints for the Facilitators

- Make sure to continually check out whether the group is in agreement with the analysis being developed and that everyone is clear on the relationships being depicted.
- Ask clarifying questions when things get fuzzy and feel free to add information where necessary.
- Before everyone sits down, have the actors review who they are and how they relate to others.
- Don't be afraid to allow a differing perspective or opinion to be voiced. Turn it into a positive move toward a consensus picture by asking the group what they think and how the differences can be accommodated. This can be an opportunity to note where more research / information is needed.
- Don't let wrong information or misinformation go unchallenged. Remember that the visual final project will remain in people's memory for a long time (on of the strengths of this exercise).
- If you are working alone, get the help of a participant in putting the actors on papers.
- The ordering is important: don't begin with international actors or mix actors. People can get confused. In general, begin at the center of the context and move outwardly.
- If a group wants to position an actor in two or more places, just make the number of name tags necessary.
- If you have more actors than participants, use other objects, such as chairs.

Adapted from *A Popular Education Handbook*, by Rick Arnold and Bev Burke.

Sector Analysis

Analyzing Different Sectors

At the end of a country stay (or near the end): Begin by asking the group to take a few minutes to silently recall their time in the country (or perhaps you can review the schedule with them), thinking about people, places, and events. Now, ask them to group the names of organizations for key people they have visited into the "sectors" they represent (e.g., if in El Salvador, Mothers of the Disappeared and refugees might be grouped together in one sector while ARENA and the business sector might be together in another). End with four or five sectors. Divide the group into a similar number of small groups: one group per sector. Have each group take a sector and respond to the following questions (allow about 20 minutes):

- Whom do you represent?
- How do you analyze the fundamental problem of the country?
- Who are your allies? Who opposes you?
- What solutions do you propose?
- What are you asking from us (trip participants for North Americans)?
- What are the obstacles?

Re-gather and ask each group to present their conclusions. The groups may wish to role play the sectors and dialogue with other sectors. As a conclusion, you may want to ask participants to close their eyes and imagine the sectors actually engaging in dialogue with each other, putting aside their differences, defining a common goal and agreeing on solutions. Ask participants to give their thoughts or feelings on the situation. What is their role / the role of North Americans in light of the analysis?

Intersection of Sectors and Issues

This exercise looks at different sector alliances around specific key issues, and can help reveal shifting alliances and tensions between sectors depending on the issue. Have the group come up with one list of the 6-8 key sectors or role players in the country, and on another list the 4-5 key issues facing the country at this point in time.

Example:

Military
Business sector
Civilian government / ruling political party
Church
Popular organizations
Armed opposition
Campesinos
U.S. Embassy

Elections
National dialogue
Land reform
Regional peace talks
U.S. policy

For each of the issues, have participants arrange the different sectors in such a way as to represent the alliances and opposing sides on that issue, illustrating relative amounts of power each sector holds on that issue. This could be done by sculpturing (see Sculpturing exercise) or also by drawing symbols representing the different arrangements, such as different sized circles for each sector, and arranging them with respect to each other to show intersections, oppositions, closeness of alliance, etc. This could be done in small groups and then reconvene to use drawings as points of conversation.

Group A: You are U.S. government and business leaders, strongly opposed to social change in Central America. Your task is to develop a strategy to overthrow a recent revolution in Nicaragua.

- What are your overall goals?
- What strategies would you use to achieve these goals? You may wish to consider some of the following questions:
    - How would you seek to use / influence the media both in the U.S. and in Nicaragua?
    - What role would you assign to the Central Intelligence Agency (CIA)?
    - What other U.S. groups would you seek out as allies?
    - What groups in Nicaragua would you seek to work with?
    - Where is the new revolutionary government vulnerable? And how would you seek to exploit its weaknesses in order to achieve your goals and block their goals?
- Describe some obstacles you face in achieving your goals and how you would work to overcome them.
- As persons with these goals, how might your faith influence your actions?

Group B: You are part of a broad-based leadership of a newly formed government that has ousted a U.S.-backed dictator. Your country is extremely poor and has a large debt. The vast majority of people are landless, without facilities for healthcare and with limited opportunities for education. You are committed to structuring a society based on the "logic of the majorities."

- What are your overall goals?
- What strategies would you use to achieve these goals? You may wish to consider some of the following questions:
    - How would you seek to build a new relationship with the U.S.?
    - How would you decide between paying your debt, meeting the needs of your people, and defending your country?
    - What groups would you seek as allies, within and outside of your country?
    - What groups would you expect to be your adversaries?
- Describe some obstacles you face in achieving your goals and how you would work to overcome them.
- As persons with these goals, how might your faith influence your actions?

Faith Journey Questions

- Does your faith lead you to be involved in issues of hunger, poverty, and social justice? If so, how? If not, do you think it should? Why or why not?
- Are social justice concerns central in the faith life of your home church? Of your campus ministry or faith group? If so, how? If not, should they be? If they should, what might be done to make them more central?
- Using your faith as your guide, what policies should the U.S. government pursue in Central America?

Shape of the World: An Exercise on Observation and Perception

Background: This is a stimulating exercise that helps a group to share their perceptions of the most important things happening in the world (or some other reality, such as Central America or Southern Africa). It develops interest in the forces which are shaping and challenging the world, for better or for worse. The structure of the exercise allows for participation of persons with different learning styles, both extroverts and introverts, and draws on both right and left sides of the brain. For groups whose members come from very different backgrounds it may be helpful to do a listening exercise before starting, to ensure that people try to understand each others' points of view. If done in this spirit, it can lay a basis of trust in a very diverse group and provide a common experience for many types of analysis.

Materials: Newsprint, markers, crayons, individual papers, tables for group work.

Time: 2 ½-3 hours.

Directions: Ask the participants to form mixed groups of five and sit around tables where newsprint, markers, crayons, and individual papers are provided. Explain that there are five steps in the exercise, and that you will explain each, one at a time, and illustrate on newsprint on the wall.

1. Main Illustration
   - Ask each person to draw a circle on a plain piece of paper. Explain that this circle represents the world in which the participants live.
   - Ask, "If you could draw a picture of symbol of the world, what would be its main illustration?" Give time for each person to reflect on this and make their own drawing on a separate sheet of paper.
   - Now ask each person to share their drawing and what they were trying to express with the other group members.
   - Then ask each group to make a common picture on newsprint that includes everyone's ideas. They can either plan a new picture which includes all the ideas, or draw different ideas in different parts of the circle.
   - Warn them not to draw the circle too large, or to draw outside the circle, since they will have to use the space outside the circle later.

2. Future New Impacts
   - Ask each small group to discuss: "What do you believe is having an impact on the world right now and, over the next few years, will continue to affect it strongly?"
   - Have the groups show this by drawing arrows into the circle and labeling them. Arrows directly into the center show the most direct impact while arrows into the periphery describe a less direct impact. (Groups may want to use one color for negative forces and another for positive forces).

3. Influences Dying Out in the Future
   - When small groups have finished the above task, ask each small group: "What things are dying out in the world (or other reality) or will continue to do so in the next few years?"
   - Have them show this by using arrows going out of the circle and labeling them. Arrows leaving from the center represent important influences dying out; arrows leaving from the periphery describe weaker influences fading away.

4. Long-Range Impact
   - When the group finishes the above task, ask each group, "What things do you believe will one day have an impact on the world but which are now five or ten years, or more, away?"
   - Show these by arrows adjacent to the circle and label them.

5. Implications
   - When all the above tasks are completed, put the names of the group members in the corner of the drawing and hang the drawings in different places around the room. Take about ten minutes of quiet time for each person to look at what the different groups have drawn.
   - Now ask each person to take about five minutes to reflect quietly and write: "What is the major insight this process has given me?" or "What are the implications of this for me and our group?"
   - Now ask the small groups to discuss their points, and then write on newsprint a summary of the insights and implications they have discussed. Have each group try to summarize these in one sentence that can be attached to their drawing.
   - (Optional) Pair up with one other person and take 10 to 15 minutes (perhaps taking a walk or sitting outside) to talk about the implications for you.
   - Debrief the exercise in a large group. Allow people to ask questions of each group and their drawing.
     - ❖ What do people perceive to be the overall shape of the world?
     - ❖ What are some of the important implications of this?
     - ❖ How was this exercise? Was it helpful? What helped? What blocked the experience? What does it saw about how we communicate as a group?

Adapted from "The Shape of the World," MDI Group, 1975, in *Training for Transformation*, by Anne Hope and Sally Timmel, 1987, Mambo Press; Zimbabwe.

Social Analysis

Social analysis is concerned with issues such as hunger, unemployment or inflation. It looks at these issues by considering the policies which affect these issues. It also considers the economic, social, political and cultural structures of a society, ultimately reaching beyond issues, policies, and structures to the system in which all of these are interrelated. (*Social Analysis: Linking Faith and Action*, Joe Holland and Peter Henriot, 1980. Center for Concern).

Analysis involved:

- Identifying and naming the issue of concern
- Organizing information in such a way as to clarify the problems, the possible solutions, and their implications.
- Tracing the general causes or effects of these issues, as well as focusing on specific factors of identified concerns.
- Seeing social problems within the context of political-economic forces, and examining their interconnections and systemic causes.
- Gaining a larger perspective on the issues by combining individual understanding and experience into a collective understanding.
- Understanding the dynamics of power relationships and the role of power in effective action for social change.
- Discovering new questions that need asking. ("Basics and Tools," p. 73)

Analysis provides the basis/framework for creating strategies for change. Thorough analysis during your in-country time will aid students and/or travel seminar participants in developing and implementing effective strategies for change upon their return home.

Strategizing involves:

- Suggesting possible actions.
- Identifying the forces and factors contributing to the success or failure of a particular action.
- Helping groups examine the array of forces to see if the negative forces can be reduced and the positive forces increased.
- Visualizing, looking for the future, as well as exploring the consequences of that vision.
- Helping groups make decisions on action plans.

Questions to ask when doing a social analysis:

- What is the situation or issue that I want to consider?
- What are the facts and figures? Who did the counting and what is their bias?
- What is the history of the situation?
- Who has the power to make decisions in this situation? Who is affected by them and how?
- What do I define as the problem in this situation? What is the context in which this experience took place: social, geographic, political, ideological, economic, demographic, cultural, personal technological?
- What are the effects of such factors as: age, gender, race, sexual preference, cultural differences, or similarities, class differences or similarities, religious beliefs...?
- Who are the actors in this situation? What are their goals – short term and long term? How are the different actors related to one another?
- To other organizations or institutions? What are the implications of these links?
- What is the basic ideological stance of each actor in the situation?
- Whose interests are they pursuing or protecting?
- What are the conflicts or contradictions that I see in this situation?
- What might happen in the future if this situation continues unchanged?
- What is the best possible future scenario? The worst possible?
- What are the questions, concerns, things that don't make sense?

- What are my values attitudes, assumptions or past experiences that influence the way I perceive the situation?

Social Assessment Exercise

Time: 90 minutes

Materials:

- 50- ½ sheets of paper
- Markers
- Large sheets of paper
- Tape

Directions:

1. Have students sit in a comfortable place and ask for two volunteers. Have the volunteers sit in the middle. They will be writing down what everybody shouts out on the ½ sheets of paper.
2. Have the students think about who the players (i.e. people, institutions and politicians) are in the reality of your host country.
3. After the players are named and written, have the volunteers place the different sheets of paper on the floor either in the center or the on periphery of power. Keep in mind that the center is the place of domination and control and the periphery is the place with less access to power. It is important to remember that some players may be in the center, given that there are different centers in each society (i.e. government, church, economy…) *Try to keep the rules simple.*
4. Have the students break into small groups to identify and write down [on the large sheets of paper] the structures (e.g. the church, government, economy, social services…) being used to meet the needs of the people.
5. Have them identify: what works, what doesn't work, and what the people are doing to shift the structures that do not work?
6. After the students are finished, rejoin as a larger group and have them present their thoughts on the structures they discussed in their small group.
7. Have them tape their sheets of paper on the wall.

Possible Reflection Question:

- How might God, society or the oppressed be calling for structural change?

There is No Such Thing as Immaculate Perception
Developing Tools for Observation and Interpretation

Goal: To help participants develop better observation skills and to differentiate between observation, emotion, and interpretation.

Materials: Short film and projector, slides and projector, or poster, chalkboard, or newsprint.

Time: Varies.

Directions: Use a short film, slides, photographs, or a poster that depict people living in poverty. Give the group time to study the visual image, and then ask the group, "What did/do you see?" Write this down on the chalkboard or newsprint. Divide their comments into two columns, but do not label the columns. Put actual observations in one column, such as "thin children" or "broken window." In the other column, write down their statements that you think are interpretations of what they saw, such as "hunger" or "despairing mothers." When comments are completed, draw their attention to the columns and label them.

Now ask the group how they felt when they viewed the pictures. Differentiate between emotions and thoughts. A statement such as "I felt sad and guilty" expresses that person's feelings or emotions. A statement such as "I feel the church should be more responsive to their needs" uses the language of feelings ("I feel") to express a thought.

Debriefing: Explain that there is no right or wrong in this exercise. The purpose is to understand the different components to our experience: observation, interpretation, and the accompanying feelings or emotions. All three will be present; knowing how to distinguish between them and paying attention to how they affect you will help facilitate and deepen your experience.

Warn of the danger of generalizations, interpretations, and analysis with insufficient data or understanding of the rules and norms of another culture. For example, in some cultures women laugh when they are deeply embarrassed. Upon seeing this occur we might conclude—using our own cultural norms—that these women are happy, when in fact the opposite may be true.

In addition to culture, what we observe and how we interpret are influenced by our own understanding of ourselves, our history, gender, race, class, and sexual orientation. No one observes from a neutral stance, so it is important to be aware of the unconscious influences on us and what criteria we use to make judgments and interpretations.

Upon entering another culture it is important to take time to begin to understand the culture before trying to analyze or interpret it. Much of North American culture trains us to look for solutions to problems. In another culture this can cause us to jump to solutions without really experiencing or understanding the problem. Encourage participants to focus on observations and living with the questions, especially toward the beginning of the trip, before moving into analysis.

Developed by Meredith Sommers Dregni, 1986.

Three-Storey Building: An Exercise in Social Analysis

Background: This is a simple model that allows participants to begin their analysis of a society or reality by asking questions about different aspects of levels of the society: *Values and Beliefs* (cultural level); *Organization* (political level); and *Survival* (economic and social level). These forces are diagrammed as a three-storey building (or a social tree with roots, trunk, and branches) as follows:

Values and Beliefs **(cultural and ideological level)** These are expressed and passed on through the education system, media, traditions, and customs. This level ***justifies*** the society and makes it feel respect for itself.
Organization **(political level)** All societies develop laws and methods of enforcing these laws (through legislative bodies, courts, police, army, prisons). The group that becomes dominant at the economic and social level often controls decisions at this level. The laws passed often serve their interests. The laws can help to provide for fundamental needs of all and they can prevent these needs from being met. This level ***organizes*** the society.
Survival **(economic and social level)** All people need food and love, bread and dignity. To get these we need to overcome famine and isolation. We seek production and reproduction (family). To produce one needs raw material, tools and work. The way a society meets its needs forms the basis on which the society is built. The mode of production and the social relations involved provide the key which unlocks the nature of the social system. This level ***conditions*** the society.

Materials: Newsprint, markers, handouts of the three-storey building.

Time: 60-90 minutes.

Directions: Either working at tables with small groups of four to five, or in a large group, begin with the economic level (basement or roots) using the following questions and filling in the blocks on a large piece of newsprint. Start with the base and move up.

1. Economic and Social Level

   - What are the chief means of production?
   - Who owns them?
   - Who works?
   - What is the mode of production? (What type of arrangement is there between who works for whom?) Is it feudal, capitalistic, cooperative?
   - Who controls the distribution of goods? How?
   - What different classes emerge from the mode of production?
   - What are the relationships between different classes?
   - What effect does this have on relationships in families and communities?

2. Organization or Political Level

   - Who has the power to make decisions?
   - From which classes are they?
   - Who makes the laws?
   - For whose benefit are they made?
   - How are the laws enforced?
   - Who do the laws primarily affect?

3. Beliefs and Values: Cultural and Ideological Level

   - What does the society believe about itself?
   - What are its chief values?
   - Are the "expressed values" and actual values the same?
   - Who promotes official values? How?

4. Making the Links: Implications
   Ask the group(s) to reflect on their answers which have now been written on newsprint.

   - What links do you see between the different levels?
   - How is the economic situation influencing the legal and political level?
   - How do these two levels influence the level of values?
   - How are the real values and the expressed values of the people influencing the political and economic levels?

   Ask the group(s) for other connections and insights that came from the exercise.

Adapted from "The Shape of the World" in *Training for Transformation*, by Anne Hope and Sally Timmel, 1987, Mambo Press; Zimbabwe.

Reflective Exercises

Alternative Approach to Bible Study

Note: Choose a passage that is thematically related to students' experiences with local community members (e.g., John 2:13-22, in which Jesus cleanses the Temple).

1. Read passage aloud. Sit in silence with the passage for a few moments. Then have someone else read the passage a second time. Follow with short silence.

2. Introduction. Importance of community reflection. Importance of our own context and experience in Bible study. Aim to try to experience the story first, before trying to "understand" it. Look at the story itself, the people involved, what happens. (Our tendency is often to jump to the "punch line" first). People in BCCs are often less removed from the story than we are. Imagine yourself in the story. Begin by hearing the story (as would BCC members) rather than reading it.

3. Pick one character to identify with. Now close your eyes and imagine that you are that person. Are you from the city or countryside? Are you young or old? Single? Married? With children? Are you poor or wealthy? Healthy or sick? Begin to feel within yourself this person with whom you are identifying. Pause.....

- How did you happen to be at the temple this morning?
- What sounds, smells, and sights surround you?
- Where are you standing in the temple in relationship to what is happening?
- If you did not choose to identify with Jesus, what are your thoughts and feelings about him?
- Have you known of him before today?
- As the scene unfolds, what emotions do you experience?
- What do you do/say?
- What do you tell your neighbors or say to others afterwards? Pause.....

4. Take a piece of paper and sketch or draw the scene as it looked to you - or make some notes about your thoughts, feelings, experience in this role.

5. Small Group Reflection. Break into small groups. Let each person talk about whom they identified with, how they experienced the event, how things looked through their eyes. Share your pictures. What insights did you gain through the eyes of this person?

6. Discuss in total group. What does the story say about the structures of society in Jesus' time? How does Jesus and/or the Gospel confront this?

- What are some aspects about who you are that affect the perspective with which you hear this story?
- What does this approach to Bible study suggest about the assumption we bring to the Bible and the context within which we read the Bible?

Alterna-Tree

Time:
60 minutes

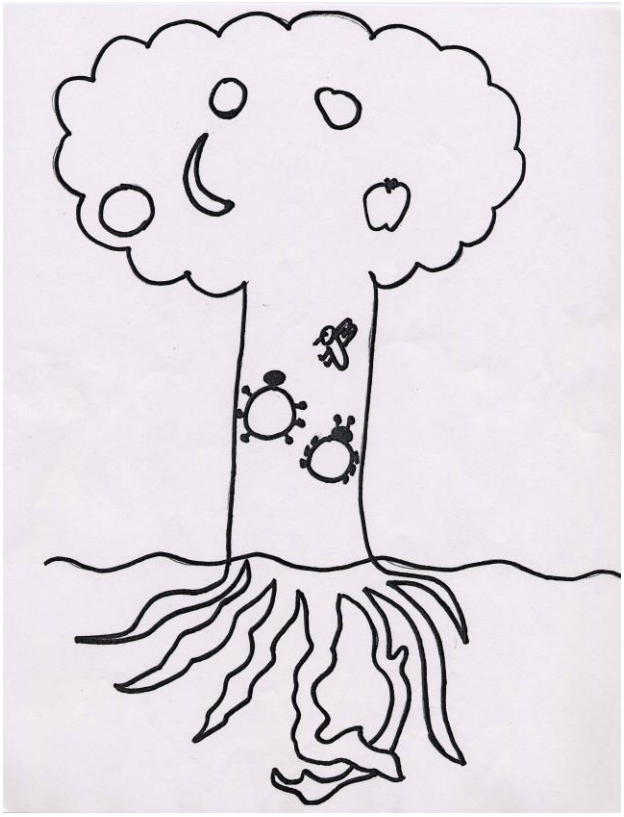
Materials:
- Tree Handouts or large sheets of paper
- Markers and/or crayons

Step One (35 minutes):
Have the students divide into groups of 3-4 to draw the tree for one or more of the people they have met. Each group will draw a tree that includes:

a. Roots and ground: from where do they draw their strength, from what are they empowered, what grounds them and keeps them centered, what has called them?
b. Trunk: what supports their purpose, what is their calling, where is their passion located?
c. Fruit: what are the fruits or rewards of their labor? What do they do because of their vocation?
d. Bugs: what plagues or obstacles block or discourage them from carrying out their vocation?

Step Two (25 minutes):
Have the small groups return to the larger group and present whose tree they made and the different parts that make up the tree.

Step Three (optional):
Have students draw their own tree.



Created by Lisanne Morgan, Janelle Bussert, Jen Falkman, and Ann Lutterman-Aguilar, Center for Global Education at Augsburg College

Big Rocks

Read students the following story:

In "First Things First," Stephen Covey tells a story that one of his associates heard at a seminar. The seminar presenter pulled out a wide-mouth gallon jar and placed it next to a pile of fist-sized rocks. After filling the jar to the top with rocks, he asked, "Is the jar full?"

The group replied, "Yes."

He then got some gravel from under the table and added it to the jar. The speaker jiggled the jar until the gravel filled the spaces between the rocks. Again, he asked, "Is the jar full?"

This time, the group replied, "Probably not."

The speaker then added some sand and asked, "Is the jar full?"

"No!" shouted the group.

Finally, the speaker filled the jar to the brim with water and asked the group the point of this illustration.

Someone replied that you could always fit more things into your life if "you really work at it."

"No," countered the speaker, "if you don't put the big rocks in first, would you have gotten any of them in?"

****

After reading the story, ask students to reflect on the following questions:

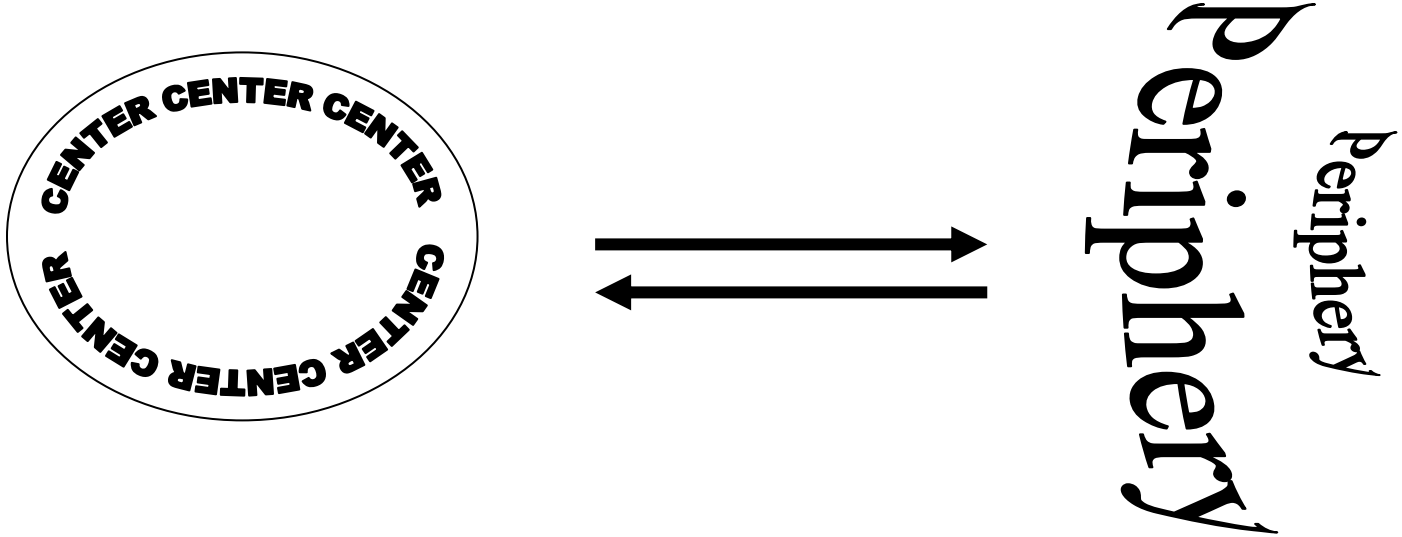
- What are your big rocks?
- How do you fulfill and sustain these big rocks?

Card Game

Card game rules: After shuffling the deck, each person draws one card. The person with the highest card begins. If the person wants to draw a different card than the one s/he drew, s/he can discard the card in the hand and take one off the top of the deck or from the discard pile. Others may ask clarifying questions or request examples.

Spade:	**A <u>new insight</u>** about yourself **OR** 1 **<u>way in which you have changed</u>** this semester
Diamond:	One thing that you particularly **<u>like</u>** about your own culture or subculture
Club:	One thing that you particularly **<u>dislike</u>** about your own culture or subculture
Heart:	One thing that you particularly **<u>like</u>** about the Mexican culture or subculture(s) with which you have interacted this semester
Joker or Queen:	Wild card: Anything you want

Center and Periphery: A Reflection on Vocation



Instructions for Center-Periphery Exercise:

1. Think of all of the people that you have met in this country thus far & write their names down on a scrap of paper (not this page).
2. Given what each of the people you met told you about themselves, how do you see their relationship to power & privilege? Place their names on the page in the center of power or close to it if you think that is appropriate, or place the person on the margins of society or periphery of power, or in the middle, as you see fit.
3. Think about following the different aspects of your own identity: gender, race, ethnicity, nationality, economic class, social status, religion, age, sexual orientation, physical ability/health, mental ability/health, & education. Which aspects of your identity place you on or close to the margins? Which aspects of your identity place you in or close to the center of power? Feel free to write them or draw symbols representing them where you feel they belong. (You do not need to list anything you are not comfortable writing down or discussing with others.)

Questions for Reflection & Discussion in Your Small Group:

1. In what ways (if any) have the people whose names you listed in or near the center of chosen to use their power on behalf of those on the periphery?
2. In what ways (if any) have the people whose names you listed on the margins of society or on the periphery of power & who have chosen to "speak truth to power" &/or to try to challenge the existing power structures?
3. Given what the people you met here said about themselves & their work, what do you think their vocations are? Are their vocations their paid work? Unpaid work?
4. Given where you place yourself with regard to the center & periphery of power, how might YOU be called to act? (For example, if you identify largely with the center of power, how might you use your power on behalf of those you have met who are on the periphery? Or if you identify largely with the margins, how might you "speak truth to power" or try to challenge those who have power to bring about equality for all?) How is this calling related to your vocation?

SOLIDARITY: WORKING TOGETHER FOR CHANGE

"I understand solidarity as the recognition of my complacency in the interconnected structures of oppression, my shared interest & responsibility across lines of difference, my accountability to those with less power and my commitment to take action, persistently & with others, to challenge & change domination & injustice from which I benefit & by which I am harmed."
- Ada Maria Isasi Diaz, *Mujerista* theologian

Questions for reflection:

- **What do you think of Isasi-Diaz's definition of solidarity?**
- **What is your own definition of solidarity?**
- **What examples of solidarity have you witnessed here?**
- **What would it mean for you to be in solidarity with others?**
- **What are some of the ways you would like to express solidarity after you leave this country?**

Concentric Circles

Instructions: Split the group in half, with an equal number of participants in the inner and outer circles. Inner and outer circle participants face one another (i.e., inner circle participants face outward and outer circle participants face inward so that individual discussion pairs are formed by one inner and one outer circle participant). Read one question at a time, allowing time for both participants in each discussion pair to respond to a given question. The outer circle "rotates" with each new question so that participants meet each person in the opposite circle.

Note: The following are sample questions that may be adapted to suit your particular group's learning goals.

Round #1:

1. Name your passions and strengths.
2. Name a time your passions fit with your work.
3. Name a time that your passions did not fit with your work.
4. Name parts of your international experience that you enjoy.
5. Name parts of your international experience that you do not enjoy.
6. How has cultural identity shaped your sense of vocation?
7. How has your international experience shaped your sense of vocation?
8. How does your academic major match your vocation?
9. How have you gained clarity on your goals for the future through this internship?
10. How has your life experience influenced your vocational direction and values?

OPTIONAL:

Round #2:

Instructions: Split into two sets of concentric circles: the inner circle from Round #1 makes its own circle and the outer circle from Round #1 makes its own circle.

1. What do you like to do to relax?
2. What do you like to do to have fun?
3. Are you involved in any campus or community groups? If so, what?
4. What do you feel passionately about?
5. Do members of your family share your passion for the things you feel strongly about?
6. Was your family religious or non-religious while you were growing up? What was that like?
7. What did your family normally do for vacations while you were growing up?
8. If you could go anywhere on spring break, where would you go?

Conversation Activity: Contribution to the Whole

Directions: Members of the group read paragraphs in turn out loud, moving clockwise (to the left) around the group. After reading, the reader comments on the paragraph or any thoughts s/he has related to the paragraph, its content or his/her reaction to it. One group member then responds to the paragraph and/or the reader's comments about it. Respondent duties move counter-clockwise (to the right) around the group. Reading and response continue in the same fashion until all of the paragraphs have been read. The final question is then read by the facilitator and all members in turn respond. After all have responded, the dialogue continues until all group members agree that it has ended.

Reader: Most cultural traditions have a story to explain why human life is so hard, why there is so much suffering on earth. The story is always the same—at some point early in our human origin, we forgot that we were all connected. We broke apart, we separated from each other. We even fragmented inside ourselves disconnecting heart from head from spirit. These stories teach that healing will only be found when we remember our initial unity and reconnect the fragments.

Reader comments. Respondent (person to Reader's right) comments.

Reader: If fragmentation and separation are the problem, how is it possible that our uniqueness could bring us back together? It seems that everywhere we use diversity to further separate from one another. We are organizing against each other, using ethnicity, gender, tightly-bound identities. Even when we aren't warring with each other, we increasingly define ourselves by our labels. We stick labels on ourselves, we ask others what theirs are. (Are you a Leo? An ENTJ? A type personality? A theory Y leader?) We assume we know each other the moment we hear the label. As we become busier, with less time to sit and talk to each other, we increasingly reach for these short-hand identifiers. The result is that we know less about each other, but assume we know more.

Reader comments. Respondent (counter-clockwise) comments.

Reader: But labeling ourselves with minute identities creates far greater tragedy than stereotyping. All around the world, identity is used for self-protection and aggression. Identity has become a weapon; it materializes as campaigns of hatred against "others.' The twentieth and the early years of the twenty-first century have been filled with the incomprehensible terrors we inflict on one another from fear and hatred. This is what the origin myths predicted—the loss of our humanity from fragmentation and separation. We can't behave has fully human if we believe we're separate.

Reader comments. Respondent comments.

Reader: Very few of us want to continue down the path of separation, or to contribute to more hatred and aggression. If we're going to reweave the world rather than have it disintegrate, we need new ways to understand diversity and differentness. What if we approached each other from our uniqueness?

Reader comments. Respondent comments.

Reader: It's common for people to say that everyone is unique, that no two people are exactly the same. Yet how often do we forfeit our unique self-expression in order to claim an identity? When I identify myself as a white, American, woman, of English and German heritage, how adequately does that describe me? These categories may give me a personal sense of location in the world, but over a lifetime, they aren't nearly big enough to describe who I am. And if I restrain my self-expression to keep inside these few categories, I end up feeling constrained and disappointed.

Reader comments. Respondent comments.

Reader: But I alone can't ask to be seen fully for who I am and my unique value. If I want you to acknowledge my gifts, I have to be curious about yours. I have a responsibility to look for and honor yours. We create enough space for our own self-expression only by inviting in everybody else's uniqueness.

Reader comments. Respondent comments.

Reader: Whenever we get past the categories and stereotypes, when we greet each other as interesting individuals, we are always surprised by who we are. I'm sure you've had the experience of stereotyping someone because of their appearance, and then being surprised when they didn't fit that judgment. This has happened to me so often you'd think I wouldn't keep labeling people—a laborer in ill-fitting clothes who talked with me about his love of Shakespeare, a factory worker who shared her poetry, a desperately poor village woman who invited me in to her immaculate, one-room home. But I am still surprised. When will I be free of these categories that prevent me from enjoying who you are?

Reader comments. Respondent comments.

Reader: Bernie Glassman, co-found of the Zen Peacemaker Order say the only thing we have in common is our differences. When we understand that, he says, we discover our oneness. Most of us have had the experience of listening to someone and realizing how different they are from us. We don't share any of their experiences, values, or opinions. But surprisingly, at the end of listening to them, we feel more connected to them.

Reader comments. Respondent comments.

Reader: We share the experience of being human. We each have the same longings and feelings. We each feel fear, loneliness, grief. We each want to be happy and live a meaningful life. We discover this shared human experience whenever we listen to someone's unique story. The details and differences are important to hear. As we listen to their story, as we allow another's life to be different from ours, suddenly we find ourselves standing on common ground.

Reader comments. Respondent comments.

Reader: In my experience, there is a common human experience, always expressed in richly diverse ways. Here are some of the common longings I've noticed across cultures and traditions. We want our children to be healthy. We want peace and stability in our lives and communities. We want changes that help relieve suffering. Poor or wealthy, we prefer to be generous and helpful. We want to learn things that are useful to us. We want to know why our life is this way and not otherwise, the meaning of it all. These common human longings are expressed in a million different ways. Every difference teaches us something new about the human journey.

Reader comments. Respondent comments.

Facilitator presents the question: What is my unique contribution to the whole?

Group members respond in turn. Group dialogue follows.

Adapted from Wheatley, Margaret J., (2002). Turning to one another: Simple conversations to restore hope for the future. San Francisco: Berrett-Koehler.

Conversation Activity: On the Future

Directions: Members of the group read paragraphs in turn out loud, moving clockwise (to the left) around the group. After reading, the reader comments on the paragraph or any thoughts s/he has related to the paragraph, its content or his/her reaction to it. One group member then responds to the paragraph and/or the reader's comments about it. Respondent duties move counter-clockwise (to the right) around the group. Reading and response continue in the same fashion until all of the paragraphs have been read. The final question is then read by the facilitator and all members in turn respond. After all have responded, the dialogue continues until all group members agree that it has ended.

Reader: Where does the future come from? It often feels these days as if the future arrives from nowhere. Suddenly things feel unfamiliar, we're behaving differently, the world doesn't work the way it used to. We're surprised to find ourselves in this new place—it's uncomfortable, and we don't like it.

Reader comments. Respondent (person to Reader's right) comments.

Reader (clockwise): The future doesn't take form irrationally, even though it feels that way. The future comes from where we are now. It materializes from the actions, values, and beliefs we're practicing now. We're creating the future every day, by what we choose to do. If we want a different future, we have to take responsibility for what we are doing in the present.

Reader comments. Respondent (counter-clockwise) comments.

Reader: I have faith in the future because I know it's not a predetermined path we're obligated to walk down. We can change direction from here. It requires critical thinking. We need to look thoughtfully at what's going on, and decide what we want to do about it. Luckily, critical thinking is a skill easy to develop in all people. In Paulo Friere's (pronounced 'fryer's) work with economically poor people, they became skilled thinkers when they saw how reading and analysis would give them the means to fight back against their poverty. People learn quickly when learning offers them the possibility of a better life.

Reader comments. Respondent comments.

Reader: I believe that no matter our life situation, many of us have lost faith in the future. Whether we are economically poor, or leading lives of material advantage that feel meaningless, it is time for us to notice whether we feel hopeful about the future. There is much suffering in the world, and it is increasing. Although these sufferings are not equal (I am not equating a meaningless life with the suffering caused by hunger or violence), this is a painful time for many. If we realize that suffering is common to the human condition, we could begin listening to each other for this shared experience. It would open our hearts to each other, and this would be a good start.

Reader comments. Respondent comments.

Reader: Sometimes we confront the pain of the present and counter it with blind faith. This is especially true in the United States, where it is common to hear statements like, "I have faith in human ingenuity. Whatever the problem is, I know we'll find a solution." This statement is meant to demonstrate the speaker's faith in humanity, and to inspire us. But it fails to acknowledge that, for many serious problems, human ingenuity has already discovered a solution. We aren't lacking solutions. What we lack is the will to implement them. For example, there are sufficient food and resources to provide for everyone on the planet. What we lack is the political will to use these resources equitably, and to distribute them fairly. The same is true with solutions to many environmental problems, such as too much garbage and not enough places to dump it. There are companies that have nearly zero waste, even though their manufacturing processes use huge quantities of materials. There are also industries that work in concert so that the waste of one becomes the resource of the next (which is how nature does it).

Reader comments. Respondent comments.

Reader: We can't continue to operate from this blind faith in human ingenuity. Our ingenuity has already provided solutions to critical problems. We already know how to create a healthy, life-affirming future for all peoples. We have a different problem—developing the will to act once we know what to do. The gap between knowing and doing is only bridged by the human heart. If we are willing to open our hearts to what's really going on, we will find the energy to become active again. We will find the will and courage to do something. This is true in our individual lives, in our communities and universities, in our organizations, and in our nation-states.

Reader comments. Respondent comments.

Reader: This is how we can restore hope to the future. It is time for us to notice what's going on, to think about this together, and to make choices about how we will act. We can't keep rejecting solutions because they require us to change our behavior.

Reader comments. Respondent comments.

Reader: We could start by talking about how we feel about what's going on—in our own world, in the greater world. Are we able to live a life that has meaning for us? And to help others live good lives? How do our needs and behaviors affect others—those in our own families, and also in our global family?

Reader comments. Respondent comments.

Reader: If I don't like the life I'm living, then I need to think about why this is so. What's keeping me from being who I want to be? Our individual answers will be different. In an economically prosperous nation, it may be an employer who makes it difficult for me to do what I know is right. In a developing country, it may be lack of employment that keeps me back. It may be cultural beliefs about women or youth that block my way. Some of us are constrained by faceless systems of oppression; some of us are held back by a lack of personal courage. We don't need the same answers, but we all need to be asking the same questions. If we're willing to ask the questions, we can begin changing things.

Reader comments. Respondent comments.

Reader: The future comes from where we are now. The future won't change until we look thoughtfully at our present. We have sufficient human capacities—to think and reflect together, to care about one another, to act courageously, to reclaim the future. These great human capacities moved into action are what give me faith in the future.

Reader comments. Respondent comments.

Facilitator presents the question: What is my faith in the future?

Group members respond in turn. Group dialogue follows.

Adapted from Wheatley, Margaret J., (2002). Turning to one another: Simple conversations to restore hope for the future. San Francisco: Berrett-Koehler.

Cross the Line: An Ice Breaker

Materials needed:

- A tailor made list of questions
- A real (or imaginary) line
- Space to move around
- One facilitator

Time: 10 – 60 minutes (variable)

This is an exercise that we've done with groups in Mexico to highlight the importance of recognizing, respecting and learning about diversity. It works really well with groups of people that are getting acquainted. For example, we've done it as an icebreaker with our students and host families, as well as with our students/travel seminar participants and youth from a rural community. It works very well with translation and across cultures. It's good for getting at key issues generates discussion in a fun and non-threatening way. I have used this as the main diversity exercise and also as a warm up for additional diversity exercises.

1. First, you have the entire group of people stand along one side of a real (or imaginary) line.
2. Then you (the facilitator) begin to call out questions from your list.
3. Those who would respond to the question affirmatively have to cross the line and remain standing on the other side.
4. Next, those who did not cross the line have the opportunity to briefly "interview" those on the other side of the line by posing one or two questions to that group or to specific individuals about their experiences or their responses.
5. Finally, everyone returns to the original side of the line and waits for the facilitator to call out the next question.

Tips:

Usually, I allow time for only one or two people (and occasionally no one) to pose questions before moving on so that you are sure to cover the key themes. At moments you may want to reverse the order and let those who crossed the line pose a few questions to those who did not. If really interesting questions and answers emerge around key themes, then I also try to encourage dialogue. The time can take anywhere from 10 minutes to an hour, depending how much time you want to dedicate. It's a high participation, low preparation/maintenance exercise because all you need is a list of questions and a facilitator. The dialogue runs itself and people get the chance to move and be on their feet a bit. Also, I try to begin and end with light, fun, get-to-know-you questions and then sprinkle in more challenging questions so as not to push the group's comfort level.

Sample list of questions (note the sequence):

- All who are students from the East Coast (South, West, Midwest, etc.)?
- Any one who has children?
- Any one who is the first in their family to go to college?
- Any one who speaks two languages or more?
- Those who like to dance?
- Those who watch Seinfeld?
- Those who are first or second generation Americans?
- Those who profess/practice a non-Christian religion?
- Anyone who feels that they have been a victim of racism or racial discrimination?
- Those who have traveled outside of the U.S.?
- Anyone who has ever participated in an organized protest or march?
- Anyone who knows a gay, lesbian, bisexual or transgendered person (for example a friend, acquaintance, or family member)?

- Anyone who has ever been in the armed forces?
- Anyone who is a vegetarian or vegan?
- Anyone who does not own a car?
- Anyone who knows anyone else who currently has or has died of AIDS?
- Anyone who sings in the shower?
- Anyone who prefers foreign over domestic beers?
- Anyone who began smoking before the age of 15?
- Anyone who has been robbed or assaulted?
- Anyone who hopes to study abroad while in college?

Cubing Exercise: Vocation

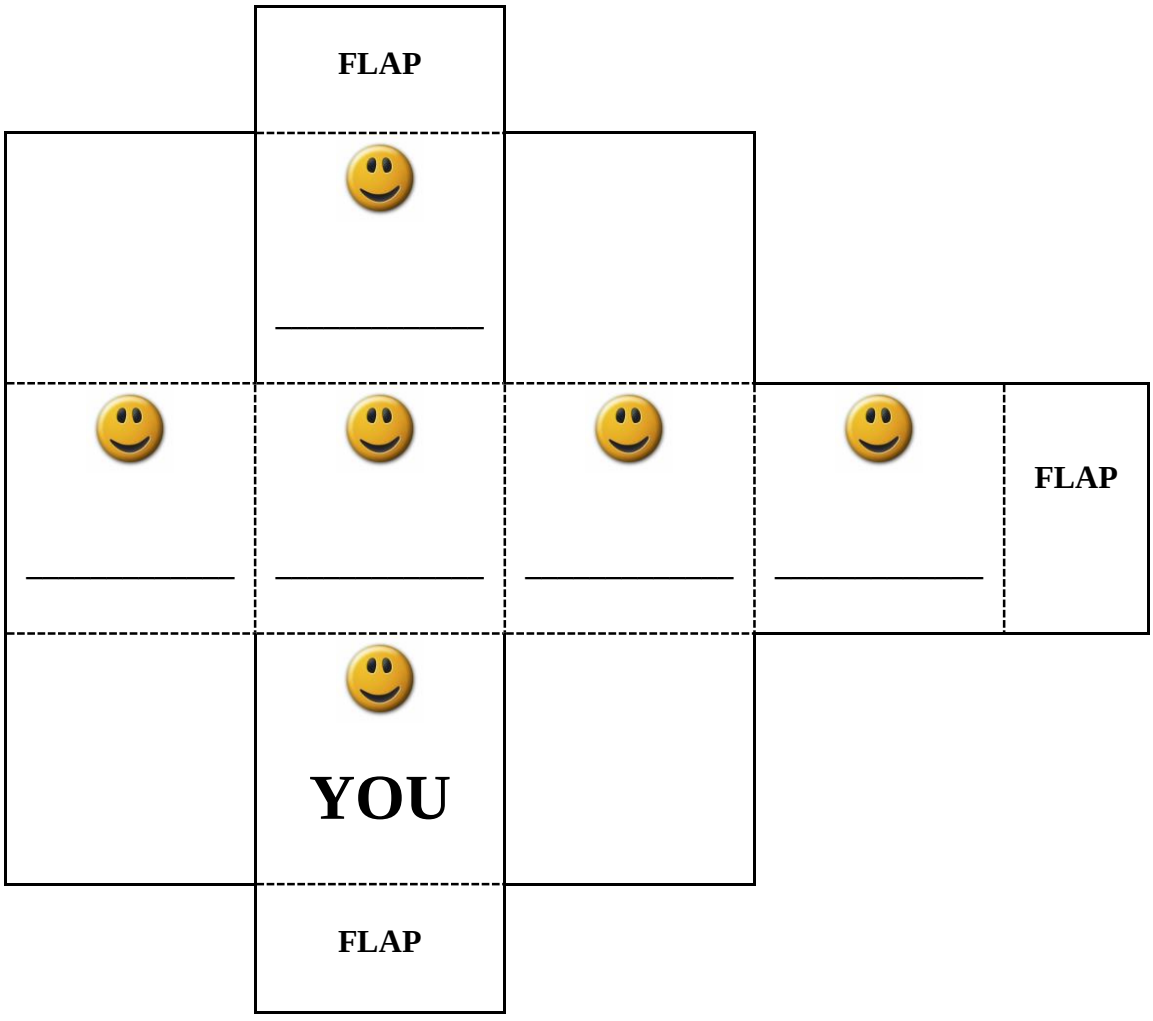
Instructions:

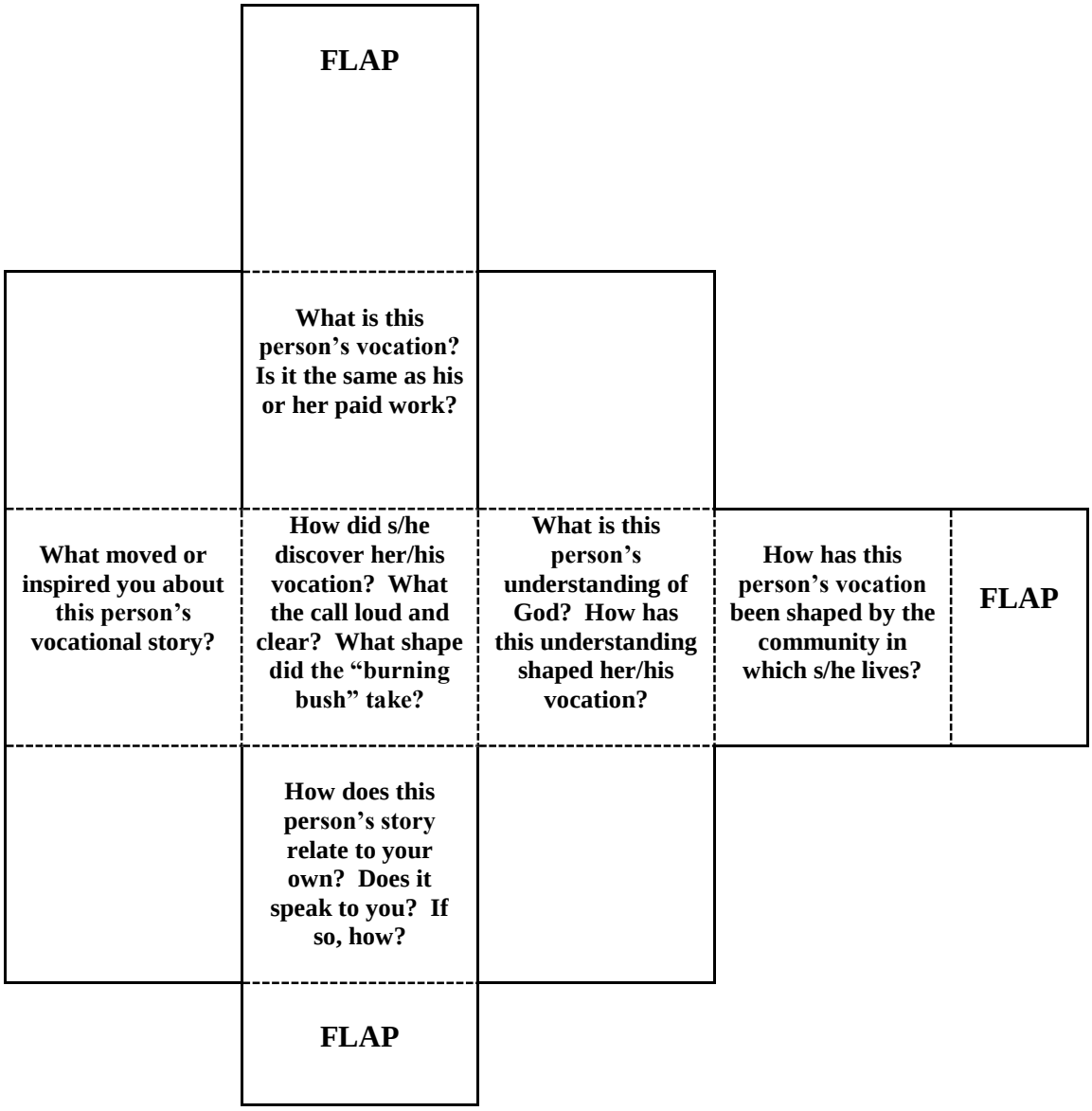
(1) Write the names of five guest speakers with strong vocational identities in the indicated squares of cube #1.

(2) Photocopy these pages and then cut and paste in order to make the cubes. (Make enough for one set of cubes for every small group in the class).

(3) Split the class into small groups and give each group two six-sided cubes. One cube has the names of different guest speakers who have addressed the class and the other has questions. Take turns tossing the cubes and responding to the questions. Debrief exercise afterwards.

1ST CUBE





Adapted by Ann Lutterman-Aguilar from exercise on anti-racism developed by Kim Davidson and Lejuene Lockett, Center for Global Education (CGE) at Augsburg College, Namibia

First Experience of Injustice

Time: 30 minutes – 1 hour

Objective:

To share and reflect upon a moment when students' worldview was shaken or reshaped. To give each other the gift of unqualified presence as the story is told.

Materials/Preparation:

None required. One added dimension to the procedure below asks the students to draw a picture of the memory shared. If this appeals to you, then you will need paper and drawing materials for all present.

Method:

1. In a group session ask students to sit comfortably. Tell them you are going to ask them to engage in an exercise in remembering. After a pause for students to settle themselves, invite them to recall the first time they experienced injustice, either as a victim or as a witness (Alternative phrasing: The first time you realized the social order of your world was flawed; first realization of resistance to an unfair world.) Allow them time to re-enter this memory.

   It may be helpful to encourage students not to be scrupulous about "the very first" memory – an early memory is fine. Leave pauses between the questions below.

2. Ask them to identify their thoughts/feelings/behaviors at that moment. What meaning has the experience for them today?

3. Send the group into small groups of 4-5 persons. Ask them to share their stories briefly, 3-5 minutes each.

4. Call the whole group back together. Reflection on this experience can be very rich. Your time will determine how deeply you can mine this exercise. The questions below are illustrative of the directions you can take:

   - What reflections do you have on the stories you've heard? Any common themes, issues, patterns?
   - Was there much feeling still connected with your memories? Why?
   - How many of your memories had to do with race? School? Economic class?
   - Where, if anywhere, did you find support, assistance in making sense of the experience and your present interests/concerns?
   - What happened to us in these moments?
   - What do these experiences have to teach us in terms of trying to teach global issues? About the resistance we encounter to our peace and justice education?

Hampson, Tom and Loretta Whalen, *Tales from the Heart* (Friendship Press, 1988), 19.

Grab Bag

Objective:

Spend a little time gathering up a collection of objects that have something to do with your host country. You can of course vary the objects, but to explain this clearly, here is what one person used in El Salvador:

Materials:

- Photo of a young guerrilla with a gun
- Copy of peace accords (from Equipo Maiz)
- Copy of truth commission report (from Equipo Maiz)
- Bag of beans
- Tortilla
- Notebook and pencil
- Romero Poster
- Human Rights Poster
- Bullet cartridge
- Piece of decommissioned weapon

For the orientation session, tell the group that they probably know more than they think they do, and then ask them to do the orientation.

Walked around the room and have each group member pick something out of the bag. Give each person two minutes to think about what his or her object has to do with the host country, and have him or her to explain it to the group.

You can add to and comment on their explanations—always saying they were absolutely correct even if they took a totally different tangent from what you had intended.

This works well as both an ice-breaker to make everyone participate and as a chance to show everyone that they had something to contribute. It is especially good for a group that doesn't have a strong background with its host country.

Icebreakers

Charades

Ask students to pair up with someone they do not know. The only information they are allowed to exchange is their name. Then, using *only motions*, they must communicate where they are from (state), their major, where they are going to study abroad, and two hobbies. NO TALKING ALLOWED! If you see people finishing before others, ask them to do their favorite foods and music groups. Once everyone is done, participants will introduce their partner to the group.

Cultural difference game

Ask half the group to leave the room, while giving the other half "cultural" norms to play out once the group is brought back together. Possible cultural norms include one member being told not to look into the eyes of anyone with whom she or he spoke; another being told to stand very close to whomever she or he spoke; another being told to keep moving away if a conversation partner got to close, etc. The game demonstrates cultural differences one might expect to experience when going abroad for study or travel. The game ends with a short discussion of how each of us feels "playing" out these different cultural norms.

Human Bingo/Global Bingo

Ask students to find someone who has done (or not done) a variety of things. Categories can include travel themes: who has been to Alaska, to the former Soviet Union, seen all 50 states, etc. or more personal-- find someone who was not born in the US, someone who is a twin, someone born on the 4th of July. You might want to look over student files to make sure that you choose some categories that work with your particular group.

Icebreaker Wake Up!

How do you wake others up? How do others wake you up? The objective is to get people active and awake, sharing something about themselves that does not take much risk. A secondary objective for this activity is to demonstrate implicitly that differences exist even in the simple act of waking people up. In the summary, ask a presenter to share one way someone else wakes her up and then ask participants to go around the room sharing one way they are woken up by someone or how they wake someone else up.

Some links for icebreakers. (Note that the trick in making them apply to study abroad is in the processing of the exercise).

http://www.reproline.jhu.edu/english/5tools/5icebreak/icebreak1.htm
http://carla.acad.umn.edu/IS-resources.html#specific
http://www.residentassistant.com/games.htm

Interviews

I used to do orientations for groups going abroad and one of the better activities involved pairing up the participants and having them interview each other for three minutes at a time and then each person would introduce the other and tell the group about the person they interviewed. We would give them some of the questions and let them ask a couple off the cuff. Sample questions included: "Have you been abroad before?" "Why do you want to study abroad?" "When will you return from your study abroad trip?" "I want to be able to say I…"

Luggage

Cut up pieces of paper that look like suitcases and put five or six lines on them. Pass them out and ask students to write five or six things on the paper that others would not know about them. Collect them in a basket, shake them up, and then redistribute them. Ninety-nine percent of the time they get the wrong "luggage" and have to wander around the room looking for the person who has their "luggage." Preface the activity by telling participants that they are completing immigration forms (like they'll do before they land). Distribute the "suitcases" and tell them they have landed, but their luggage is missing. Corny, but fun. Maybe have candy for the first few students who "claim their luggage"

What's in a Name?

Ask participants to introduce themselves to each other, explaining the background of their name. Allow one minute per introduction.

Identities and Re-presentation: How Others Re-present Us Versus How We See Ourselves

Step 1 What identities do others ascribe to me? (What do others see or assume when they see me? What labels do they ascribe to me? How do they re-present me?)	**Step 2** Which of these identities/labels do I reject? (I.e., please DON'T refer to me in that way because that's not how I see myself.)	**Step 3** What are the identities that I claim that I would like to share with this group? How do I present myself?

Intimacy Circle/Constellation on Racism

Materials Needed:

___ One sheet of blank 8 ½ x 11" paper per person

___ LOTS of Crayons (three per person)

Total Time Needed for Exercise and Discussion: 20-30 minutes

Exercise on Racism (Constellation Exercise): Approximately 5 minutes

- Give out blank paper and crayons: Three per person (each of a different color)
- Draw something that represents YOU.
- Think of the people who are significant to you (family, friends, mentors, colleagues) and then write their names on the paper at different distances depending upon how close they are to you. For example, someone who is very close to you would be at the core of the drawing the represents yourself.
- Use one color crayon to draw a circle around all the people who are part of your family.
- Use a second color crayon to draw a circle around all the people who are your friends. (Circles may overlap.)
- Use a second color crayon to draw a circle around all the people with whom you work.
- Put a star next to all the people who are of another race/ethnicity than you.
- Put a plus sign next to all the people who are of another socio-economic status than you.

Questions to discuss in pairs or small groups: 10 minutes (5 minutes per person in pairs)

1. Is there much racial or cultural diversity represented in your drawing? If you do not see cultural diversity or richness, what does this tell you?
2. Where and what have you learned about people whose identity and experience is different from yours?
3. How does racism and prejudice affect the society in which you live?

Debriefing in Full Group 10 minutes (or more if time allows)

1. What did you learn from doing this exercise?
2. What does racism have to do with relations between the U.S. and Mexico?

Martin Luther King, Jr.:

"Injustice anywhere is a threat to justice everywhere.
We are caught in an inescapable network of mutuality, tied in a single garment of destiny. "

I've Got Your Back

Note: You can adapt the questions below to fit vocational objectives.

Implementation:

- Clear a large space of floor and ask all to stand up & get with a partner.
- Explain what is going to happen in this mixer game: *"I will call out two different types of phrases.*
  1. *Whenever I call out the phrase "I've got your BACK," you have to find a NEW partner and put your pack up against his/hers.*
  2. *However, when I say, I've got your _____, you REMAIN with the same person you are with and touch corresponding body parts. I will then pose a question that both you and your partner should respond to. Be sure to take turns.*

Sample Questions:

These are the questions as best I remember them. In general I would say to go from personal to political, and back and forth between self and other.

1. *"I've got your BACK!"* (Back to Back)
2. *"I've got your HEAD!"* (Head to Head): What is **one privilege** you know you possess?
3. *"I've got your BACK!"* (Back to Back)
4. *"I've got your HAND!"* (Hand to Hand): Which of your **identities** do you want to share? *(If they want an example, rattle off something like (me) "I am a Southern white middle class heterosexual woman, a Christian, and a social justice advocate, an artist.")*
5. *"I've got your BACK!"* (Back to Back)
6. *"I've got your FOOT!"* (Foot to Foot): Name a time when you have stood up for yourself when something unfair was happening.
7. *"I've got your BACK!"* (Back to Back)
8. *"I've got your PINKY!"* (Pinky to Pinky): What is the first time (or one of the first times) you remember encountering racism? What role did you play?
9. *"I've got your BACK!"* (Back to Back)
10. *"I've got your HIP!"* (Hip to Hip): What is a time that you recall encountering another ism, such as classism, sexism, heterosexism, ageism, ableism, anti-Semitism, etc.? What role did you play?
11. *"I've got your BACK!"* (Back to Back)
12. *"I've got your ELBOW!"* (Elbow to Elbow): What is a recent memory of encountering injustice?
13. *"I've got your BACK!"* (Back to Back)
14. *"I've got your KNEE!"* (Knee to Knee): Name a time when you have stood up for someone else (or been an "ally.")

Ending:

You can use this exercise as a warm-up for another more serious discussion, or you can process the exercise itself:

- What feelings came up?
- What did you learn?
- How will it change how you act in the future?

Or (a little lighter):

- Any surprises?
- Any new realizations?

M & M Exercise

Materials: One large bag of M&Ms

Time: 30 minutes

How: This is great to do while your group is stuck at the airport on a delay. Pass around a bag of M&M's and have students take a handful. (Tell them not to eat any of the M&M's until after the activity). Because different colors = different questions, have the student explain each of their M&Ms – keep in mind that passing is always an option if the students do not feel comfortable sharing.

Red = mentors
Orange = something you are anxious about
Yellow = movies/books/songs that have changed your life
Green = something interesting about you or your life
Blue = something you hope for
Brown = something you are going to miss while you are away

Meditation Tips

Sometimes we cannot hear unless we stop to listen. We start by stopping to pay attention. This does not happen instantaneously, and in fact it may be very difficult in certain situations. But calming oneself helps! The assumption is that there is more to learning than information; this has more to do with formation.

I suggest that the group be seated in comfortable chairs. (If some individuals prefer to sit in a lotus position or to sit on the floor with back to the wall– that is fine.) The idea is to attain a posture that will encourage being relaxed but alert. For those sitting in chairs, ask them to put both feet on the floor, hold nothing in their hands, sit with spine perpendicular to the floor, and close their eyes. Then ask everyone to relax. One of the most helpful ways to do this is to take a couple of deep breaths and exhale audibly through the mouth, that is, to sigh. Invite people to let go their regrets about the past or worries about the future. Then encourage attentiveness to breath or heartbeat for the remainder of the time in silence.

Another device is to repeat this poem from Thich Nhat Hanh:

I breath in to calm my body,
I breath out and smile,
Dwelling in the present moment,
I think it is a wonderful moment.

Next Steps: Covenant Statements

Goal: To choose realistic next steps for promoting peace and justice.

Time: 20 minutes

Materials: Pencil and paper for each person

Method:

1. Ask participants to divide into pairs
2. Review the task: choosing realistic next steps for yourself
3. Generation of options
    a. Brainstorm aloud to your partner possible next steps based on learnings from the seminar.
    b. Options are recorded by partner on paper
    c. When finished reverse roles. Records should be on separate pieces of paper for each person to work with and keep.
4. Selection of first action
    a. Realizing that we rarely can do everything we think we can, select the one item from the list that seems most interesting and possible. Each person should make this choice.
    b. Circle this option on your paper
5. Identification of obstacles and resources
    a. Identify the obstacles that may get in the way of accomplishing your identified action.
    b. Identify the resources available to you in enabling you to realize your action.
    c. Both a. and b. should be recorded by your partner.
    d. The partner then reads to the other, "You have chosen _____ to do. While _____ may get in your way, you have several resources available to realize your goal including _____."
    e. The roles are then reversed
    f.

Following the reading of what has been dictated, the paper containing the above material is returned to the person.

Options:

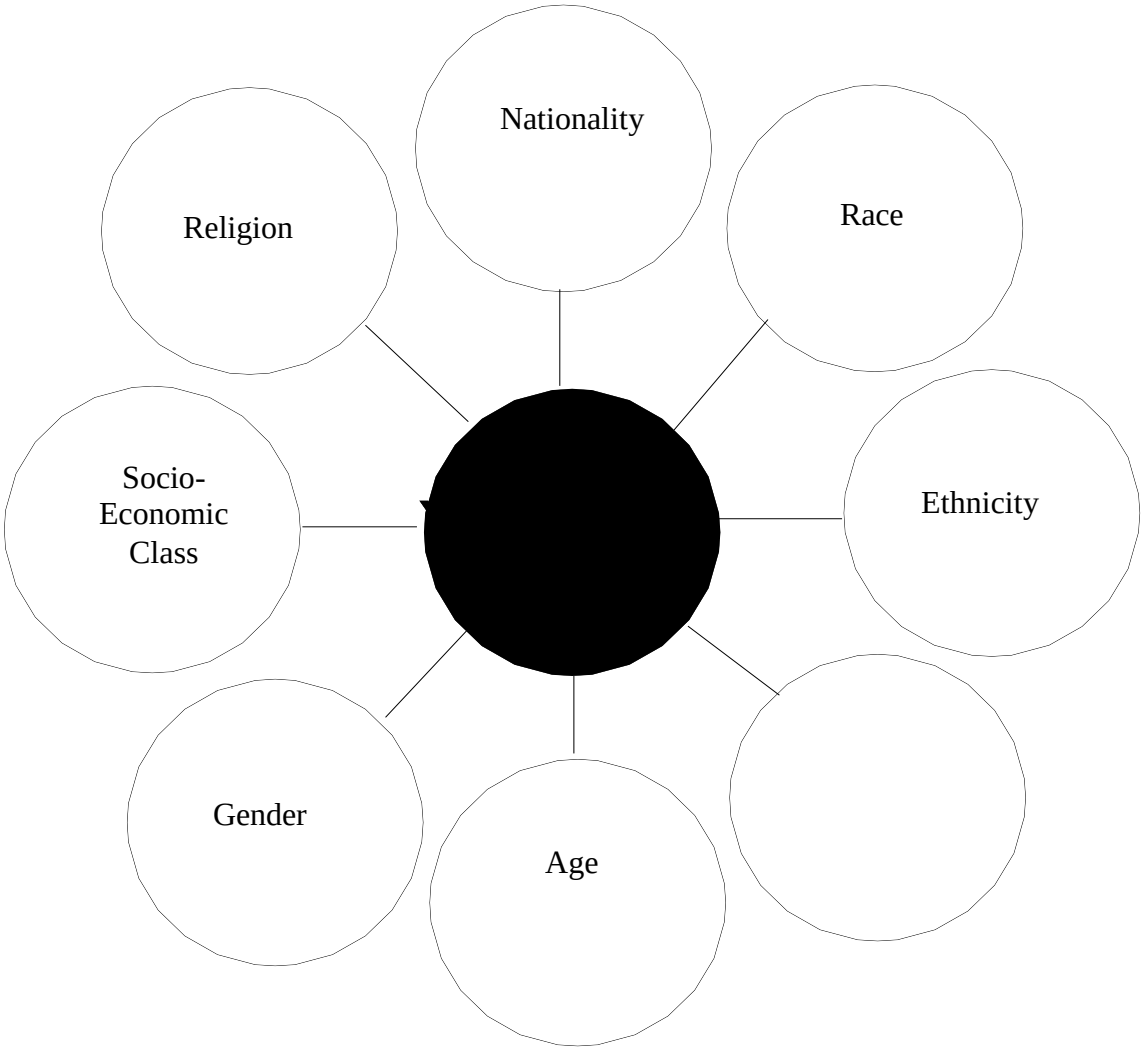
1. Partners promise to check in with each other in a month to see how it is going.
2. Role-play one of the obstacles identified and plan how to overcome it. Best done in triads with the third person being an observer. This could also be done as the next step in processing what had been generated (allow 30-45 minutes.)
3. Create an attractive printed sheet (include graphic/great quote) prior to the seminar with four questions:
   -To what healing are you called?
   -What obstacles stand in your way?
   -What resources are available to you?
   -What changes may your mending demand of you?

Distribute the sheet near the end of the seminar. Allow 10-15 minutes of quiet reflection to fill out the sheet. You may wish to invite individuals to share some part of what they have written in plenary or break the group into twos or threes for the same purpose. You can also use these *Covenant Statements* as part of closing worship.

Tom Hampson and Loretta Whalen. *Tales of the Heart: Affective Approaches to Global Education*, (Friendship Press, 1991) 26-27.

Our Multicultural Selves and Vocation

Each of these circles represents different cultural groups to which we belong. Please spend a few minutes reflecting on your cultural identities and the ways in which they have shaped your own understanding of what vocation is, as well as you particular vocational path. See further instructions on the next page.



1. How did you define "vocation" for yourself when you participated in the earlier exercise regarding the steppingstones that made up your vocational path? (i.e. what were/are your assumptions about what vocation is and is not?)

2. With which aspects of your cultural background do you most identify, or what aspects of your cultural background do you think most influenced who you are and how you understand your place in the world? (i.e. my nationality, race, ethnicity, religion, socio-economic class, gender, age ability, sexuality, geographical location…)

3. How have certain aspects of your cultural background shaped your understanding of what vocation is that shaped your path and definition you wrote above? (Write a few key words in the circles on the preceding page that you consider to be particularly important in shaping your own identity and sense of vocation. One circle has been left blank for you to fill in as you choose. Feel free to substitute categories for others as necessary.)

****

Alternatively, participants could be asked to fill out this diagram for one or more of the guest speakers. Ask them to respond to the following questions:

1. Each of the outer circles represents a different cultural group to which a person may belong. How did the speaker identify with regard to her or his race, ethnicity, nationality, socio-economic background, level of education, religion, gender, sexual orientation, geographical region of origin, etc.? One circle has been left empty so that you can fill in an important category for this person that might be missing.

2. How have each of these different aspects of this person's identity and social location represented above shaped her or his values, overall identity, and sense of calling or vocation? For example, what role did social class play in shaping both her vocation and her paid work (if they're not the same)? Race? Religion? Etc.?

Ann Lutterman-Aguilar, 2002. Adapted from The *Managing Diversity Survival Guide* by Lee Gardenswartz and Anita Rowe. McGraw Hill, 1994.

Positionality, Situated Knowledge, Standpoint, and Social Location: Student Reflection

"It is very important to recognize that WHAT <u>you</u> SEE depends on WHERE you are standing."[1]

According to Donna Harraway, our knowledge is always "situated knowledge."[2]

Therefore, what we SEE and HEAR (as well as what we DON'T see and hear, and how we INTERPRET what we see and hear) depends, in part, on where we stand.

<u>Questions for general consideration</u>: ***How is your knowledge "situated"? How is what you see shaped by where YOU stand?*** *And what factors or aspects of your identity have played a particularly important role in determining where you stand, are "positioned," or "socially located" in the society where you live? Are you only standing in one place? Can you stand in several places at the same time? How do the intersections of race, class, gender, religion, etc. influence where we stand? Have you always stood in the same place? How has what you have seen changed as you have changed places?*

<u>Questions for discussion regarding the session by speaker:</u>
How were your REACTIONS to _____'s lecture influenced by YOUR OWN STANDPOINT(S), POSITIONALITY, & SOCIAL LOCATION? In other words, WHICH aspects of where you stand MOST INFLUENCED your reactions to the talk by _____? *(Circle or highlight the factors listed below that most shaped your response and then jot notes about how it affected your response.)*

<u>WHERE are YOU standing?</u> ***How are you positioned with regards to each of the following?:***	**<u>Influence on Reactions to what you HEARD</u>**
👣 Race?	
👣 Ethnicity?	
👣 Nationality?	
👣 Economic Class?	
👣 Social status?	
👣 Gender?	
👣 Sexual Orientation?	
👣 Age?	
👣 Religion?	
👣 Ability?	
👣 Other? (Name it.)	

[1] Letty M. Russell, *Church in the Round: Feminist Interpretation of the Church* (Philadelphia: Westminster/John Knox Press, 1993), 29.
[2] Donna J. Haraway, Chapter 9, "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective" in *Simians, Cyborgs, and Women: the Reinvention of Nature* (New York: Routledge, 1991), pp. 183-201.

Positionality, Situated Knowledge, Standpoint, and Social Location: Teacher Reflection

What we TEACH depends, in part, on what we see as important.

"It is very important to recognize that WHAT <u>you</u> SEE depends on WHERE you are standing."[3]

Questions for consideration: *How is what you see shaped by where YOU stand? And what determines where you stand, are "positioned," or "socially located"? Are you only standing in one place? Can you stand in several places at the same time? How do the intersections of race, class, gender, religion, etc. influence where we stand? Have you always stood in the same place? How has what you have seen changed as you have changed places?* ***Finally, how has what and how you TEACH been shaped by where you stand and/or have stood?***

<u>WHERE are YOU standing?</u> **<u>What do you SEE (and NOT see)?</u>**
How are you positioned or socially located with regards to:

- Race?
- Ethnicity?
- Nationality?
- Geographical location/region?
- Religion?
- Gender?
- Sexual Orientation?
- Age?
- Ability?
- Economic status?
- Social status?
- Other?

Instructions: After thinking (and jotting down notes) about the ways that each of these standpoints has shaped the way that YOU see things, choose some of the standpoints and visions that you are think are particularly significant and that you feel comfortable sharing with others. Then portray them in whatever fashion you choose on a large piece of paper that you will show to the group. Markers, crayons, pens, and pencils are available.

[3] Letty M. Russell, *Church in the Round: Feminist Interpretation of the Church* (Philadelphia: Westminster/John Knox Press, 1993), 29.

Privilege and Democracy

Instructions:

Rank yourself in terms or your privilege (1, 2 or 3) under each of the categories listed below. A score of 1 means you have little privilege in that category and a score of 3 means you have a high level of privilege in that category. Then total your scores and divide them by 10 to get your average.

Questions to reflect upon with the group:

1. What are concrete examples of the ways in which you benefit from your privilege? Who is hurt by your privilege?
2. Were you born into your privilege, or did you earn your privilege? If you earned your privilege, did privilege into which you were born make it easier to earn this privilege?
3. How is your privilege or lack thereof linked to your political views?
4. What are the most important aspects of democracy to you? How might you use your privilege to promote democracy in your community? Do you think your privilege ever obstructs the full exercise of democracy for others?

Class	Race or Ethnicity
Religion	Age
Gender	Profession
Nationality	Level of Education
Sexual Preference	Mental Health
Total Numerical Score: _____	**Average (Total/10): _____**

Shoes and Outward Circle: Awareness of and Respect for Diversity

Time: 10-20 minutes

Note: Do one or two short experiential activities that bring out diversity issues (choose according to time limits).

1. **Shoes exercise:** Have everyone take off one shoe and put it in the middle of room in a pile. Then ask group to comment about the shoes.

   Debriefing questions:

   - What can we conclude about the people who where the shoes?
   - Which conclusions might be open to other possible interpretations?
   - What can we NOT tell about the people who where the shoes? (gender, class, sexual orientation, religion, ideology, political beliefs, etc.)

   Facilitator then concludes with comments about both the excitement of discovering commonalities with other students and members of the group but also the challenge/danger of making assumptions and stereotyping.

2. **Outward circle exercise:** Everyone stands up and forms a circle, then face outward. What does each person see? Debrief in terms of diversity of perspectives related to where we stand and where we are coming from.

Speaking of Vocation

Choose a partner. Take turns sharing and listening to each other's stories. Use these sentence fragments to begin your conversation. Add your own conversation starters to the list.

One group I work with at Augsburg helps students experience vocation by …

I know I belong at Augsburg because …

I knew I'd found my vocation when …

God called me to something new when …

I had a glimpse of my "deep gladness" when …

I was touched by the world's deep needs when …

These things help me feel like I belong at Augsburg …

Sometimes I wonder whether I belong at Augsburg.

One place where I feel I belong is …

I felt I did not belong (someplace) when …

(Someone) helped me feel I belonged when …

Stepping Stones

As a way to get to know each other's stories and journeys, we're going to do something we call a Stepping Stones exercise. This is a way of harvesting our gifts and our life experiences. It may also help you to sense the movement that wants to happen in your life as you move ahead on your journey. Thinking about the "mentors" in our own lives may give us perspective as to our own roles as mentors. This is an opportunity to investigate the threads and detours of our vocations, the path we have taken in relation to our work that has brought us to this moment.

Step One (15 Minutes):

Take a few minutes to jot down five or six steppingstones (choice points or junctures) that have brought you to where you are in your work as a student, leader or mentor. To do this, observe the flow of choices and events, direction and detours that your work-life, or vocation, has taken. Your list might include significant people along your journey, places or events that marked a change in direction, or even ideas, a book, or insights that gave you a new understanding of yourself in relation to your vocation. Who were your "mentors"?

You may identify steppingstones in relation to an event, a person, encountering an idea, a specific experience. Not all steppingstones are positive. We often learn as much form doors that close on us as by finding new ones to open.

This isn't so much a chronology as it is a snapshot – in other words today when you think about what contributed to who you are as a student, leader or mentor; some particular things may come to mind. Tomorrow your snapshot may change.

Feel free to take some paper and markers and draw out your steppingstones in some way, or to make a map that represents your important choice points or junctures vocationally.

- After you're satisfied with your list, write a couple of sentences about each one that captures it, and also say something about its significance.
- Now look at what you've chosen and notice if there are any threads that run through these choice points or important junctures of vocation.
- Notice which ones came about because someone or something outside of yourself recognized your gifts and abilities, and encouraged you to use them in a certain way.
- Then notice if you identified any steppingstones that resulted from your claiming your own gifts, your own identity and integrity, which then drew you in a different direction, or helped you to make a course correction.

Step 2 – Small Groups of Three (45 minutes):

- One at a time, in your small group, introduce yourselves – 15 minutes per person – one talk, others just listen. Then ask clarifying questions if there is time.
- Give your name and some brief background.
- Share the steppingstones you feel comfortable sharing; remember that you can say of any steppingstone, "I think I'll pass on this one."
- At the end, if you have time, have a conversation about what you noticed when you did your steppingstones and listened to others: themes, differences, similarities, surprises, lessons learned…

Step 3 – Large Group Conversation (15 minutes):

Large group discussion of themes, surprises, observations and application to our studies, work and life.

Ron Petrich. Augsburg College Education Department.

The Race

Time: 45 minutes

This is a good exercise to show the diversity within one group as well as class issues.

Materials:

A large enough area so that everyone can stand shoulder-to-shoulder in a straight line and will have room to take multiple steps either forwards or backwards.

Take one step forward:

If there were 50 or more books in your house when you were growing up.
If there was a computer in your house
If both of your parents had savings accounts
If you saw adults reading in your home on a regular basis
If you family took vacations regularly other than to visit relatives
If you parents have a second home or summer home
If your family's recreation costs money, like skiing
If you had a car in high school
If you attended private school (including college)
If you have a relative or friend who holds a position of power in the community or a company
If you attended camp in the summer
If you had your own savings account as a kid
If you have ever dined in a restaurant without being concerned about the prices on the menu
If you family ever owned real silverware or china
If you have ever traveled abroad for educational or recreational purposes

Take one step back:

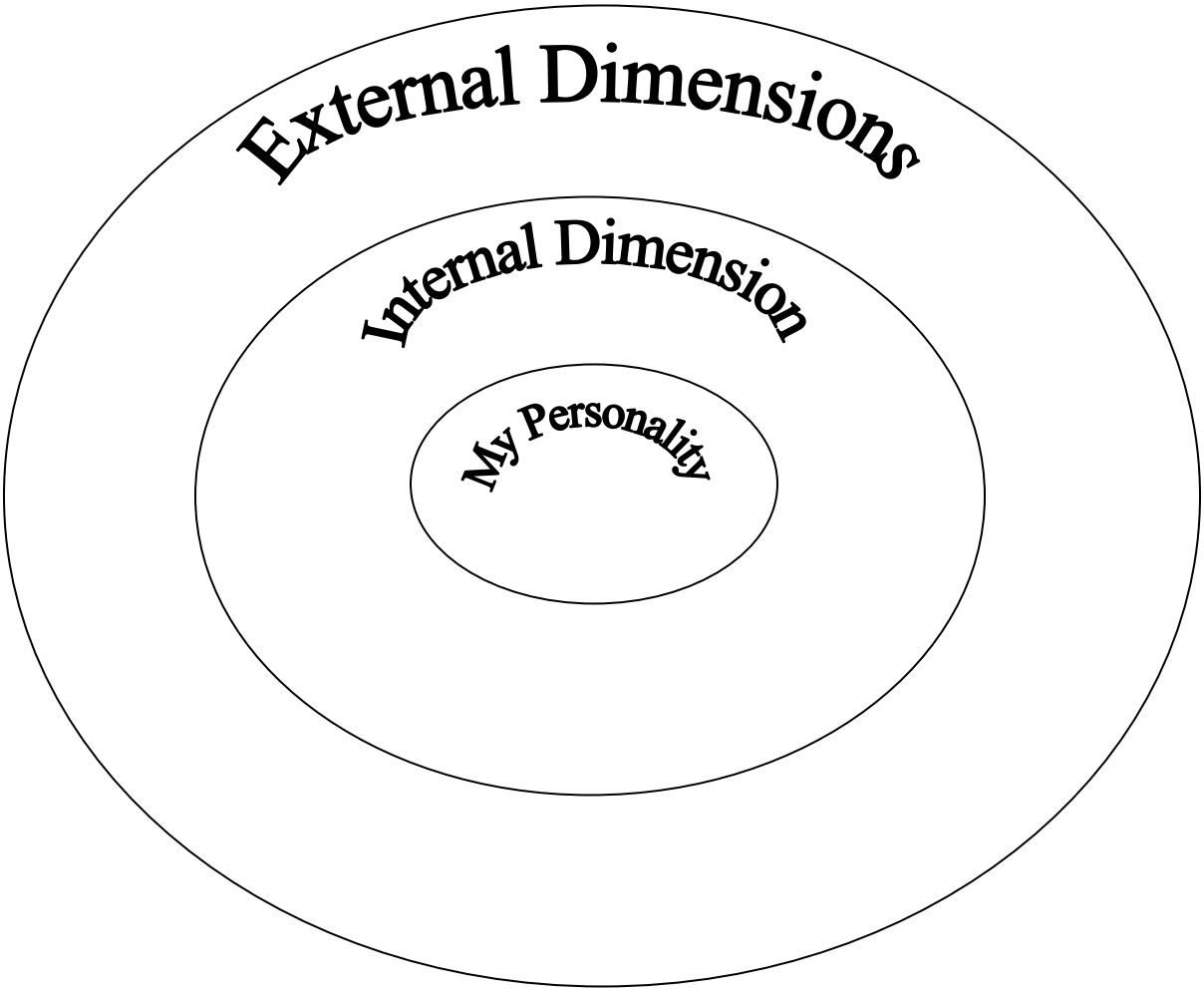
If you had to have a job in high school to help support the family
If you are from a single parent female-headed household and money was always a problem
If a family member ever had to sell or pawn something to pay for necessities
If a parent was often unemployed (not by choice)
If your parent(s) lived from paycheck to paycheck
If family decisions are made solely on the basis of money or lack thereof
If you qualified for free or reduced lunch
If you attended college completely dependent on financial aid
If a parent was partially or fully illiterate
If any family member was or is on welfare
If abandoned houses are within a half-mile of where you grew up
If you have or had a work study job in college
If a family member belonged to a union
If your parents ever delayed paying monthly bills due to lack of funds

Reflection Questions:

- How did it feel to be where you ended up?
- What does that say about where you are now?
- Does it mean anything? If so, what?

Adapted for class issues by Karen Warren from "The Race" activity used by Karen McKinney at the NAALA pre-conference workshop "From Hatred to Harmony" Spokane, WA, September 25-26, 1996.

Three Layers of Culture of My Multicultural Self



Questions for reflections

1. To how many different cultures do you belong?
2. With which cultural groups do you most identity?
3. Which of these aspects of your identity provide you with the most privilege and/or power? How? When?
4. Which of these aspects of your identity have been sources of oppression in your life? How?
5. Which cultural categories are most important in your country of origin?
6. Which cultural categories might be most important in Mexico?

Vision of What Ought to Be

Step 1: Meditation (10 minutes)

A good way to start this exercise is to have the students take time to meditate on what their vision of what ought to be is. For tips on how to meditate, see "Meditation Tips," which appears earlier in this section.

Step 2: Look at Bible Passages (5 minutes)

Break up into groups of two to look at different biblical passages:

- Micah 6:8
- Luke 4:16-20
- Isaiah 61
- Matthew 18:23-35
- Luke 18:9-14
- Matthew 20:1-16
- Matthew 25:31-46
- Matthew 13:31-34

Step 3: Report Back (35 minutes)

Have each group report back on the Scripture about the Reign of God. Have them use words or short phrases in describing what they read.

Step 4: Journal Activity (10 minutes)

Ten-minute free write on their vision of what the "reign of God" is and includes.

Step 5: Wrap up Question (5 minutes)

Possible journaling questions:

How would the reign of God be played out in your life personally?

OR

Given your vision of the Reign of God, what might God be calling you to do to make this vision a reality?

Write a Letter to Yourself

Time: 20 – 30 minutes

Objective:

Have the students write a letter to themselves that will provide them encouragement during their re-entry process.

Collect the letters and mail them to the students approximately one month after departure from the host country.

Cross Cultural Communication Exercises

Blindfold Game

Goal: The Blindfold Game is a simple exercise that can help participants identify the feelings and dynamics that result from interacting in a foreign environment where familiar forms of communication don't work. It can also be a good icebreaker in a group where many people don't know each other.

Materials: Blindfolds for each participant and scraps of paper.

Time: 20-30 minutes, including debriefing.

Directions: Use an open space with no obstacles so that the group can move around. Ahead of time, write two-digit numbers of pairs of scrap paper; i.e., one pair of scrap paper might have 36, another 72, and so on. There are only two rules to the exercise: participants can't see because you blindfold them, and they can't talk or make sounds because you tell them not to do so. Give each person one of the papers with the number on it, and make sure that one other person in the group has the same number. Tell each person they are to find the one other person who has the same number, without speaking or seeing. If there is an uneven number, ask one person to be the observer and comment on what is seen after all partners are found. When a person finds their partner they can remove their blindfold, move to the side of the room and watch the remaining members of the group.

Debriefing: Ask the group what they learned, how they felt, and how this might apply to an experience in another culture. In particular have them note:

- What feelings or emotions did you experience?
- How did you try to communicate? How did others communicate with you?
- What differences in style among others did you notice in your interactions? How did you react?
- What does this say about your interaction and communicating in a culture where you don't know the language or some of the cultural norms?

Ask people to jot down some of their insights in their journals and to keep track of their reactions and insights during the trip.

Chatter Game: Values and Behavior Norms

1. Values & Behavioral Norms
- It is impolite to speak impulsively.
- Whenever somebody asks you a question, silently count to 7 before you give the answer.

2. Values & Behavioral Norms
- It is very important to be friendly and greet everyone.
- Try to meet everyone. Every time you meet someone or see someone you know, touch the person's shoulder and smile.

3. Values & Behavioral Norms
- Your culture values silence and respect for others.
- Greet people with your eyes only. Do not touch anyone and do not speak.

4. Values & Behavioral Norms
- It is impolite to stand aloof.
- Stand close to others so that you are nearly touching them. If someone backs off, move closer.

5. Values & Behavioral Norms
- It is impolite to crowd people, so maintain your distance.
- Stand away so that there is at least an arm's length between you and the nearest person. If anyone gets too close to you, back off until you have achieved the required distance.

6. Values & Behavioral Norms
- It is important to get people's attention before you speak.
- Hold your hand above your head and snap your fingers. Do this every time before you make a statement or ask a question. That's the polite way to get everyone's attention.

7. Values & Behavioral Norms
- It is impolite to shout.
- Talk softly. Whisper. Even if people cannot hear you, do not raise your voice.

8. Values & Behavioral Norms
- It is impolite to talk to more than one person at the same time.
- Always talk to a single individual standing near you so that you can have a private conversation. Do not address your remarks to the group as a whole.

9. Values & Behavioral Norms
- It is important to be friendly and make people feel good.
- Try to meet as many people as possible. If someone is talking with someone else, touch them and interrupt in order to show your interest in getting to know them, so that they won't feel badly.

10. Values & Behavioral Norms
- It is impolite to stare at people.
- Avoid eye contact. Look at the floor or the speaker's shoes. Do not look at the speaker's face.

11. Values & Behavioral Norms
- It is important to show interest in people.
- Therefore, always try to make eye contact with people, especially when they are speaking.

12. Values & Behavioral Norms
- It is polite and reassuring to reach out and touch someone.
- Touch people on the arm or the shoulder when you speak to them.

13. Values & Behavioral Norms

- It is disrespectful to touch people.
- Maintain your distance from others and avoid physical contact.

14. Values & Behavioral Norms

- It is important to show your enthusiasm.
- Therefore, jump in before others have finished their sentences and add your ideas. Remember, it is rude to hold back your thoughts.

15. Values & Behavioral Norms

- It is impolite to be blunt and tactless.
- It is preferable to talk in abstractions and to approach the subject in an indirect fashion.

16. Values & Behavioral Norms

- It is friendly to share your thoughts and feelings without any inhibition.
- Make several self-disclosure statements. Describe your intimate feelings about different subjects. Ask personal questions of other members of the group.

Communication Styles

ANALYTICAL: Information is conveyed by sharing theories, principles, & data such as facts, figures, and dates, with emphasis on the general rather than the specific. The assumption is that issues are best understood through theoretical analysis that is supported by "facts." **(***What's the principle? What are the facts? Where's the data?***)**

in contrast to

EXPERIENTIAL: Information is conveyed by sharing stories, metaphors, allegories, & examples, with emphasis on specific experiences rather than theories or facts. *(What does it mean? What's an example?)*

DETACHED: Issues are discussed "calmly" & "objectively," conveying the speaker's ability to weigh all factors impersonally. (*If it's important, it shouldn't be tainted by personal bias. Let's have a rational conversation.)*

in contrast to

ATTACHED: Issues are discussed with feeling & emotion, conveying the speaker's personal stake in the issue & the outcome. *(If it's important, it's worth getting worked up over. How can you not care?)*

INTELLECTUAL CONFRONTATION: Disagreement with *ideas* is stated directly, with the assumption that only the idea, not the relationship, is being attacked. (*We're just arguing – don't take it personally!)*

in contrast to

RELATIONAL CONFRONTATION: Relational issues & problems are confronted directly, while intellectual disagreement is handled more subtly & indirectly. *(Be authentic about your feelings and respectful of others' ideas.)*

LINEAR: Discussion is conducted in a straight line, developing causal connections among sub-points toward an end point, stated explicitly. Low reliance on context: common in "low context" cultures. (*Cut to the chase! Where the rubber meets the road.*)

in contrast to

CIRCULAR or CONTEXUTAL: Discussion is conducted in a circular movement, developing context around the main point, which is often left unstated. High reliance on context: common in "low context" cultures. (*You can't understand unless you know the full story. The present & future are rooted in the past.)*

LOW SCAN: Information is gathered from the statements made by the speaker, which are meant to be taken at face value. The speaker is responsible for making the meaning clear. (*What you see – or hear - is what you get! Say what you mean & mean what you say!*)

in contrast to

HIGH SCAN: Information is gathered about multiple elements in the context & scanned to derive meaning. The listener – not the speaker – is responsible for determining the intended message. *(What you see – or hear – is NOT necessarily what you get. Always read between the lines!)*

DIRECT or CONFRONTATIONAL: Meaning is conveyed through explicit statements made directly to the people involved with little reliance on contextual factors such as situation & timing. Communicators are using "low scan." If there is a disagreement or conflict, the communicators are "honest" & don't "beat around the bush." (*Tell it as it is!*)

in contrast to

INDIRECT or NON-CONFRONTATIONAL: Meaning is conveyed by suggestion, implication, nonverbal behavior, & other contextual cues, or through third parties. In the case of a disagreement conflict, statements intended for one person may be made within earshot to a different person or made to a close friend of the person with whom the communicator is having the conflict, with the understanding that the 3rd party will convey the person's concerns. *(Do your best not to risk making someone feel badly.)*

Adapted from Janet & Milton Bennett, 2000.

Communication Styles Continuum

LOW CONTEXT (LC CULTURES)		**HIGH CONTEXT (HC CULTURES)**
Analytical	versus	Experiential
Theories, principles, & data such as facts, figures, & dates		Stories, metaphors, allegories, & examples
What are the facts? Where's the data? What's the theory?		*What does it mean? Give me an example.*
Detached	versus	Attached
Calm & "objective" – impersonal weighing of all factors		Feeling & emotion, personal stake in issue
Let's have a rational conversation		*How can you not care?*
Intellectual Confrontation	versus	Relational Confrontation
Disagreement with *ideas* is stated directly; ideas are at stake		Relational issues are addressed; relationship at stake
We're just arguing – don't take it personally!		*Be authentic about your feelings and respectful of others' ideas.*
Linear	versus	Circular or Contextual
Communication in straight line from point A to B. Main point clear.		Communication develops context for main point - may be implicit.
Cut to the chase! Where the rubber meets the road.		*You can't understand unless you know the full story.*
Low Scan	versus	High Scan
Information is gathered from verbal statements taken at face value.		Information is gathered from multiple elements in the context.
The speaker must make the meaning clear.		The listener must determine the meaning of the message.
What you see (or hear) is what you get!		*What you see (or hear) is NOT necessarily what you get.*
Say what you mean & mean what you say!		*Always read between the lines!*
Direct or Confrontational	versus	Indirect or Non-Confrontational
Explicit statements made directly to the people involved using low scan.		Relies on suggestion, implication, nonverbal clues, & 3rd parties.
Communicators are "honest" & don't "beat around the bush."		Communicators are "respectful" and "polite."
Tell it as it is & if s/he can't handle it, too bad.		*Do your best not to risk making someone "lose face" or feel badly.*

Communication Styles Role Plays

LOW CONTEXT (LC CULTURES) HIGH CONTEXT (HC CULTURES)

Analytical…… versus……Experiential

Theories, principles, & data such as facts, figures, & dates — Stories, metaphors, allegories, & examples

What are the facts? Where's the data? What's the theory? — *What does it mean? Give me an example.*

Role Play Example

A: Is illegal abortion common in Mexico? E: Yes. I know several people who have had abortions here.
A: But what is the data? How many people have illegal abortions every year, & how does it compare to the U.S.?
E: I don't know because most people don't talk about it until you really get to know them, but it's pretty common. (*Turn back*)
A: But where is the proof? How do you know what the data is? (*Turns back to E.)*
E: (To self – out loud) *Man, I just told her I knew a bunch of people who'd had abortions. Why doesn't s/he listen?)*
A: (To self – out loud) *Man, s/he doesn't know anything!*

Detached……versus……..Attached

Calm & "objective" – impersonal weighing of all factors — Feeling & emotion, personal stake in issue

Let's have a rational conversation — *How can you not care?*

Role Play Example

D: What do you think of the war in Iraq? A: Well, no one likes war, but the U.S. had no choice – we had to teach the terrorists a lesson!
D: I know that's what a lot of people say, but do you have proof that Iraq is involved in terrorist actions?
A: You stupid liberals! Don't you get it? The U.S. is in danger! Lives are at stake! Who can wait around for all the proof you want?
D: Well, I think it's important to look at this from various angles and gather all of the facts. I think the U.S. should have done that before waging war.
A: (To self – out loud) *Wow, you can't have a rational conversation with her!*
B: (To self – out loud) *Wow, I can't believe s/he doesn't care about terrorism!*

Intellectual Confrontation……versus……Relational Confrontation

Disagreement with *ideas* is stated directly; ideas are at stake — Relational issues are addressed; relationship at stake

We're just arguing – don't take it personally! — *Be authentic about your feelings and respectful of others' ideas.*

Role Play Example

I: You know, I don't agree with your position on capital punishment. I think you're wrong.
R: Well, I guess you think you know it all! You are so opinionated!
I. Don't you want to discuss it? I'd like to hear your reasons for holding such a position.
R: Why bother? You obviously don't care about me.
I: What are you talking about? I thought we were talking about capital punishment. Why are you taking this so personally?

Linear……versus…….Circular or Contextual

Communication in straight line from point A to B. Main point clear. — Communication develops context for main point - may be implicit.

Cut to the chase! Where the rubber meets the road. — *You can't understand unless you know the full story.*

Role Play Example

L: What brought you to Cuernavaca? C: Well, about 10 years ago, I ….. And then I …. But later ….. So then…
L: (Turns back to C & says out loud to self): *All I asked was a simple question. I wasn't asking for her/his life story!*
C: (Turns back to C & says out loud to self): *S/he asked me a question, but I guess s/he doesn't want to hear the answer.*

Low Scan…….versus…….…….…..High Scan

Information is gathered from verbal statements taken at face value.
The speaker must make the meaning clear.
What you see (or hear) is what you get!
Say what you mean & mean what you say!

Information is gathered from multiple elements in the context.
The listener must determine the meaning of the message.
What you see (or hear) is NOT necessarily what you get.
Always read between the lines!

Role Play Example

HS: I see that you're planning to use the van.
HS: I see. So I guess you really need it.
HS: Oh. Okay.
HS: No, no. That's okay. *(Turns back.)*
HS: To self – *I can't believe s/he didn't realize I need it!*
LS: *Hm. I thought s/he needed it, but s/he said s/he didn't, so I guess not.*

LS: Yes, I signed it out.
LS: Well, I was planning to use it.
LS: Why, do you need it or something?
LS: Fine. *(Turns back.)*

Direct or Confrontational……versus…….Indirect or Non-Confrontational

Explicit statements made directly to the people involved using low scan.
Communicators are "honest" & don't "beat around the bush."
Tell it as it is & if s/he can't handle it, too bad.

Relies on suggestion, implication, nonverbal clues, & 3rd parties.
Communicators are "respectful" and "polite."
Do your best not to risk making someone "lose face" or feel badly.

Role Play Example (I = Host mom & D = student who came home late the night before)

I: Did you like supper?
I: Oh, I see. By the way, you must be really tired.
I: So, I guess you had a good time last night.
I: You know, it can be dangerous to stay out late at night.

D: No, not really. I've never liked eggs.
D: Yeah, kind of.
D: Yep, we danced until 4 a.m.
D: Oh, do you want me to come home earlier?

Constellation/Intimacy Circle Exercise

I. Intimacy Circle/Constellation Exercise: 10-15 min.

A. Exercise : 7-10 min.

(Give out blank paper & lots of markers or crayons)

- Give out blank paper & crayons or markers: Each person should take 3-4 different colored crayons or makers!
- Draw a smiley face or stick figure that represents YOU in the middle of the page. *(Give them 1/2 minute to do this.)*
- Think of the people to whom you feel closest. (This will most likely include family members as well as your closest friends.) Then, using one color marker, write the names of these people on the paper at different distances depending upon how close they are to you. For example, someone who is very close to you would be at the core of the drawing the represents yourself. Someone to whom you don't feel very close would be further away from you. *(Give them 1 1/2 minutes to do this.)*
- Think of the people with whom you regularly spent the most time wherever you were living prior to coming to Mexico. (This will most likely include your roommates, other students, people with whom you work or do volunteer work, etc..) Then, using a different color marker, add the names of these people to the paper at different distances depending upon how close they are to you. *(Give them 1 1/2 minutes to do this.)*
- Think of your mentors and others who have had a strong positive influence on you. Then, using another color marker, add the names of these people to the paper at different distances depending upon how close they are to you. *(Give them 1 1/2 minutes to do this.)*
- NOW your page should be full of names in 3 different colors.
- Put a plus sign (+) next to all the people who are of another socio-economic status than you. *(Give them 1/2 minute to do this.)*
- Draw a star (*) next to all the people who are of another racial or ethnic group than you. *(Give them 1/2 minute to do this.)*
- Put a number sign (#) next to all of the people who identify as being from a gender different from yours. *(Give them 1/2 minute to do this.)*
- Draw a triangle next to all of the people who identify as being of a different sexual orientation than you. *(Give them 1/2 minute to do this.)*

Please think about each of these questions silently as I read them:

1. What kinds of diversity (if any) are represented in your drawing? *(Pause.)*
2. What kinds of diversity are LACKING, if any? *(Pause)*
3. In the areas where you have LESS DIVERSITY - be it race or ethnicity, class, nationality, or sexual orientation - where & what have you learned about people whose identity & experience is different from yours? Are the images you have stereotypes from the media? *(Pause.)*
4. If you do not see much diversity of certain kinds in your drawing, what does this tell you? If there is lots of diversity of all kinds, how has that come about?
5. Where & what have you learned about people whose identity & experience is different from yours?
6. How MIGHT you learn more about people who differ from you WITHOUT asking members of those groups to represent their group and teach you about those issues? *(Pause)*

QUESTION FOR REFLECTION & DISCUSSION IN SMALL GROUPS: (15-25 minutes)

- As you reflect on this exercise, what insights do you have about yourself, this group, and/or social change?
- How does this exercise relate to what you have been reading about diversity, racism, and historical struggles for social justice?

Decoding Indirect Messages

Try to **decode** these indirect statements & explain in direct language what the speaker **might** mean. Looking at the first statement, "That is a very interesting viewpoint," remember that the person **may** mean exactly that, but ***sometimes*** it's an indirect way of saying, "I disagree with you." In communicating across cultures, you need to *at least entertain the possibility* that the speaker may mean something other than a literal reading of the exact words that were spoken. The first statement has been rephrased for you with three different alternatives.

Instructions: Try to come up with at least two or three alterative meanings for the messages presented below. The last box is blank so that you can add indirect messages that you have heard here & practice trying to decode them.

Spoken Words in an Indirect Message	***What the Person Is Trying to Convey Politely or Indirectly (Using the words they'd use if they were speaking directly)***
1. That is a very interesting viewpoint.	*I disagree with you.* *We need to talk more about this.* *You're wrong.*
2. That idea deserves further consideration.	
3. I know very little about this, but ….	
4. Thank you for your invitation. My sister is arriving that day, but I will do my best to attend your party.	
5. Yes, I'll do it as soon as I can. (*ahorita)*	
6. Do you want to go to the movies?	
7. There have been a lot of crime reports recently, especially of incidents at night.	
8. (In a work setting, from a client or supervisee.) *My mother is really ill.*	
9. That's very expensive.	
10.	

Adapted from handout by Janet & Milton Bennett, ICCI
Storti, Craig & Lorette Bennhold-Samaan. *Culture Matters*. Washington, DC: Peace Corps, 1998.

Delivering Indirect Messages

Try to turn the direct statements listed below into indirect statements, expressing them in ways that might be "softer" or easier to hear for people who might consider direct messages to be rude, insensitive, or simply "too strong." Try writing two or three different versions of the same statement in indirect language. The last 2 boxes are left blank so that you can add your own direct messages & practice delivering them in a more indirect fashion.

Direct Messages	**Indirect Messages**
1. I'm full. I don't want any more food.	
2. I don't like this food.	
3. I disagree with you.	
4. I want to be alone.	
5. I don't like *X* religion: (the one to which the other person might belong).	
6. I want you to join me but I can't afford to pay for you.	
7. I can't go to your party.	
8. That's ugly. (Referring to an outfit in a store that the other person is considering buying)	
9.	
10.	

Listening So That Others Will Speak

As you increase your awareness of the state of the planet and global dynamics, it is important to remember to look at different events and situations from different perspectives whether it be historical, political or religious. It is important to know what questions to ask and when and how to ask them. Use this as a guideline for when you interview people or if you go to listen to a speaker

Connective Thinking:

Connective thinking describes one method of critical listening. A productive exercise when listening to a speaker is to develop an eagle eye for the best elements in the other's viewpoint. In order to build a web of shared wisdom it is useful to spend time finding the points of connection – the gems of wisdom that can truly connect what a speaker is saying to the listener's perception of truth. This is the opposite of listening for the weaknesses in what a speaker has to say. What is processed is remembered. If individuals in the group spend time listening for a speaker's weaknesses and drawing those out, it is the weaknesses that are remembered.

Building a global community requires building a web of shared knowledge woven from the threads of truth contributed by each participant in a conversation. Connective thinking fosters the building of constructive relationships and the development of community. It ties together the best that each one brings to a conversation.

The importance of story telling:

There are several reasons to ask resource people to share experiences. Hearing another person share life's joys and sufferings is a way of humanizing a person, rather than focusing on their political "positions". Ideas and positions are abstract, but life experiences are concrete. It is harder to argue with a person's experiences than to argue with that person's ideas. Stories touch the affective aspects of human nature; therefore, they can lead to bonding.

A very fine ice-breaker for dialogue is asking people who is a hero or a heroine for them and why. Another good lead into story-telling is asking for a description of a time when a speaker felt at risk or vulnerable. When the speaker holds a known political position on some issue, a way to lead into understanding and dialogue is to pose a question such as: "What are the personal experiences that have brought you toward the position you now hold?" -or- "What has been a key moment on your life path that has shaped your political position on this issue?" This is especially useful when you have speakers on the same panel who hold distinctly different positions. It can help speakers to grow in understanding one another and lessen confrontation.

The Role of Responsive Listening:

Being a responsive listener can lead to a deeper level of conversation. When a speaker shares ideas and experiences, there can often be tentativeness, because people ordinarily do not want to set off a negative reaction in the listeners. By contrast it is pleasurable to have others listen attentively and show that they have really understood what has been expressed. When listeners work to truly understand the heart of the message of a speaker, this affirms and demonstrates respect for the speaker.

When we do responsive listening we have only two goals in mind: to make sure we have accurately captured the heart of what a speaker is intending to say, and to give the speaker the assurance that she/he has been accurately and respectfully understood.

Responsive listening is not listening with the intent of correcting or judging what has been said. It is neither agreement nor disagreement. It is the ability to let go of one's own reactions to what is said. It focuses attention away from oneself onto the other. When listeners tune into speakers in this way, the speakers' fears of rebuff and ridicule are lessened; therefore they speak from a less guarded center of truth.

Responsive listening is not listening in order to find a hook to tell one's own story. Comments like: "I know how you feel because last month the same thing happened to me"…followed by a telling of one's own story, changes the focus of the conversations onto oneself, away from the speaker.

In cases of potential conflict, responsive listening also diffuses the intensity of the group. Interjecting the step of responsive listening gives an opportunity for the speaker to correct anything that may have been misheard. It does not allow argumentative bantering to build, because it forces the one whose feelings were roused to first communicate what was heard before expressing the feelings triggered by the speaker's remarks.

Asking Questions that Deepen Opportunities for Dialogue:

The task of listening:

As you listen, keep in mind such questions as:

What is the speaker describing?
How is the speaker feeling?
Where does the speaker place emphasis and energy?
What "grabs" the speaker?
What kinds of words, images, and metaphors does the speaker use?
What does the speaker's body language say?

The task of asking questions:

Ask questions to clarify and expand your understanding and to further draw out the speakers without raising their defensiveness, questions such as:

What occurred when …?
What happened next?
Could you explain that further?
How did you feel when that happened?
How did you react?
How important was this incident?

Provocative Questions:

Provocative questions are not genuine questions, because they are not questions for which the asker is genuinely seeking an answer. Sometimes they are questions that the asker already has answered in his/her own mind. They are addressed to a speaker to test the rightness or wrongness of the speaker by measuring the speaker's answer with the asker's own perception of the truth.

Another type of provocative question is one that is unanswerable, often really a statement in disguise. Such a question would be something like: "If you don't like this country the way it is, why don't you just leave?" The speaker is really making a statement. Maybe the statement is: "I do not believe immigrants to The United States have a right to criticize how we do things here." When questions such as this are asked of a speaker, it is useful for the facilitator of the group to let the speaker know that this is not an answerable question, then give the asker an opportunity to do one of two things, either rephrase the question into an answerable one, or make a statement that is reflective of what the asker wants to communicate to the speaker and/or to the group.

Adrienne Kaufmann

Popular Mexican Sayings and Cultural Values

Dichos Mexicanos *(Mexican Sayings)*	**Un Ejemplo Favor de explicar el significado y dar un ejemplo de como se usa esta expresión.** *(Explain what the expression means & give an example of how it is used.)*	**Valores & Normas ¿Cuales son los valores y normas representado?** *(What are the values & norms expressed by the saying?)*	**+ ¿Consecuencias positivas?** *(Positive consequences?)*	**- ¿Consecuencias negativas?** *(Negative consequences?)*	**¿Posibles diferencias culturales?** *(Potential cultural differences?)*
1. **Donde comen dos, comen tres.** *(Where 2 eat, 3 eat.)*					
2. **Este arroz ya se coció.** *(This rice is already cooked.)*					
3. Arbol torcido, nunca sus ramas endereza. *(You'll never straighten a twisted tree.)*					

Popular U.S. Sayings and Cultural Values

Dichos Populares en los E.E.U.U. *(U.S. Proverbs or Common Sayings)*	**Un Ejemplo Favor de explicar el significado y dar un ejemplo de como se usa esta expresión.** *(Explain what the expression means & give an example of how it is used.)*	**Valores & Normas ¿Cuales son los valores y normas representado?** *(What are the values & norms expressed by the saying?)*	**+ ¿Consecuencias positivas?** *(Positive consequences?)*	**- ¿Consecuencias negativas?** *(Negative consequences?)*	**¿Posibles diferencias culturales?** *(Potential cultural differences?)*
1. *A penny saved is a penny earned.* ***(Un centavo ahorrado es un centavo ganado.)***					
2. *The squeaky wheel gets the grease.* ***(La llanta que chilla es la que engrasan.)***					
3. *For the turtle to make progress, it must stick out its neck.* ***(La tortuga tiene que asomar el cuello para progresar.)***					

Preparing for Site Visits

Purpose of a Site Visit:

To hear a perspective and a voice from the community. Like the pieces of a jigsaw puzzle, our cumulative experiences of a community via voices, images, smells, tastes, etc. begin to tell a story about the fabric of the community. As we share what we have seen, heard, and felt, as we reflect together on our experiences and the meanings we assign to them, our world changes. We begin to weave the threads of the lives of others into the fabric of our own lives, and we become one with a larger tapestry of community than we have previously known.

Tips for Getting Started:

Choose someone to introduce your group to your hosting person(s). Tell them briefly why it is important to you that they have taken time to help you learn more about the community. Ask the group members to give their names to the host(s).

Tips for Asking Questions and Promoting Dialogue:

1. Ask questions that are genuine (you don't know the answers, and you are truly interested in their response).

2. Listen connectively. Pass if there is an opportunity to assume a teaching role and correct information you believe to be "faulty".

3. Phrase the "hard" questions in a gentle, answerable way. For example "What do you think about…" rather than "Don't you think that…" Another approach is, "I have been thinking a lot about…….I am wondering what your ideas are about this."

4. Ask your questions. Don't err on the side of not asking what is really on your mind.

5. Avoid using this time as an opportunity to make statements, to each other, or to those who are hosting you. Keep your questions short and to the point.

6. Before you ask a second question, let others in the group have a turn asking a question.

Tips for Closure:

Choose someone to thank your host(s) on behalf of the group. Let them know that you feel it a gift and a privilege to have shared this time with them.

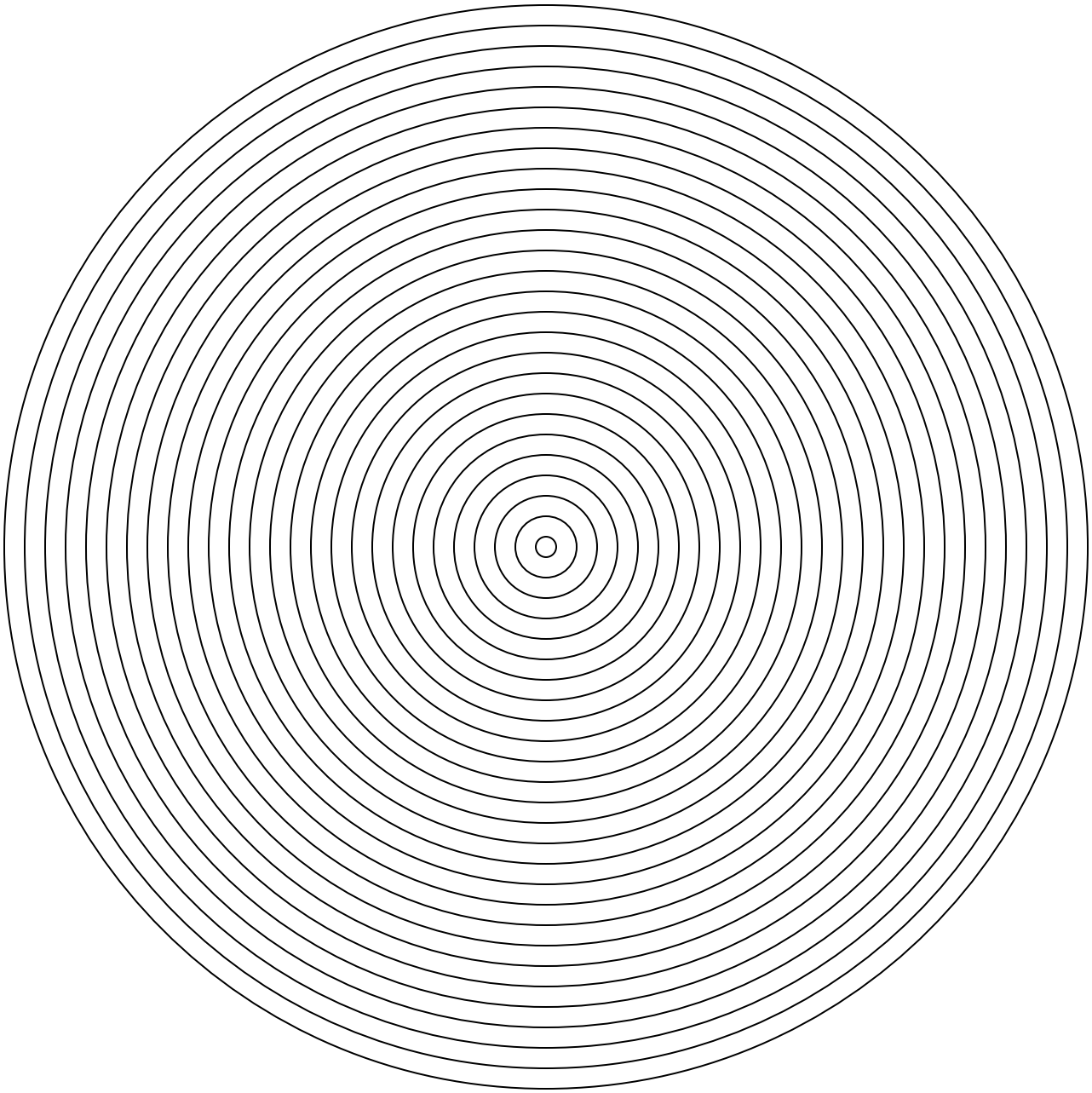
Adrienne Kaufmann

Public and Private Self

Please mark the following topics as:
Private: If it is comfortable to discuss only with self and in intimate relationships.
Public: If it is comfortable to discuss with casual friends, acquaintances or strangers.

	Public	Private
Attitudes and Opinions		
What I think and feel about my religion: my personal religious views	_____	_____
My views on politics	_____	_____
My views on racial integration	_____	_____
My views on sexual orientations	_____	_____
The things I regard as desirable for a person to be	_____	_____
Tastes and Interests		
My favorite foods; my food dislikes	_____	_____
My likes and dislikes in music	_____	_____
My favorite reading material	_____	_____
The kinds of movies and TV programs I like best	_____	_____
The kind of party or social gathering I like best/bores me	_____	_____
Work or Studies		
What I fell my shortcomings are that prevent me from succeeding	_____	_____
What I feel are my special strong points for work	_____	_____
My goals and ambitions in my work	_____	_____
How I feel about my career; my satisfaction level	_____	_____
How I really feel about the people I work for and/or with	_____	_____
Money		
How much money I make at work	_____	_____
Whether or not I owe money and if so, how much	_____	_____
My total fiscal worth	_____	_____
My most pressing need for money right now	_____	_____
How I budget my money	_____	_____
Personality		
Aspects of my personality I dislike	_____	_____
What feelings I have trouble expressing or controlling	_____	_____
Facts about my present sex life	_____	_____
Things I feel ashamed or guilty about	_____	_____
Things that make me feel proud	_____	_____
Body		
My feelings about my face	_____	_____
How I wished I looked	_____	_____
My feelings about pars of my body	_____	_____
My past illnesses and treatment	_____	_____
Feelings about my sexual adequacy	_____	_____
	Total Private Topics	_____

Color in the number of circles (starting from the center) equal to your private self score.



Understanding Cultural Differences: Exploring High and Low Context People and Cultures

Cultural differences play a major role in the discomfort (which can lead to dissension and even aggressive animosity) between different racial or ethnic groups. Attitudes, values, mores, traditions, and whatever else provides the context of our worldview, is contained in the word *culture*. Psychologists tell us that about 95 percent of our cultural imprint is in the subconscious. Subconscious elements of culture include values, behavioral norms, and our system of beliefs. Five percent of culture is manifest at a conscious level of awareness. This includes dress, foods, and music. To understand the subconscious part of our culture, we have to leave it—or at least be in a situation where we meet people from cultures that are different from our own.

The following exercise is best thought of as a spectrum with the descriptions being that of a "pure" form of the characteristic. The descriptions are on the opposite poles of this spectrum. Each person, each cultural group, embodies a complex set of cultural traits. The purpose of this description of traits is not to try to put people into cultural boxes, but rather, it is to try to find a vocabulary for describing the cultural differences, that which is often left undiscovered in the subconscious.

It is a mistake to stereotype. It would also be a mistake to say that a person, who is on the left side of the spectrum on one characteristic, will be on that same side for all characteristics. What makes cultural studies so fascinating is to examine the limitless variety of combinations of traits.

Directions:

Please mark yourself on the spectrum. In a separate color, mark what you think your host country will be like. Go back and review that several times throughout your study abroad experience.

Debriefing Questions:

- How easy was it to mark yourself on the spectrum?

Reflection while you are "in-country":

- Was your initial self evaluation accurate or are there things that you would now change? What and how did you come about that conclusion?
- Is your host culture as you thought?
- What has surprised you?

High Context		Low Context
Whole Picture Events have meaning only within the total context of life experience.		**Separate Events** Events are looked at more or less independent of their context.
Time Felt Time is rhythmic and cyclical, all things in due season. The right time is felt.		**Time Mechanical** Time is linear and it marches on, time is money; time is mechanical and is regulated.
Relationships and "Be" Identity Relationships are community emphasized and need to be established before moving to tasks. Roles are clearly defined by societal terms. Who one is matters more than one's job.		**Tasks and "Do" Identity** The individual is emphasized in relationships. Getting on with the task can happen without establishing relationships. Job descriptions define roles. What one does is key to one's identity.
Indirect Communication Your communication style is more nonverbal and indirect. Speaking with clarity isn't important because you can understand what is being said through the environment, people and situation that surrounds you.		**Direct Communication** Your communication style is more verbal and direct. You expect clarity and speech and you do not examine the environment, people and situation that surrounds you to communicate.
Emotions Out and Intuition Emotions are expressed. Hugging, kissing, expressing anger forcefully is natural. Passion and intuition are valued, "listen to your heart."		**Emotions In and Reason** Emotions are reserved. Restraint is a sign of maturity. Reason is valued, "use your head."
Public Space Closeness is encouraged. There is no claim to a private space. A sense of home makes it one's space. People draw near to one another.		**Private Space** Space is parceled out. My territory is what I have bought or have legal claim to. People keep their distance.
Spirituality God is imminent; being within relationship is an expression of one's faith. Unity is emphasized. People see themselves as part of many rhythms-connected through spiritual ties.		**Religion** God is transcendent. Dogma, rules and denominations are important. Distinctions are emphasized. People see themselves as separate from the created world.

Taken From: Case Studies: Teaching About Conflict and the process of Resolution, A Curriculum Guide. By Adrienne Kaufmann and Peggy Cole, 1996.

Exercises Used by Experienced Lilly Seminar Leaders

In a recent interview, experienced leaders of Lilly seminars (and others) offered exercises they have used that successfully engaged participants in reflections on faith and vocation in a global context. Their responses have been organized thematically, although individual leaders provided variations on exercises falling within these themes.

Reflections on Experiences: Discussions

- "After visiting speaker(s), ask [them]: What does it mean to shape your work around working [to] bettering one's society? Who would you say most exemplified living out a vocational calling?"
- "The questions I ask stem out of the experiences students have when they're in Guatemala, so they're really driven by experience and not textbook modeling. These questions of religious conflict and syncretism … students' religious identities come up in the reflections, so the reflections actually come up quite clearly out of the experiences."
- "Two or three times in the week we'd put up the names of the speakers every and ask students what each presenter's vocation was. Then we'd ask students: 'How did their vocations illuminate their response to a particular question?' It was really, really helpful to talk about how different people are called to different purposes in the world and how those different vocations are going to guide them to reach different perspectives on social justice issues. It's just helpful to stand back and look at six presenters at the end of a couple of days and ask: 'What are their vocations?' 'What is their purpose in the world?' 'How does that impact their message, what their doing?'"
- "We sit in the round. We use focal questions. Prior to going into a given experience, I would say, 'Look for this, expect this,' and then we would unpack it afterwards. We would use a talking stick, which we would give sacred power. Or a rock we passed from person to person and we'd all listen. We used 'conversation cafes,' where we'd break them into two groups, and then pose two or three questions that each had to respond to around the circle, and then it was free discussion after that as they drank coffee. We also used a form of 'appreciative inquiry,' a format we used after the Homerton piece. We asked: 'What are some examples of holistic care that you noticed?' Then each person shared their insight or story about good care. Then we went around a second time, and broke them into groups, and had them share the story and identify the theme: 'What made this an example of good caring?' Then, in a large group, we put it all on a poster and talked about that in a large group."

Reflections on Experiences: Journaling

- "Having them keep a journal, having them choose four polished entries to share with the instructor, so that's an important piece. The other piece is the readings, collections of oral histories of women involved in the Sandinista movement. They read a person's trajectory and how they interact in the world. So, once again, you're reinforcing [themes]. They're encountering and reflecting—reflecting even on how they're feeling, and even their assigned reading is a biography or autobiography, [so] they're examining how their lives interact and engage with the rest of the world."
- "One of the journaling techniques that we would then discuss was the series of questions: 'What did you know you knew? Things you didn't know you knew? Things you knew you didn't know? Things you didn't know you didn't know?' They are subtle distinctions but they do help you to realize what you're already drawing from. So it was kind of a nice way to open things up."

Reflections on experiences: other writing

- "In my keystone, I have a formal reflection on vocation within the context of being a global citizen. The prompt includes a quotation by a Polish sociologist named Zygmunt Bauman. He's a

polish émigré living in England, and the quotation has to do with interdependence, so I have them write a formal essay. So it's an approach: give students a pithy quote to reflect on."

- "'Who are you guys? Write! Ten minutes, just go!' We're just all naturally narcissistic anyway. Surprising how much they're interested in this. College is not just preparation for a job. They're interested in asking these questions. Same thing: 'What are you here for?' 'So what are the greatest needs of the world?' 'What kinds of people do we need to meet those needs?' I get great answers sometimes. Questions are implicitly theological. 'How are things with your faith? Write!' Usually by the time I ask questions like that, they will have read materials on this. Usually people are able to articulate those things; usually asking them these questions is really helpful."

Reflections on Experiences: Creative Projects

- "We have, for instance, a Youth Theology Institute… They do a whole project, whether it's a paper or video or a study that they do over the summer, and then they send it in/report back after a summer of working on that project. Longer writing/video producing projects have been really good at giving students, over a chunk of time, a good opportunity to do some reflecting."

Meditations

- "We sometimes use Ignatius of Loyola's Examine and that process of reflection and prayer has given space for good reflection on vocation. I've done it different ways. I think when we set up within the theme of calling… The Examine: 'With what am I most/least grateful today?' 'Where have I seen the spirit work most clearly today?' 'When have I been blinded to that?' We often use it as a closing, committing to action. We use a Bible passage on calling to set the theme, so their reflections are within the area of vocation."

"Third Things"

- "We use 'Third Things' – a picture, poem, metaphor – as a way to get people to reflect. So, for example, you might have thirty pictures lying around a room, and a person would pick a photo in response to [a question]: 'Which picture reminds you of justice?' The soul is kind of shy. It needs a "third thing" to get people to open up and reflect on a topic. We used stories, poems… 'What in this poem reminds you of what happened today?' 'What experience does it evoke?' You need to build safe, trustworthy space. That's so critical, really focusing on questions rather than answers. This is going to sound like my philosophy of education: answers shut down questions. I don't what to shut down thinking. There are a million things you can do. But I think the use of third things is critical to helping people reflect on their experience. And I've found that using theological questions explicitly as a filter for looking at our experiences is really powerful. We did some of those before we left on the trip."

- "I like poetry a lot, and to prepare them I prepared a packet of poems, especially from the Sandinista period. Some people respond to poetry more than others, but we used some of those. We used some quotes from the poems that we had people just pull out of a hat or something, and some of them really connected with the quote that they got."

- "I like poems. I often have used poems and then give them to students to prompt reflection. And then on a nice piece of paper, it's a nice gift as well. Ron Petrich is great with poems… But I just clip words, and then people paste together words to make a poem and then share. Underclassmen really need something to prompt a discussion. I use tools sometimes from a company called "Training Wheels, Inc." For instance, I have this bag of body parts. To just get the discussion going, I'll throw out a hand: 'Who would you like to give a hand to? High five!' 'What took guts or stretched you outside your comfort zone?' 'Heart: What touched your heart?' 'Smiley face: What made you smile or laugh?' Although those questions don't get directly at vocation, you've got to get the conversation really going with younger people before you can really discuss vocation. So all of this starts the reflection process."

- "I found quotations from Oscar Romero ahead of time and I set them out and let students select one that was very meaningful to them, and then I asked them to share why that one was meaningful for them."

- "We do another one, which is really good as a discussion starter. We have hundreds of photos/pictures that we spread on the floor from all over the place, and we ask two questions: 'Which ones most reflect you?' 'Which ones most reflect how you see God?' Very open-ended questions. It's a great tool to bring people into the discussion from multiple faith traditions, especially at the beginning of the gathering. People are so anxious to pick up the pictures; over seven or eight years, it's amazing how it grabs people."

Books/readings

- "[I've asked students to read] *God's Long Summer*, by Charles Marsh, [which demonstrates that the] rhetoric of vocation has its own ideology; it requires its own level of discernment."
- "I had them do vignettes from *The Gospel of Solentiname* by Ernesto Cardenal. It's different pericopes from the gospels, and it's *campesinos* discussing the gospel text. You'd give one three-page chapter to individual students, and then they present that to the group. Or you can also do this in small groups."
- "*Visual Explorer* – [it is a] kit for 'third things' exercises."
- "Writings by Oscar Romero."
- "Getting students into key texts of tradition is also really helpful. Biblical call stories are really good for this. Great stories of Lutheran tradition, acquainting folks with Lutheran story."
- "LifeKeys—there are manuals put out by them, it's around gifts that people have. That is specifically a Christian-oriented resource, probably more easily used in a congregation, but it's been good to use in large groups here. A few of our staff have received training to use it, so we've used a few pieces over the past few years."

Specific exercises

- "One of the things I do is to divide into small groups and have each group [form a wheel]; each spoke represents a member of the group. They have to come up with a group name that fits everyone in the group; something they all have in common, unique, not just 'all women;' and the spokes are each person's individual characteristics, something that they don't have in common with anyone else in the group. So that's one that I use."
- "Another I use is a storytelling technique; again it can be done in small groups. Each person in the group thinks of an early experience of a culture different from their own. By sharing these stories they learn about cultural diversity."
- "Another one I use is a sailboat exercise: 'You're on your boat with your parents, your significant other, and your child. The boat is sinking and you can only save one person. Who would you save?' After everyone has thought about it, you ask who they would save. Then you point out cultural differences. [Some cultural groups] would say their mother. And every culture values relationships differently and prioritizes these relationships differently."
- "Somebody at CGE had the idea of using the colors of the Namibian flag as symbols of Namibian history, people who had made a difference and had sacrificed. We had some role playing, so people would get a role, like of a teacher, and some people would be students, and they would play out a scene. We had reflection prompts, so we would write something on the board and then discuss it, or ask students for discussion topics."
- "Writing a letter to someone and sharing that. Like, if you could write a letter to someone in Namibia – we saw so many examples of people who saw their role in Namibia as keeping their tribal language going, to write a letter to someone to explain something to them about their place in the world. The perspective taking, that's what I'm saying. 'If you could see life through the eyes of a child in Namibia, [who is] part of the Herero tribe, what would he tell you about his experience in school? When he becomes an adult? Can he see to that? What does like look like to him?' I mean people in their lives have vocations, like people in their own lives. 'Who do you know in your own life?' So they could stand and do an oral and present their views to the class. These are all teaching strategies."

- "Another thing, 'Is it possible to have a vocation, to live in a way that shows that?' You could choose various people who work or do things around… so that they could define vocation more broadly, I guess."
- "We [had] them develop their own definition of vocation, too. I remember when we first started talking about it; students identified it as only students who were in the seminary."
- "We put together a little collage of sorts, a collage of who we were at the beginning, and then another at the end. I thought that was good because some are good with words and others with pictures. Merrie brought lots of pictures and markers and supplies and then built a collage. Then we did something with it."
- "'Picture yourself on the cover of Time magazine.' Or, 'If you had an opportunity for just one photo from this trip to be on the cover of Time magazine, what would it be? Why?' But usually asking, you know, the typical questions: 'What have you seen and heard?' Next, helping students make sense of that. 'Where do you see your place in this?'"
- "We also went to the large cathedral in London, and we had students draw their own mandalas. We had them look at examples of mandalas throughout the journey. We had them draw their own mandala of healing and vocational call. Remember [that] the theme was 'call to heal.' So it was always threaded back. Through all the ruins and sites, we saw mandalas of healing, symbolic of sacred geometry, and that thread ran through the whole experience."
- "We went to a museum in Guatemala City, and this *ladina* woman was talking about the Mayan people, and their history and their culture. You could see smoke coming out of people's heads because she really didn't know about Mayans and was sharing all kinds of untruths. We had a great conversation about people telling your story for you, and not telling the truth. She was talking, and no one said, 'Hey, that's not true!' We just let her talk, I think out of respect. You see that sort of stuff in Guatemala a lot, where the government says something is true, like that people in a town revolted, and it's just not true. Those are all liberation theology-based ways of looking at these things."
- "We work with Exodus, which is the primary biblical passage for liberation theology. Moses sees the burning bush, in which God says, 'I've heard them cry and groan.' Moses resists, but God says, 'Yes you can.' So we read through this passage and then ask: 'Who are the actors?' 'What is the burning bush?' 'Who are the Moseses?' Then we do a skit, and participants are asked to recreate the story, but to link it to their experience in Mexico. They cannot use words; they are asked to embody the experience. Everyone watches, and the viewers reflect without actors speaking. Then actors respond, and it brings out things the actors didn't even think about. You can use other readings, too, or have people do role plays, e.g., Sarah and Hagar on the Oprah Winfrey talk show. We do 'sacred theatre,' because, after all, liturgy is theatre."
- <u>Lisanne Morgan:</u> "I also particularly like working with tableaus. A tableau can be a political cartoon in freeze frame; they represent the Mexican reality as the Mexicans have told it. Then they represent the reality Mexicans want to live in, in their view. Then participants demonstrate the transition, and explore what their role is in this process. The danger with this exercise is that participants can oversimplify it. They have to represent the reality Mexicans are looking for. And we have to instruct that they cannot just stand around in a circle holding hands. They must do something substantial. The trick is that people need to make plans now, while they are still in Mexico, because they won't do it if they wait until they're in the U.S. It also gives us a chance to talk about it."
- "The thing I've done with faculty members that would probably work with students, too, is an exercise called 'Stepping Stones.' They draw and label the stepping stones that got them to where they are right now on a piece of paper, and then determine what the pivotal experiences were. That could be easily modified to vocation, to identify stepping stones and what has been pivotal, then they do a 'pair and share' and bring it back to the group. So it's a discussion prompt."

Sample Reflection Questions

Big-Enough Questions

An Excerpt from *Big Questions Worthy Dreams*, by Sharon Daloz Parks

What do I really want to become?
How do I work toward something when I don't even know what it is?
Am I lovable?
Who will be there for me?
Why is suffering so pervasive?
What are the values and limitations of my culture?
Who am I as a sexual being?
Do my actions make any real difference in the bigger scheme of things?
Do I want friendship, partnership, marriage? If so, why? With whom?
What is my society, or life, or God, asking of me? Anything?
What is the meaning of money? How much is enough?
Is there a master plan?
Am I wasting time I'll regret later?
What constitutes meaningful work?
How have I been wounded? Will I ever really heal?
What do I want the future to look like – for me, for others, for my planet?
What is my religion? Do I need one?
What are my real talents, preferences, skills, and longings?
When do I feel most alive?
Where can I be creative?
What am I vulnerable to?
What are my fears?
How am I complicit in patterns of injustice?
Will I always be stereotyped?
What do I really want to learn?
Do I want to bring children into the world?
How do I discern what is trustworthy?
Where do I want to put my stake in the ground and invest my life?

University YMCA Form on Reflective Leadership

Values
What is sacred?
What am I living for? (as opposed to what I would die for)
What are my goals?
What is the purpose or meaning of my life?

Lifestyle
How am I living?
Is this consistent with my values?
How could I live more responsibly in response to my values?

Commitment
What am I committed to doing next quarter to live by my values?
Next year?
In five years?

Other questions developed during a trip leader training session
What am I already doing that I'll definitely continue?
What will I change/modify?
Who do I know who will be supportive of my decisions/work? (a supportive community)
What else can I do/where else can I go to find a supportive community?
What new insights have I gained?

Brief Readings on Faith and Vocation

Always We Hope, by Lao Tzu

Always we hope someone else has the answer,
Some other place will be better,
Some other time it will all turn out.
This is it.
No one else has the answer,
No other place will be better,
And it has already turned out.
At the center of your being You have the answer,
You know who you are
And you know what you want.
There is no need to run outside for better seeing.
Nor to peer from a window.
Rather abide at the center of your being,
For the more you leave it, the less you learn.
Search your heart
And see the way to do is to be.

A Reading on Being and Becoming: From a Dualistic Vision to a Holistic Vision

By Glory Dharmaraj

Reader 1: I am on a journey
Reader 2: *I am on a journey.*

Reader 1: My name is BECOMING.
Reader 2: *My name is BEING.*

Reader 1: How DO you DO?
Reader 2: *I AM fine.*

Reader 1: Doing is the main goal in my journey.
Reader 2: *Being is the main goal in my journey.*

Reader 1: Moving from point A to point B by the shortest route is my focus.
Reader 2: *The journey itself is my focus. The act of journeying.*

Reader 1: My journey has an origin & a destination. It is a linear journey.
Reader 2: *My journey is relational & cyclical. "The journey is home." (Nellie Morton).*

Reader 1: I think linear.
Reader 2: *I think in patterns.*

Reader 1: I think in a straight line of progressive stages.
Reader 2: *I think on a spiral of continuous developing potentialities.*

Reader 1: I am motion.
Reader 2: *I am stillness.*

Reader 1: A shaft of energy.
Reader 2: *A field of awareness.*

Reader 1: Two modalities.
Reader 2: *Two ways of knowing.*

Reader 1: Two ways of living.
Reader 2: *Two ways of loving.*

Reader 1: I am empirical. I am a problem-solver.
Reader 2: *I apprehend reality through imagination & perception.*

Reader 1: I am mono-dimensional.
Reader 2: *I am multi-dimensional.*

Reader 1: You know what your problem is? You are cluttered & labyrinthine.
Reader 2: You know what your problem is? You reduce everything to cause & effect. You are trapped in time.

Reader 1: You are afraid of time. That is what it is. You put effect first & cause afterward.
Reader 2: On the other hand, I am not reduced by the tyranny of time.

Reader 1: I am diachronic.
Reader 2: *I am synchronic.*

Reader 1: How circular!
Reader 2: *How linear!*

Reader 1: You see, I take control of my self. I am individualistic.
Reader 2: *I am a connected self, part of a collective entity. The communitarian self takes control of my self.*

Reader 1: How awfully slow it must be!
Reader 2: *How dangerously fast yours must be!*

Reader 1: I am for rational understanding and learning.
Reader 2: *I am for affective & connected knowing and learning.*

Reader 1: You are likely to end up as a teary-eyed bleeding heart.
Reader 2: ***You are likely to end up in your water-tight rational aloofness.***

Reader 1 *& Reader 2* in unison:

WILL WE EVER BE ABLE TO UNDERSTAND EACH OTHER? (SIGH.)

The End

A Selection of Quotes from Various Sources

Reinhold Niebuhr:
Those who benefit from social injustice are naturally less capable of understanding its real character than those who suffer from it.

Albert Schweitzer:
Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world.

E.F. Schumacher, *Small is Beautiful*:
…the modern economist… is used to measuring the standard of living by the amount of annual consumption, assuming all the time that a man who consumes more is better off than a man who consumes less. A Buddhist economist would consider this approach excessively irrational: since consumption is merely a means to human well-being, the aim should be to obtain the maximum of well-being with the minimum of consumption.

Herman Hesse:
He who travels far will often see things far from what he believed was truth….

Reinhold Niebuhr:
The educational advantages which privilege buys, and the opportunities for the exercise of authority which come with privileged social position, develop capacities which are easily attributed to innate endowment… it has always been the habit of privileged groups to deny the oppressed classes every opportunity for the cultivation of innate capacities and then to accuse them of lacking what they have been denied the right to acquire.

E.F. Schumacher, *Small is Beautiful*:
The Buddhist point of view takes the function of work to be at least three fold: to give a man a chance to utilize and develop his faculties, to enable him to overcome his ego-centeredness by joining with other people in a common task; and to bring forth the goods and services needed for a becoming existence. Again, the consequences that flow from this view are endless. To organize work in such a manner that it becomes meaningless, boring, stultifying, or nerve-racking for the worker would be little short of criminal; it would indicate a greater concern with the goods than with people, an evil lack of compassion and a soul-destroying degree of attachment to the most primitive aide of this worldly existence. Equally, to strive for leisure as an alternative to work would be considered a complete misunderstanding of one of the basic truths of human existence, namely that work and leisure are complementary parts of the same living process and cannot be separated without destroying the joy of work and the bliss of leisure.

Dietrich Bonhoeffer:
A Christian must plunge into the life of a godless world, without attempting to gloss over all of its ungodliness with a veneer of religion or trying to transfigure it. To be a Christian does not mean to be religious in a particular way, to cultivate some mean form of asceticism – as a sinner, a penitent or a saint, but to be a human person. It is not some religious act which makes a Christian, but participation in the suffering of God in the world.

Mother Teresa:
We are not called to do great things, we are called to do small things with great love.

Thomas Merton:
If you want to identify me, ask me not where I live or what I like to eat, or how I comb my hair, but ask me what I am living for, in detail and ask me what I think is keeping me from living fully for the thing I want to live for.

Antonio Machado:
Traveler, there is no road. You build the road as you walk.

Willy Brandt:

The shaping of our common future is much too important to be left to our governments and experts alone. Therefore, our appeal goes to youth, to women's and labor movements; to political, intellectual and religious leaders; to scientists and educators; to technicians and managers; to members of the rural and business communities. May they all try to understand and to conduct their affairs in the light of this new challenge.

Huston Smith:
We live in a fantastic century… We hear on all sides that East and West are meeting, but it is an understatement. They are being flung at one another with the force of atoms, the speed of jets, the restlessness of minds impatient to learn of ways that differ from their own. When historians look back upon our years they may remember them...as the time in which all the peoples of the world first had to take one another seriously.

Nelson Mandela, President of South Africa, Inaugural Address:
Our deepest fear is not that we are inadequate.
Our deepest fear is that we are powerful beyond measure.
It is our light, not our darkness, that most frightens us.
We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous?
Actually, who are you not to be? You are a child of God.
Your playing small doesn't serve the world.
There is nothing enlightened about shrinking so that other people won't feel insecure around you.
We are born to manifest the glory of God that is within us.
It's not just in some of us; it's in everyone.
And as we let our own light shine, we unconsciously give other people permission to do the same.
As we are liberated from our own fear, our presence automatically liberates others.

Coco Chanel:
How many cares one loses when one decides not to be something but to be someone.

Buddha:
Find your path from the light within.

Rabbi Abraham Joshua Heschel:
Just to be is a blessing and just to live is holy.

Leo Nikolayevich Tolstoy:
What shall it profit a man if he gains the whole world and loses his own soul?

Ralph Waldo Emerson:
To laugh often and much
To win respect of intelligent people
And the affection of children;
To earn the appreciation of honest critics
And endure the betrayal of false friends;
To appreciate beauty;
To find the best in others;
To leave the world a bit better, whether by
A healthy child, a redeemed social condition
Or a job well done;
To know even one other life has breathed easier
Because you lived:
This is to have succeeded.

Kenneth Burke:
It makes a great deal of difference whether you call life a dream, a pilgrimage, a labyrinth, or a carnival.

Edward Everett Hale:
I am only one, but still I am one.

I can't do everything, but I can do something.
And what I can do I ought to do
And what I ought to do,
By the grace of God,
I shall do.

Henri J.M. Nouwen, *Reaching Out*:
The paradox of hospitality is that it wants to create emptiness, not a fearful emptiness, but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations. Hospitality is not a subtle invitation to adopt the life style of the host, but the gift of a chance for the guest to find his own.

Mary Albing:
Vocation is being called into what we love. We are called into love for the sake of love by love itself. A part of discovering and developing our vocation is coming to terms with what and whom we love, and loving our work and other people as God intends us to love them. What do you love? Whom will you serve?

John F. Kennedy:
We are people to whom much is given. We are able, healthy, successful people, blessed with privilege, opportunity, and intelligence. For our selves and for our children, the future looks like a promise. Against this background of optimism, our age, if it is to deliver on its promise, will need people deeply committed to the truth, to what works, to what is real. This age demands of us the courage, the dignity, and the integrity to generate behavior beyond what is merely strategic, beyond what, according to the standards of the opinion makers of the day is "wise and reasonable." Our age, if it is to deliver on its promise, needs people capable of real heroism—not the kind of heroism which ends up in glory—but the kind which ends up bringing out and making available the truth, what works, what is honest and real. Our age, if it is to deliver on its promise, needs people who can reach beyond that which is already determined, that which is already predictable, that which can already be expected, and take the lead in creating new possibility. The demands of this age are extraordinary: to meet them, extraordinary men and women are required. There is no reason, no motivation, no "reward" for which these people—and you and I—will make this age succeed. There is just our humanity—and the stand that we are. Of those to whom much is given, much is required.

Rainer Maria Rilke, *Letters to a Young Poet*:
…be patient toward all that is unresolved in your heart and try to love the *questions themselves* like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. *Live* the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer.

Thomas Merton, *The Violence of Modern Life*:
There is a pervasive form of modern violence to which the idealist fighting for peace by non-violent methods most easily succumbs: activism and over-work. The rush and pressure of modern life are a form, perhaps the most common form, of its innate violence. To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many projects, to want to help everyone in everything is to succumb to violence. The frenzy of the activist neutralizes her/her work for peace. It destroys the fruitfulness of his/her work, because it kills the root of inner wisdom, which makes work fruitful.

Pedro Arrupe, S.J.:
Nothing is more practical than finding God, that is, than falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything.

A Summer Day, by Mary Oliver

Who made the world?
Who made the swan, and the black bear?
Who made the grasshopper?
This grasshopper, I mean—
the one who has flung herself out of the grass,
the one who is eating sugar out of my hand,
who is moving her jaws back and forth
instead of up and down—
who is gazing around with her enormous and complicated eyes.
Now she lifts her pale forearms
and thoroughly washes her face.
Now she snaps her wings open, and floats away.
I do know how to pay attention, how to fall down
into the grass, how to kneel down in the grass,
how to be idle and blessed, how to stroll through the fields,
which is what I have been doing all day.
Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do with your one wild and precious life?

Contact Lenses, by Audre Lorde

Lacking what they want to see
makes my eyes hungry
and eyes can feel
only pain.

Once I lived behind thick walls
of glass
and my eyes belonged
to a different ethic
timidly rubbing the edges
of whatever turned them on.
Seeing usually was a matter of what was in front of my eyes
matching what was behind my brain.
Now my eyes have come
a part of me exposed
quick risky and open
to all the same dangers.

I see much
better now
and my eyes hurt.

Excerpts from Callings: Finding and Following an Authentic Life*, by Gregg Levoy*

Pages 37-38: Connecting the Dots
There is no checklist against which we can test our callings with the dead reckoning, much as we might desire it; no list of ingredients for a "true" call. We can only try to make sense of signs by drawing lines between them, connecting the dots so that a form, a pattern, a rough road map, emerges.

The truest calls seem not only to keep coming back but also to make their way to us through *many* different channels, so we can use this as a starting point. Make a tally of the signals you've been receiving around any given issue – through dreams, fantasies, cravings and ambitions, persistent symptoms, the fears and resistances that have been preoccupying you lately, any opportunity whose sudden appearance in your life borders on synchronicity, whatever people have been telling you a lot lately, what books are on your nightstand, what notes to yourself are tacked under fruit magnets on the refrigerator door. Then do the mathematics. What, if anything, do these all add up to?

The children's magazine *Highlights* features puzzles that involve finding a hidden object, such as a toothbrush, pitchfork, or light bulb, in an otherwise ordinary scene of a farmhouse or a forest. These objects are fairly well hidden until you know what to look for, and then you wonder how you missed them before. Similarly, as you seek to discern your callings, it might help to define what *you* look for in a calling to test whether it's the genuine article – to come up with something of a portrait, a mug shot of your calling. Think back on previous calls that panned out and list them: the job you knew you should quit, and you were right; the relationship you waffled about committing to until you wore holes in your shoes, but finally said yes and it turned out to be the best thing that ever happened to you; the time you took a moral stand and felt tremendously empowered.

The point is: How did it *feel* to act on a calling? Did you feel more awake? Was there a kind of rightness to your actions? Did you experience a flood of energy? Did you discover you had surprising forbearance for the mundane tasks involved in the undertaking, and that after a month or a year your enthusiasm didn't falter? Did you feel gratitude? Did you experience gales of resistance to committing (which can indicate the importance of a call)? Did your friends declare that they haven't seen you so excited in a long time?

While you're at it, list those calls that didn't pan out, too, and their attending signals. The most critical discernment skill, M. Scott Peck insists, is being able to distinguish between the sound of integrity and the sound of its absence. In order to recognize a true call, you must be able to recognize a false one, just as in order to spot a truth you must be able to spot a lie. Keep in mind that if a pursuit does not strike oil, it doesn't mean your effort lacked integrity or value. Perhaps you learned something from the experience that you hadn't *expected* to learn. Perhaps you were meant to try something and find it not to your liking, so that you could cross it off your list once and for all. It's important to know what you *don't* want, too.

Pages 57-58: A Stretch of Imagination
In her travels, she discovered that there is no one truth. There are only stories. "If each side can listen to the stories of the other, the suffering of the other, the history of the other, reconciliation is made much easier." If we could read the secret history of our enemies, the poet Henry Wadsworth Longfellow once write, "we should find, in each person's life, sorrow and suffering enough to disarm all hostilities."

It takes tremendous courage and hard work, Gene says, not to take sides when we experience conflict but to stretch the imagination almost to the bursting point and understand that two utterly contrary stories can coexist even within the same person.

Pages 105-106: The Call of the World
No matter how hard I struggle to discern where I leave off and others begin, ultimately I find that there's no telling. I cannot convince myself that there is such a place. I cannot find a ramrod boundary line, only watery expanses, and in the diminuendo I'm always being carried out into the world. I grapple with a question once posed by the psychologist June Singer: "The space between us, is it a space that separates us or a space that unites us?"

The world continually reminds us that our calls both do and do not belong solely to us. Just as calls issue from our own bodies in the form of symptoms, they also come from the body politic, of which we're each single cells. Where an affinity of wounds connects us to others, where the world in its shocking condition touches our lives in a personal way, we can find ourselves responding to a call and turning from sympathizers to activists.

What we each determine is a fitting response is entirely subjective. One person might take on multinational corporations or federal laws or the plight of an entire race of people, another might adopt a child from the Third World, and yet another might simply sweep the street in front of the shop every morning. For some, all the activism they can handle in this life is in trying to heal their own souls, though by most accounts this *is* the work of the world. Contemplative nuns and monks, writers, and most artists serve the world best, for instance, in solitude. They touch the world most intimately when they're completely alone, conferring their medicine through prayer and painting, through writing books and working the beads. They may seldom see a soul yet be engaged in the deepest soul work, which simultaneously serves the greater community.

The world never stops calling, never stops acting as though it belongs to us, and its pain is always gathering force like storms offshore. It sends out flares the way we send signals out into space, always hoping that someone will come across them, will understand what they mean, will trace the calls. It shouts to us from the sickroom, from the cold calculus of the daily news, and from whatever we can't stand to look at and so avert our eyes. The world gets harder and harder to ignore as it gets smaller and its problems bigger, as whatever hits the fan gets a little more evenly distributed.

Pages 141-142:
The anthropologist Mircea Eliade described myth as "the story of the breakthrough of the sacred into the world." To the degree we are each looking for the places where callings break into our lives as emissaries of the sacred, it would serve us well to take pen and paper and try reframing our lives as myths.

Begin by describing in a word or phrase, the theme of your present search, i.e., your heroic journey. Remember, myths are about characters in the process of transformation. Is your theme "finding my calling," "taking on my power," "learning forgiveness," "from cowardice to courage," "saving the people," "letting go of the past," "waking up"? As you write your myth, have a particular challenge in mind.

Before sitting down to a session of free-writing, consider the following ingredients of the mythic hero/heroine's journey, offered with a tip of the hat to Joseph Campbell, who has done much to help us rediscover the power of the myth.

- **Hero/heroine:** Are you a king or queen, prince or princess, space traveler, monk, prisoner, farm girl, fisherman, wild animal, or house cat?
- **Ordinary world:** Where do you start, from what familiar surroundings and landscape, conventional philosophies and established relationships?
- **The Call to Adventure:** You are confronted with a challenge, a dare, a problem to solve or adventure to undertake. The need for a change in the Ordinary World is announced by a dream, a stranger's appearance, a death or birth or illness, an inner urge, a knock at the door, or an inner voice, like the one protagonist heard at the start of the movie *Field of Dreams*: "If you build it, they will come." Here the stakes of the game are established, as well as the ultimate goal.
- **Refusal of the Call:** You face the fear of the unknown, perhaps back away from the call, turn down the request, hesitate and are temporarily lost. Even Christ in the Garden of Gethsemane balked, saying, "Let this cup pass from me."
- **Allies:** Anyone or anything that pulls you through the refusal and who then continues to inspire, provoke, teach, test, train, and protect you; anyone or anything that brings the sense of trust to your journey. This could be a person, place, or thing, a dream, a code of honor, a bit of magic, a power won on a previous journey. But as Dante discovered on his sojourn, allies can go only so far, and ultimately you must go it alone.
- **Obstacles:** Whatever thwarts you, from within or without. Whatever tests you, like the Sphinx that confronted Oedipus with a riddle before he could continue on his way; whatever helps you gauge your courage and stamina, your strengths and weaknesses. Though they may be demons and dragons, witches and warlords, powers that must be mastered or masters that must be overpowered, do not confuse obstacles with enemies.

Often the journey includes a Supreme Ordeal, in which you face your greatest fear. Whether you are inside the Death Star or in the Wicked Witch's castle, you encounter here a physical or psychological like-or-death- encounter, a moment of epiphany.

- **Return:** You come back from the journey visibly changed and, given that the word *hero* is Greek means one who serves, share the booms of the quest with "the people" – a new status quo for the Ordinary World, a higher order of functioning, a sacred marriage, a reconciliation, a treasure, a calling. The Return also typically includes a final exam, a last test to see if you've really learned the lessons of the journey or the Supreme Ordeal, if you've really changed. It is a last chance for the forces of darkness to strike back at the triumphant hero or heroine, as the evil Saruman did against Frodo at the end of *The Trilogy*.
- **[Disclaimer]:** Finally, remember that this is just an outline. Not all myths follow this structure to the letter of the law. You can add or delete as you wish. Things don't have to make sense or be in perfect chronological order. Characters can simply appear or disappear, things can suddenly just happen. Begin with "Once upon a time."

When we touch the mythic and archetypal level of the unconscious, Jung said, it releases immense energy into our lives. It can express itself as a call and hook us up to a more inclusive frame of reference – something bigger than ourselves – which can be quite useful when we're searching for greater meaning in our lives. Touching this deep stratum can also help us appreciate the sheer size of the human soul, which Jung conceptualized as an iceberg. The one-tenth that is above water is consciousness, the nine-tenths below water is the unconscious, and the ocean in which the whole thing floats is the collective unconscious in which myth swims.

Pages 207-208:
Obstacles do not limit us only because we *believe* they do. We do not refuse our calls only because we're stubborn and fainthearted. Some limitations—poverty, imprisonment, disease or disability. Being responsible for children and aged parents, geographical isolation, lack of any education or any talent—are very real obstacles and exceptionally difficult to surmount.

Sometimes we're robbed of our calls by the fate into which we fell headlong at birth. "In a tenement in Bangladesh," Jean Houston writes in *A Mythic Life*, "I look into the eyes of a child so bright with intelligence that I know that given other circumstances she could be just about anything she chose to be. Here, however, her future will consist of being married very early, constant childbearing, a strong possibility of being abused by her husband, disease and early death.

"In a desiccated field in West Africa, I found a farmer's boy who could build bridges between spirit and matter, a scientist of the first order, a Renaissance man. But I knew that he would spend his time on Earth as millions of his forebears have, straining his life away behind a plow. They are everywhere, these children of so much promise with their hungry spirits that will not be fed."

When I first heard the taped interview with my great-aunt that was made for the audio collection at the Ellis Island Museum many years ago, the story of her life in Russia at the turn of the century and her emigration to America, I was dumbfounded at how primitive my family's life had been only two generations ago. It was a story common to immigrants: dire poverty and constant persecution. Seven people and their chickens and ducks all lived in a one-room house with no running water or plumbing, with a dirt floor onto which, on the Sabbath, they sprinkled sawdust and considered it the height of luxury, and clothes that had to be washed in the river by hand, even in the winter, which in Russia is no mean thing. In addition, they were so insular that they didn't even speak Russian, only Hebrew and Yiddish; they didn't speak the language of the country in which they had been born!

Under these circumstances, the notion of following a call seems out of place, almost impudent, a thing of privilege. Perhaps to some degree it is. They did, after all, have food, clothing, shelter, and a tribe to whom they belonged. As the singer Billie Holiday once remarked, "You've got to have something to eat and little love in your life before you can hold still for any-damn-body's sermon on how to behave."

Pages 217-218:
Imagine the effect of the thousands of messages, spoken and unspoken, that have been knitted into our minds ever since we came squawking out of the womb, and which we took on like hand-me-downs,

regardless of whether they fit us or not. Think of all the unconscious trespasses that have been visited upon us in the name of love and education, in the name of God. Together, they form a kind of hypnosis, whether true or false, positive or negative.

If we look only to others to show us who we are, however, then the reflections we'll have of ourselves will always be distorted a little, like our reflections caught in other people's sunglasses, in dark windows, fish-eye lenses, or the sides of teakettles – the light always a little refracted and the image never quite true. The atheisms within us, says theologian Frederick Buechner, "are not so much denials of whatever is godly in the world, but denials of people telling us what to believe, what to do, what to think."

If each such encroachment were a brick, the size of the wall they'd build over the course of all those years would have anybody talking out loud to themselves in no time. I recommend talking to the wall. Acquaint yourself with exactly how you're conditioned to say no to yourself.

Part of the wall runs through our personal history: the admonitions of our Jewish or Catholic or Muslim ancestors; the convictions murmured to us by our Russian or Spanish or Chinese forebears; the worldview we inherited by growing up on the plains, in the mountains, by the sea; the secrets our families hid from the neighbors and what those secrets told us about what can and cannot be said or done or hoped for in life; the map we were each given to follow by the economic class into which we were born.

Part of the wall parallels whatever was unlived in our parents' lives, the thwarted or abandoned ambitions that they passed on to us to remedy and compensate for – "do what I could not do." This legacy places us in an impossible situation because thee sword imbedded in the stone can only be removed by the person to whom the sword belongs. When we attempt to carry our parents' unfulfilled lives, we squeeze out our own. Thus we're forced to become failures, says psychologist Jon Sanford, if only because by becoming a failure we can free ourselves of our parents' domination and perhaps find something of ourselves.

Handwritten on the wall are "conventional wisdoms" that can easily wring the life out of our attempts to respond affirmatively to our calls: you can't do X without an advanced degree; voluntarism counts for little on a résumé, relationships on the rebound never work; retirement is death; art equals poverty; "back to the land" is quaint but unworkable; something is wrong with you if you don't want children; whatever you do, you need money.

The principles of conformity are perhaps most deeply imbedded in our institutions. Being the keepers of tradition – family, religion, academia, law and government – they are naturally hidebound. People entrenched in these institutions are equally conservative, and the more entrenched, the more evangelical their insistence on stability and order, and on others following suit. Unfortunately, says Stanley Milgram in *Obedience to Authority*, individual conscience and initiative diminish when people are brought under the dome of a hierarchy, and they learn quickly who pulls the strings and who dances and that deference is the only acceptable, appropriate, *comfortable* response to authority.

Page 299:
One of the "laws of manifestation" states that when the student is ready, the teacher will appear. I take this not so much in the literal sense, that a mentor will suddenly materialize and initiate us into the mysteries of our calling or conduct us through it, but that when we're finally open to being taught, we'll see teachings where previously we saw nothing. It's as if we had turned on a black light under which we can suddenly see the messages written in invisible ink on the surface of things. The messages were there all along, but we weren't seeing them in the right light. With the proper illumination, people and events and even our own dreams become scrolls written in a hieroglyph that we now understand.

Rather than waiting and hoping for teachers to appear, we can create teachers by asking of whatever comes our way, "What is the teaching here? What can I learn from this? We can develop an eye for the hidden teacher, the one we don't meet in the classroom but out in the field where nothing is ever wasted. We can find teachers on the raw encounters of life –the unexpected places we find passion; the thick disguises of people who bruise and displease us; words spoken to us at just the right moment, pronouncements that catch our breath.

Seen in the right light, we can feel grateful for things we wouldn't ever think we'd feel grateful for. We can see the star in Asterion, the Minotaur.

Page 323:

We want our lives to catch fire and burn blue, not smolder. We want to use ourselves up, leave this life the way we entered it –complete– and die with a yes on our lips and not a no, making that last transition, that final threshold, with some grace, with eyes wide open and not squeezed shut as if for a blow. We don't want to enter kingdom come kicking and screaming and begging for more time. Following our calls is one way to love our lives, to flood them with light that can shine back out of them, and to make life easier to explain to ourselves when it's over and we're wondering "What was *that* all about?" By following our calls, we just may be able to face death more squarely. Although we may never *really* be ready for it, we'll never be readier.

Excerpts from Let Your Life Speak: Listening for the Voice of Vocation*, by Parker J. Palmer*

Pages 4-5:
Vocation does not come from willfulness. It comes from listening. I must listen to my life and try to understand what it is truly about – quite apart from what I would like it to be about – or my life will never represent anything real in the world, no matter how earnest my intentions.

That insight is hidden in the word *vocation* itself, which is rooted in the Latin for "voice." Vocation does not mean a goal that I pursue. It means a calling that I hear. Before I can tell my life what I want to do with it, I must listen to my life telling me who I am. I must listen for the truths and values at the heart of my own identity, not the standards by which I *must* live–but the standards by which I cannot help but live if I am living my own life.

Behind this understanding of vocation is a truth that the ego does not want to hear because it threatens the ego's turf: everyone has a life that is different from the "I" of daily consciousness, a life that is trying to live through the "I" who is its vessel. This is what the poet knows and what every wisdom tradition teaches: there is a great gulf between the way my ego wants to identify me, with its protective masks and self-serving fictions, and my true self.

It takes time and hard experience to sense the difference between the two–to sense that running beneath the surface of the experience I call my life, there is a deeper and truer life waiting to be acknowledged. That fact alone makes "listen to your life" difficult counsel to follow. The difficulty is compounded by the fact that from our first days in school, we are taught to listen to everything and everyone but ourselves, to take all our clues about living from the people and powers around us.

Pages 16-17:
The human self also has a nature, limits as well as potentials. If you seek vocation without understanding the material you are working with, what you build with your life will be ungainly and may well put lives in peril, your own and some around you. "Faking it" in the service of high values is no virtue and has nothing to do with vocation. It is an ignorant, sometimes arrogant, attempt to override one's nature, and it will always fail.

Our deepest calling is to grow into our own authentic selfhood, whether or not it conforms to some image of who we *ought* to be. As we do so, we will not only find the joy that every human being seeks–we will also find our path of authentic service in the world. True vocation joins self and service, as Frederick Buechner asserts when he defines vocation as "the place where your deep gladness meets the world's deep need."

Buechner's definition starts with the self and moves toward the needs of the world: it begins, wisely, where vocation begins–not in what the world needs (which is everything), but in the nature of the human self, in what brings the self joy, the deep joy of knowing that we are here on earth to be the gifts that God created.

Page 36:
As May Sarton reminds us, the pilgrimage toward true self will take "time, many years and places." The world needs people with the patience and the passion to make that pilgrimage not only for their own sake but also as a social and political act. The world still waits for the truth that will set us free–my truth, your truth, our truth–the truth that was seeded in the earth when each of us arrived here formed in the image of God. Cultivating that truth, I believe, is the authentic vocation of every human being.

Page 51
The God whom I know dwells quietly in the root system of the very nature of things. This is the God who, when asked by Moses for a name, responded, "I Am who I Am" (Exodus 3:14), an answer that has less to do with the moral rules for which Moses made God famous than with the elemental "isness" and selfhood. If, as I believe, we are all made in God's image, we could all give the same answer when asked who we are: "I Am who I Am." One dwells with God by being faithful to one's nature. One crosses God by trying to be something one is not. Reality–including one's own–is divine, to be not defied but honored.

Pages 63-64:

One of the hardest things we must do sometimes is to be present to another person's pain without trying to "fix" it, to simply stand respectfully at the edge of that person's mystery and misery. Standing there, we feel useless and powerless, which is exactly how a depressed person feels–and our unconscious need as Job's comforters is to reassure ourselves that we are not like the sad soul before us.

In an effort to avoid those feeling, I give advice, which sets me, not you, free. If you take my advice, you may get well–and if you don't get well, I did the best I could. If you fail to take my advice, there is nothing more I can do. Either way, I get relief by distancing myself from you, guilt free.

Blessedly, there were several people, family and friends, who had the courage to stand with me in a simple and healing way. One of them was a friend named Bill who, having asked my permission to do so, stopped by my home every afternoon, sat me down in a chair, knelt in front of me, removed my shoes and my socks, and for half an hour, simply massaged my feet. He found the one place in my body where I could still experience feeling–and feel somewhat reconnected with the human race.

Bill rarely spoke a word. When he did, he never gave advice but simply mirrored my condition. He would say, "I can sense your struggle today," or, "It feels like you are getting stronger." I could not always respond, but his words were deeply helpful: they reassured me that I could still be seen by *someone*–life-giving knowledge in the midst of an experience that makes one feel annihilated and invisible. It is impossible to put into words what my friend's ministry meant to me. Perhaps it is enough to say that I now have deep appreciation for the biblical stories of Jesus and the washing of feet.

The poet Rainer Maria Rilke says, "love…consists in this, that two solitudes protect and border and salute each other." That is the kind of love my friend Bill offered. He never tried to invade my awful inwardness with false comfort or advice; he simply stood on its boundaries, modeling the respect for me and my journey–and the courage to let it be–that I myself needed if I were to endure.

This kind of love does not reflect the "functional atheism" we sometimes practice–saying pious words about God's presence in our lives but believing, on the contrary, that nothing good is going to happen unless we make it happen. Rilke describes a kind of love that neither avoids nor invades the soul's suffering. It is a love in which we represent God's love to a suffering person, a God who does not "fix" us but gives us strength by suffering with us. By standing respectfully and faithfully at the borders of another's solitude, we may mediate the love of God to a person who needs something deeper than any human being can give.

Page 70:
Years ago, someone told me that humility is central to the spiritual life. That made sense to me: I was proud to think of myself as humble! But this person did not tell me that the path to humility, for some of us at least, goes through humiliation, where we are brought low, rendered fraudulent, empty, and useless–a humiliation that allows us to re-grow our lives from the ground up, from the humus of common ground.

The spiritual journey is full of paradoxes. One of them is that the humiliation that brings us down –down to ground on which it is safe to stand and to fall– eventually takes us to a firmer and fuller sense of self. When people ask me how it felt to emerge from depression, I can give only one answer: I felt at home in my own skin, and at home on the face of the earth, for the first time.

Florida Scott Maxwell put it in terms more elegant than mine: "You need only claim the events of your life to make yourself yours. When you truly possess all you have been and done…you are fierce with reality." I now know myself to be a person of weakness and light. I now know that to be whole means to reject none of it but to embrace all of it.

Some may say that this embrace is narcissistic, an obsession with self at the expense of others, but that is not how I experience it. When I ignored my own truth on behalf of a distorted ego and ethic, I led a false life that caused others pain –for which I can only ask forgiveness. When I started attending to my own truth, more of that truth became available in my work and relationships. I now know that anything one can do on behalf of true self is done ultimately in the service of others.

Others may say that "embracing one's wholeness" is just fancy talk for permission to sin, but again my experience is to the contrary. To embrace weakness, liability, and darkness as part of who I am gives that part less sway over me, because all it ever wanted was to be acknowledged as part of my whole self.

At the same time, embracing one's wholeness makes life more demanding – because once you do that, you must live your whole life. One of the most painful discoveries I made in the midst of the dark woods of depression was that a part of me wanted to stay depressed. As long as I clung to this living death, life because easier; little was expected of me, certainly not serving others.

I had missed the deep meaning of a biblical teaching that I had always regarded as a no-brainer: "I set before you life or death, blessing or curse. Therefore, choose life" (Deuteronomy 30:19). Why, I wondered, would God waste precious breath on saying something so obvious? I had failed to understand the perverse comfort we sometimes get from choosing death in life, exempting ourselves from the challenge of using our gifts, of living our lives in authentic relationships with others.

I was finally able to say yes to life, a choice for which I am grateful beyond measure, though how I found that yes remains a mystery to me.

This psychological perspective on culture shock can open up for us a new understanding of God's grace and our vocation to live graceful lives. In the presence of God, we are totally naked, broken, sinful, and dependent, and we realize that we can do nothing, absolutely nothing, without him. When we are willing to confess our true condition, God will embrace us with his love, a love so deep, intimate, and strong hat it enables us to make all things new. I am convinced that, for Christians, culture shock can be an opportunity not only for psychological healing but also for conversion.

¡gracias! A Latin American Journal
A true spirituality cannot be constructed, built or put together; it has o be recognized in the daily life of people who search together to do God's will in the world.

***¡gracias! A Latin American Journal* (page 184)**
I look forward to going home tomorrow, to sitting in a comfortable airplane. I like to be welcomed home by friends. I look forward to being back again in my cozy apartment, with my book, my paintings, and my plants. I like showers with hot water, faucets with water you can drink, washing machines that work, and lamps that keep burning. I like cleanliness. But is it there that I will find God?

I look forward to being back at the Trappist monastery in upstate New York, to feeling gentle silence of the contemplative life, singing the psalmodies in the choir, and celebrating the Eucharist with all the monks in the Abbey church. I look forward to walking again in the spacious fields of the Genesee Valley and driving through the woods of Letchworth Park. But is it there that I will find God?

Or God in this dusty, dry, cloud-covered city of Lima, in this confusing, unplanned, and often conglomeration of people, dogs, and houses? Is God perhaps where the hungry kids play, the old ladies beg, and the shoeshine boys pick you pocket?

I surely have to be where God is. I have to become obedient to God, listen to God's voice, and go wherever that voice calls me. Even when I do not like it, even when it is now a way of cleanliness or comfort. Jesus said to Peter "When you were young you put on your own belt and walked where you liked; but when you grow old you will stretch out your hands, and somebody else will put a belt round you and take you where you would rather not go" (John 21:18). Am I old enough now to be led by the poor, disorganized, unclean, hungry, and uneducated? Everything that is freely given by the God of love. All is grace. Light and water, shelter and food, work and free time, children, us. Why? So that we can say gracias, thanks: thanks to God, thanks to each other, thanks to all and everyone.

***Seeds of Hope: A Henri Nouwen Reader* (pages 147-149)**

The word vocation comes from the Latin word *vocare*, which means "to call." God calls us together into one people fashioned in the image of Christ. It is by Christ's vocation that we are gathered. Here we need to distinguish carefully between vocation and career. In a world that puts such emphasis on success, our concern for a career constantly tends to make us deaf to our vocation. When we are seduced into believing that our career is what counts, we can no longer hear the voice that calls us together; we become so preoccupied with our own plans, projects, or promotions that we push everyone away who prevents us form achieving our goals.

Career and vocation are not mutually exclusive. In fact, our vocation might require us to pursue a certain career. Many people have become excellent doctors, lawyers, technicians or scientists in response to God's call heard in the community. Quite often, our vocation becomes visible in a specific job, task or endeavor. But our vocation can never be reduced to these activities. As soon as we think that our careers are our vocations, we are in danger of returning to the ordinary and proper places governed by human competition and of our using our talents more to separate ourselves from others than to unite ourselves with them in a common life.

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A vocation is not the exclusive privilege of monks, priests, religious sisters, or a few heroic lay persons. God calls everyone who is listening; there is no individual or group for whom God's call is reserved. But

to be effective, a call must be heard, and to hear it we must continually discern our vocation amidst the escalating demands of our career.

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God always calls. To hear that call and allow it to guide our actions requires discipline in order to prevent ourselves from remaining or becoming spiritually deaf. There are so many voices calling for our attention and so many activities distracting us that a serious effort is necessary if we are to become and remain sensitive to the divine presence of our lives.

When God calls, God gives a new name. Abram became Abraham, Jacob became Israel, Saul became Paul, and Simon became Peter. We must search for this new name because the new name reveals the unique vocation given to us by God.

Seeds of Hope: A Henri Nouwen Reader **(pages 226 – 227)**
I wrote the following parable to illustrate the disastrous results of an obsessive preoccupation with national security:

> Once there was a people who surveyed the resources of the world and said to each other: "How can we be sure that we will have enough in hard times? We want to survive whatever happens. Let us start collecting food, materials, and knowledge so that we are safe and secure when a crisis occurs." So they started hoarding, so much and so eagerly that other peoples protested and said: "You have much more than you need, while we don't have enough to survive. Give us part of your wealth!" But the fearful hoarders said: "No, no we need to keep this in case of an emergency, in case things go bad for us, too, in case our lives are threatened." But the others said: "We are dying now; please give us food and materials and knowledge to survive. We can't wait…we need it now!" Then the fearful hoarders became ever more fearful since they became afraid that the poor and hungry would attack them. So they said to one another: "Let us build walls around our wealth so that no stranger can take it from us." They started erecting walls so high that they could not even see anymore whether there were enemies outside the walls or not! As their fear increased they told each other: "Our enemies have become so numerous that they may be able to tear down our walls. Our walls are not strong enough to keep them away. We need to put bombs on top of the walls so that nobody will dare to even come close to us." But instead of feeling safe and secure behind their armed walls they found themselves trapped in the prison they had built with their own fear. They even became afraid of their own bombs, wondering if they might harm themselves more than their enemy. And gradually they realized their fear of death had brought them closer to it.

While the instruments of death escalate in number, complexity, and scope, enabling us to destroy the human race within a few days, we continue to be preoccupied with defending national boundaries, national boundaries, national pride, and national honor. We forget that the ways we have chosen to defend ourselves endanger us as much as our enemies. Never have nations spent so much to protect themselves against their neighbors near and far, and never have we come so close to the annihilation of the human race.

There is an urgent need for a spirituality that addresses these idolatries and open the way to a new ecstasy. We must find a way to go beyond our national security obsession and reach out and foster like for all people, whatever their nationality, race, or religion.

Excerpts from Various Writings by Os Guinness

The Ultimate Why

In more than thirty years of public speaking and in countless conversations around the world, I have heard that issue come more than any other. At some point every one of us confronts the questions: How do I find and fulfill the central purpose of my life? Other questions may be logically prior to and lie even deeper than this one – for example, Who am I? What is the meaning of life itself? But few questions are raised more loudly and more insistently today than the first. As modern people we are all on a search for significance. We desire to make a difference. We long to leave a legacy. We yearn, as Ralph Waldo Emerson put it, "to leave the world a bit better." Our passion is to know that we are fulfilling the purpose for which we are here on earth.

All other standards of success – wealth, power, position, knowledge, friendships – grow tinny and hollow if we do not satisfy this deeper longing. For some people the hollowness leads to what Henry David Thoreau described "as lives of quiet desperation"; for others the emptiness and aimlessness deepen into a strong despair. In an early draft of Fyodor Dostoevsky's *The Brothers Karamazov*, the Inquisitor gives a terrifying account of what happens to the human soul when it doubts its purpose: "For the secret of man's being is not only to live…but to live for something definite. Without a firm notion of what he is living for, man will not accept life and will rather destroy himself than remain on earth…"

Call is the greatest good (*summum bonum*), the ultimate end, the meaning of life, or whatever you choose. But finding and fulfilling the purpose of our lives comes up in myriad ways and in all the seasons of our lives.

This issue, the question of his own life purpose, is what drove the Danish thinker Soren Kierkegaard in the nineteenth century. As he realized well, personal purpose is not a matter of philosophy or theory. It is not purely objective, and it is not inherited like a legacy. Many a scientist has and encyclopedic knowledge of the world, many a philosopher can survey vast systems of thought, many a theologian can unpack the profundities of religion, and many a journalist can seemingly speak on any topic raised. But all that is theory and, without a sense of personal purpose, vanity.

Deep in our hearts, we all want to find and fulfill a purpose bigger than ourselves. Only such a larger purpose can inspire us to heights we know we could never reach on our own. For each of us the real purpose is personal and passionate: to know what we are here to do, and why Kierkegaard wrote in his *Journal*: "The thing is to understand myself, to see what God really wants *me* to do; the thing is to find a truth which is true for me, to find the *idea for which I can live and die*."

This…is for all who long to find and fulfill the purpose of their lives. It argues that this purpose can be found only when we discover the specific purpose for which we were created and to which we are called. Answering the call of our Creator is "the ultimate why" for living, the highest source of purpose in human existence. Apart from such a calling, all hope of discovering purpose (as in the current talk of shifting "from success to significance") will en din disappointment. To be sure, calling is not what it is commonly thought to be. It has to be dug out from under the rubble of ignorance and confusion. And, uncomfortably, it often flies directly in the face of our human inclinations. But nothing short of God's call can ground and fulfill the truest human desire for purpose.

The Haunting Questions **(pages 18, 24)**

[Vaclav] Havel's mounting conviction is that "the secret of man is the secret of his responsibility." None of us arrives in this world complete, and none of us has the wisdom and strength to create ourselves by ourselves. Instead we grow and mature as we respond to what is outside us. But we do not just respond to other people or society, let alone to internal things like a conscience or our genes. Such responses are relatively trivial. At our highest and most human, we are responding to whatever is behind the world and life itself.

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Humanness is a response to God's calling. This is far deeper than the exhortation to write your own script for life. Responding to the cal requires courage, but we are not purely on our own. The challenge is not solely up to us. A bootstraps rise is unnecessary as well as unrealistic. Responding to the call means rising

to the challenge, but in conversation and partnership – and in an intimate relationship between the called and the Caller.

After all, as Havel wrote in his concluding letter on responsibility [in his book Letters to Olga], "one's identity is never in one's possession as something given, completed, and unquestionable." Rather than a place to sit or a pillow on which to rest, human identity is neither fixed nor final in this life. It is incomplete. As such we may refuse the call and remain stunted – unresponsive and irresponsible. Or we may respond to the call and rise to become the magnificent creatures only one Caller can call us to be.

Everyone, Everywhere, Everything **(pages 33-34)**
In Martin Luther's *The Babylonian Captivity* of the Church exploded like a thunderclap in 1520. Writing as an Augustinian monk himself, Luther recommended the abolition of all orders and abstention from all vows. Why? Because the contemplative life has no warrant in the Scriptures; it reinforces hypocrisy and arrogance; and it engenders "conceit and contempt of the common Christian life."

But even these radical sounding proposals pale beside the next paragraph Luther wrote: "The works of monks and priests, however holy and arduous they may be, do not differ one whit in the sight of God from the works of the rustic laborer in the field or the woman going about her household tasks, but that all works are measured before God by faith alone… Indeed, the menial housework of a manservant or maidservant is often more acceptable to God than all the fastings and other works of a monk or priest, because the monk or priest lacks faith."

If all that a believer does grows out of faith and is done for the glory of God, then all dualistic distinctions are demolished. There is no higher/lower, sacred/secular, perfect/permitted, contemplative/active, or first class/second class. Calling is the premise of Christian existence itself. Calling means that everyone, everywhere, and in everything fulfills his or her callings in response to God's calling. For Luther, the peasant and the merchant – for us, the business person, the teacher, the factory worker, and the television anchor – can do God's work (or fail to do it) just as much as the minister and the missionary.

Do What You Are **(pages 46, 48, 51)**
Giftedness does not stand alone in helping us discern our callings. It lines up in response to God's call alongside other factors, such as family heritage, our own opportunities, God's guidance, and our unquestioning readiness to do what he shows. But to focus on giftedness as a central way to discern calling reverses the way most people think. Usually when we meet someone for the first time, it isn't long before we ask, "What do you do?" And the answer comes, "I'm a lawyer," "I'm a truck driver," "I'm a teacher," or whatever.

Far more than a name or a place of birth, a job helps us place a person on the map in our minds. After all, work, for most of us, determines a great part of our opportunity for significance and the amount of good we are able to produce in a lifetime. Besides, work takes us so many of our waking hours that our jobs come to define us and give us our identities. We become what we do.

Calling reverses such thinking. A sense of calling should precede a choice of job and career, and the main way to discover calling is along the line of what we are each created and gifted to be. Instead of, "You are what you do," calling says: "Do what you are." As the great Christian poet Gerard Manley Hopkins wrote in his poem about kingfishers and dragonflies, "What I do is for me: for that I came." Albert Einstein, even as a teenager, had theoretical physics and mathematics in his sights. He wrote in a homework essay in Aurau, Switzerland, "That is quite natural; one always like to do the things for which one has ability."

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Not surprisingly, the focus on giftedness can be dangerous as well as wonderful. The encouragement to "do what we are" can be taken as a blank check for self-indulgence. But the strongest temptations always come along the line of the noblest truths, and that is the case here: The principle is tempting because it is true.

God does call us to "be ourselves" and "Do what we are." But we are only truly "ourselves" and can only truly "do what we are" when we follow God's call. Giftedness that is "ours for others" is therefore not selfishness but service that is perfect freedom.

The danger, however, remains. So it is worth noting some distinctions made throughout history regarding calling, which help us balance giftedness and stewardship. In each case the temptation is to remember only the giftedness and forget the stewardship. But by keeping both in mind, we can steer surely by the principles of calling and avoid the pitfalls.

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Thus to find work now that perfectly fits our callings is not a right, but a blessing. Those in modern societies who are middle class or higher can probably find such a fulfilling match between calling and work. But for many others today, and probably for most people in most societies, there is no happy match between work and calling. Work is a necessity for survival. Even the almost universally recognized artistic genius like Michelangelo once complained: "having seen, as I said, that the times are contrary to my art, I do not know if I have any hope of a future salary."

Following the Thread, by William Stafford

There is a thread you follow.
It goes among things that change
But it doesn't change.

People wonder about what things you are pursuing.
You have to explain about the thread.
It is hard for others to see.

While you hold it, you can't get lost.
Tragedies happen; people get hurt or die,
And you suffer and grow old.

Nothing you do can stop times unfolding
But you don't ever let go of the tread.

Green Banana

Any comprehensive list of the fruits of learning should be expanded to include the green banana. No major revision of the curriculum is necessary, but amid the talk of learning and discovery, possibilities should be available to allow discover to take place.

Although it might have happened anywhere, my encounter with the green banana started on a steep mountain road in the interior of Brazil. My ancient jeep was straining up through spectacular countryside when the radiator began to leak, ten miles from the nearest mechanic. The over-heated engine forced me to stop at the next hamlet, which consisted of a small store and a scattering of houses. People gathered around to look. Three fine streams of hot water spouted from holes in the jacket of the radiator. "That's easy to fix," a man said. He sent a boy running for green bananas. He patted me on the shoulder assuring me everything would work out. "Green bananas," he smiled. Everyone agreed.

We exchanged pleasantries while I mulled over the ramifications of the green banana. Asking questions would betray my ignorance, so I remarked on the beauty of the terrain. Huge rock formations, like Sugar Loaf in the Rio, rose up all around us. "Do you see that tall one right over there?" asked my benefactor, pointing to a particularly tall, slender pinnacle of dark rock. "That rock marks the center of the world."

I looked to see if he was teasing me, but his face was serious. He in turn inspected me carefully to be sure I grasped the significance of his statement. The occasion demanded some show of recognitions on my part. "The center of the world?" I repeated, trying to convey interest if not complete acceptance. He nodded. "The absolute center. Everyone around here knows it."

At that moment the boy returned with my green bananas. The man sliced one in half and pressed the cut end against the radiator jacket. The banana melted into a glue against the hot metal, plugging the leaks instantly. Everyone laughed at my astonishment. They refilled my radiator and gave me extra bananas to take along. An hour later, after one more application of green banana, my radiator and I reached our destination. The local mechanic smiled. "Who taught you about the green banana?" I named the hamlet. "Did they show you the rock marking the center of the world?" he asked. I assured him they had. "My grandfather came from there," he said. "The exact center. Everyone around here has always known about it."

I took time to internalize the possible meanings of these events. A roadway lead to temporary difficulty, resulting in a discovery which resolved the problem while opening up a whole new perspective of shared belief and speculation. As a product of American higher education, I had never paid the slightest attention to the green banana, except to regard it as a fruit whose time had not yet come. Suddenly on that mountain road, its time and my need had converged. But as I reflected on if further, I realized that the green banana had been there all along. Its time reached back to the very origins of the banana. The people in that hamlet had known about it for years. My own time had come in relation to it. This chance encounter showed me the special genius of those people, and the special potential of the green banana. I had been wondering for some time about those episodes of clarity which educators like to call "learning moments," and knew I had just experienced two of them at once.

The import of the rock marking the center of the world took a while to filter through. I had initially doubted their claim, knowing for a fact that the center was located somewhere in New England. After all, my grandfather had come from there. Bt gradually I realized they had a valid belief, a universal concept, and I agreed with them. We tend to define the center as that special place where we are known, where we know others, where things mean much to us, and where we ourselves have both identity and meaning; family, school, town, and local region. The lesson, which gradually filtered through, was the simple concept that every place has special meanings for people in it; every place represents the center of the world. The number of such centers is incalculable, and no one student or traveler can experience all of them, but once a conscious breakthrough to a second center is made, a life-long perspective and collection can begin.

If some of the goals of education in modern times are to open up possibilities for discover and expanded learning, and to open up communication and the chances for mutual acceptance and recognition in a wider world, it may be important to offer students a perspective on their own immediate center of the world by enabling them to participate sensitively as cross-culture sojourners to the center of someone else's world. The cultures of the world are full of unexpected green bananas with special value and meaning. They have

been there for ages, ripening slowly, perhaps waiting patiently for our students to come along to encounter them. There are people there who will interpret the special meanings, give them perspective, combine ideas in new ways, and slice old concepts to answer modern questions. Personal discoveries converge in a flow of learning moments, developing a healthy tug of war between that original center of the world from whence the student comes, and the new center being experienced. Eventually the student has a strong sense of identity in two centers, in two cultures. Both have special meanings, and the student has doubled his or her self-awareness and cultural awareness.

There are many ways to go about this. No single formula is suitable for all students, but one program, which has been taking students to the center of the world for forty years, is provided by The Experiment in International Living. The approach is directly concerned with the roadways which lead to the interior of the host culture, the conscious recognition of the importance of being in the center of their world, and the attitudes and behaviors which demonstrate that it is a good place and we are lucky to be there.

Throughout the entire exposure in the center of that new world, the way is left open for each Experimenter to discover himself of herself and to be discovered in turn. In our quest for personal and cultural awareness, for appreciation of the patterns and meanings of other cultures, and for the values of international understanding, every student should have an opportunity to try out those steep roadways to the interior. A green banana is waiting for reach of them, there at the center of the world. Every man's grandfather came from there, and everyone around there has always known about it.

Printed in New York Parents' League Review, under the title, "Ripening at The Center of the World," Spring 1974. Vol. III, No. 1. Pgs. 26-29.

Reprinted, March, 1974, in ODEYSSEY, Newsletter of The Experiment in International Living, Vol. III, No. 2.

Adopted from: Batchelder, Donald and Warner, Elizabeth G. from The Experiment in International Living. Beyond Experience: The Experiential Approach to Cross-Cultural Education. Brattleboro, Vermont, The Experiment Press, 1977.

Loaves and Fishes, by David Whyte

This is not
the age of information.

This is not
the age of information.

Forget the news,
and the radio,
and the blurred screen.

This is the time
of loaves
and fishes.

People are hungry,
and one good word is bread
for a thousand.

Psalm of a Liberated Person

I want to be a messenger of love
Bringing out the light in my eyes
Passionate restlessness in my weak hands
And the irrepressible force of God in my words.
I want to be a planter of freedom
Between men and women,
My brothers and sisters
To edify the kingdom of this planet
Beautiful and ours.
I want to announce peace with roofs
Not based in gold
I won't walk on roads of injustice
I won't accept the oppression of the poor
I'll drink strength from where people drink it
I'll make my home where the people live
And my silence will be a mystical silence
With those who nourish themselves
Humble folk of the earth.
I won't sell my heart to lies
I'll never stop myself from saying the truth
I'll be like silence
But that's intimately sensitive
To the pain of hope
Of all human beings.
Happy the people who thus
Form their lives
Because they will be slandered
And persecuted by many
But will be strong in Yahweh
Because Yahweh their God
Is always calling to them.

Prayer for the Decade of Nonviolence

I bow to the sacred in all creation.
May my spirit fill the world with beauty and wonder.
May my mind seek truth with humility and openness.
May my heart forgive without limit.
May my love for friend, enemy and outcast be without measure.
May my needs be few and living be simple.
May my actions bear witness to the suffering of others.
May my hands never harm a living being.
May my steps stay on the journey of justice.
May my tongue speak for those who are poor without fear of the powerful.
May my prayers rise with patient discontent until no child is hungry.
May my life's work be a passion fro peace and nonviolence.
May my soul rejoice in the present moment.
May my imagination overcome death and despair with new possibility.
And may I risk reputation, comfort and security to bring this hope to the children.

Regular Life

"Coming home after some months abroad is very neurotic."
-Rose Macaulay-
The Towers of Tebizond

In time all sojourns run their course and expatriates prepare to go home. Home: where they are no longer foreigners (and where no one else is either), where they don't have to think before they speak or act, and where they needn't ever worry again about having to adjust. Home: where it's easy.

That's the theory, anyway, but the reality is quite different. "Home," former sojourners will tell you, can take as much getting used to as "abroad" once did. Some would say it takes even more. In this chapter we will examine re-entry and the phenomenon of readjustment, explain why it can be so taxing and offer some suggestions for coping.

The sting of re-entry is not in the adjustments themselves but in the fact that they're so unexpected. We aren't so much shocked at *what* it is we have to do, but that we should *have* to do anything. When we go abroad we expect there will be things we will have to get used to, but certainly not when we come home.

In one sense this is true. This is our own culture; we know how to act here (if we haven't forgotten) and we know what to expect (though we may be out of practice). We aren't likely, then, to alienate or to be alienated by others as we are overseas.

But other adjustments abound, and they are all the harder because we aren't prepared for them. The problem is this word *home*. It suggests a place and a life all set up and waiting for us; all we have to do is move in. But home isn't merely a place we inhabit; it's a lifestyle we construct (wherever we go), a pattern of routines, habits, and behaviors associated with certain people, places, and objects – all confined to a limited area or neighborhood. We can certainly construct a home back in our own culture – just as we did abroad – but there won't be one waiting for us when we arrive. And this is true even if you move back into the same house you lived in before you went overseas.

In other words, no one *goes home*; rather we return to our native country and, in due course, we *create a new home*. This condition of homelessness is perhaps the central characteristic of the experience of re-entry, and the confusion, anxiety, and disappointment it arouses in us are the abiding emotions of this difficult period.

Even as we cope with being between homes, we face a number of other adjustments, most of which are reminiscent of the period when we first arrived overseas. We may have to learn (or find) a new job and get used to new colleagues. We may have to adjust to a new climate and learn our way around a new community. And we may miss the company of overseas friends.

We may also miss certain characteristics of life abroad, such as the latitude in behavior (the permissible eccentricities) we are accorded because we are foreigners and don't know any better. "Travel spoils you for the regular life," Bill Barich has written. Then you're moving from one country to the country in blithe ignorance, you're usually granted the safe passage of an idiot."[1] Many returnees miss being objects of curiosity, the center of local attention, realizing that for all the bother, this made them fell special and, by extension, important. "I was one of the crowd," V.S. Naipaul writes of his first visit to India, his ancestral home,

> In Trinidad to be an Indian was to be distinctive; in Egypt it was more so. Now in Bombay I entered a shop or a restaurant and awaited a special quality of response. And there was nothing. It was like being denied part of my reality. I was faceless. I might sink without a trace into the Indian crowd…Recognition of my difference was necessary to me. I felt the need to impose myself, and didn't know how.[2]

Beyond that we miss the stimulation of living abroad. For all its hardships – and largely because of them – life overseas is a keenly felt experience; there is about it an emotional and intellectual intensity often absent from "regular life." As we encounter the country and the culture around us, trying to make sense of it, we

encounter ourselves as well and revel in the discovery. We change and grow. We are exhilarated. And we may crave that exhilaration when we come home. Indeed, it is not uncommon for returned sojourners to cling to certain features of their overseas life in an attempt to prolong the intensity of the experience. They may eschew certain conveniences or luxuries they pride themselves on having learned to live without, such as television or air conditioning, and they may insist on walking everywhere. And they sometimes spend their early weeks at home in a concerted effort to locate another overseas posting.

Some returnees actively resist fitting back in, equating it with a kind of spiritual death. The novelist James Baldwin, who lived much of his life in Paris, tells of how his father wrote letter after letter urging his son to come home and "settle down." Whenever he read those words, Baldwin recalled, they always made him think of the sediment at the bottom of a stagnant pond.

The desire to leave "home" becomes all the more acute when returnees realize how little their compatriots, even their families and friends, are interested in hearing about their overseas experiences. "When a traveler returneth home," Sir Francis Bacon wrote, "…let him be rather advised in his answers than forward to tell stories."[3]

"I don't think any of us ever spoke about India for the six months or so we spent in England [on leave]," Vere Birdwood remembers in *Plain Tales from the Raj*,

> We might occasionally be asked at a dinner, 'Well, now, what's all this about old Gandhi?' or something of that sort. But to try and settle down for a long dissertation [on India] between the soup and the fish was not really possible, so we just used to shrug our shoulders and our host or hostess or whoever might have felt obliged to put this question thankfully passed on the news of the latest theatre in London.[4]

This lack of interest in what may have been one of the seminal experiences of the sojourner's life can be vexing. It's as if the changes that have taken place in us, the personal growth we have experienced, are somehow threatened or undermined if they can't be documented and explained to our families and friends. If others don't know what we have gone through, if they see us as the same people we were when we left (which they invariably do), we feel cheated, as if our accomplishments have somehow been diminished. The last words we want to hear at the airport (and usually do) are: "You haven't changed a bit." When we are already insecure about being homeless, it is not encouraging to learn that our experiences may all have been for naught.

We noted earlier that at least returnees don't have to adjust to their own culture, that they know what to expect and how to behave. At the same time, as the former expatriate knows well, there's a difference between knowing what's going to happen next and liking or approving of it. And this applies equally overseas and at home. Indeed, to the extent sojourners adopt and come to prefer certain behaviors of the foreign culture, the home culture is no longer altogether their "own." There is, "then, some cultural adjustment called for during re-entry where the individual knows very well what to expect of the culture (harassment in the café) but does not approve. In fact, there is even cultural adjustment of the more fundamental sort, where the expatriate must cope with behavior that's not expected, for after an extended sojourn abroad, the returnee comes to expect people everywhere to behave the way Ecuadorians or Kenyans do.

These are some of the challenges of re-entry, some of the reasons why the return from abroad may not be the idyllic home coming we conjure up to comfort ourselves when the going gets rough in Monrovia or Lahore. And the disappointment we feel is all the more intense because this is, after all, our home, where we expect to spend the rest of our lives. If we can't be happy here, where *can* we be happy?

Fortunately, there are a number of steps newly returned sojourners can follow to take the string out of re-entry (steps we picked up during our recent stint as foreigners). To begin with, being forewarned can take much of the shock out of the return. We might also remind ourselves that all transitions, whether from the familiar to the unfamiliar or, as in this case, vice versa, are inherently unsettling, And if we add to this the realization that what we are feeling is normal, that it is natural to find aspects of this experience unsettling, that there's nothing wrong with us – if we can remember theses simple truths we won't feel so anxious.

In this regard, we should think back to our first few weeks abroad, when we faced many of these same problems and, as in the case of re-entry, faced them all at once; we should recall that we managed to survive that experience and prosper. We have been through this before, in other worlds, and we can get through it again. But just as we were careful not to expect too much of ourselves at the beginning of our overseas sojourn, so we shouldn't expect too much immediately upon our arrival back home.

As for what steps to take, we would do well to apply the same technique of awareness we've been practicing abroad. We should realize we are reacting, appreciate the reason-because people are behaving in ways we are no longer used to – and refrain from judging and responding prematurely. The same advice applies to the phenomenon of resistance, when we tray to hold on to behavior we picked up abroad and refuse to be absorbed back into our own culture: we should recognize that this is happening, understand why, and try to respond objectively.

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4. Charles Allen, *Plain Tales from The Raj*, 260.

Debriefing Questions

1. What apprehensions do you have about returning home?

2. Imagine key people in your life and how they may react to your return.

3. What support networks can you put in place to ease your return? (Support of advisor or mentor, student groups, etc…)

The Lion and the Statue, from Aesop's Fables

A man and a Lion were discussing the relative strength of men and lions in general. The man contended that he and his fellows were stronger than lions by reason of their greater intelligence.

> "Come now with me," he cried,
> "and I will soon prove that I am right."

So he took him into the public gardens and showed him a statue of Hercules overcoming the Lion and tearing his mouth in two.

> "This is all very well," said the Lion,
> "but proves nothing,
> for it was a Man who made the statue."

The Real Work, by Rumi

There is one thing in this world that you must never forget to do.
If you forget everything else and not this, there's nothing to worry about;
but if you remember everything else and forget this,
then you will have done nothing in your life.

It's as if a king has sent you on a journey to do a task, and you perform
a hundred other services, but not the one he sent you to do.
So human beings come into this world to do particular work.
That work is the purpose, and each is specific to the person.

You say, "But I spend my energies on lofty enterprises. I study
jurisprudence and philosophy…and medicine and all the rest."
But consider why you do these things. They are all branches of
yourself…remember the deep root of your being.

Wild Geese, by Mary Oliver

You do not have to be good.
You do not have to walk on your knees
for a hundred miles through the desert, repenting.
You only have to let the soft animal of your body
love what it loves.
Tell me about despair, yours, and I will tell you mine.
Meanwhile the world goes on.
Meanwhile the sun and the clear pebbles of the rain
are moving across the landscapes,
over the prairies and deep trees,
the mountains and the rivers.
Meanwhile the wild geese, high in the clean blue air,
are heading home again.
Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and exciting—
over and over announcing your place
in the family of things.

Woodcarver, by Chuang Tzu

Khing, the master carver, made a bell stand
Of precious wood. When it was finished,
All who saw it were astounded. They said it must be
The work of spirits.
The Prince of Lu said to the master carver:
"What is your secret?"

Khing replied: "I am only a workman:
I have no secret. There is only this:
When I began to think about the work you commanded
I guarded my spirit, did not expend it
On trifles, that were not to the point.
I fasted in order to set
My heart at rest.
After three days fasting,
I had forgotten gain and success.
After five days
I had forgotten praise or criticism.
After seven days
I had forgotten my body
With all its limbs.

"By this time all thought of your Highness
And of the court had faded away.
All that might distract me from the work
Had vanished.
I was collected in the single thought
Of the bell stand.

"Then I went to the forest
To see the trees in their own natural state.
When the right tree appeared before my eyes,
The bell stand also appeared in it, clearly, beyond doubt.
All I had to do was to put forth my hand
and begin.

"If I had not met this particular tree
There would have been
No bell stand at all.

"What happened?
My own collected thought
Encountered the hidden potential in the wood;
From this live encounter came the work
Which you ascribe to the spirits."

Augsburg Faculty and Staff Reflections on Vocation

Ann Lutterman-Aguilar
Ecumenical and Interfaith Understandings of Vocation
July 2008

What is "Vocation"?

Although in everyday language "vocation" has become synonymous with occupation, career, religious life, or ordained ministry, the term comes from the Latin roots *vocare* (to call) and *vox* (voice) and means "calling." However, the concept predates Latin and has existed for thousands of years. According to Mary Nash and Bruce Stewart, "the term 'vocation' is Jewish in origin," and "the ancient Hebrews were the first people to think of their lives, both individually and collectively, as a vocation, a response to a direct invitation from God."[4]

One well-known example of an early Jewish experience of divine "calling" was Moses' experience of Yahweh speaking to him through a burning bush, telling him to set his people free from slavery in Egypt. Even earlier, however, was Abraham's experience: "Some 2,000 years before the Common Era, Abraham, a patriarch in Jewish, Muslim, and Christian traditions, was called by God to leave his home for a promised land where he would become a father of many nations. Abraham had a calling, a life purpose, a vocation."[5] According to Islamic tradition, Muhammad's calling came in the form of "nocturnal visions in which he saw a divine being (Sura 17:1, 53:1-18, 81:19-26)."[6] Vocations are not limited, however, to famous religious leaders; rather, their experiences demonstrate monotheistic faith traditions' understandings of vocation as a calling from God that provides people with a sense of meaning and purpose in life.

Christians and Jews generally understand the human vocation as a calling to partnership with God in God's work in the world. While Christians differ in their theological understandings of the nature of God's work in the world, they generally agree that it involves creation, liberation, redemption, and loving relationships, among other things. This means that Christian callings extend not only to paid work but to all aspects of life.

In the 1500s Martin Luther developed an understanding of vocation that was radically different from earlier, more narrow Christian definitions of it as a call to the monastic or clerical life. Rather than elevating certain vocations, such as the priesthood, Luther's concept of vocation was fundamentally egalitarian, seeing all gifts as equally important in God's eyes. "The priesthood of all believers" did not make everyone into church workers; rather, it turned every kind of work into a sacred calling."[7] Moreover, each person has not just one calling, but rather several, each of which corresponds to a different aspect of one's life, so that one may simultaneously have a vocation as a daughter, teacher, community member, etc. According to Luther, the only measure of the merit of each vocation was the faithfulness with which it is carried out. His radical message was that God calls us and works through us, whatever our professions may be. He states:

> Only look at your tools, your needle, your thimble, your beer barrel, your scales, your articles of trade, your measures, and you will find this saying written on them… They shout this to your face, "My dear, use me toward your neighbor as you would want him to act toward you with that which is his."[8]

For Luther, people's vocations were primarily in three "orders" or areas of life: the home, the state, and the church. Similarly, for Fowler, the concept of vocation is completely holistic and "involves the

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[4] Mary Nash and Bruce Stewart, eds. *Spirituality and Social Care: Contributing to Personal and Community Well-Being* (Philadelphia: Jessica Kingsley Publishers, 2002), 71.
[5] Carol Gregg, "Discover 'Vocation': An Essay on the Concept of Vocation" (Alma College, 1/19/05), http://www.collegevalues.org/seereview.cfm?id=1365 on July 1, 2008, p. 1.
[6] Carol Gregg, "Discover 'Vocation': An Essay on the Concept of Vocation" (Alma College, 1/19/05), http://www.collegevalues.org/seereview.cfm?id=1365 on July 1, 2008, p. 1.
[7] Gene Edward Vieth, *God at Work: Your Christian Vocation in All of Life* (Wheaton, IL: Crossway Books, 2002), 19.
[8] *WA* 32, 495-496 (*The Sermon on the Mount*, 1532). Quoted by Gustaf Wingren in *Luther on Vocation*. Eugene, OR: Wipf and Stock Publishers, 1957.

orchestration of our leisure, our relationships, our work, our private life, our public life, and the resources we steward, so as to put it all at the disposal of God's purposes in the services of God and the neighbor."[9]

Is Vocation a Concept that is Limited to Monotheistic Religions?

No, the idea of calling is ***not*** limited to monotheistic faith traditions. For example, in a childhood vision, the Native American visionary and healer Black Elk heard a song that said, "Behold, a sacred voice is calling you; all over the sky a sacred voice is calling."[10] Many indigenous traditions around the world place great emphasis on the callings and visions one receives. *What* or *who* is calling can also be understood by Zen Buddhists, Sufis, Karl Jung, and others as the Inner Self or the Conscience, whether that be a personal or social conscience. Mohandas K. Gandhi once stated: "For me the Voice of God, of Conscience, of Truth, or the Inner Voice or 'the Still Small Voice' mean one and the same thing."[11]

You do not have to be Gandhi or even religious to experience a calling. For atheists and agnostics, the calling may be from the voice of people who are dying of hunger or the silent scream of rainforests that are being destroyed, or a sense of justice and truth. For people who consider themselves spiritual but not religious, vocation may be a passionate sense of purpose that is experienced through the "lived relationship with Mystery"[12] or "the sacred fire."[13] In its broadest sense, "vocation can be understood as the call of conscience, or as a call *to conscience.*"[14] Neafsey joins Fowler and others in emphasizing the public nature of vocation; "VOCATION is not only about 'me' and my personal fulfillment, but about 'us' and the common good."[15]

One common conviction that all these diverse approaches to vocation share is the belief that people are called to serve others, which fits with Augsburg's mission of education for service to the world. Today one of the broadest and most commonly used definitions of vocation is Frederick Buechner's notion that the quest for vocation involves finding "the kind of work: a) that you need most to do, and b) that the world most needs to have done." Buechner states, "The place… where your own deep gladness and the world's deep hunger meet."[16] This public understanding of vocation was articulated by Ellen Condliffe Lagemann in her keynote address at the AACU's 2003 annual meeting, stated:

> The word *vocation* implies more than earning a living or having a career. The word vocation implies having a calling: knowing who one is, what one believes, what one values, and where one

[9] James W. Fowler, *Becoming Adult, Becoming Christian: Adult Development and Christian Faith* (San Francisco: Jossey-Bass, 2000), 77.

[10] John G. Neihardt, *Black Elk Speaks: Being the Life story of a Holy Man of the Oglala Sioux* (Lincoln, NE: University of Nebraska Press, 1932), 19. Quoted by John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 22-23.

[11] Mohandas K. Gandhi, *Collected Works*, IV:255. Originally published in Gandhi's journal, *Harijan*, July 8, 1933). Quoted by John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 1.

[12] Thomas Hart, *Spiritual Quest: A Guide to the Changing Landscape* (Mahwah, NJ: Paulist Press, 1999), 40. Quoted by Sandra Lommasson, "Widening the Tent: Spiritual Practice Across Traditions" in *Sacred is the Call: Formation and Transformation in Spiritual Direction Programs*, ed. Suzanne M. Buckley (New York: The Crossroad Publishing Company, 2005), 164.

[13] Roald Rolheiser, *The Holy Longing: The Search for a Christian Spirituality* (NY: Doubleday, 1999), concepts from chapter 1, "What Is Spirituality?" Quoted by Sandra Lommasson, "Widening the Tent: Spiritual Practice Across Traditions," in *Sacred is the Call: Formation and Transformation in Spiritual Direction Programs*, ed. Suzanne M. Buckley (New York: The Crossroad Publishing Company, 2005), 164.

[14] John Neafsey, *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), xi.

[15] John Neafsey, *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 1.

[16] Frederick Buechner, *Wishful Thinking: A Seeker's ABC*, (San Francisco: HarperSanFranscisco, 1993), 119. Quoted by Parker J. Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco: Jossey-Bass Inc., 2000), 16.

> stands in the world… Vocation is not simply about an individual calling. It is also about one's calling within one's society and, increasingly, across different societies around the world.[17]

Learning About Vocation through a Center for Global Education Travel Seminar

Within the Center for Global Education, we value the diverse religious and non-religious, philosophical traditions from which our students and trip participants come, and therefore tend to employ a broad, interfaith definition of vocation as ***a "sacred calling" or "call to conscience" that provides people with a sense of meaning, purpose, and direction that serves the greater common good.***

Understood as a sacred calling, one might have simultaneous vocations as a student, worker, community member, and citizen. It is our belief that carefully designed international travel seminars can help students reflect more deeply upon each of their own callings as they encounter people in other cultures who are living out their own vocations to work for social transformation in a wide variety of ways. This conviction is sustained by the findings of the *Common Fire* study of one hundred people leading lives of commitment to the common good carried out by Laurent A. Parks, Cherly H. Keen, James P. Keen, and Sharon Daloz Parks. Although they concluded that although there is "no 'Gandhi pill'," [18] they found "*constructive engagements with otherness* to be the single most critical element undergirding commitment to the common good" in the lives of the hundred people who participated in their study."[19] Just as the respondents in the *Common Fire* study reported that cross-cultural experiences "challenged some earlier boundary and opened the way to a larger sense of self and world,"[20] we believe that well planned and well-facilitated international travel can help students discover new understandings of their vocation that will truly help them to make a difference in the world today.

[17] Ellen Condliffe Lagemann, "The Challenge of Liberal Education: Past, Present, and Future," *Liberal Education*, Spring 2003: 8. www.gse.Harvard.edu/news/features/lagemann02012003.html

[18] Laurent A. Parks Daloz, Cheryl Keen, James P. Keen, and Sharon Daloz Parks, *Common Fire: Leading Lives of Commitment in a Complex World* (Boston: Beacon Press, 1996), 17.

[19] Laurent A. Parks Daloz, et al., *Common Fire*, 215.

[20] Laurent A. Parks Daloz, et al., *Common Fire*, 66.

Emiliano Chagil

"My Vocation: A Journey in Two Countries"
From *Till & Keep: A Journal on Vocation*, 2 (Spring 2005) 12-14.

I have contemplated vocation and its role for many years, but it was not until later in life that the steps leading me to my vocation became clear. Looking back, I see my life in four stages—first, growing up in Guatemala, then working as a catechist in the rural areas of my country, later emigrating to the United States and working in the field of refugee resettlement, and today, directing Hispanic/Latino Student Services at Augsburg. What a life it has been! My experiences at each stage were often both physically and spiritually demanding. Through harsh life lessons, I came to realize that, with my faith as the foundation, I could help make the world a better place.

For me, the development of vocation paralleled the stages of physical and intellectual development that I experienced growing up. Early in my life, vocation seemed like a celestial command. Growing up Catholic, I felt that God was like a guardian, giving me guidance from above and making sure I was on the right path. During adolescence, my vocation seemed like a natural gift as I gained awareness of my skills and began to think beyond my own concerns to see my responsibility to the community. In adulthood, my role became clearer. I realized that it was not an accident or a coincidence that I lived at this time and place and had these particular abilities and gifts. God was calling me to a specific vocation, and I knew that I should listen and follow.

My religious understanding was formed by two main factors. As a child, I absorbed many ideas from the Mayan and Latin cultures, each of which had a very strong influence in the area where I grew up. The Maya practice a pantheistic religion that equates God with the forces and laws of the universe. This religion teaches the worship of all gods of different creeds, cults, or peoples without making distinctions. In this religion, people express piety through devotional experience and practice. This Mayan worldview complemented my Christian upbringing, and I later completed a master's degree in the inspirational subject of theology. This heritage shaped my vision, and it continues to provide guidance in my approach to other people's cultures. It has given me wings to seek the winds of change and to find opportunities to share my gifts with others.

My journey of vocation began with growing up on a coffee plantation in Guatemala's western region. I was surrounded by mountains and volcanoes, with a beautiful lake nearby, but I could hardly appreciate this divine beauty because I had to live the cruel reality of the poor. I had only to look at my surroundings to see what I was called to do. The scene was like a medieval painting of landlords and peasants. The elements were all there—poverty, oppression, and people marginalized as if they were a commodity. In spite of their Christian affiliation, the landlords could not even conceive of the idea that all people were created equal. Their business practices were a form of slavery. The workers' living conditions were abysmal—meager salaries ranging from 60 to 80 cents a day, and houses as small as a two-car garage. Children were forced into labor, and most were prevented from attending school. It seemed as though the whole Biblical story of Moses was playing out before my eyes. But one mystery remained—how to save these people of God. I was too young to understand the facts then, but today I see that one aspect of "my call" is to let the world know about the unjust suffering of the poor and from where salvation must truly come.

During my teens, I helped my parents with agricultural pursuits such as cultivating or harvesting crops while I was also attending school. With the support of mentors and scholarships, I obtained a bachelor of arts degree from a prestigious private school that led me to pursue an agricultural engineering degree in Guatemala City. As I broadened my education, I gained awareness of the social conditions of the poor and also honed my teaching, organizing, and leadership skills, all of which have served me on my journey.

As an adult during the 1970s, I worked as a catechist teaching religion in the peasant communities of my homeland. I focused on the Church's basic principles—that human life is sacred, that oppression is wrong, and that each person possesses a basic God-given dignity. In this task, needless to say, I risked my life. Because the country was in the midst of a civil war, the government and the people of privilege found such messages threatening. Many church workers who spoke out against injustice lost their lives, and their courage and sacrifice resonates with the Gospel of John that reminds us of the offering and giving of one's life for others as Jesus did.

In 1980, I moved to North America. After completing my graduate degree, I worked for an organization in Minnesota that resettled Central American refugees who were feeling persecution and searching for safe haven. Once again, it was a job anchored in human rights. Our basic premise was that all people have the right to food, health care, employment, decent housing, and education, and that they should be able to raise and provide for their families with dignity. Although my life was no longer at risk, I faced psychological hurdles that I had not anticipated. Just when I thought I had left the violence and injustice of Guatemala behind me, I found myself dealing with the same issues and helping the same people as before. At the same time, I awoke to a new realization of how much poverty, racism, and injustice still exists in the world and how the poor must continually struggle for life, dignity and advocacy. God had given me an education so that I could contribute to this mission.

From 2000 to the present, I have been assisting Augsburg College with the recruitment, retention, and advising of Hispanic/Latin students who strive for a college education. My job on campus is clearly helping me claim another level of my call—to help build the future of this great nation by supporting these students. For me this task centers on solidarity with a group that has long been underrepresented in higher education. I am proud to work for an institution founded by immigrants whose model of Lutheran education states, "As a college, Augsburg focuses on equipping students to realize and use all of their talents in service to and celebration of creation—that is, to discover and fulfill their vocation." Each day, I am joined by many others—faculty, staff, and students—who are committed to serving others and responding to the needs of this world that is so full of inequality.

As I look back on my journey, I can now see a unifying pattern. All the stages of my life have a common theme—advocating for the less fortunate. Because of this, I have learned how much the poor can teach the people in developed countries. The poor understand something that we do not, despite all our educational degrees. Jesus is more like a brother to them, a living presence in their lives. God has a special relationship with the poor, and in reaching out to them, we ourselves can become more whole. This is one reason we should welcome the opportunity to live together in diversity.

My life experiences have also taught me the importance of education in making the world a better place. Higher education teaches us that we are one human family despite national, racial, ethnic, economic, and ideological differences. A missionary in Guatemala often told me that "education is liberation," clearly referring to the poor's search for salvation in the world today. However, this saying is not limited to formal academic knowledge; it also applies to an understanding of social sins such as discrimination against others or the unwillingness to love one's neighbor as oneself. This means that education can serve as a liberating influence for developed societies as well, not just for the poor. It can help us understand that, whether as individuals or as a nation, we are called to evaluate social and economic activity from the viewpoint of the poor and the powerless.

My journey has taken me from a developing country to an industrialized country, from a collective community to an individualistic society, from danger to safety. While following that path, I have learned much about how God wants us to live. I believe that all people have a responsibility to work for the common good. When we see people burdened by poverty and injustice, we must raise our voices and speak up in their defense. When we see refugees searching for shelter in order to survive and reinvent themselves, we must open our doors and let them into our hearts. We should embrace diversity because when we do not understand each other, the common good is in jeopardy. If our institutions are depriving people of their sacred right to know the truth and keeping them uneducated and segregated, we are not living our vocation; rather, we are playing deaf to God's call in life. Finally, we must honestly assess our efforts. We must make sure they are truly authentic and effective and that our actions go beyond mere rhetoric and make sense according to God's plan.

Miraculously, my vocation continues to find its course in spite of the fact that I have countless questions and few answers. I ask myself again and again: "Am I doing the right thing? Do I truly understand God in my life?" Relying on my study of theology, I try to live my life as a theologian. That means that my role is to affirm that all people are our brothers and sisters and that it is through our relationships with others that we experience God. My hope is that this understanding will penetrate deeper and deeper into our society.

Today, by living my story, I live my vocation. In all four passages of my life there have been opportunities to make a difference. Just like in all the Biblical passages, there were inspiring people, sacrifices, and glorious days to be alive. God invites all of us to hear a call and begin a journey.

Emiliano Chagil is the director of Hispanic/Latino Student Services at Augsburg College.

Mark Tranvik

What Vocation is and is Not
From Echo, December 14, 2007

Rare is the Augsburg student who has not encountered the "V" word. It is everywhere—in religion classes, senior Keystones, chapel—to name just a few of the places it turns up. Because of my positions as Director of the Lilly Endowment Grant on Vocation and as a teacher in the religion department, I have a keen interest in this idea and how students react to it.

Now, I realize there are people out there who roll their eyes at the mention of vocation. This doesn't bother me because at least it means that vocation is part of the campus conversation. I suppose there is a danger of reducing vocation to a slogan—a word that gets tossed around but is seldom defined with any precision. Whenever vocation engenders exasperation, I try to stop and ask what people are objecting to.

Sometimes it boils down to a resistance to thinking about the big questions in life—who we are, why we are here, and where we are headed. Vocation only creates stress, some say. There is the pressure to figure out one's vocation in addition to the other things one is asked to do at college. Yet others complain that vocation includes a hidden Christian agenda. In other words, religion has its place, but one shouldn't be force to think about it in the course of a college education.

Let's try to take each of these objections in turn. First, often behind the reluctance to engage the "big ideas" is the notion that education ought to be primarily for an occupation. Augsburg certainly wants to promote the idea that education is practical. We don't whoop for joy when we hear that our graduates can't find work. But Augsburg is also a place that is dedicated to the proposition that what you believe matters.

Across the curriculum, in various and different ways, we will continually be "bothering" you about big questions—things such as life's meaning and purpose, the role of faith, the threat to belief posed by suffering and evil, etc. We are unapologetic about this. It is what a school shaped by faith and grounded in the liberal arts is supposed to do. And we are confident that when you genuinely search for answers to these questions, you will also find all sorts of "practical" wisdom that will eventually help you in the worlds of work, family and citizenship.

Unfortunately, vocation has made its way onto the graduation checklist in the minds of many students. In addition to getting a credit for languages or a lifetime sport, it is now necessary to get clear about this vocation "thing." Of course, a sense of clarity is helpful. But instead of being seen as an institutional obligation, vocation might be regarded as an invitation to a new way of thinking about yourself, your faith and your community. And a sense of calling doesn't just happen at once. It takes time—often a lifetime—to sort out the many dimensions of vocation.

I have also heard people complain that vocation is another way of promoting Christianity. I suppose there is some truth in this. After all, Augsburg is a college of the church and it has a mission statement that explicitly affirms us as an institution shaped by Christian faith and values.

Faith is not coerced at Augsburg and nor should it be. But having a calling implies some sort of "caller." Christians have understood that caller to be the God of the Judeo-Christian heritage as reflected in the Bible. Some in the community will simply disagree. And that is fine. It is even to be encouraged as it make the campus conversation much richer. But like the faith that expresses God as the caller, the critics' disagreement should be thoughtful and able to make good arguments for their point of view.

Eyes may roll at the mention of vocation. But perhaps some minds can be engaged as well. The stakes are high. What's more important than thinking about who you are and where you're going?

Mary Albing

Augsburg College – April 9, 2003
Romans 10:12-15; 1 Corinthians 13

What do you love?
I met Jeff a couple of days ago - a graduate agronomy student from Oneonta, NY. He was tall, mustached, dressed in chinos, shy. I asked him, "What kind of job does a graduate agronomy student look for? He said, Berry production – my specialty is raspberries." I was hooked. How did that happen? "Well, I was a pre-law student at NDSU in Fargo, and I was studying political science, and I had a garden. And pretty soon I was more interested in my garden than in school. So here I am." Jeff loves raspberries.

Now bear with me because I'm convinced that this is the outcome of what Paul talks about in 1 Corinthians. This poem is about worship, and gifts, and how to be a caring community. I want to push it a bit further. When we think about vocation, our calling, we think of putting our gifts to good use. I'm good at this and this and this, so I'll do this. I suspect that half of you are so good at so many things that you could do and be almost anything. The other half of you are Lutheran and your mothers taught you not to say you were good at anything. So the idea of having a gift is only part of it, in my eyes. Paul says, Try for something greater. Are you a great speaker? Faultlessly generous? So what. Have you memorized the Bible? Are you perfectly politically correct? Big deal. If you do these things without love, they are all empty and pointless. The bottom line is that no matter how gifted you are, the Christian vocation is love. Gifts are worthless without love. The bottom line is love. Simple.

Jeff's love for raspberries struck me profoundly, not just because it was a tad unusual and fun, but because I have recently talked with so many people who just hate their jobs or what they are doing in general, and because I've been overjoyed to think I'll soon be back doing what I love – parish ministry. Bernie Siegel, the doctor who wrote Love, Medicine and Miracles, talks about seeing patients all day, and then going home and just longing to be with people…My friend Jim hates his job and wants to do something, anything different. He's been making mooko bucks so we are helpfully suggesting things like flipping burgers at Mac and Don's. He's been thinking about his gifts, but he hasn't been asking the most important question: What do I love? When I answered that question last fall for myself, it led me back into the parish.

I'm supposed to talk to you about vocation, and changes. So my question for you is this: What do you love? Now, I'm not thinking it's necessarily easy to answer. Sometimes the answer is really risky. A friend followed her love of people and justice to Mexico, and while there witnessed the massacre of 45 people in a church. Sometimes we love what we think we are supposed to love. I started out as a music teacher, because my mother always wanted to be one. I have chaplain students, and one of them, Laura, was a med tech for 20 years because someone told her she should. She let someone else answer the question. But sometimes we answer the question and don't like the answer. Sometimes we love the most awful things and center our lives there. We are materialists – we love our homes and our Dodge trucks and our money and even the idea of our money. We love not education, but our own ideas. Our love of religious and political dogma has made an art form of judgment and hatred. And all of these make love irrelevant and our vocations so small!

So maybe the question What do you love? Includes whom do you serve? Bernie Siegel loved the idea of being a doctor. But he also really did love people, and he only had to figure that out to revolutionize patient care nationally. Love is patient and kind, not arrogant, boastful, rude, irritable, resentful. It rejoices in truth, bears all things, believes all things, hopes all things, endures all things.

What do you love?
Can you open yourselves to a greater vocation, so that you use your gifts? I no longer have a lot of time for negativity, and I no longer feel obligated to spend a lot of time with Christians who refuse to listen or love. This vocation I am naming is important in an evangelical way. It's bigger than the job you choose. Our entire culture is under siege by an anti-intellectual, fundamentalist fervor. Christian values of love, grace and the gospel are being co-opted. Now when much of our culture hears the word Christian, they think of a moralistic, hateful twit. People are dying out there from lack of love and the sense that God has abandoned the whole world. How will they hear differently if you don't tell them? And how will they see God at work if you aren't doing loving things? My generation has given ourselves over to it with hardly a whimper. We've let them frame the debate in their terms. And it is literally killing people. So can you figure out what

you love, and just do it? Discovering that one thing will give you courage, and a compass for the future, and the capacity to move into it. You will change jobs, you will move from one place to another. You will experience change at lightning speed. But you will negotiate it all with a sense of great integrity if you only do what you love, for the sake of love. It's risky. But it's worth it.

What do you love? Because even though we know only in part and what we say and do will all come to an end, the promise before you is that you will know face to face, just as you have been fully known. God knows you completely with passion. This is like part of a well-known Greek love poem, being known face to face – lovers looking in one another's eyes. God looks into your eyes, knows you and loves you completely. You are called into love, for the sake of love, by love. You are called into love, for the sake of love, by love. So don't be afraid to do what you love, and don't do what you don't love. Don't teach unless you love kids and how their eyes light up when they get it right. Kids can be a pain. Teach because you know them completely with passion. And don't be an engineer unless you love how things fit together, and have a passion for safety and economy. Be a nurse, but only if you love the sick, and passionately want them to be better. Be an attorney if you love justice passionately.

What do you love? Where you treasure is, there your heart is also. God wants you to have life, and abundantly. And God wants you to love what you do. So I wish for you the discernment of Jeff, who lost track of everything else for the love of raspberries.

Rolf Jacobson

Reflections on Vocation: A Homily for Augsburg College – January 28, 2003

Speaker A: The theological concept of vocation has been placed at the center of Augsburg's mission and self-understanding. As most of you know, the English noun vocation is related to the Latin verb *vocare*, which means "to call."

Speaker B: For this reason, many professions use the language of "call" to describe what it is to be a member of that profession. Pastors, for example, accept "calls" to ministry rather than job offers. Teachers and social workers also often refer to their life profession as a calling. Public servants can be overheard describing particular issues they are debating as calls to actions.

Speaker A: If vocation has to do with calling, one way to think about that calling is in terms of a life lived well. A life that is lived well means excellence in terms of performance, it means integrity in terms of personal conduct, it means love and forgiveness in terms of relationships, it means security in terms of worldly goods, and it means peace in one's relationship with God. Vocation is about a life that is lived well in all of these senses.

Speaker B: As many of you also might know, because vocation has to do with calling, the word implies an external "caller." Or to be more accurate, vocation implies many callers. We are called by many voices, each of which lays a claim to our lives, each of which calls us to a life well lived.

Speaker A: Each of the voices that calls to us lays claims on us, and sometimes those claims conflict with one another. The life of vocation consists of genuinely listening to each of these voices, and knowing that many voices may be authentic, but no human being responds to every call.

_____: I am your **friend**, and I need your commitment and time. I need you to live well in your friendship with me. I ask that you share in my sorrows, helping me to carry my crosses. I ask that you join in my laughter, pick me up when I fall, point me in the right direction when I am lost. And I ask that you always love me.

_____: I am your **teacher**, and I need your commitment and time. I am here to help you to learn. I ask that you devote yourself fully to the subject matter that joins us. I ask that you read, and study, and think to the best of your ability. I need you to let me know when I am helping you learn; I need your body in class and your mind focused. And I ask that you always love me.

_____: I am your **student**, and I need your commitment and your time. I need more than a voice that offers answers or a brain that knows topics; I need a heart that cares and an eye that watches over me. I ask that you help me learn, even when I fail to live up to your ideals. My life is a snarl of competition and confusion. I need help in negotiating today and tomorrow. And I ask that you always love me.

_____: I am your **family**; your brother, sister, parent, child. I need you at home to spend time with me, and I need you at work to provide for you. I need you at school to learn and at work to pay for your tuition. I need you to be disciplined in the attention you give to your time at Augsburg, yet flexible enough to walk in my shoes with me. I want you there in the morning and evenings, on holidays and weekends. And I ask that you always love me.

_____: I am your **colleague**, your teammate, your co-worker. I need you to be on time, committed to the team, joyful and fun in meetings. I need you to listen to my ideas and to tell me about your life. I need you to be open to me. And I ask that you always love me.

_____: I represent the **world**. Augsburg is a small place with a giant mission. What you do at Augsburg matters to us in the rest of the world. You may work for me one day. You may teach me one day. You may be my neighbor one day. Or we may never meet. But never forget that I am out here and you are a part of me.

Speaker A: Please take a few minutes and use the piece of paper that was handed out to you when you arrived at chapel this morning. Please label the bodies on the paper with the names or identities of people

who are calling you to live a life well lived; please fill in the speech bubbles on the sheet with the things that those people are calling you to do and not to do. You won't be asked to show your work to anyone. (silence)

Speaker A: It is never possible to meet the needs or demands of all the voices that make claims on our time, money, love, or lives. Living an intentionally vocational life means admitting this and making difficult and always provisional choices. And yet, Augsburg College stands within a faith tradition that bears witness to the belief that there is one voice that calls to us who is both beginning and end, whose eternity is but a moment, and whose death means life.

Speaker B: "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." [Matt 11:28-30]

Speaker A: Augsburg stands in a tradition that does not believe that the voice of God drowns out all of the other voices that we hear, but rather, when understood rightly, tunes our ears better to hear those other voices.

Speaker B: "You shall love the Lord your God with all of your heart, and with all your soul, and with all your might. And you shall love your neighbor as yourself." [see Mark 12:30-31]

Speaker A: This Lord calls all to be disciples. There is nobody too small, too poor, too insignificant, too handicapped, too different to answer the call.

Speaker B: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for you are all one in Christ Jesus." [see Galatians 3:28]

Speaker A: Likewise, Augsburg stands in a tradition that claims no one job, no one role in life, no one part or set of relationships is more holy or a more "Christian" vocation than another part of your life. The call to vocation means God calls us to live well in terms of all the relationships in our lives.

Speaker B: "There are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone." [1 Corinthians 12:4-6]

Speaker A: There is one last thing to be said. The summons to live a life of vocation—the call to live a well-lived life—is a strenuous, difficult calling. But the faith tradition in which Augsburg College stands believes that God never issues a call without also providing the means to answer that call. God never sends us, without also giving us the gifts we need to fulfill the sending.

Speaker B: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, even to the end of the age." [Matthew 28:19-20]

Appendix I: Weeklong Curriculum and Student Journal

NOTE:

Please credit Ann Lutterman-Aguilar when using any portion of this model.

TRAVEL SEMINAR JOURNAL REFLECTION QUESTIONS

Scholastic Connections Vocation Seminar in Cuernavaca, Mexico with the

Center for Global Education at Augsburg College

January 2 –10, 2009

"Behold, a sacred voice is calling you; all over the sky a sacred voice is calling."[21]
Black Elk

"The word vocation *implies more than earning a living or having a career. The word* vocation *implies having a calling: knowing who one is, what one believes, what one values, and where one stands in the world…* Vocation *is not simply about an individual calling. It is also about one's calling within one's society and, increasingly, across different societies around the world."*[22]
Ellen Condliffe Lagemann

Only look at your tools, your needle, your thimble, your beer barrel, your scales, your articles of trade, your measures, and you will find this saying written on them… They shout this to your face, "My dear, use me toward your neighbor as you would want him to act toward you with that which is his."[23]
Martin Luther

[21] John G. Neihardt, *Black Elk Speaks: Being the Life story of a Holy Man of the Oglala Sioux.* (Lincoln, NE: University of Nebraska Press, 1932), 19. Quoted by John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 22-23.
[22] Ellen Condliffe Lagemann, "The Challenge of Liberal Education: Past, Present, and Future," *Liberal Education*, Spring 2003: 8. www.gse.Harvard.edu/news/features/lagemann02012003.html
[23] *WA* 32, 495-496 (*The Sermon on the Mount,* 1532). Quoted by Gustaf Wingren in *Luther on Vocation*. Eugene, OR: Wipf and Stock Publishers, 1957.

Friday, January 2, 2009

Vocation = Calling; Root of the word = *Vocare* = Latin verb "to call"

Frederick Buechner writes that the search for vocation has to do with finding "the kind of work: a) that you need most to do, and b) that the world most needs to have done… The place … where your own deep gladness and the world's deep hunger met."[24]

Implicit in the definition of vocation as calling is the belief that someone or something is calling someone to do something for someone else or for some larger purpose. In other words, there are three key components of vocational discernment: 1) the person being called, 2) the caller or that which calls us; and 3) the purpose of the call or those to be served by the call. In monotheistic religious language, vocations involve questions regarding ***one's self, God or the divine,*** **and** ***the world or "other" to whom we are called.***

Moreover, as Neafsey says, "Vocation potentially touches and encompasses *every* level and dimension of our lives. This includes our family life, our love life, our creative interests and pursuits, and our politics. Basically, *anything* we do with our time and talents and resources can be infused with a sense of vocation. Callings can also be experienced in relation to any or all of the multiple roles in which we find ourselves at any given time (e.g., friend, parent, daughter, son, sibling, spouse, partner, parishioner, co-worker, neighbor, citizen, etc.)."[25]

According to Neafsey, "It is also important to keep in mind that vocation is not only about what we *do* but about *who we are…* Our callings have to do with the *kind* of person we are called to be, the quality of our personhood, the values and attitudes we embody, the integrity and authenticity of our lives. From this vantage point, vocation is less about the particular things we do and more about the spirit with which we do them."[26]

WHO AM I? Questions for Reflection

- What are some of my most important values?
- What are my gifts and talents? What kinds of things do I do well?
- What do I most enjoy?
- What gives me a sense of worthiness or pride? (personal characteristics &/or kinds of activities and contributions)
- What kinds of things do I find most challenging and fulfilling to do?
- In what kind of activities do I feel that you I am most myself?
- **If I were to answer describe myself in just one short paragraph, what would I say?**

[24] Frederick Buechner, *Wishful Thinking: A Seeker's ABC*, (San Francisco: HarperSanFranscisco, 1993), 119. Quoted by Parker J. Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco: Jossey-Bass Inc., 2000), 16.

[25] John Neafsey, *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 3.

[26] Ibid, 5.

Saturday, January 3, 2009

1. In a childhood vision the Native American visionary and healer Black Elk reportedly heard a song that said, *"Behold, a sacred voice is calling you; all over the sky a sacred voice is calling."*[27] Can you relate to Black Elk's experience? If so, how? In what ways, if any, have you felt a sacred voice calling you? Or do you feel an inner nudge or call that seems to be pointing you in some particular direction?

2. One well-known example of an early Jewish experience of divine "calling" was Moses' experience of Yahweh speaking to him through a burning bush, telling him to set his people free from slavery in Egypt. Even earlier, however, was Abraham's experience: "Some 2,000 years before the Common Era, Abraham, a patriarch in Jewish, Muslim, and Christian traditions, was called by God to leave his home for a promised land where he would become a father of many nations. Abraham had a calling, a life purpose, a vocation."[28] According to Islamic tradition, Muhammad's calling came in the form of "nocturnal visions in which he saw a divine being (Sura 17:1, 53:1-18, 81:19-26)."[29] Vocations are not limited, however, to famous religious leaders; rather, their experiences demonstrate monotheistic faith traditions' understandings of vocation as a calling that provides people with a sense of meaning and purpose in life. **Who or what is calling you? Who or what inspires you? What is the nature of that which calls you? Do you understand it as "God," the divine, your conscience, other people, nature, or your environment?**

3. Parker Palmer states: "Vocation at its deepest level is not, 'Oh boy, do I want to go to this strange place where I have to learn a new way to live and where no one, including me, understands what I'm doing.' Vocation at its deepest level is, **'This is something I can't not do, for reasons I'm unable to explain to anyone else and don't fully understand myself but that are nonetheless compelling."**[30]

   Are there any things in your life in which you have felt as Palmer describes above – that there are things that you "can't NOT do?" – things that are "compelling" to you? If so, what are these?

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[27] John G. Neihardt, *Black Elk Speaks: Being the Life story of a Holy Man of the Oglala Sioux.* (Lincoln, NE: University of Nebraska Press, 1932), 19. Quoted by John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 22-23.

[28] Carol Gregg, "Discover 'Vocation': An Essay on the Concept of Vocation" (Alma College, 1/19/05), http://www.collegevalues.org/seereview.cfm?id=1365 on July 1, 2008, p. 1.

[29] Carol Gregg, "Discover 'Vocation': An Essay on the Concept of Vocation" (Alma College, 1/19/05), http://www.collegevalues.org/seereview.cfm?id=1365 on July 1, 2008, p. 1.

[30] Parker J. Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco: Jossey-Bass Inc., 2000), 25.

Reflections on Vocation in Socio-Economic Context

(To answer after completing the Market Survey)

1. **How do you think that the economic situation (including the low minimum wage & high cost of living) in this country might influence local people's ideas, decisions, and abilities to fully live out their *vocations*?**

2. **In *A Sacred Voice is Calling: Personal Vocation and Social Conscience,* John Neafsey states:**

   "The very different vocational prospects for the "haves" and the "have nots" in our world offer a good starting point for the process of critical reflection on our social position… While a small minority of the world's population is blessed with a range of interesting career options to choose from, the poor are cursed with severely limited options. For most of the world's people, extreme poverty closes off vocational possibilities for meaningful work. The poor are consequently less concerned with whether a job is "right" for them and more with whether there is any kind of job for them at all. Various forms of discrimination also painfully complicate the vocational picture for people who are 'different' in one way or another because of their race, social class, religion, ethnicity, gender, sexual orientation, or any other category of difference that may affect their chances in life. Many people are denied the right or opportunity to pursue their callings and fulfill their God-given potential simply because they are different, i.e., they are the "wrong" skin color or religion, or poor, or members of an unpopular ethnic group, or women, or gay, or whatever. The frustrated callings and deferred dreams that result from such discrimination are the cause of widespread emotional and social misery."[31]

   After having participated in the Market Survey, what new insights do you have regarding the quote above?

3. **How has your own socio-economic background helped to shape and/or limit your sense of vocation and/or ability to live out your vocation?**

4. **In what ways have race, religion, nationality, ethnicity, gender, and/or sexual orientation impacted you with regard to your vocation?**

[31] John Neafsey, *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 48-49.

Sunday, January 4, 2009

Questions Regarding the Monologue "The Deportee's Wife" by Giselle Stern-Hernández

1. **What did you learn from this monologue?**

2. **How have Giselle's and Roberto's vocations been impacted by their particular social locations – that is, their socio-economic class, race/ethnicity, nationality, gender, etc.?**

3. **How do immigration and deportation impact people's vocations?**

4. **What most impacted you about Giselle & Roberto's story?**

5. **Does Giselle and Roberto's story relate to your own life or family history in any way? If so, how?**

Monday, January 5, 2009

Reflection Questions on the Tours of the Rivera Mural at the Cortez Palace and the Xochicalco Sacred Site

1. **In what ways did the Spanish Conquest of Mexico impact people's vocational opportunities? (How did impact people different with regard to race or ethnicity, gender, religion, etc.)?**

2. **What most impacted you about the visit to the Rivera Mural at the Cortez palace?**

3. **What did you learn at Xochicalco about "vocation" among indigenous peoples of Mexico prior to the Spanish Conquest? How did Mesoamerican culture shape people's vocations?**

4. John Neafsey quotes Walter Brueggemann as saying: "*Justice is to sort out what belongs to whom, and to return it to them.* Such an understanding implies that there is a right distribution of goods and access to the sources of life. There are certain entitlements which cannot be mocked. Yet through uneven workings of the historical process, some come to have access to or control of what belongs to others. If we control what rightly belongs to others long enough, we come to think of it as rightly ours, and to forget it belongs to someone else. And so the work of liberation, redemption, salvation is *giving things back.*[32] Neafsey concludes: "People to whom much has been given might do well to think in terms of *giving things back* that didn't actually belong to them in the first place."[33] **What do YOU think is the responsibility of the descendents of the Spanish and the people from the United States who conquered Mexico?**

[32] Quoted by John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 49.
[33] John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006),49.

Some Questions Related to Vocation to Consider Asking Speakers
(Add your own, too!)

- What are some of the most important aspects of your identity?
- What values are important to you?
- What is your role in your community and/or your responsibility to your community?
- What do you see as your vocation or calling? (Or what compels you?)
- How did you discover your vocation?
- How does your faith your spirituality relate to your vocation? What role does God or the divine play in your life, if any?
- What kind of paid work do you do, or what are your primary sources of income? How did you come to do that? What other things did you do prior to what you currently do for paid work?
- Is your vocation (or calling) the same as your paid work, or is it different? Please explain.
- If you had the opportunity to study, what did you study? If you didn't have the opportunity to do so, what would you study if you could?
- What have been the fruits of your work or vocation?
- What obstacles have you had to confront in order to follow your calling or to accomplish your work?
- What discourages you?
- From where do you draw your strength? What empowers you, grounds you, or keeps you centered?
- What do you feel particularly proud of in your life?
- Is there a calling that you have not been able to fulfill? If so, what? Please explain.

Other questions you want to ask:

Speaker's Name: _____
Date: _____

IDENTITY: Who is this person? How does s/he identify? What's important to her or him? What is her or his role in the community?

VOCATION: What is her or his vocation(s)? Is it the same as her/his paid work or primary sources of income? How did s/he discover this vocation? If it's not the same as the paid work, how does this person earn a living, & how did s/he come to do that? What have been the fruits of this person's work or vocation? What obstacles has s/he had to confront? What discourages him/her?

SPIRITUALITY: How does this person's faith or spirituality relate to her/his vocation, if at all? What role does God or the divine play in the person's life, if any? From where does this person draw his or her strength?

INSPIRATION: What did you find particularly inspiring about this person's story? Are there any specific quotes s/he said that you want to remember?

Tuesday, January 6, 2009

John Neafsey quotes Jesuit priest Dan Hartnett, who worked in the slums of Lima, Peru for twenty-three years, as follows: "*A true concern for justice never begins with definitions but with real faces of injustice… Without this kind of direct contact with everyday suffering, without sustained attention to real histories of pain, justice will never become something a person truly cares about, something that constitutes a real priority, something to which one is willing to make a commitment."*[34] **In what ways have the stories you heard yesterday and today (or other stories you've heard here in Mexico thus far) helped put real faces on issues of justice facing Mexico? Whose faces will you most remember when you leave? Whose stories will you want to share with friends, family, peers, and colleagues back home?**

[34] Daniel Hartnett, S.J., "The Heuristics of Justice," *Proceedings of the 65t Annual meeting of the Jesuit Philosophical Association* (2004). Quoted by John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 13.

Wednesday, January 7, 2009

1. How does the *Nahua* indigenous spirituality that Ignacio ("Nacho") Torres shared with us compare and contrast with your own faith tradition?

2. Which people's stories did you find particularly inspiring today, and why?

3. What have you found particularly disturbing in Amatlán or in the stories you have heard here?

4. Cornel West states, "The worst thing you can tell young people is to be successful but become well-adjusted to an unjust status quo, as opposed to being great and being maladjusted to an unjust status quo."[35] Neafsey states, "Injustice *should* make us uneasy, uncomfortable, sad, ashamed, angry; such feelings are indicators that our consciences are in good working order."[36] **What do you think of these quotes listed above? What have you learned about injustice and people's struggles for justice here in Amatlan? How can feelings of unease, discomfort, sadness, shame, anger, & other feelings serve as useful tools for social transformation?**

5. How do the experiences of injustice that you have learned about in Mexico relate to the injustices you have faced in your own life?

[35] Radio broadcast of interview with Dr. Cornel West on the Tavis Smiley Show, National Public Radio, November 17, 2004. Quoted by John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 165.
[36] John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 165.

Thursday, January 8, 2009

In the 1500s Martin Luther developed an understanding of vocation that was radically different from earlier, more narrow Christian definitions of it as a call to the monastic or clerical life. Rather than elevating certain vocations, such as the priesthood, Luther's concept of vocation was fundamentally egalitarian, seeing all gifts as equally important in God's eyes. "The priesthood of all believers" did not make everyone into church workers; rather, it turned every kind of work into a sacred calling."[37] Moreover, each person has not just one calling, but rather several, each of which corresponds to a different aspect of one's life, so that one may simultaneously have a vocation as a daughter, teacher, community member, etc. Luther taught: "This life is profitably divided into **three orders: (1) life in the home, (2) life in the state; (3) life in the church. To whatever order you belong** – whether you are a husband, an officer of the state, or a teacher of the church – look about you, and **see whether you have done full justice to your calling."[38]**

1. **Sociologist Guadalupe Cruz Cárdenas and the members of the *Luz y Libertad* base Christian community group - Alma Chairez, Eustorgia Estrada Saldaña, Teresa ("Tere") Andrade, and Victoria ("Vicki") de León Alvarado - are all women whose vocations have been shaped by their Christian faith and by Latin American liberation theology. In what ways do they live out their vocations in the three arenas described by Luther? 1) Church, 2) Politics, and 3) Home?**

2. **What role has faith played in these women's lives?**

3. **What did you find most inspiring about these women's stories?**

4. **In what ways, if any, do their stories about their faith & vocations relate to your own faith & vocation?**

[37] Gene Edward Vieth, *God at Work: Your Christian Vocation in All of Life* (Wheaton, IL: Crossway Books, 2002), 19.

[38] Cited by Bennethum 2003, p. 51. Original source: Martin Luther, BA 5:463, (*Luther s Werke fur das Christliche Haus*, 4th Edition. Ed. Buchawald, Kawerau, Kostlin, Rade, Schneider, et al. (Leipzing: M. Heinsius, Nachfolger Eger & Sievers, 1924).

Friday, January 9, 2009

1. What did you learn from Jorge Salgado at the farm and factory we visited regarding vocation? What did you find inspiring?

2. In *A Sacred Voice is Calling: Personal Vocation and Social Conscience*, John Neafsey states: *Discernment [of vocation] is not only a matter of personal reflection and self-analysis. It also has collective dimensions. Just as we attempt to discern the spirits and inclinations within ourselves, we must also evaluate the origins and aims of the focus and trends operating in our social world. We must read the signs of the times in order to differentiate between the authentic voice of vocation and what Buechner calls "the great, blaring, boring, banal voice of mass culture." Our ability to size up and critique our social reality helps us to discern our social responsibilities within it, and helps us figure out how to best use our energies and talents for the common good. Socially responsible discernment includes social analysis, which has to do with a critical or discerning consciousness about the world in which we live… Socially responsible discernment involves understanding social structures that oppress the poor, asking questions about how people came to <u>b</u>e poor, about what makes them poor and keeps them poor. The answers to such questions can help us to figure out what can and should be done to change things."*[39]

   As a result of your experiences here in Mexico this week, do you have any new insights or thoughts about **the role of social analysis** in decision-making about one's vocation?

3. Neafsey states: "Examining our particular social location in the scheme of things can also help us to discern the particular social responsibilities we are personally called to take on."[40] **What new insights have you had this week about your own social location and social responsibilities?**

4. The Cuban-American *Mujerista theologian* Ada Maria Isasi-Diaz states, "I understand solidarity as the recognition of my complacency in the interconnected structures of oppression, my shared interest and responsibility across lines of difference, my accountability to those with less power and my commitment to take action, persistently and with others, to challenge and change domination and injustice from which I benefit and by which I am harmed." **What do you think of her definition of solidarity? What would mean for you to be in solidarity with the people you have met here in Mexico?**

5. Dom Helder Camara, who was the Roman Catholic bishop of Recife, Brazil, as well as a renowned liberation theologian, poet, and author, stated: *"All jobs and professions are worthwhile if they're practiced not only with competence and honesty but also in the spirit of service. This is obvious in the business professions. But it's true, too, for just about any trade or profession. I realize that not all jobs put you in direct contact with the third world. But I always say: going to the third world isn't the only way to move the world along the pathways of justice and peace toward a communion of brothers and sisters. When I'm back in Brazil and I look toward France and Europe, I don't look for ships or planes coming to us with generous volunteers. I wait for the never-ending, ever-increasing good news that men, women, and youth believe, hope, and toil as we do for a better world. After all, your world is ours, your future is ours. Don't desert it!"*

What is your response to this quote, and in what ways have your experiences this week led to new insights about your own vocation?

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[39] John Neafsey in *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 45-46.

[40] John Neafsey, *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006), 49.

Appendix II: Vocational Tools and Handouts

My "Learning to Action" Plan

Name: _____ Date: _____

- List one of your most important personal/professional development goals.

- What are at least three things that you can do within **one year** towards the achievement of your goal?

- What are at least three things that you can do **within three years** towards the achievement of your goal?

- What are at least three things that you can do within **five years** towards the achievement of your goal?

- List at least four of **your strengths** that will empower you to achieve your goals, and thus transform your learning into action.

Pre-Trip Faith and Vocation Survey

Course: _____

Dates: _____

Please rate your level of agreement with the following statements on a 1-4 scale:
(1 = completely disagree, 2 = somewhat disagree, 3 = agree, 4 = completely agree, N.A. = not applicable).

1. _____ I think about my personal career options and career direction.

   Comments:

2. _____ I think about my personal sense of vocation – my sense of purpose and call.

   Comments:

3. _____ I have discussions with others about what I feel called to do with my life.

   Comments:

4. _____ It is important for me to have an element of spiritual purpose in my life.

   Comments:

5. _____ It is important for me to integrate my sense of vocation with my career.

   Comments:

6. _____ I have some ideas about how I might integrate my sense of vocation with my career interests.

   Comments:

7. _____ I think I can make a difference toward the well-being of others.

   Comments:

8. _____ I think about my vocation in relation to the world and community in which I live.

   Comments:

9. My definition of vocation is:

Post-Trip Faith and Vocation Survey

Course: _____

Dates: _____

Please rate your level of agreement with the following statements on a 1-4 scale:
(1 = completely disagree, 2 = somewhat disagree, 3 = agree, 4 = completely agree, N.A. = not applicable).

1. _____ I have begun to think about my personal career options and career direction differently after this experience.

   Comments:

2. _____ I have begun to think about my personal sense of vocation – my sense of purpose and call - differently after this experience.

   Comments:

3. _____ I think having discussions with others about what I feel called to do with my life is important.

   Comments:

4. _____ It is important for me to have an element of spiritual purpose in my life.

   Comments:

5. _____ It is important for me to integrate my sense of vocation with my career.

   Comments:

6. _____ I have been exposed to new or expanded ideas about how I might integrate my sense of vocation with my career interests.

   Comments:

7. _____ I think I can make a difference toward the well-being of others.

   Comments:

9. _____ I have begun to think about my vocation in relation to the world and community in which I live differently after this experience.

   Comments:

8. Reflect on how you might connect your career interests to a sense of vocation or calling. Has this cross-cultural immersion experience confirmed or transformed your thinking? If so, how?

River of Life Spiritual Journey

I was born on _____ in _____.

Significant faith traditions/rites of passage: _____
_____

Two people who have impacted my faith are: _____
_____

Describe how:
_____
_____
_____
_____
_____

What are two moments of spiritual awareness, where and what happened:
_____
_____
_____
_____
_____
_____

Use the space below to draw or sketch your own personal faith journey.

Values Ranking Exercise

Date: _____

Purpose: To study and understand your values so that you may better understand the new cultural values you encounter.

Directions: Study the list below and rank your current values: #1 being most important. If some terms have similar meanings, use your own interpretation.

_____ Knowledge: Wisdom, understanding of life

_____ Achievement: Attainment of personal/societal goals

_____ Sisterhood/Brotherhood: Close relationship with others

_____ Individual Growth: Developing yourself fully

_____ Independence**:** Freedom of choice, individualism

_____ Respect from Others: Admiration of others

_____ Security: Safe and free form worry

_____ A Pleasant Life: Happy/successful life

_____ Loyalty: Faithful adherence to person/cause

_____ Power: Ability to control others

_____ Religion: System of beliefs concerning a higher power

_____ Cooperation: Working together for a common purpose

_____ Familialism: Close family ties

_____ Progress: General optimism about the future

_____ Materialism/Private Property: Importance of ownership

_____ Conformity: Being in harmony/agreement

_____ Time: Your value of structure and scheduling of time

_____ Work Ethic: Your value based on productivity

Appendix III: Annotated Bibliography

Readings

Buechner, Frederick. ***The Longing for Home: Reflections at Midlife.***
For most people, home is a place of arrival, a place of departure, and a place of return. In these graceful autobiographical meditations, novelist Buechner the wide variety of meanings that home holds in our search for spiritual identity. Buechner returns to many of his writings to examine the longings that both he and his characters have felt for the physical and spiritual homes from which they have departed. Focusing on selected biblical passages, Buechner also reflects upon the spiritual homes to which many believers yearn to return.

Daloz Parks, Sharon. ***Big Questions Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith*.**
Sharon Daloz Parks urges thoughtful adults to provide strategic mentorship to young adults during their "twenty-something" years – a time of searching and reexamination of old beliefs. Drawing on her research and insights from developmental psychology, religion, theology, leadership, and ethics, she explores ways mentoring environments and the wider culture each contribute to the formation of young adults and provides some methods to mentors seeking to help them navigate these realities.

Hardy, Lee. ***The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work*.**
Hardy looks creatively at the meaning of work according to Greek, medieval, Renaissance, Marxian, and Freudian perspectives, then at Luther's view and subsequent Calvinist development and modification, concluding with contemporary Roman Catholic convergence. The second half of the book applies the theory to personal career choice and social job design; it then reviews seven management theories and ends with perceptive remarks about combining people-oriented choices and profit choices.

Larson Hurd, Jean, "Women and Vocation: Co-Creating with God," in Word and World, Volume XV, Number 3, Summer 1995.
This journal article explores complex ways Luther's work has been used both to affirm and to deny women's vocations.

Levoy, Gregg Michael. ***Callings: Finding and Following an Authentic Life*.**
Callings explores the search for authenticity, whether at work or at home, in our relationships or in service. Levoy addresses the ancient subject of callings using a contemporary approach, presenting an illuminating and practical inquiry into how we listen and respond to our calls, and translate them into action.

Muller, ***How, Then, Shall We Live? Four Simple Questions That Reveal the Beauty and Meaning of Our Lives.***
Four questions are central to examining and revealing the beauty and meaning of daily lives: here Muller focuses on hidden strengths rather than weaknesses requiring healing, providing a spiritual exploration of life's meaning through a series of true stories. From a young woman abused as a child to a man depleted by cancer, Muller uses real life stories and tests as a method for analyzing meaning.

Neafsey, John. ***A Sacred Voice is Calling: Personal Vocation and Social Conscience*.**
What does it mean to find and follow our personal calling? How do we distinguish between the "still, small voice" of our authentic vocation and all of the other competing counterfeit voices in our hearts and the needs of our world? Drawing widely on the wisdom of saints, sages, and the traditions of spiritual direction, Neafsey describes a path to living in the place, as Frederick Buechner has put it, "where our deep gladness and the world's deep hunger meet."

Nouwen, Henri. *¡Gracias! A Latin American Journal*.
In this journal of his travels in Bolivia and Peru, Nouwen ponders the presence of God in the poor, the challenge of a persecuted church, the relation between faith and justice, and his own struggle to discern the path along which God is calling him.

Nouwen, Henri. *Seeds of Hope: A Henri Nouwen Reader*.
Selections from the books and articles with which Nouwen—priest, social activist and spiritual mentor—has reached a popular audience are included in this collection that centers on the theme and universal application of hope. Recording his own quest for vocation, "the voice he listens for in the silence of his heart," he touches similarly searching people through the grace and clarity of his expression.

Paige, R. Michael, et al. *Maximizing Study Abroad: A Language Instructors' Guide to Strategies for Language and Culture Learning and Use*.
This guide was written for study abroad program professionals to assist in facilitating students' culture and language learning before, during, and after their time abroad. It contains several surveys, indexes, strategies, activities, handouts, and resources, as well as ideas for orientations and workshops, which may be applicable to Center for Global Education international seminars. This resource is available for viewing at the Center for Global Education.

Paige, R. Michael, et al. *Maximizing Study Abroad: A Program Professionals' Guide to Strategies for Language and Culture Learning and Use*.
The materials presented in this guide are meant to support your efforts to maximize your students' language and culture learning and use that will, in turn, encourage them to consider a significant language and cultural experiences. Sections that may be of particular interest to leaders of Center for Global Education international seminars include language- and culture-learning strategies, classroom activities, and duplicable masters. This resource is available for viewing at the Center for Global Education.

Paige, R. Michael, et al. *Maximizing Study Abroad: A Students' Guide to Strategies for Language and Culture Learning and Use*.
This "workbook" is the student version of the language instructors' and program professionals' guides. It provides students will specific strategies for improving their language and culture learning so that their time spent abroad will be meaningful and productive. The following sections may be most pertinent to international seminar participants:

- "Strategies for Keeping a Journal," pages 115-120
- "Strategies for Intercultural Communication," pages 121-127
- "Nonverbal Communication," pages 129-138
- "Preparing to Return Home," pages 139-142
- "Continue the Learning" (reentry), pages 143-160

Palmer, Parker J. *Let Your Life Speak*.
This semi-autobiographical book makes the claim that vocation does not come from willfulness, no matter how noble one's intentions. It comes from listening to and accepting "true self" with its limits as well as potentials. Sharing stories of frailty and strength, of darkness and light, Palmer shows that vocation is not a goal to be achieved but a gift to be received.

Parks Daloz, Laurent A., et al., *Common Fire: Leading Lives of Commitment in a Complex World.*
A perceptive, groundbreaking analysis of inspired lives, adding to our understanding of skilled compassion, committed citizenry, and lives lived in alignment with a deeper purpose. This is a guidebook for the soul.

***Popol Vuh*.**
The Popol Vuh is the most important example of Maya literature to have survived the Spanish conquest. It is also one of the world's great creation accounts, comparable to the beauty and power of Genesis.

Lopez Vigil, Maria. ***Oscar Romero: Memories in Mosaic*****.**
Lopez Vigil has blessed us with a new and radical form of hagiography: a portrait of Archbishop Oscar Romero, assembled by many hands: a mosaic composed of radiant chips of memory, precisely retrieved. Here we may listen to the voices silenced in the past, and what they offer is a symphony of testimony to the life of one who struggled among us for a new heaven and earth.

Tum, Rigoberta Menchu. ***I, Rigoberta Menchu: An Indian Woman in Guatemala*****.**
This book recounts the remarkable life of Rigoberta Menchu, a young Guatemalan peasant woman. Her story reflects the experiences common to many Indian communities in Latin America today. Menchu suffered gross injustice and hardship in her early life: her brother, father and mother were murdered by the Guatemalan military. She learned Spanish and turned to catechist work as an expression of political revolt as well as religious commitment. Her gift for striking expression vividly conveys both the religious and superstitious beliefs of her community and her personal response to feminist and socialist ideas. Above all, these pages are illuminated by the enduring courage and passionate sense of justice of an extraordinary woman.

Whyte, David. ***Crossing the Unknown Sea: Work as a Pilgrimage of Identity*****.**
A poet, corporate trainer, and author, Whyte challenges readers to remember their childhood interests and enthusiasms. He claims that this is necessary in order to escape the deadening influences of adult "musts" and "shoulds" and to recapture the passion that one needs to do good work.

More Readings (Unannotated)

- **Batchelder, Donald and Elizabeth G. Warner.** ***Beyond Experience: The Experiential Approach to Cross-Cultural Education*****.**
- **Bonhoeffer, Dietrich.** ***The Cost of Discipleship*****.**
- **Bonhoeffer, Dietrich.** ***Letters and Papers from Prison*****.**
- **Buechner, Frederick.** ***Wishful Thinking: A Seeker's ABC*****.**
- **Cardenal, Ernesto.** ***Gospel of Solentiname*****.**
- **Carrigan, Ana.** ***Salvador Witness: The Life and Calling of Jean Donovan*****.**
- **Classen, Susan.** ***Vultures and Butterflies: Living the Contradictions*****.**
- **Clements, Charles.** ***Witness to War: An American Doctor in El Salvador*****.**
- **Courtenay, Bryce.** ***The Power of One*****.**
- **Day, Dorothy.** ***Loaves and Fishes*****.**
- **Fowler, James W. Fowler.** ***Becoming Adult, Becoming Christian: Adult Development and Christian Faith*****.**
- **Gandhi, Mohandas K.** ***Collected Works*****.**
- **Gregg, Carol.** ***Discover 'Vocation': An Essay on the Concept of Vocation*****.**
- **Guinness, Os.** ***The Call*****.**
- **Hampson, Tom and Loretta Whalen.** ***Tales from the Heart*****.**
- **Hart, Thomas Hart.** ***Spiritual Quest: A Guide to the Changing Landscape*****.**
- **Hartnett, S.J., Daniel. "The Heuristics of Justice,"** ***Proceedings of the 65th Annual Meeting of the Jesuit Philosophical Association (2004)*****.**
- **Hope, Anne and Sally Timmel. "The Shape of the World" in** ***Training for Transformation*****.**

- **Kaufmann, Adrienne and Peggy Cole.** ***Case Studies: Teaching About Conflict and the Process of Resolution: A Curriculum Guide*****.**
- **Kennedy, Will.** ***Autobiographical Preparation for Critical Social Analysis*****.**
- **Lommasson, Sandra. "Widening the Tent: Spiritual Practice Across Traditions" in** ***Sacred is the Call: Formation and Transformation in Spiritual Direction Programs*****, ed. Suzanne M. Buckley.**
- **Marsh, Charles.** ***God's Long Summer*****.**
- **Nash, Mary and Bruce Stewart, eds.** ***Spirituality and Social Care: Contributing to Personal and Community Well-Being*****.**
- **Nazario, Sonia.** ***Enrique's Journey*****.**
- **Neihardt, John G.** ***Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux*****.**
- **Palmer, Parker.** ***The Courage to Teach*****.**
- **Paton, Alan.** ***Cry, The Beloved Country*****.**
- **Rolheiser, Roald.** ***The Holy Longing: The Search for a Christian Spirituality*****.**
- **Storti, Craig and Lorette Bennhold-Samaan.** ***Culture Matters*****.**
- **Tula, Maria Teresa.** ***Hear My Testimony: The Story of Maria Teresa Tula, Human Rights Activist of El Salvador*****.**
- **Vieth, Gene Edward.** ***God at Work: Your Christian Vocation in All of Life*****.**
- **Woods, Donald.** ***Biko – Cry Freedom*****.**
- **Wright Edelman, Marian.** ***Lanterns: A Memoir of Mentors*****.**
- **Zagano, Phyllis.** ***Ita Ford: Missionary Martyr*****.**

Simulation Games

Bafá Bafá
In Bafá Bafá two cultures are created. The Alpha culture is a relationship oriented, high context, strong ingroup/outgroup culture. The Beta culture is a highly competitive trading culture. After the participants learn the rules of their culture and begin living it, observers and visitors are exchanged. The resulting stereotyping, misperception and misunderstanding becomes the grist for the debriefing. Bafá Bafá is available for order online from Simulation Training Systems (http://www.simulationtrainingsystems.com/schools-charities/bafa.html) for $289.

Barnga

Barnga is the classic simulation game on cultural classes. Participants experience the shock of realizing that despite their good intentions and the many similarities among them, people interpret things differently from one another in profound ways, especially people from differing cultures. Players learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group. The facilitator's manual is available for order online from Intercultural Press (http://www.interculturalpress.com/store/pc/viewPrd.asp?idproduct=30) for $35.[41]

[41] Lutterman-Aguilar, Ann. "Educating About Diversity & Global Issues Experientially: A Review of Simulation Games for Use in Community-Based Learning Programs." *Transformations: The Journal of Inclusive Scholarship & Pedagogy*, Volume XIV, No. 2, Fall 2003: 101-126.

Boarding Pass to the New World
Boarding Pass to the New World can be used to introduce a deeper discussion of beliefs, values, and norms of behavior that differ across cultures. Its premise is that Earthlings have discovered that a comet is going to collide with the Earth and therefore decide to send a spaceship to another planet so that they will survive. The inhabitants of the other planet look a lot like humans and speak a language that sounds a lot like English, but their words have different meanings from their counterparts. These beings have sent a spaceship to rescue the Earthlings but are requiring a deceptively complicated entry test before people are allowed to board the spaceship. Completing this test is the basis for the simulation. Complete instructions for Boarding Pass to the New World (developed by Fiona Loschiavo) can be found in *Learning through Fun and Games: 40 Games and Simulations for Trainers, Facilitators and Managers*, edited by Elyssebeth Leigh and Jeff Kinder.[42]

Exclude
Exclude explores societal rules for inclusion and the societal forces which exclude people. For detailed instructions, see the book *Simulation Games (Seventh Edition)*, by Thiagi, which is available for order online from The Thiagi Group (http://www.thiagi.com/index.html) for $55.[43]

Name That Category
Name That Category (also known as the "Power & Privilege Game") challenges participants to discover the hidden rules that are operating in the game and to begin to analyze the ways in which power, privilege, and oppression operate in society. Easy to facilitate, it can be adapted for use in women's studies, sociology, anthropology, history, geography, and religion classes, as well as in the preparation for or ongoing analysis of community-based research. For detailed instructions see article, "Educating about Diversity & Global Issues Experientially: A Review of Simulation Games for Use in Community-Based Learning Programs," by Ann Lutterman-Aguilar.[44]

StarPower
StarPower is a complex game that simulates social inequalities and stimulates discussion about social stratification and social change. Participants progress from one level of society to another and acquire wealth and power through trading chips with others. However, certain groups encounter barriers, and the wealthiest group, which gains power, tries to protect the status quo through illegitimate means. The others respond in a variety of ways, depending upon those who plan the game. StarPower is available for order online from Simulation Training Systems (http://www.simulationtrainingsystems.com/schools-charities/star_power.html) for $249.[45]

The Ostrich
In the Ostrich, a facilitator whispers a separate number in each person's ear and then instructs the group to line up in ascending numerical order without speaking. Some participants may be blindfolded. Debriefing sessions may be adapted to explore topics related to cultural blinders and differences or coping strategies. The Ostrich was developed by Claude Pepin of World Learning, Inc. and the School for International Training.

[42] Ibid.
[43] Ibid.
[44] Ibid.
[45] Ibid.

Tisouro
Tisouro was originally designed for use in orientations for international exchanges as a way of helping learners recognize that communication frequently involves conflicting signals and that it is necessary to observe nonverbal behavior, particularly in intercultural encounters. In addition, it has been used to help students explore feelings related to exclusion from and inclusion in groups. In the context of community-based learning, this exercise can be used to generate in-depth discussion of exclusion and inclusion within the community and to help students explore issues of social stratification, inequality, and hidden rules and structures in society. For detailed instructions see article, "Educating about Diversity & Global Issues Experientially: A Review of Simulation Games for Use in Community-Based Learning Programs," by Ann Lutterman-Aguilar.[46]

More Simulation Resources

Simulation Games about Diversity & Social Justice Issues

BorderLinks, Inc. and the Arizona Area Office of the American Friends Service Committee. *The Great Free Trade Skit (Or "How to Become a Player in the Global Economy in a Few Easy Steps).* BorderLinks, 1040 N. First Avenue, Tucson, AZ 850179 (520) 628-8263. Email: program@borderlinks.org, www.borderlinks.org

BorderLinks, Inc. and the Center for Ethics and Economic Policy. *The Debt Skit: Paniagua and the Story of Their Debt.* BorderLinks, 1040 N. First Avenue, Tucson, AZ 850179 (520) 628-8263. Email: program@borderlinks.org, www.borderlinks.org

BorderLinks, Inc. and the University of Arizona Center for Latin American Studies. *Migration Simulation.* BorderLinks, 1040 N. First Avenue, Tucson, AZ 850179 (520) 628-8263. Email: program@borderlinks.org, www.borderlinks.org

Development Education Project. *World Summit Simulation*. Development Education Project, c/o Manchester Metropolitan U., 801 Wilmslow Road, Manchester, M20 2QR, (0) 161-445-2495 or (0) 161-445-2360, depman@gn.apc.org, www.wwflearning.co.uk/activities/

Fowler, Sandra Mumford and Barbara Steinwachs with Pierre Corbell. "Clues & Challenges." Contact Barbara Steinwachs at 315/536/7895 or Pierre Pierre Corbell at 819-478-4671.

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Larudee, Mehrene and Caren Grown. *If I Were Minister of Finance…* (a simulation of the Argentine currency crisis) Email: mehrene@ku.edu and cgrown@icrw.org

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Zuckerman, D. and R. Horn. (1973) *The Guide to Simulation Games for Education and Training*. Information Resources.

Websites

Learnativity.com: www.learnativity/com/

Simulation News: www.sim-news.com

SimHQ.com: www.simhq.com

Non-Profit Organizations

Association for Business Simulations & Experiential Learning (ABSEL), www.townson.edu/absel/

Australian Simulation and Games Association (OzSAGA), www.education.uts.edu.au/ozsaga/

Context, funded by the Partnership Trust and coordinated by the University of Leeds with the Careers Research Advisory Centre, http://context.tlsu.leeds.ac.uk/index.asp

Federation of European Simulation Societies (EUROISM), http://ws3.atv.tuwien.ac.at/euroism/

International Simulation and Gaming Association (ISAGA), http://isaga.pm.it-chiba.ac.jp/, mailing list: wwww.egroups.com/subscribe/ISAGA

Japan Association of Simulation and Gaming (JASAG), http://jasag.bcasj.or.jp/

National Society for Experiential Education (NSEE), www.nsee.org

North American Simulation and Gaming Association (NASAGA), www.nasaga.org/, info@nasaga.org

Simulation/Gaming eXchange (SGX), The Internet Clearinghouse for Simulation/Gaming Resources, http:/sg.comp.nus.edu.sg/

The Society for the Advancement of Games and Simulations in Education and Training (SAGSET), http://graph.ms.ic.ac.uk/sagset/

Society for Intercultural Education, Training, and Research (SIETAR-USA), www.sietarinternational.org/

Companies that Develop & Sell Simulation Games

Cognitive Arts: www.cognitivearts.com

Educational Simulations, Inc.: www.simulations.com, edu4sim@simulations.com

EduSim: www.edusim.net

Games 2 Learn: www.games2learn.com

Ninth House Network: www.ninthhouse.com

Institute for Learning Sciences: www.ils.nwu.edu

Interact: A Learning Experience: www.interact-simulations.com

Knowledge Universe Interactive Studio: www.kuis.com

Leapfrog Innovations: www.teamdevelopment.com/programs_simulations.htm

Learning Productions: www.learningproductions.com

Nipporica Associates: www.nipporica.com

Powersim: www.powersim.com

Sigma Interactive: www.sigmainteractive.com

Sim Resource: www.simresource.com

Simulation Training Systems: www.stsintl.com/info.html

Spark Learning: www.sparklearning.com

Team Development Simulations: www.teamdevelopment.com/programs_simulations.htm