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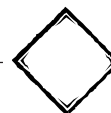
Neighbor

EXODUS
WORLD
SERVICE

Program

The New Neighbor Program

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Welcome to the New Neighbor Program!

You are beginning an adventure! You won't need airline tickets, a passport, or luggage. In fact, you won't even need to leave the area. But you will experience different customs and cultures, learn about new areas of the world, and meet fellow travelers from other lands.

Approach your adventure with a sense of expectation and excitement. God is presenting you with the opportunity to learn more about Him, other people, and yourself. By experiencing some of the immense variety of people and cultures God has created, you can begin to more fully comprehend His character, grace, and glory.

Your adventure in the New Neighbor Program is also a tangible, hands-on way to welcome the "strangers" in our midst. Through love, respect, and caring heart, you can **become** the Good News to refugees in our country!

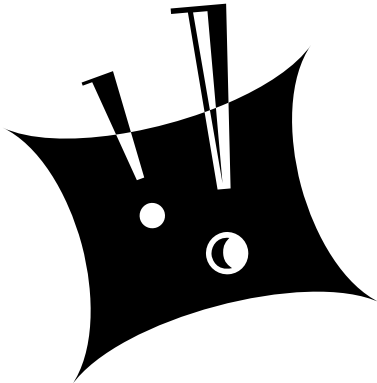
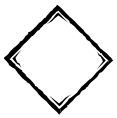
Our prayers are with you as you set off on this adventure!

In the name of Christ, who was also a refugee,

Heidi Moll Schoedel
Executive Director

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Bravo! This was a very helpful and hopefully unique contribution to the Christian community. It is a pleasure to be associated with such a well informed and carefully formatted resource manual. On behalf of Christians committed to the world mission of the church, I want to thank you and congratulate you on a job well done.

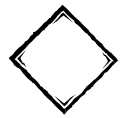
**Dr. Doug McConnell
Professor of Missions/Intercultural Studies
Wheaton College**

The manual clearly articulates the practical “how to” information needed for people reaching out to people from other cultures. It contains an excellent understanding of the essentials needed for building cross-cultural relationships including unveiling our American values and handling cross-cultural conflict. This is an exciting program which is mobilizing the church to meet the needs of refugees in our community.

**Dr. Duane Elmer
Professor of Educational Ministries
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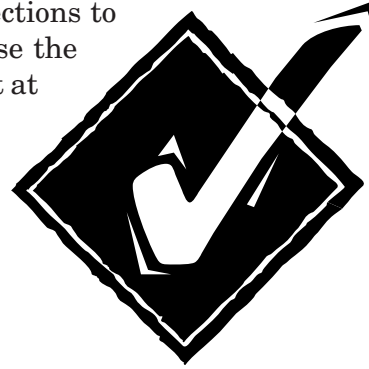
Exodus World Service is truly on the cutting edge of researching and designing of training materials for anyone desiring to “welcome the stranger.” You may be the first link of the bridge being built between two cultures for an individual or family. The principles, insights, and specific information in this manual will be like a craftsman’s toolbox. May this manual enhance both the giving and the receiving.

**Susan Shadid
Curriculum Specialist**



How to Use This Manual

This manual is your guide to the New Neighbor Program. It includes the basic information you will need to be a New Neighbor volunteer, plus many practical tips and suggestions. The manual is presented in sections to make it easy for you to use. Pick and choose the sections that are most helpful to you or start at the beginning and review the manual from start to finish. In either case, keep the manual nearby as a handy reference and guide to your New Neighbor experience.



Section One

Introduction to the New Neighbor Program

In this section you will:

- *Learn the goals of the New Neighbor Program.*
- *Learn how the New Neighbor Program benefits both volunteers and refugees.*
- *Identify the Qualifications required for New Neighbor Volunteer.*
- *Learn about the Application and Matching Process.*

The New Neighbor Program

The New Neighbor Program brings together volunteers and refugees from around the globe and provides a practical opportunity for volunteers to respond to God's call to welcome refugees who are new to their community. The New Neighbor Program is an opportunity for volunteers and refugees to build bridges of understanding, cross-cultural learning, and friendship.

Volunteers in the New Neighbor Program are people from the local community who are willing to spend time on a regular basis with a newcomer. They do not need any special skills or talent. Volunteers bring an open heart and a willingness to learn and grow. They share their knowledge of the local community and their friendship.

Refugees in the New Neighbor Program fled their homeland because of persecution or a fear of persecution. They made the difficult decision to leave behind friends, family, possessions, career, home, and country because that was their only hope for freedom and safety. They were invited by our government to begin a new life in the U.S. Most refugees arrive with nothing more than the clothes they are wearing and a few bags of personal possessions. They face the difficult challenge of rebuilding their lives in a place far from home. But they bring their knowledge of the culture they left behind and their hope for the future.

New Neighbor volunteers and refugees meet together once a week for three months. The meetings are informal and can take place at the refugee's home, at the volunteer's home, or can involve trips to visit other parts of the community. At the end of the initial three months, the volunteers and refugees jointly decide whether to continue meeting and, if so, how often.

Both volunteers and refugees benefit from the New Neighbor Program. Getting to know someone from another culture helps volunteers to learn more about God, other people and themselves. Meeting someone from the local community helps refugees get established in their new home.



“Love the sojourner therefore; for you were sojourners in the land of Egypt.”

Deuteronomy 10:19

“The stranger who sojourns with you in your land shall be to you as the native among you, and you shall love him as yourself.”

Leviticus 19:34

“Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.”

Hebrews 13:2

“Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world... for I was a stranger and you welcomed me.’”

Matthew 25:34–35

Goal **To respond to God’s call to welcome the “stranger in our midst.”**

Numerous Bible passages describe how God wants us to treat refugees—the strangers and sojourners in our midst. God makes it clear that He takes extraordinary interest in refugees and He expects His people to do the same.

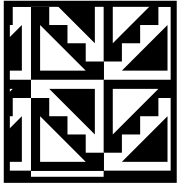
The goal of the New Neighbor Program is to respond to God’s call to welcome the stranger in our midst by building a one-on-one relationship with a refugee. The New Neighbor Program is an opportunity for you to communicate God’s love through your actions and to grow in your personal faith and understanding.

Goal **To build bridges of understanding, cross-cultural learning, and friendship**

- *Understanding*
You will help refugees who are new to the community adjust to life in the United States. You will have the opportunity to share your knowledge of American language and culture and introduce your refugee partner to the community.
- *Cross-Cultural Learning*
The learning will go both ways. In addition to sharing what you know, you will learn from your refugee partner about the similarities and differences between the United States and his/her former country and culture.
- *Friendship*
You will meet with your refugee partner on a regular basis. Through these shared activities, opportunities for deeper understanding and friendship can develop and deepen.

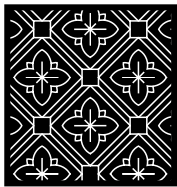
Expectations

The New Neighbor Program is built on four key expectations:



The role of the New Neighbor volunteer is to “be there” for your Refugee Partner.

Refugees face many difficult challenges as they build new lives in the United States. In most cases, refugees begin their new life with a lower standard of living and more limited job opportunities than the New Neighbor volunteers. The New Neighbor Program does not expect volunteers to solve all of their refugee partners' problems or to help their refugee partners create a life that is just like the volunteers'. Your role as a New Neighbor volunteer is simply to walk with your refugee partner—listening, supporting, and encouraging—through the struggles and joys of building a life.



Relationships will be mutually beneficial.

Both New Neighbor volunteers and refugee partners have gifts to share and needs to be met. The New Neighbor Program expects that the relationships which evolve will flow two ways. Volunteers and refugees will both give and receive as well as teach and learn.



Relationships will be based on respect.

Every participant in the New Neighbor Program, both volunteer and refugee partner, is a uniquely created child of God. The New Neighbor Program expects that program participants will recognize and respect the special qualities of their partner.



Involvement in the New Neighbor Program requires commitment.

The relationships formed through the New Neighbor Program are based on regular, shared interactions. The New Neighbor Program expects that volunteers and refugee partners will make a deliberate, informed, and intentional commitment to participate and will fulfill that commitment to the best of their ability.

Benefits

As a New Neighbor volunteer, involvement with a refugee partner is an opportunity to:



Learn more about God, other people, and yourself

"This new friendship has blessed me more than I ever expected. I have gained a new perspective on my own American culture as I explain the ways we do things here. Also, I have learned about her homeland and their very rich culture and traditions."

—New Neighbor volunteer



Communicate God's love by sharing your time and talents



Learn about another culture

"My New Neighbor partner is trying to teach me to make a Bosnian dish, krommir pite, a potato pie. It's very delicious."

—New Neighbor volunteer



Help someone adapt to life in the United States



Gain a new perspective on international events

"I've learned from their perspective about the war in Bosnia. It's been really eye opening."

—New Neighbor volunteer



Develop an appreciation for the freedom and material blessings of the United States.

For refugee partners, involvement with a New Neighbor volunteer is an opportunity to:



Share the story of the country and life they left behind



Learn and practice speaking English

"I feel that my English has improved, especially my pronunciation."

—refugee from Vietnam



Learn more about the community



Ask questions about American culture

"My New Neighbor volunteer is a good teacher. A very good teacher."

—refugee from Bosnia



Find help meeting the challenges of building a new life

"[My New Neighbor partner] helps my family. He calls on the phone. Each Thursday, everybody talks for two hours."

—refugee from Bosnia

Qualities of a New Neighbor Volunteer

You do not need to speak a foreign language or have overseas experience to be a New Neighbor volunteer. You **do** need to be:

- ✓ Willing to serve others
- ✓ Strong in your sense of identity
- ✓ Approachable
- ✓ Open to making friends
- ✓ Respectful of others
- ✓ Able to make and keep commitments
- ✓ Flexible
- ✓ A good communicator and listener
- ✓ Able to laugh

Strive to attain or strengthen these qualities. They are the ones you will draw on to make this a meaningful and growing experience.

One of the most important qualities needed as a

New Neighbor volunteer is the ability to be.

Your presence alone is a valued gift to your refugee partner. The power of God's love is communicated when you choose to spend time with a refugee and to share in his or her life.

American culture places great value on productivity and accomplishment, making it difficult to believe that simply being present with someone is enough to minister to them. You may feel that the time spent with your refugee partner is only worthwhile if it "accomplishes" something. But the

measure of your success is not how well you teach English or how much practical help you offer. Rather, it is the degree to which you are able just to be with your refugee partner.

Shifting your thinking to recognize the value of simply being together and sharing experiences may be a challenge. But the lesson found within this challenge can be one of the most valuable things you learn as a New Neighbor volunteer.



How to Apply

To apply as a New Neighbor volunteer:

- ✓ Complete the New Neighbor volunteer application form included in Section Seven of this manual.
- ✓ Include names, addresses, and phone numbers of three references.
- ✓ Return the completed application form and list of references to the New Neighbor Program Coordinator.

The Program Coordinator will:

- ✓ Interview you, either in-person or over the phone.
- ✓ Contact your references.
- ✓ Notify you of the decision concerning your application within one week of completing the interview process.

The Matching Process

After you are accepted into the New Neighbor program:

- 1** Attend the basic training session.
- 2** Meet your refugee partner for the first time. The New Neighbor Program Coordinator will join you at this first meeting. At this meeting you and your refugee partner will jointly decide the place and time for future meetings and fill out the Match Form.
- 3** After your second meeting, return the follow-up mailer included in Section Seven to the Coordinator. Call the Coordinator whenever you have any questions, concerns, or impressions you want to share.
- 4** Continue meeting together for three months at the agreed upon times and places. We recommend meeting together approximately two hours each week.
- 5** Meet with the Coordinator at your three-month “anniversary date.” At this point, you will decide whether you want to continue meeting together on a weekly basis.
- 6** If you and your refugee partner want to continue meeting weekly for another three months, the Coordinator will help you complete a new Match Form.

Section Two

Meetings with Your Refugee Partner

In this section you will:

- *Prepare for your first meeting with your refugee partner.*
- *Prepare for Weekly meetings with your refugee partner.*
- *Learn tips on how to communicate with limited English speakers.*

Your First Meeting

The New Neighbor Program Coordinator will attend the first meeting between you and your refugee partner. The following is a suggested outline for your first meeting, which should last approximately one hour.

1 Just prior to your meeting,

review the information about your refugee partner from the Refugee Family Fact Sheet.

2 At the beginning of your meeting,

introduce yourself and get to know each other by asking questions or discussing the information on the Refugee Family Fact Sheet. (Your refugee partner will have received a copy of your Family Fact Sheet.) After asking your refugee partner to pronounce his/her name for you, practice repeating it several times until you can say it correctly.

3 During your meeting,

suggest ideas for activities that you and your refugee partner might do together:

- Would you like to meet to practice your English?
- Would you be interested in...?
- Have you ever been to the...?
- Would you like to see...?

At the end of your meeting,

4 discuss when and where you want to meet for the next three months. Record this information on the "Match Form." (The Coordinator will provide copies of the completed form to both you and your refugee partner.)

Before leaving,

5 make sure that your refugee partner understands how to reach you by phone and by mail. Also, clearly state your understanding of when you will meet next.

Hint

Conversation can be slow in the beginning. Check out "Conversation Starters" in this section for a few sample open-ended questions you might use to get the discussion moving. Bring along pictures of your family members. You can also bring an atlas or map so your refugee partner can show you his/her homeland. You may wish to show the country from which you or your ancestors came to America. This would demonstrate that you, too, have roots in another place.

Example

I will come to visit you here at your apartment next Saturday at 10:00 in the morning.

Weekly Meetings

You should plan to meet at least once a week. Meetings can last approximately two hours (or longer, if you have a special activity planned). This handbook includes a variety of ideas for things you can discuss, places you can visit, and activities you can do. Don't worry if the language barrier makes it difficult to carry on in-depth conversations. **The most important thing is simply spending time together.**

As you spend more time together, you may begin to encounter some of the problems which are common in any cross-cultural relationship. Cross-cultural misunderstandings cannot be avoided, but you can work through them in a positive way if you are aware of them and develop strategies for handling them. Be sure to read Section Three of this handbook which deals with cross-cultural communication.

Over time, your role may begin to evolve more into that of a family friend. This is great! Remember the goal of the New Neighbor Program is for participants to develop strong, **mutually beneficial** relationships. *Be willing to receive as much from your refugee partner as you give.*

Example

Hoa Wants a Car

Hoa, a refugee in the New Neighbor Program, is finding it difficult to get around in his community. Hoa notices that everyone he meets has a car, and many families have more than one. In Hoa's homeland, only the wealthy had cars. Most people traveled by bicycle or walked. Because cars are so abundant in the United States, Hoa assumes that either Americans are very wealthy or cars are inexpensive and easy to purchase. Hoa decides a car is the best solution to his transportation problem and he approaches his New Neighbor partner, John, for help. The following dialogue illustrates how John handles the request. In responding, John considered the appropriateness of the request, the underlying need, and some alternative solutions to the problem.



Hoa: "Mr. John, America is a very rich country."

John: "Yes, I guess you could say it is."

"And you are a very rich American?"

"Well, no not really. I mean, I consider myself to be middle class."

"Well, you see, the problem is one really needs to have a car in America. Can you buy a car for me?" (Hoa is looking for ways to solve his transportation problem. He does not know that his request is inappropriate.)

(Surprised) "I do not really have that much money. I barely have enough money to keep my own car on the road as it is. (John realizes this request is inappropriate and does not feel obliged to help.)

If the relationship does develop into a friendship, you may be asked to do more and more for the family. In the culture of many refugees, friends and family members are the first people you turn to when you have a need. Your refugee partner may begin to bring the family's needs to your attention and ask for your help. Sometimes, you will be able and willing to help with a problem. At other times, however, you may lack the resources or expertise to get involved. It is important to know that it is all right to set boundaries as you would with any other relationship.

If you are unable or unwilling to help with a particular request, simply say so. Where appropriate, you can suggest alternative solutions.

*Be willing to receive
as much from your
refugee partner
as you give.*

“Can you lend me the money? I will buy the car and pay you back each month” **(In Hoa’s culture, it is common to ask for money from a friend.)**

(Jokingly) “I am not a bank, Hoa. I don’t have the money to lend you. Besides, can you really afford to have a car right now?” **(John uses humor to clarify his relationship with Hoa and then brings the issue back to the serious financial question of car ownership.)**

“Mr. John, as you know, I have been here in America for over two months now and I still don’t have a car. If I have car, I can get job. If I get job, I can afford a car. But if I don’t have car, I can’t get job. If I can’t get job, how am I supposed to survive in America?” **(This is the key to Hoa’s request—it is difficult to find transportation, especially in the suburban location where Hoa is living. Hoa rightly views transportation as the key to his employment goals.)**

“A car is a great convenience, but it comes at a pretty high cost. Besides the purchase price of the car, you must pay for gasoline, oil changes, repairs, and then you must make insurance payments. Let me show you what it costs me to keep my car on the road...”
(John shares information to help Hoa evaluate his desire to have a car.)

“Maybe there are some alternatives to owning your own car. Can you use public transportation to get to your place of work? What about car pooling with your neighbor?”
(John offers alternatives which Hoa may or may not have considered.)

“O.K., but first... you show me how to get my driver’s license!” **(Hoa is persistent in his desire for a car. Yet John is also firm in setting boundaries for the personal assistance he can offer to Hoa in this situation. The discussion ends with a much more practical request for help.)**





Your Faith and the New Neighbor Program

The New Neighbor Program provides a practical opportunity to strengthen your faith. Through your relationship with your refugee partner, you will experience some of the immense variety of different cultures and peoples God has created. You can begin to more fully comprehend the character, grace, and glory of God by seeing through the eyes of another.

You also have an opportunity to communicate the power of God's unconditional love. Through regular meetings and shared activities, you and your refugee partner will develop understanding and friendship. During these times, you will be discussing who you are and what you believe. Your refugee partner will be observing how you relate to other people, what choices you make, and what is important to you. The importance of your faith in your life will be noticed.

As your relationship deepens and trust is established, your refugee partner may ask questions about your faith. Be sure to answer from the perspective of what you believe and what is important to you. Do not tell your partner what you feel he or she should believe.

You can also ask your refugee partner questions about his or her faith. Ask your questions with a genuine desire to learn and understand more about your refugee partner—not in an attempt to change his or her beliefs. It is very important that you live out God's unconditional love in your relationship with your refugee partner. You should freely give of your time and talents to your refugee partner with no conditions or expectations attached.

You can live out your faith in a day-to-day, practical way which allows God to communicate through you His love, joy and assurance of forgiveness.

Your refugee partner has experienced tremendous loss. Family, friends, home, job, and possessions have all been taken away or left behind. Those things your refugee partner was able to bring along to their new homeland are treasured. This includes his or her faith. Some refugees are Christian, but most are not. Your refugee partner may be Muslim, Buddhist, animist or agnostic. Do not challenge or disparage your refugee partner's faith.

Remember, faith in Christ is a gift of God. You cannot "convert" your refugee partner. It is the Holy Spirit that brings people to faith. You can live out your faith in a day-to-day, practical way which allows God to communicate through you His love, joy, and assurance of forgiveness.

Six Tips for Good Conversation

Conversation with limited-English speakers can be challenging. It takes hard work to communicate when you don't share a common language. But the effort will be well worth it as you and your refugee partner begin to learn more about each other and build a relationship.

Here are six communication tips to keep in mind when working with your refugee partner:

1 Communicating across a language barrier takes time.

There will be pauses in your conversation (sometimes long ones!) as you both work to find ways to express yourself so that you can understand each other. Don't feel responsible to fill every silence with words. Silence can provide you and your refugee partner an opportunity to pause, reflect, and gather your thoughts. Silence is also more common in other cultures and may not be as uncomfortable for your refugee partner as it is for you.

2 Be creative!

There are many, many different ways to communicate. If your refugee partner does not understand the words you are using, find another way to express yourself.

Don't be shy or self-conscious. Focus on getting your message across. Use your hands, pantomime, draw pictures, point to pictures in books or magazines, or look up words in a translator's dictionary.

Example

New Neighbor volunteer Sue wants to explain to her Cuban refugee partner Elena that she works at a women's clothing store. She could try one (or all!) of the following to communicate this idea to Elena:

- *Look up the words "clothing" and "store" in the Spanish / English dictionary.*
- *Find a picture of a clothing store in an advertising flier or magazine.*
- *Take a sweater or other article of clothing and pantomime selling it to an imaginary customer.*
- *Take Elena to the clothing store.*

If none of these methods work, Sue needs to decide how important this information is for Elena. If the information is critical, Sue can try more creative methods or locate a translator. Otherwise, the subject can be dropped for now and they can try again another day.

3 Listen carefully.

One of the most important aspects of communicating cross-culturally is learning to listen! Careful listening communicates respect for your refugee partner. It also helps you train your ear to understand the accent or limited vocabulary your refugee partner may have.

Concentrate on what your refugee partner is saying and not what you are going to say. If you find yourself dominating the conversation, hold back and wait for your refugee partner to speak. Your refugee partner will learn more English if you resist the impulse to fill in his or her sentences when he or she is struggling to find the correct word. Don't forget to 'listen' for the nonverbal messages, too. Nonverbal cues like eye movements, gestures, and posture may communicate more than the actual words!

Example

New Neighbor volunteer Harry invites his refugee partner Oman to go golfing with him. Harry is an avid golfer and thinks Oman might enjoy giving it a try. Oman, however, knows nothing about golf and does not want the embarrassment of trying a new sport in front of Harry. Oman also does not want to offend Harry by directly refusing his kind offer. Oman therefore says "yes," but he communicates his real desire not to go nonverbally. He says the word "yes" slowly and softly, and at the same time he looks away from Harry and slightly shakes his head.

Harry is alert to the nonverbal communication and realizes that, despite his "yes," Oman does not appear enthusiastic about golfing. To confirm his suspicions that Oman does not really want to go, Harry downplays his initial direct invitation: "Well, maybe we can make plans some time in the future to go golfing." Oman appears relieved by the vague timeframe, so Harry treats Oman's answer as a "no" and goes golfing with someone else!

4 Control the volume.

You might find yourself speaking louder when you are trying to help your refugee partner understand the words you are saying. Rather than raising your voice, concentrate on speaking slowly and clearly and pronouncing your words carefully. You may also need to use simple words and phrases. Remember not to judge your refugee partner's intelligence by his/her language skills.

5 Don't sweat the details.

Focus on communicating at the big-picture level. If you explain to your refugee partner that the Chicago Bulls are a sports team, don't worry if you can't communicate the details about how to play basketball. Conversely, if you understand that your refugee partner lived on a farm, don't worry if you miss some of the specifics about what your partner raised.

6 Be careful with important information.

For important information, make sure that you and your refugee partner understand each other. Try communicating the same information in several different ways. It also is important for you and your refugee partner to repeat what each understands the other to have said so as to make sure the message came across.

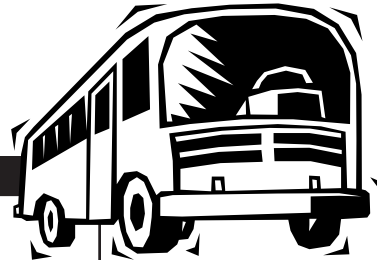
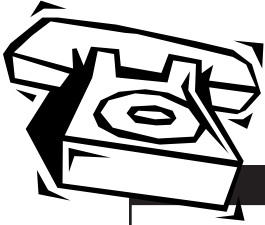
Example

New Neighbor volunteer Marilyn wants to explain to her refugee partner Nasra what time she will arrive for their next weekly meeting. Marilyn:

- *Says she will come at 4:00 pm.*
- *Points to 4:00 on the clock.*
- *Writes 4:00 p.m. on a piece of paper and gives it to Nasra.*

Suggested Activities

Don't worry about what to do during your meetings with your refugee partner. The options are endless. Even if your refugee partner speaks very little English, there are activities you can enjoy together such as playing a simple board game or cooking a meal. Shared activities provide a focus and structure for your time together. They can also provide opportunities to learn words or phrases in English and your refugee partner's native language. Here are a few ideas to get you started:



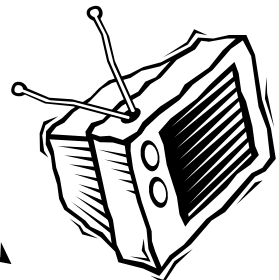
The Basics—Community Orientation

- X Take a ride together on the public transportation system.
- X Go grocery shopping at an American grocery store and/or an ethnic grocery store.
- X Take a tour of a local government office, town hall, or fire station.
- X Discuss public safety and how to call 911.
- X Review a map of the community or drive around town.
- X Visit the Post Office and mail letters or buy stamps.
- X Practice making and receiving local telephone calls; explain how to make long distance calls.
- X Discuss money and financial issues—practice making purchases and getting change; explain basic banking practices including checking and savings accounts and loan repayments.
- X Talk about automobiles—new vs. used, financing, insurance, license requirements.
- X Discuss the variety of housing options in your community.
- X Visit the library—check out books; look up resources on your refugee partner's homeland; register your refugee partner to receive a library card.



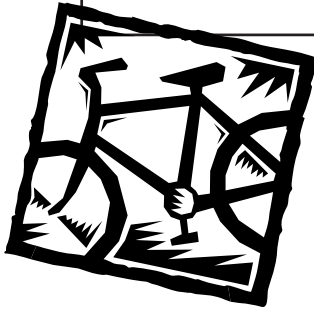
Other Activities

- X Have a picnic at a park or beach.
- X Bake cookies.
- X Look at photo albums.
- X Participate in family/holiday celebrations.
- X Celebrate national holidays.
- X Learn a few words of your refugee partner's language.
- X Watch television.
- X Go to community cultural events.
- X Go to the mall.



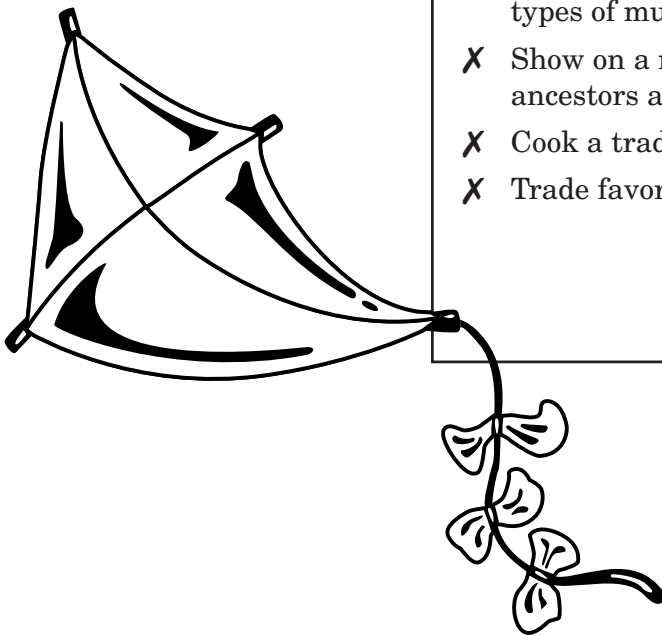
Games and Sporting Events

- X Go bike riding.
- X Fly a kite, play frisbee or hackey-sack.
- X Play a simple board game.
- X Attend a local sporting event.



Cultural Activities

- X Go to the zoo.
- X Have lunch at an ethnic restaurant.
- X Tour downtown.
- X Go to the local historical society or nature preserve.
- X Clip newspaper articles about your refugee partner's country.
- X Rent or go to a movie (perhaps you can find a movie in your refugee partner's native language).
- X Visit a music store to listen to different types of music.
- X Show on a map the country where your ancestors are from.
- X Cook a traditional meal together.
- X Trade favorite recipes.



Discussion Starters

Here are a few questions which can be used to stimulate conversation. Asking open-ended questions, rather than simple 'yes' or 'no' questions, will allow your refugee partner to share more information.



- ❓ *How many people are in your family? Tell me about them. (Ask to see pictures, if they are available. Share pictures of your own family.)*
- ❓ *What did you first see or hear when you came to the United States?*
- ❓ *What do you notice about the United States that is different from your country?*
- ❓ *How do you like the weather we are having? What is the weather like in your country?*
- ❓ *What is happening politically in your home country?*
- ❓ *What do you think of the political situation in the United States?*
- ❓ *What are the major religions in your country?*
- ❓ *What kind of music do you like?*
- ❓ *Do you like to play / watch sports? Which sports? What is your favorite team?*
- ❓ *How do people greet one another in your country?*
- ❓ *What are your favorite foods? What are they made of? How are they prepared? When are they eaten?*
- ❓ *What American foods have you tried? What American foods do you like?*
- ❓ *Are there any foods that your religion or culture prohibit you from eating?*

After you have been meeting for some time and have developed a relationship with your refugee partner, the following questions are appropriate to ask:



- ❓ *Why did you decide to leave your country?*
- ❓ *How did you leave your country?*
- ❓ *Do you ever want to return to your country again?*
- ❓ *Is there anything you do not understand or like about the United States?*
- ❓ *What is your religious background?*
- ❓ *What are your plans / dreams for the future?*

Section Three

Cross-Cultural Communication

In this section you will:

- *Identify the characteristics and components of culture.*
- *Identify differences between cultures that can cause conflict.*
- *Identify six key attitudes for communicating cross-culturally.*

What Is Culture?

The word “culture” refers to the “way of life” that is comfortable and familiar for you or your refugee partner. Everyone is part of a culture. We all have learned a set of behavior patterns that govern how we live. Our culture affects our manners, customs, beliefs, values, ideas, ideals, and accepted ways of behaving. In many cases, because we have been learning these behaviors from the time we were infants, we are not even aware of our culture. It is simply who we are and how things are done.

There are several important things to keep in mind about culture:



Culture is learned.

It is not something we are born with. We learn culture by observing what people around us say, do, or think.



Culture is a group identifier.

It describes how people in a society or community function together. There are, of course, individual differences within the group.



Culture makes sense to the people living in it.

It is a system of attitudes and feelings that fit together in an integrated, logical way.

Example

Here are some ways that varying cultures develop different solutions to the same needs:

Food: *Traditional foods are usually those foods that are available in abundance in the local area. The U.S., for example, has plenty of grazing land and grain available to raise cows, pigs, and sheep. In the U.S., meat is an important part of our diet and is served at most meals. In other parts of the world, meat is difficult to get and therefore very expensive. In those cultures, common forms of protein may be beans, high-protein grains, or even insects (unthinkable to most Americans!).*

Family Organization: *The U.S. is a very mobile culture. Family members often relocate far apart. As a result, the basic family unit is usually considered in its smallest form—parents and their children. In other cultures that are more agrarian, family members live close to one another and there is a much broader understanding of the basic family unit, including grandparents, aunts, uncles, cousins, etc.*

Government: *The U.S. places a high value on individualism. Americans tend to believe that although losing is regrettable, it is not shameful. Majority rule is therefore an efficient and often effective way of making decisions. In other cultures, collectivism (acting as a group in solidarity) is preferred to individualism. Losing or being out of solidarity with group is considered shameful. In these cultures, majority rule can be schismatic and disruptive of harmony because it creates winners and losers.*

† Cross-Cultural Conflict—Building Relationships for Effective Ministry. Duane Elmer. Downers Grove, IL: InterVarsity Press, 1993.

Every Culture Is Different

Every culture has been developed to meet the same basic societal needs:¹

- Food
- Clothing
- Shelter
- Family Organization
- Social Organization
- Government
- Security
- Arts/Crafts
- Knowledge/Science
- Religion

Different cultures, however, meet these needs in different ways. In general, cultures have not developed “right” or “wrong” solutions to these needs. They have developed **different** solutions that make sense for that culture.

¹ *Survival Kit for Overseas Living* by L. Robert Kohls

People In Every Culture Think Their Way Is Best

Every culture is alike in one way—every culture is “ethnocentric.” That means people in each culture think their solutions to the basic societal needs are the best solutions and the solutions that make the most sense. Members of every group think that their way of doing things is the most natural and logical way to do things and that other ways of doing things are not as good or are downright wrong. We are sometimes not even aware of how our cultural values affect our judgments. As a result, outsiders from a different culture are frequently viewed as inferior.

To be able to learn from and appreciate one another, you and your refugee partner will need to move beyond the natural reaction of thinking your way is best. When you encounter differences—in behavior, in expectations, in values—try to suspend judgment. Don’t become frustrated because your refugee partner doesn’t do things in the “right” or “expected” way. Instead, step outside yourself and try to understand why your refugee partner behaves that way. Ask questions, listen, and observe. Remember, all cultures make sense to the people living in them. Look for the underlying logic or values that help explain the differences. You may still feel more comfortable with your own way of handling a situation—but you will also begin to understand and accept other approaches.

“Imagine my astonishment when I went to the supermarket and looked at eggs. You know, there are no small eggs in America; they just don’t exist. They tend to be jumbo, extra large, large or medium. Small eggs just don’t exist because, I guess, they think that might be bad or denigrating.”

Visitor from the Netherlands²

Example

People from many cultures consider themselves “clean” and others “dirty.” Here are some different concepts of “cleanliness”[†]:

- *Americans soak, wash, and rinse their bodies in the same bath water. The Japanese think their way is cleaner. They use different water for each step.*
- *Americans find it objectionable to spit or blow one’s nose into the street. People from other cultures don’t understand why Americans blow their nose into a tissue, and carry it around with them for the rest of the day.*
- *An Orthodox Hindu from India thinks it is cleaner to eat with his own fingers than to use “dirty” knives, forks, or spoons.*

[†] Survival Kit for Overseas Living. L. Robert Kohls. Yarmouth, Maine: Intercultural Press, Inc., 1996.

² *ibid.*

Collision Course— What Happens When Two Cultures Meet

When two different cultures meet, misunderstandings occur. These misunderstandings can be minor or major. They are the result of trying to connect two very different ways of looking at the world. Don't be surprised when you find yourself frustrated or irritated or downright angry because of something your refugee partner has said or done. Don't be surprised if you offend your refugee partner in some way. This is a normal part of cross-cultural communication. What is important is not that misunderstandings occur. **What is important is how you respond.** The diagram on the following page illustrates two different ways to respond.

“The American seems very explicit; he wants a ‘Yes’ or ‘No’—if someone tries to speak figuratively, the American is confused.”

Visitor from Ethiopia³

Taking the time to learn and understand is hard work!

Some cultural differences are harder to understand and accept than others. It might not be difficult to learn to appreciate fiery hot food if your refugee partner offers it. But what if this occurs:

Bill invited his refugee partner, Thanh, to attend a special sporting event. Thanh agreed. Bill asked if he would be ready at 4:00 p.m. on Saturday, and Thanh said yes. But when Bill arrived, Thanh was not at his apartment. Thanh's daughter said he went out with friends and would not be back until much later that evening. Bill knew Thanh spoke excellent English and understood what time to be ready. Bill felt angry—he had spent money on the event tickets and had gone out of his way to pick up Thanh. Why wasn't Thanh there, as he had promised?

This situation is a little harder for Bill to handle. Bill believes that if you say you are going to do something, you do it. Telling the truth is very important in his culture. He is upset, because he feels that Thanh lied to him. But if Bill can suspend judgment and try to understand, Thanh's behavior will begin to make sense. In Thanh's culture, relationships are very important. Thanh does not want to do anything he thinks will cause stress or bad feelings in his relationship with Bill. Even though Thanh does not want to go to the sporting event, he is afraid he will offend Bill by telling him so directly. Instead, Thanh chooses an indirect response. He agrees with Bill verbally, but communicates his disinterest nonverbally by being unavailable when Bill arrives. (Thanh may have even said “no” in non-verbal ways that Bill missed, at the same time he said the word “yes.”) Thanh acted in the way he felt was most respectful and courteous to Bill.

³ ibid.

The Cultural Adjustment Model

Approach

Everyone who encounters a new culture comes with preconceived expectations. These determine the starting point, but not the end result.

The Facts of Life

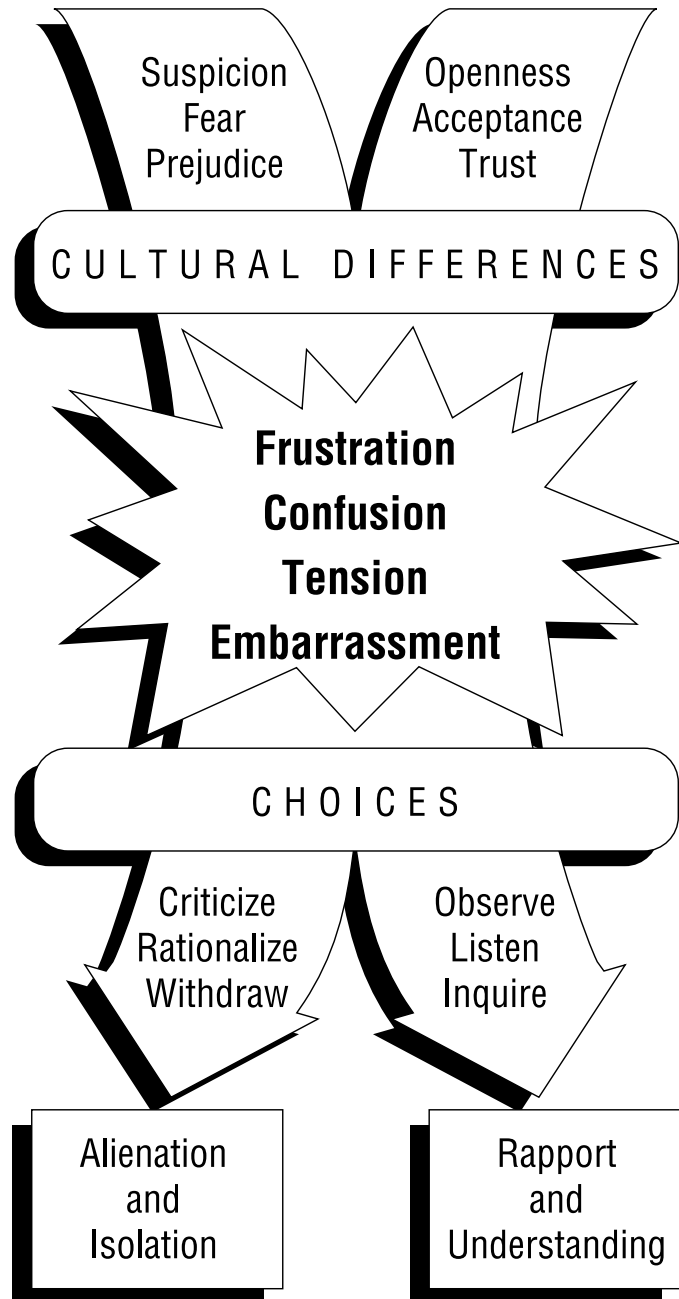
Cultures are different. That makes things exciting. It also means there will be misunderstandings, hurt feelings, and tense moments. It can't be helped. It comes with the territory.

Responses

Culture clash is inevitable, but people choose how they will respond. They can open up or close down. They can take the posture of a learner or sit in judgment.

Results

With time, and the right attitude, people can adjust successfully—and experience the joy of strong friendships, new insights, and shared understandings.



(The Cultural Adjustment Model was originally produced by the faculty of Missionary Internship, Colorado Springs, CO. A more detailed presentation of the model is available in the book *Christianity Confronts Culture* by Marvin Keen Mayers, 1987, Academy Books, Grand Rapids, MI.)

Comparison of U.S. and Other Cultures

The most important skill in managing cross-cultural relationships is learning to recognize what your own cultural values are and how they are different from other cultural values. Until we are confronted with cultural differences, we are often not even consciously aware of our own culture. One of the greatest challenges, and joys, of spending time with your refugee partner is the opportunity to step outside your culture and see things from a new perspective.

The chart on the next page examines differences between closure cultures, such as that of the U.S., and non-closure cultures as well as potential misunderstandings that can occur because of those differences. Keep in mind several important things as you review the chart:



The chart on the next page describes two end-points on a continuum. The values or behaviors of actual people may be at any point along this continuum.



The chart describes the general cultural values of a group of people. Specific individuals living in that group may or may not accept these general cultural values. For example, minority communities in the United States often have their own cultural characteristics.



Cultural values can change. Because culture is something that is learned—not something we are born with—we can learn to do things in new ways. In fact, one of the benefits of relating to people of other cultures is that we are exposed to new ways of thinking and behaving. Instead of reacting automatically from the cultural perspective we were raised with, we can choose how to react.

“The atmosphere at a sorority party looks very intimate, but if the same people met on the street, they might just ignore one another. Americans look warm, but when a relationship starts to become personal, they try to avoid it.”

Visitor from Indonesia⁴

Closure Culture (U.S. Culture)

As the name implies, a “closure” culture is a culture in which people are most comfortable when things are finished or settled. People in a closure culture are quick to draw conclusions about people, issues, or ideas. They do not like ambiguity. The most important value in a closure culture is “goals”—setting goals, tasks or objectives and working to achieve them.

Non-closure Culture (Culture of Many Refugees)

A “non-closure” culture is a culture in which people are very comfortable when things are open-ended. People in a non-closure culture do not draw quick conclusions. They have a high tolerance for ambiguity. The most important value in a non-closure culture is “relationships”—establishing deep warm, and harmonious relationships with others.

⁴ ibid.

COMPARISON OF CULTURES

Time Oriented

(Closure Culture—U.S. Culture)

- Time is a resource, used to accomplish goals.
- It is important to have control of time.
- The focus is on quantity of time.



Potential Culture Clash—New Neighbor volunteer Sheila has a very tight schedule. She is trying to squeeze in a meeting with her refugee partner, Azra, between work and getting to her daughter's softball game. She has exactly two hours available. Sheila is therefore very frustrated when she arrives at Azra's apartment and Azra is not home. After waiting 20 minutes and worrying about everything else she needs to do that evening, Sheila is ready to leave. Just then, Azra walks up. Azra had been visiting with her neighbor. She was expecting Sheila that evening, but she wasn't worried about the exact hour. She knew it was some time after dinner. Unlike Sheila, Azra has no fixed agenda for their visit. She is simply expecting a relaxed, unhurried conversation.

Event Oriented

(Non-Closure Culture—Culture of Many Refugees)

- Time is used to establish a warm, harmonious atmosphere.
- It is important to have close human interaction.
- The focus is on quality of time.



Competition

(Closure Culture—U.S. Culture)

- Focus is on accomplishing goals.
- Relationships are something that can help accomplish goals.
- Success is an objective standard that people strive to achieve.



Potential Culture Clash—New Neighbor volunteer Robert is very excited about the opportunity to meet with his refugee partner, Hassan. Hassan knows very little English, and Robert feels he can really be of help to Hassan if he can teach him to speak better English. At the end of their first three months together, however, Hassan's English skills are still at the same basic level. Robert wonders whether he should continue in the New Neighbor Program. He does not feel his time with Hassan was very productive or successful because he did not accomplish his goal of helping Hassan learn English. Hassan, however, is very pleased with the time he and Robert had together. Hassan thinks Robert is a very nice man and is glad he and Robert could spend time together. Hassan is looking forward to continuing to meet with Robert.

Cooperation

(Non-Closure Culture—Culture of Many Refugees)

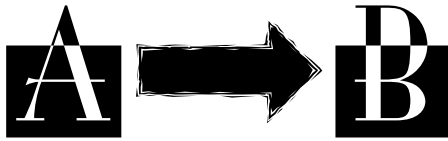
- Focus is on relationships and interactions with others.
- Relationships are an end in themselves.
- Success is a subjective standard and is therefore not as important.



Linear Logic

(Closure Culture—U.S. Culture)

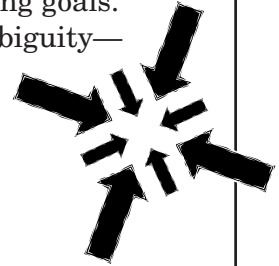
- Values thinking, reasoning, presenting and arguing.
- Emphasis is on problem solving and achieving goals.
- Low tolerance for ambiguity—likes things settled and clear-cut.



Contextual Logic

(Non-Closure Culture—Culture of Many Refugees)

- Values gaining input from all viewpoints and reaching consensus.
- Emphasis is on maintaining relationships, not accomplishing goals.
- High tolerance for ambiguity—willing to accept uncertainty or openness.

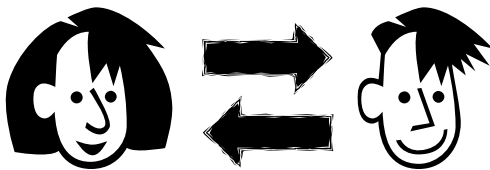


Potential Culture Clash—New Neighbor volunteer Cindy is trying to help her refugee partner, Sabine. Sabine has been struggling financially. Cindy realizes that Sabine’s current job does not pay enough to support her family, so Cindy makes contacts with an employer she knows in the suburbs. The new position pays more, is very stable, and will solve Sabine’s financial problems. Cindy even locates an available apartment within walking distance of the new employer. Cindy is surprised and hurt when Sabine does not take the job. Sabine, however, talks to several friends and relatives before making her decision. They all express concerns about Sabine moving so far away from them. Sabine’s extended family is very important to her. She decides not to take the new job so she can stay close to her relatives. She is worried about finances, but something will turn up. She doesn’t know yet what she will do, but somehow it will work out.

Directness/Openness/Honesty

(Closure Culture—U.S. Culture)

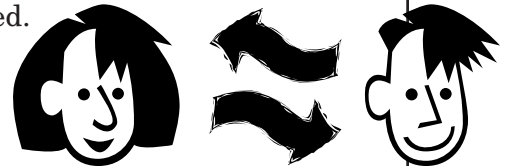
- Values straight, clear, and direct communication.
- Approaches conflict directly and with an active voice (ex. “He did this”).
- Guilt culture—worst thing people can do is fail to follow the rules or live up to expectations.



Indirectness/Ritual/“Face”

(Non-Closure Culture—Culture of Many Refugees)

- Directness is considered crude, harsh, and disrespectful.
- Approaches conflict indirectly and with a passive voice (ex. “This was done to her”).
- Shame culture—worst thing people can do is to cause another person to be shamed, lose face, or be dishonored.



Potential Culture Clash—New Neighbor volunteer Pete calls his refugee partner, Enver, from work to finalize plans for their next visit. Because he needs to keep his personal calls to a minimum and because he knows he will have more time to talk with Enver when they get together, Pete gets straight to the point. He says hello, confirms the place and time where they are going to meet, and says goodbye. Enver is confused by Pete’s attitude on the phone. Pete does not ask about Enver’s health. He does not ask about Enver’s family members. He does not use any of the traditional greetings Enver is familiar with. Instead, Pete goes directly to business. Enver wonders if Pete really wants to visit him, or if Pete is indirectly telling him by his curt manner on the phone that he does not want to get together.

Culture Shock and Comfort Zones

Culture Shock and Your Refugee Partner

Your refugee partner will suffer from “culture shock” when he or she arrives in the United States and confronts a completely new and different culture.

Culture shock is the name given to the many uncomfortable emotions and reactions that people experience when they move into a culture that is very different from their own. Culture shock is caused by the disorientation of being in a new culture. It is a reaction to being in a situation—especially over a prolonged period of time—where many of normal,

natural, and automatic ways of responding no longer fit. It is a result of being cut off from the cultural cues that were depended on in the past. Kalvero Oberg, the man who first diagnosed culture shock, says:

“These signs and clues include the thousand and one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people, when and how to give tips, and how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not...”⁵

Culture Shock Occurs Gradually

- When first encountering a new culture, people are aware of the many obvious differences. They notice the new foods and cooking smells, the unusual clothing styles, or the different ways of greeting one another. They often enjoy the differences and find them attractive or quaint.
- After a while, people look past the differences and focus on how much other people are really the same. They are excited to learn that they can communicate with someone who is different from themselves. They discover that people in the new culture also love their children and families, want to help and support them, and enjoy a good laugh.
- Eventually, however, the differences themselves loom larger and larger and can become overwhelming. Newcomers realize that people in the new culture are very different from them in how they think, what they value, or how they relate to one another. They begin to question whether they can really understand one another. It is at this stage that culture shock sets in.

“Family life in the U.S. seems harsh and unfeeling compared to the close ties in our country. Americans don’t seem to care for their elderly parents.”

Visitor from Japan⁶

^{5,6} *ibid.*

Culture shock is also a reaction to encountering new and different ways of doing, organizing, perceiving, or valuing things which challenge and threaten our basic belief that our way of doing things is “right.”

A person experiencing culture shock begins to feel helpless and anxious. Although some experience almost no difficulty, common reactions include moodiness, irritability, insomnia or oversleeping, withdrawal, bitterness, exaggerated cleanliness, homesickness, or depression.

Eventually, the new culture becomes more understandable and comfortable. The newcomer begins to sort out the similarities and differences between the new culture and his/her own. As the newcomer begins to feel less helpless and anxious and more in control, the reactions of culture shock gradually fade.

Confronting Your Comfort Zone As A Volunteer

Although you will probably not experience the intense emotions of your refugee partner, don't be surprised if you also suffer some culture shock. This is because you will be traveling outside your comfort zone.

Your comfort zone is the protective space of familiar activities, environments, and people that surround you. You feel confident and comfortable in that zone because you know and understand how to function in that setting. In fact, you are so comfortable in your comfort zone that you are probably not even aware of it until something pushes you outside of it.

When Outside Help is Needed

Many refugees experience severe trauma as a result of persecution in their own countries and the difficulties of their subsequent journey to the United States. Trauma can include torture; the rape or murder of friends or family members; looting and destruction of homes, businesses, or possessions; and malnutrition, illness, or disease. At times, what may at first appear to be culture shock is really a reaction to such severe trauma. Culturally and linguistically appropriate mental health services are available to help refugees cope with these emotional issues. If your refugee partner has severe or prolonged depression, suicidal thoughts, or other extreme symptoms, outside help may be needed. Contact the New Neighbor Program Coordinator for information you can share with your refugee partner on refugee mental health programs, or refer to the agencies listed in Section 8 of this handbook.

“The {American} wife of my English professor in Indonesia once asked me why I never invited her to my house. I frankly could not give her a direct answer. There was no reason why I should invite her since there were no parties being held by my family, or if she really wanted to come to the house, she was always welcome at any time. I know now that in America you cannot come freely to anyplace unless you are invited.”

Visitor from Indonesia⁷

⁷ ibid.

As a New Neighbor volunteer, you will experience awkward moments. You may travel to areas of the city where you have never been, try new foods which look and smell different, or wait uncomfortably through long pauses in the conversation. On a deeper level, you may feel that your personal space is infringed upon, be uncertain how to interpret comments or criticisms from your refugee partner, or feel out of place in your refugee partner's home.

These experiences outside your comfort zone can be frustrating. They may create feelings of anxiety, nervousness, insecurity, or ambiguity. The best way to manage these experiences is to develop the key attitudes listed in the next section, "Learning to Communicate Across Culture." With time, as you and your refugee partner get to know one another better and become more familiar with your distinct cultural perspectives, the feelings of discomfort and frustration will fade.

"Americans seem to be in a perpetual hurry. Just watch the way they walk down the street. They never allow themselves the leisure to enjoy life; there are too many things to do."

Visitor from India⁸

⁸ *ibid.*

Six Key Attitudes for Communicating Across Culture

To be effective at communicating across culture, you do not need to concentrate on when to shake hands, what word means “hello,” or how to use chopsticks. Those things may prove helpful. But the most important thing you can do is to work at developing the following key attitudes:



A willingness to suspend judgment.

Be willing to set aside your ideas about how things ought to be done. When your refugee partner does or says something that seems strange, difficult, or confusing, look for the logical reason behind it. Don't immediately jump to conclusions or make judgments. Keep an open mind and seek to learn. Remember, every culture makes sense to the people living it. Try to discover how the different pieces of his/her culture fit together.



A willingness to listen and learn.

Ask questions. Find out as much as you can about the history, customs, values, and attitudes of your refugee partner and the country he or she left behind. Listen carefully to the answers. Don't simply use the answer as a springboard to talk about how different it is here in the United States. (On the other hand, you will want to answer any questions your refugee partner has about you and your culture.)



A sense of humor.

Don't take things too seriously. Be willing to laugh off the embarrassing moments, confusion, or annoyance you encounter as you and your refugee partner work to understand each other.



A low goal/task orientation.

Americans often focus on accomplishing things. Try not to set unrealistic goals for your time in the New Neighbor Program. During your time with your refugee partner, don't focus on certain tasks you will accomplish together. Instead, concentrate on simply spending time with one another.

**An ability to take a risk and to fail.**

If you are afraid to fail, you will not take the risk of reaching outside your own culture. Be willing to venture out into unknown territory. Don't be afraid to try new things, say new words, or reach out in new ways, even if you aren't as "successful" as you would like.

**A willingness to share yourself.**

Don't be afraid simply to be yourself. Remember that you have special gifts to offer, as well as the opportunity to receive. Be open and honest in your relationships. If you are uncomfortable in a situation, take time to identify your emotions and understand what is causing you to feel that way.

Section Four

The World Refugee Situation

In this section you will:

- *Learn who a refugee is.*
- *Familiarize yourself with the size and scope of the worldwide refugee situation.*
- *Track a refugee's "Flight to Freedom".*
- *Acquaint yourself with the resources available to help refugees.*

Who Are Refugees?

Definition of a Refugee

The international community agreed to a common definition of “refugee” in 1951 with the signing of the United Nations Convention on the Status of Refugees. The United States Congress legally adopted this definition when it passed the Refugee Act of 1980.

This definition states that:

A refugee is a person who has been forced to leave his/her homeland and is unable to return because she or he has experienced persecution or has a well-founded fear of persecution. Persecution can be related to race, nationality, religion, political opinions, or membership in a particular social group.

How Refugees Differ from Others Who Enter the United States

A variety of different words are used when discussing newcomers to our country. Although the words are often used interchangeably, each term has a distinct meaning:

Refugees are people who have been forced to leave their own country because of persecution or a well-founded fear of persecution. Refugees are outside the borders of the United States when they request an opportunity to begin a new life in our country. Unless the situation in their country changes, refugees are unable to safely return to their homeland.

Asylees also flee their own country because of persecution. Asylees are also unable to safely return to their homeland. Unlike refugees, however, asylees are already within the borders of the United States when they request permission to stay. Asylees usually enter the U.S. with a temporary visa (visitor, tourist, etc.) and then request permission to remain permanently.

Immigrants are people who come to the United States for family or economic reasons. Immigrants choose to leave their own country, and can usually return safely at any time. Immigrants are allowed to permanently live and work in the United States if they have close family members already living here who are

Throughout history, refugees have been forced to leave their homelands. Moses and the Israelites fled Egyptian tyranny and were led to the Promised Land. Jesus and his parents slipped into Egypt to escape Herod’s infanticide. Other refugees include:

- *Marc Chagall*
Painter
- *Albert Einstein*
Physicist
- *Alexander Solzhenitsyn*
Author
- *Enrico Fermi*
Physicist
- *Dietrich Bonhoeffer*
Theologian
- *Victor Borge*
Performer¹

¹ *The Global Refugee Crisis*
pp. 41–48

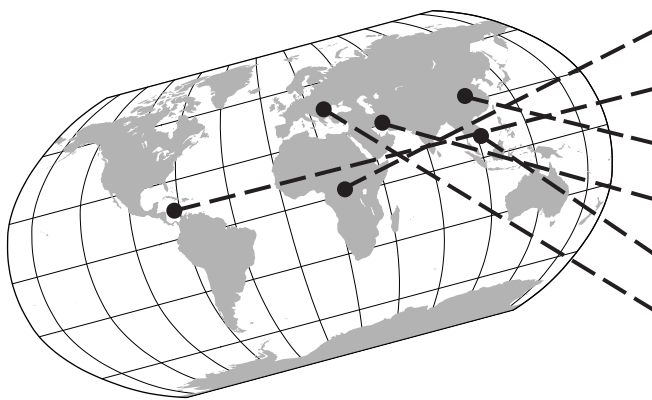
willing to sponsor them or if they have job skills that are in demand in the United States. The term immigrant is also used broadly to refer to anyone who has come to reside in the United States from another country.

Undocumented Immigrants (sometimes referred to as illegal aliens) are people who come to the United States for a variety of reasons, including fear of persecution, economic necessity, or to be close to family members. The difference between undocumented immigrants and other immigrants, refugees, or asylees is that undocumented immigrants enter the United States illegally, without official authorization to live and work here.

These terms refer to newcomers who intend to reside permanently in the U.S. Another category of newcomers are those who enter the United States with a temporary visa to visit friends and relatives, travel or study. Most temporary visitors cannot legally work in the U.S. and must return to their homeland when their visa expires.

How many refugees are there?

The United Nations High Commissioner for Refugees estimates that there are more than 14 million refugees worldwide. They are scattered throughout the following regions:

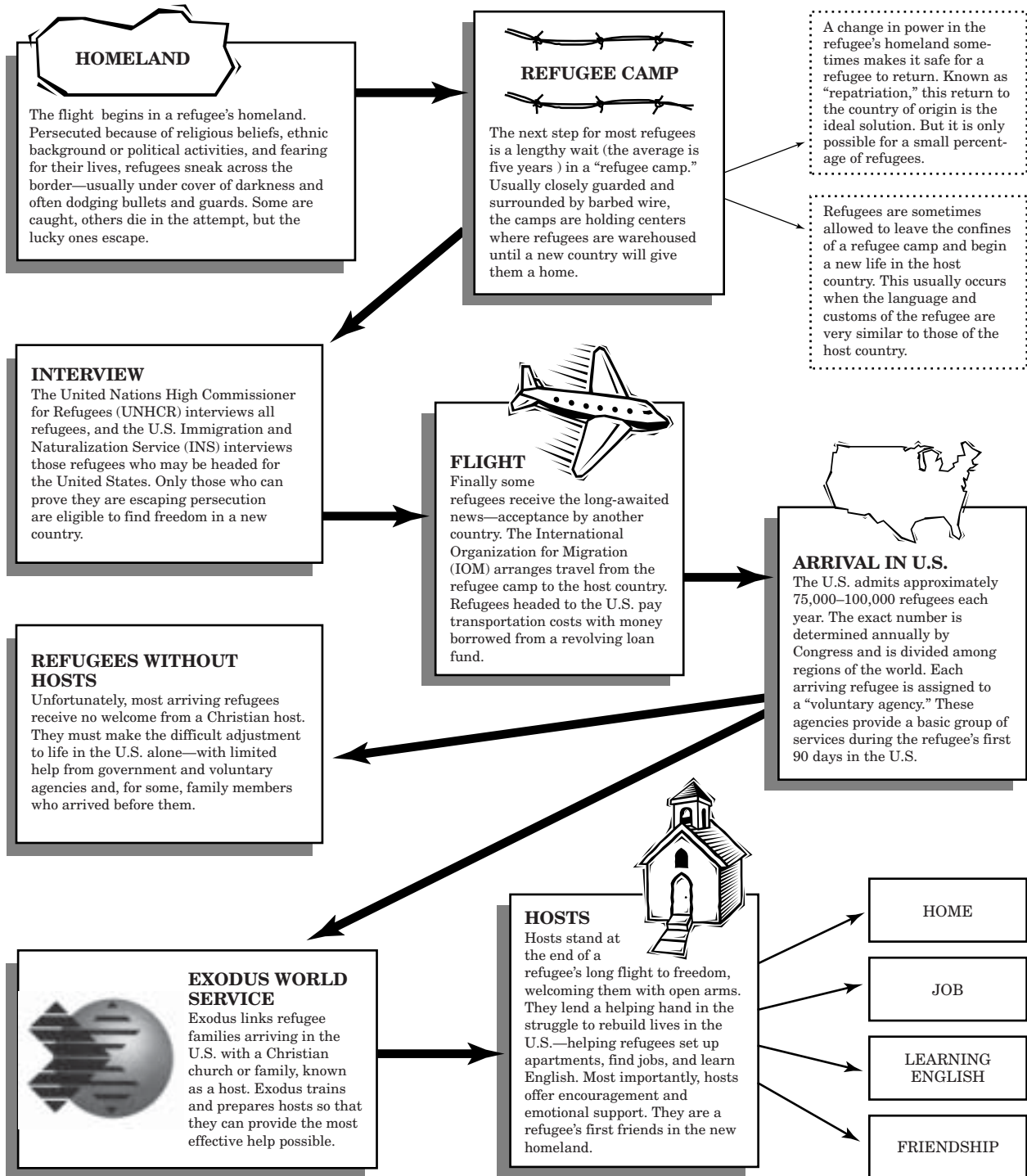


Africa	3,002,000
The Americas & Caribbean	597,000
East Asia & The Pacific	815,700
Middle East	6,830,200
South & Central Asia	2,702,800
Europe	972,800
Total	14,921,000²

The United States government allows a certain number of refugees to resettle within our borders each year. The actual number is determined annually by Congress (current average is 75,000–100,000 refugees per year). Congress also restricts the number of refugees from specific regions. Currently, refugees fleeing the former Yugoslavia, Somalia, Cuba, the former Soviet Union, Vietnam, Iraq, and other nations are being admitted to the United States.

² 2002 World Refugee Survey.

How Do Refugees Get Here?





Who Helps Refugees?

Starting over is difficult. Most refugees arrive in the United States with little more than the clothes they are wearing and a few small bags of personal possessions. They suffered the trauma of persecution and the loss of their home, possessions, friends, neighbors, and sometimes family members. They survived the difficult journey from their homeland to freedom in the United States. Now they face the many challenges of building a new life.

Many individuals and organizations work together to help refugees get started. Each group has an important contribution to make:



The Refugees

Refugees are survivors. They have successfully escaped persecution and terror in their homeland and arrived safely in the United States. Although refugees have been forced to leave most of their material possessions behind, they bring important personal qualities with them to the United States:

- *Courage*
- *Resiliency*
- *Hope*
- *Strength*



The New Neighbor Volunteers

Volunteers have a **very important** role to play in the lives of refugees. New Neighbor volunteers:

- *Provide the personalized attention and assistance refugees need during their first few months in the United States;*
- *Help refugees learn and practice English;*
- *Offer orientation to the local community; and*
- *Explain and interpret American Culture.*



Exodus World Service

Exodus mobilizes the Christian community to help refugees. Exodus World Service staff members and volunteers:

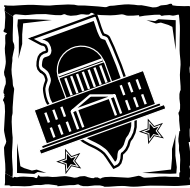
- *Develop awareness of refugee needs and our Christian calling to service refugees;*
- *Recruit, train, and support volunteers (including New Neighbor volunteers);*
- *Work with the local resettlement agencies to channel help to the neediest refugee families; and*
- *Introduce innovative educational materials and service opportunities.*



Federal Government

The federal government is responsible for United States Refugee Policy. The federal government:

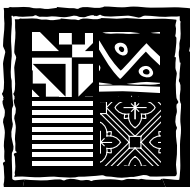
- *Determines how many refugees are invited to resettle in the United States each year and from which regions of the world they will come;*
- *Interviews refugees overseas and selects those who are invited to come to the United States; prepares them for arrival in the United States;*
- *Grants refugees legal immigration status and permission to work in the United States;*
- *Provides funding to resettlement agencies and state governments for refugee services; and*
- *Assigns each refugee to a resettlement agency to receive help when they first arrive in the United States.*



State and Local Governments

State and local governments use funding from the federal government and state and local funds to:

- *Distribute financial and medical assistance to refugees (through the state Public Aid program);*
- *Fund local service agencies (such as resettlement agencies, mutual aid associations, and other community organizations) who help refugees find jobs, learn English, and adjust to life in the United States; and*
- *Provide primary and secondary education to refugee children.*



The Ethnic Community

Many refugees (but not all) will benefit from contact with others from their homeland after they arrive in the United States. Some refugees are reuniting with friends or family members who arrived in the United States before them.

The ethnic community is an important source of support for new refugees. Whether informally or formally (some ethnic communities have organized self-help agencies known as “mutual aid associations”), the ethnic community can:

- *Offer help through a network where the language and culture are familiar to the refugee;*
- *Provide current information on the refugee’s homeland; and*
- *Keep alive the language and traditions of the refugee’s homeland.*



Resettlement Agencies

Ten national nonprofit agencies have a contract with the federal government to provide services to refugees for the first 90 days after they arrive in the United States. Each national agency works with affiliate offices in local communities throughout the United States. The Chicago area agencies are:



- *Catholic Charities*
- *Ethiopian Community Association of Chicago*
- *Hebrew Immigrant Aid Society*
- *Interchurch Refugee and Immigrant Ministries*
- *Travelers and Immigrants Aid*
- *World Relief*

The resettlement agencies:

- *Arrange housing;*
- *Supply furniture, clothing, and other necessities;*
- *Provide financial assistance for the first month (until funds are available through Public Aid);*
- *Offer orientation to the community and basic health and safety information;*
- *Refer refugees for medical care;*
- *Assist refugees in finding employment; and*
- *Enroll children in school and adults in English as a Second Language (ESL) classes.*

In addition to funds received from the federal government, many resettlement agencies receive funding through the state. These funds are used to:

- *Provide more intensive employment and job placement services;*
- *Teach ESL classes; and*
- *Offer additional help adjusting to the community.*

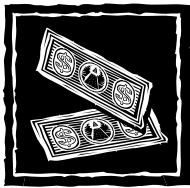
The refugee program was designed to be a public/private partnership. The government funding which resettlement agencies receive is not nearly enough to meet the needs of all refugees. Resettlement agencies, therefore, rely on the help of the local community. Most agencies work to gain additional support and assistance for refugees from volunteers and donors.

What Help Do Refugees Receive?



Finding an apartment

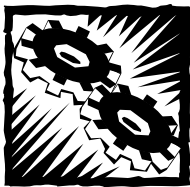
Resettlement agencies arrange for housing for refugees when they first arrive in the United States. Refugees who have family members already living in the community sometimes share an apartment with them until they become financially stable. Finding housing that refugees can afford can be very challenging, so resettlement agencies welcome housing leads. In some cases, placing a refugee in temporary housing may be necessary.



Obtaining financial support

In most cases refugees receive financial assistance from their resettlement agency for the first 30 days after they arrive. After one month they are eligible for assistance in the form of food stamps and cash from the local Public Aid Office. This assistance is temporary and is meant to support to refugees during the time it takes for them to become established in the community and find employment.

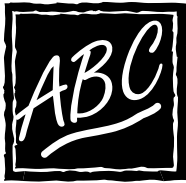
(NOTE: Illinois refugees utilize only 7 percent, in dollars, of major social programs while contributing 10 percent of the major taxes in the state.³)



Getting jobs

Refugees are eager to work and begin supporting themselves and their families. They receive authorization to work in the United States as soon as they enter the country. A “job developer” from the resettlement agency is assigned to each refugee upon arrival. Job skills and employment background are evaluated and the refugees are given advice about job possibilities in the United States. Job developers are always looking for employer leads, and they help match refugees with entry level positions. Many refugees will need to improve their English skills before they can enter the job market—this is where your role is crucial. After getting their first job, refugees will try to move up to jobs with better pay or increased benefits.

³ Illinois Immigrant Policy Project. A joint collaboration of the Jewish Federation of Metropolitan Chicago and the Latino Institute. 1996.



Learning English

Adult refugees take classes called English as a Second Language (ESL). These classes are funded by the federal government and are often run by community colleges, resettlement agencies, or other community organizations. ESL classes focus on teaching basic English skills with an emphasis on employment. In areas with a high density of new refugees, there are often waiting lists to enroll in classes. Refugees also need opportunities to practice their English skills outside of class.

Resettlement agencies help school-age children enroll in the local public school. ESL programs are available for children through the school system, but children also need opportunities to practice their English skills outside of the classroom.



Accessing health care

All refugees are screened for serious health problems or communicable diseases before they are allowed to enter the United States. The resettlement agency is notified prior to arrival of any serious health concerns. All refugees receive an initial health screening at a U.S. Public Health Clinic within the first month of their arrival in the United States. In case of illness or hospitalization, refugees are covered by Medicaid for up to one year or until they are able to find employment with health benefits for themselves and their families.



Accessing Mental Health Services

Refugees sometimes need professional help in coping with the trauma they have suffered, or in dealing with other emotional problems. Every culture has a distinct way of addressing mental health issues. American-trained mental health professionals will not be helpful or appropriate for all refugees. Linguistically and culturally appropriate mental health services are available for some refugee populations. Contact the New Neighbor Coordinator or refer to the agencies listed in Section Six of this handbook for more information.



Repaying Travel Expenses

The International Organization for Migration arranges flights for refugees to the United States. Refugees receive funds from a revolving loan fund to pay the cost of their airfare. They are expected to repay that money after they find work. The resettlement agencies administer the refugee travel loan program.

Carlos

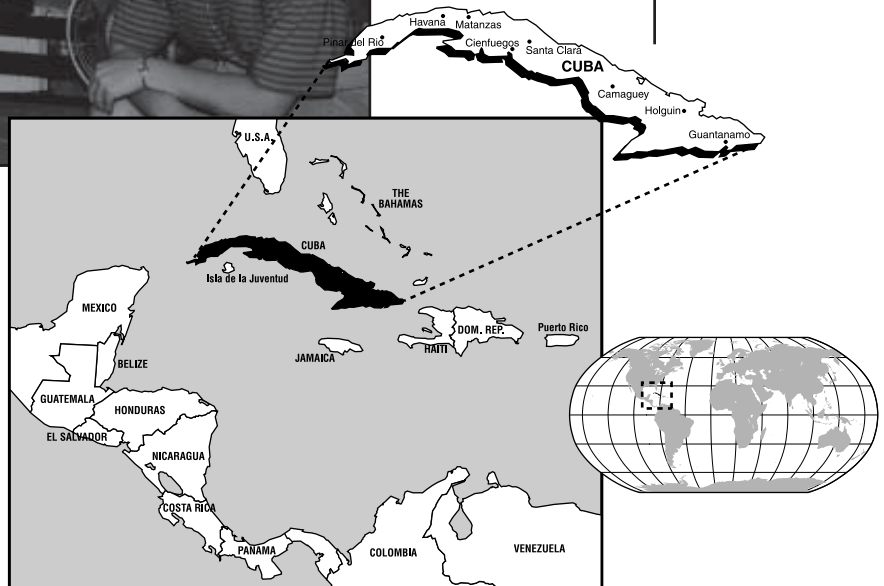
Carlos worked as a meteorologist and computer scientist in Cuba. He was part of a group of renowned scientists who researched the weather. Carlos was politically active with a group of three physicists who began a political party which tried to promote democracy and other progressive ideas in Cuba. Carlos was co-author of a book which explained the party's ideas. The group was gaining popularity, especially among the youth.

In communist Cuba, under the tight control of Fidel Castro, there is no tolerance for diverse political viewpoints.

Carlos and his three coworkers were arrested and imprisoned. Carlos's wife, Adria, was not officially notified of Carlos's arrest and did not know where he was taken.

Adria trusted that God would take care of Carlos and she had faith that one day he would be released. Daniella Mitterand, wife of the former president of France, put pressure on Fidel Castro to release the four prisoners. Castro allowed her to select two to be released, and Carlos was one of the two. Carlos was escorted by a U.S. immigration official from Cuba to Mexico, Mexico to Miami, and Miami to Chicago to ensure his safe departure.

Adria, Carlos's mother, and his grandmother were able to join him. One of Carlos's colleagues is also in the United States, one remains in Cuba because Castro will not allow his family to leave the country, and one is still in prison.



Mana

Mana Aldarus lived in Somalia with her brothers and sisters and small son. She is a member of the Benadir tribe, a minority group. The Benadir are well-educated, and many were entrepreneurs and small business owners.

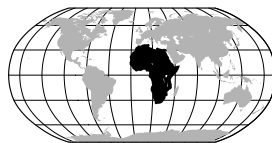
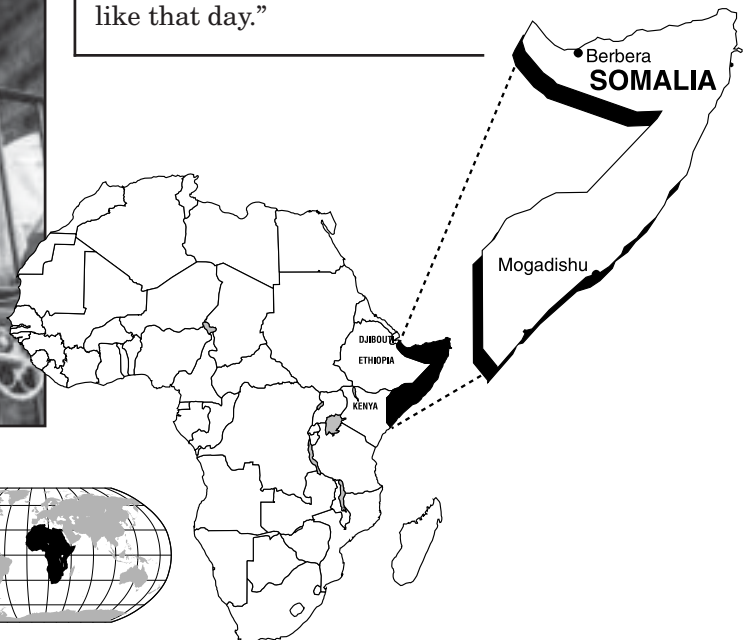
In 1991, Somalia's ruthless dictator was overthrown and the political situation quickly deteriorated into anarchy and fighting between warring clans. The Benadir were unarmed and had no clan leader to protect them in the conflict.

Mana and her family were threatened by marauding bands of clan soldiers. Each group of soldiers demanded payment, and they gradually robbed them of their money, gold, and possessions. One day armed gunmen from a rival clan came to the

Aldarus family home. The gunmen demanded gold from Mana. When she told them there was none left, they mistreated her, and warned her they would return again the next day. If she did not give them the money they demanded, she would be killed.

The gunmen returned the next day while Mana's brother Osman was praying at the mosque. Frightened, Mana's younger sister jumped from the second story and fell to her death. The neighbors came to see what was the matter and the gunmen left. After this tragedy and knowing the gunmen would be back to kill them because they had no valuables left, Mana and her family decided it was not safe to stay in Somalia. They used the last of their money to purchase tickets on a southbound ship to Mombasa, Kenya.

The Aldarus family lived five years in squalid conditions in a refugee camp in Kenya. Finally, they were invited by the U.S. government to come to the United States. Remembering the day his family received notice he could come to the U.S., Mana's brother, Osman, states, "I thought that the heavens opened up for me! I've never had a day like that day."



Iljia

Iljia, age 53, and his wife Stanojka, age 48, are Serbs who lived in a predominantly Moslem area of Yugoslavia. They raised and sold chickens. After fighting broke out between the Bosnians and the Serbs, Iljia was arrested by the local Bosnian Muslim militia and taken to Tarchin, where prisoners were housed in wheat silos.

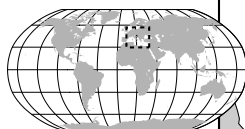
Iljia describes the day he escaped from prison as “the most frightening day of my life.” On that day, one of the guards left to get water. Sensing a brief opportunity to escape, Iljia asked to relieve himself in the nearby woods. Once out of the guard’s sight, he began running. He hid in the woods while several guards tried to find him. At dawn, Iljia walked through the woods to the Serbian side of the front.

“You can only pray to God that it never happens to any other land. It is total chaos and no side was free of guilt,” states Iljia.

Dejan Golub, Iljia’s nephew, was also imprisoned at Tarchin. Dejan lost 80 pounds in 45 days due to the meager diet of only bread and water. He worked with a group of thirty men digging trenches on the front lines. They were shot at by the Serb militia as they worked handcuffed together. He was freed after 1,337 days in prison.

Danica, Dejan’s wife, became a prisoner in her own town. She was forced to leave her home and move in with other Serbs. The Serbs were not allowed to leave town and lived in fear. One night, Danica and her daughter escaped through the woods and took a bus to Belgrade where they were eventually reunited with Dejan.

The entire Golub family was given refugee status in Belgrade and invited to begin a new life in the U.S. Iljia is grateful for the help but still worries about what he will do in this new country. He has already lived a long life, and it will be difficult to learn new ways of working and living.



Section Five

Frequently Asked Questions

Questions:

- *“How will we be able to communicate?”*
- *“What if we are not able to meet together every week?”*
- *“How can I stay in touch with my refugee partner after the initial three months?”*
- *“What if my refugee partner moves away?”*
- *“What do I do if I’m asked to help out financially?”*
- *“What if my refugee partner needs special help I can’t provide?”*
- *“Should we include other family members in our meetings?”*
- *“What if I run into problems?”*

Frequently Asked Questions



How will we be able to communicate?

Many refugees speak English quite well. Perhaps you will experience difficulty at first in understanding English spoken with an accent, but with practice and careful listening it becomes easier. For refugees who speak little or no English, learning the language better is an important goal. You will be amazed at how effectively you and your refugee partner can communicate using hand signals, pantomime, and dictionaries. (See “Conversation Basics” in Section Two for some communication tips.)



What if we are not able meet together every week?

Understandably your schedule can be hectic. It is partly because of this that we recommend weekly meetings. A regular routine will help give structure to your meetings. A commitment to your refugee partner also will help build trust. If you are not able to meet at your regularly scheduled time, contact your refugee partner to reschedule. If you or your refugee partner miss more than two meetings, please contact the Project Coordinator.



How can I stay in touch with my refugee partner after the initial three months?

There are two different ways to continue meeting with your refugee partner. One option is to recommit to weekly meetings for another three-month period. In this case, the Coordinator will meet with you and your refugee partner to complete a new “Match Form” which states the details of your new three-month commitment.

Another option is to adopt your refugee partner into your “extended family” and stay in touch periodically, at holidays or special occasions.



What if my refugee partner moves away?

Refugees are often separated from family and friends as a result of persecution in their own country and their difficult journey to the United States. If your refugee partner locates friends or family in another part of the country, he or she might move to join them. Such a move can take place suddenly and with little advance warning. After your refugee partner relocates to his/her new home, perhaps you can stay in touch with a brief phone call or letter just to say you are thinking of him/her.

If your refugee partner moves away for this or any other reason, you can be matched with another refugee partner enrolled in the New Neighbor program. Simply call the New Neighbor Program Coordinator.

**What if I am asked to help out financially?**

We recommend paying for events to which you invite your refugee partner. If you receive requests from your refugee partner for cash to help meet other needs, do not feel obligated to give financial assistance. Depending upon the nature of the request, you may or may not be able to help out. It can be more helpful for you to assist your refugee partner in thinking through a problem situation rather than giving money. If you have any questions concerning a request from your refugee partner, please contact the New Neighbor Program Coordinator.

**What if my refugee partner needs special help I can't provide?**

You will probably encounter situations with your refugee partner which are beyond your knowledge and understanding. For example, immigration issues are frequently a confusing area for refugees and volunteers alike. Another area of concern relates to specific mental health problems such as depression or post-traumatic stress disorder. Public aid and medical assistance regulations also can be very technical. Caseworkers and counselors are available who have the specialized skills needed to handle these issues. If your refugee partner needs special help that you can't provide, contact the New Neighbor Program Coordinator for additional information or help in making appropriate referrals.

**Should we include other family members in our meetings?**

While the New Neighbor Program is designed for you to meet **individually** with your refugee partner, your actual experience may evolve into more of a group experience including other family members as well. This has to do with the **communal** aspect of many of the refugees' cultures—"a friend of mine is a friend to my family and relatives." Feel free to meet with others and involve them in conversation and activities where you feel it is appropriate. If necessary for special events, you can make it clear that you do not have resources (i.e. space in the car, time, or tickets) for all to attend. Family members will understand. Be sensitive to the needs of your refugee partner and his/her family in planning the types of activities you do together.

**What if I run into problems?**

If you run into problems, please contact the New Neighbor Coordinator. Every effort has been made to make this handbook a comprehensive guide, but all the answers cannot be found within its covers. It is good to talk through your problems and experiences with others, especially your coordinator.

Bottom Line

We are here to help you!

Section Six

Appendix

Items:

- *Job Description*
- *Bibliography and Resources*
- *Forms for use by Volunteers and Refugee Partners*
 - *New Neighbor Volunteer Application Form*—to be filled out by the New Neighbor volunteer and sent to the New Neighbor Program Coordinator. (A copy of the first page will be given to the refugee family.)
 - *Refugee Family Fact Sheet*—to be filled out by the refugee family and given to the New Neighbor Program Coordinator. (A copy of the Fact Sheet will be given to the volunteer.)
 - *Match Form*—to be filled out at the first meeting with the New Neighbor Program Coordinator, volunteer, and refugee. (A copy of the Match Form will be given to the volunteer and refugee.)
- *Follow-up Postcard*—to be filled out and sent to the Program Coordinator after your second meeting
- *Ethnic Profiles*—information on the current refugee groups and their culture
- *Bible Study*—Seven Biblical principles for the care and nurture of refugees
- *Key Addresses*



VOLUNTEER

Job Description

Program Goals:

- To respond to God’s call to welcome the “stranger in our midst” by forming a one-on-one relationship with a refugee.
- To build bridges of understanding, cross-cultural learning, and friendship between people of different cultures.

Responsibilities:

- Attend a volunteer training session for New Neighbor volunteers.
- Meet once a week for three months with your refugee partner to:
 - Practice English.
 - Serve as guide to American culture and communities.
 - Learn about your refugee partner’s culture.
- Report to the Program Coordinator.
- Debrief at the end of the three months with the Program Coordinator.

Qualifications:

- Willing to serve others
- Approachable
- Flexible
- Respectful of others
- A good listener
- Open to making friends
- Able to keep commitments

Contact: Program Director
Exodus World Service
(630) 307-1400
Fax (630) 307-1430



Bibliography and Resources

- ***A Qualitative Evaluation of a Curriculum to Engage Volunteers in Refugee Ministry.*** Dan Balzer. Wheaton, IL: Wheaton College Graduate School, 1994. 115pp.
Thesis submitted to the graduate school in partial fulfillment of requirements for the degree of Masters of Arts, Educational Ministries Department.
- ***CAL Refugee Fact Series.*** Center for Applied Linguistics. 1118 22nd Street, NW, Washington, D.C. 20037.
Fact sheets designed for service providers and others assisting newcomers to the United States. Contains a basic introduction to the people, history, and culture of different refugee groups and includes topics such as geography, economy, history, social structure and gender roles, language and literacy, education, religion, art and song, food and dress, festivities, names, and features of the language.
- ***Cross-Cultural Conflict—Building Relationships for Effective Ministry.*** Duane Elmer. Downers Grove, IL: InterVarsity Press, 1993. 189pp. ISBN 0-8308-1657-7.
Written from a Christian ministry perspective, this book walks readers through various types of cross-cultural conflict and explains how the conflict can be handled effectively and appropriately. Excellent in-depth resource.
- ***Culture Clash.*** Ellyn Bache. Yarmouth, Maine: Intercultural Press, Inc., 1989. 131p. ISBN 0-933662-87-4.
Personal story of American volunteers who sponsored Vietnamese refugee families. In a fast-paced and readable style, the author candidly shares the joys and challenges of her experience and how her family and the refugees they helped moved beyond culture clash to friendship and understanding.
- ***Developing Intercultural Awareness—A Cross-Cultural Training Handbook, Second Edition.*** L. Robert Kohls and John M. Knight. Yarmouth, ME: Intercultural Press, Inc., 1994. 143pp. ISBN 1-877864-13-7.
Basic guide to cross-cultural training. Includes simulation games, case studies, ice-breakers, and other exercises. Also contains bibliography of simulation games, films, and videos.
- ***Experiential Activities for Intercultural Learning, Volume 1.*** H. Ned Seelye, editor. Yarmouth, ME: Intercultural Press, Inc., 1996. 240pp. ISBN 1-877864-33-1.
Collection of teaching tools from many different cross-cultural trainers that can be used to develop intercultural awareness and cross-cultural sensitivity. Includes case studies, simulations, role plays, and individual and group exercises.
- ***Host Family Survival Kit—A guide for American Host Families.*** Nancy King and Ken Huff. Yarmouth, ME: Intercultural Press, Inc., 1985. 116pp. ISBN 0-933662-52-1.
Written for American host families who welcome foreign exchange students into their home. Contains many helpful insights for anyone building a cross-cultural relationship.

- ***Issues... Issues... Issues... Refugees.***
Linda Hitchcox. New York, NY: Gloucester Press, 1990. 32pp. ISBN 0-531-17242-2.
Introduction to refugee issues written for 10–14-year-olds. Contains lots of pictures and graphics.
- ***New Faces, New Places: Learning About People on the Move.***
London: Save the Children, 1992. ISBN 1-870322-36-3.
Packet of resource materials for use with 4-to-7-year-olds. Focuses on refugees from four regions of the world and includes games, stories, and activities. Also includes a teacher's handbook.
- ***One Day We Had to Run.*** Sybilla Wilkes. Brookfield, Connecticut: The Millbrook Press, 1994. 61p. ISBN 0-237-51489.
African refugee children tell their stories through words, photographs, and paintings. Excellent resource for children or adults. The personal stories, excellent background information, and illustrations are very compelling.
- ***Pray God and Keep Walking—Stories of Women Refugees.***
Beatrice Nied Hackett. Jefferson, NC: McFarland & Company, Inc., Publishers, 1996. 160pp. ISBN 0-7864-0089-7.
Collection of personal stories of women refugees.
- ***Survival Kit for Overseas Living.***
L. Robert Kohls. Yarmouth, Maine: Intercultural Press, Inc., 1996. 181p. ISBN 1-877864-38-2.
Excellent resource on the basics of cross-cultural communication. Although intended for people headed overseas,
- the principles and insights are equally helpful for people dealing with cross-cultural contact in the U.S. Fast-paced and practical, the book covers a wide range of topics including how to avoid stereotypes, what makes an American, and coping with culture shock.
- ***The Global Refugee Crisis: A Reference Handbook.*** Gil Loescher and Ann Dull Loescher. Santa Barbara, California: ABC-CLIO, Inc., 1994. 261p. ISBN 0-87436-753-0.
Handbook which provides an overview of the world refugee situation. Includes sections on the history of refugee movements, facts and statistics, international organizations and government agencies, and selected print and nonprint resources.
- ***The Refugee Experience.*** Women's Commission for Refugee Women and Children. 1994. Excellent resource package, contains teaching guide and handouts. Student handouts feature ten self-contained units which include information, personal stories, and photos. Suitable for high school through adult.
- ***We Left Because We Had To—An Educational Book for 14–18 Year Olds.***
Jill Rutter, The Refugee Council, editor. London, England: The Refugee Council, 1991. 147pp. ISBN 0-946787-04-2.
Excellent handbook prepared to teach British children about refugees. Contains great cartoons, graphics, and activities. Although some sections refer specifically to the situation in England, much of the book is applicable to the United States.

- ***Women In Exile.*** Mahnaz Afkhami. Charlottesville, Virginia: University Press of Virginia, 1994. 210p. ISBN 0-8139-1543-0.
Shares the personal stories of thirteen women who were exiled because of what they believe or represent.
- ***World Refugee Survey.*** U.S. Committee for Refugees. 1717 Massachusetts Avenue, NW, Suite 701, Washington, D.C. 20036.
Annual publication which provides authoritative statistics on refugees and identifies and reviews refugee problems. Publication is used by governments, private agencies, media, and others worldwide.

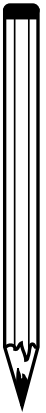
Exodus World Service Resources

These resources are available from Exodus World Service. To order, please call the office at 312/REFUGEE or 630/307-1400. Or write to PO Box 620, Itasca, IL 60143-0620.

- ***Welcome to America! A First-Month Survival Kit for Refugee Families.*** Everything you need to prepare a “Welcome Pack” of household goods and food staples for an arriving refugee family. Includes work sheets, bulletin inserts, and a sample letter of welcome.
- ***When Jesus Has A Stranger’s Face.*** A resource pack which contains everything a Vacation Bible School or Sunday School will need to complete a Welcome Pack. Included are sample letters to parents, a sign-up list, and suggested activities to make the project more meaningful.
- ***Seven Biblical Principles for the Care and Nurture of Refugee Families.*** Short Bible study which reveals God’s compassionate love for refugees.
- ***Building a Refugee Ministry in Your Church: A Blueprint for Capturing Hearts for the Cause.*** A step-by-step process for motivating your church to serve refugees.
- ***12 Good Reasons Why Your Church Should Help a Refugee Family.*** Poster advertising the joys of refugee ministry. Can be posted on church or community bulletin boards.
- ***A Hands On, Missions-at-Your-Doorstep Ministry to Refugee Families.*** Brochure explaining the Bethlehem Inn, Welcome Pack and Sponsorship ministries. Great for distribution to mission committees or other small groups.



Family Fact Sheet—Volunteer



Name: _____

Date of Birth: _____ Marital Status: _____

Address: _____

Home Phone: _____ Church Affiliation: _____

Family Members

- | | |
|--------------------|--------------------|
| 1. _____ AGE _____ | 5. _____ AGE _____ |
| 2. _____ AGE _____ | 6. _____ AGE _____ |
| 3. _____ AGE _____ | 7. _____ AGE _____ |
| 4. _____ AGE _____ | 8. _____ AGE _____ |

Current Employer: _____ Work Phone: _____

Occupation/Skills: _____

Hobbies/Interests: _____

Foreign Language Ability: Poor Average Good Excellent

In what language(s)? _____

Years of Education: 1-8 9-12 12+

I want to meet with a refugee to: _____

Best Available Times/Days To Meet:

- Sunday Monday Tuesday Wednesday Thursday Friday Saturday
 Morning Afternoon Evening



Do you have transportation? _____ Do you have auto insurance? _____

What is your cross-cultural experience? _____

What is your volunteer experience? _____

How did you hear about the New Neighbor Program? _____

Is there any additional information you would like to add? _____

References

Relative

Name: _____ Relationship: _____

Address: _____

Home Phone: _____ Work Phone: _____

Friend

Name: _____ Relationship: _____

Address: _____

Home Phone: _____ Work Phone: _____

Church

Name: _____

Address: _____

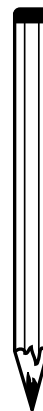
Telephone: _____

I certify the above information is correct on this application, and I authorize the named references to release information to Exodus World Service.

(signed)

(date)

Family Fact Sheet—Refugee



Name: _____

Date of Birth: _____ Marital Status: _____

Address: _____

Home Phone: _____

Country: _____ Agency: _____ DOA: _____

Family Members

1. _____ AGE _____ 5. _____ AGE _____

2. _____ AGE _____ 6. _____ AGE _____

3. _____ AGE _____ 7. _____ AGE _____

4. _____ AGE _____ 8. _____ AGE _____

Current Employer: _____ Work Phone: _____

Occupation/Skills: _____

Hobbies/Interests: _____

English Proficiency Level: Poor Average Good Excellent

In what language? _____

Years of Education: 1-8 9-12 12+

I want to meet with a New Neighbor Volunteer to: _____

Best Available Times/Days To Meet:

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

Morning Afternoon Evening



Family Fact Sheet—Bosnian Refugee

IME: _____

DATUM RODJENJA: _____ BRACNO STANJE: _____

ADRESA: _____

TELEFON KUCNI: _____

ZEMLJA: _____ AGENCIJA: _____ DATUM DOLASKA U USA: _____

CLANOVI PORODICE

1. _____ STAROST (UZRAST) _____ 5. _____ STAROST (UZRAST) _____

2. _____ STAROST (UZRAST) _____ 6. _____ STAROST (UZRAST) _____

3. _____ STAROST (UZRAST) _____ 7. _____ STAROST (UZRAST) _____

4. _____ STAROST (UZRAST) _____ 8. _____ STAROST (UZRAST) _____

POSLU: _____ TELEFON NA POSLU: _____

ZANIMANJE – STRUKA: _____

HOBIJI/INTERESI: _____

NIVO ZNANJA ENGLISKOG: Slabo Srenje Dobro Odlicno

Broj Godina u Skoli: 1–8 9–12 12+

Ja zelim se upoznam sa novim susedom volunterom da bi... _____

Najbolje ureme ili dani za susret:

Nedelja Ponedeyak Utorak Sreda Ceturtak Petak Subota

Sutro Popodne Vece

Family Fact Sheet—Somalian Refugee



MAGACA: _____

TAARIIGHDA DHALASHADA: _____ HEERKA GURKA: _____

ADDRESS: _____

TELEFOONKA GURIGA: _____

WADANKA: _____ WAKIIL: _____ TAARIIKHDA IMAATINKA: _____

TIRADA QOYSKA

- | | |
|---------------------|---------------------|
| 1. _____ DÁDA _____ | 5. _____ DÁDA _____ |
| 2. _____ DÁDA _____ | 6. _____ DÁDA _____ |
| 3. _____ DÁDA _____ | 7. _____ DÁDA _____ |
| 4. _____ DÁDA _____ | 8. _____ DÁDA _____ |

HAYÁDDA LOD SHAQEEYO: _____ TELEFOONKA SHAQADA: _____

SHAQADA/XIRFADDA: _____

KAHÈLIDA/RABIDA: _____

ENGLISHKA SIDEE KUTAHAY: Hoose Dhexdhexaad Fiican Aad U Fican

Sanadaka Waxbarash Ada: 1-8 9-12 12+

Waxaan rabaa in aan la kulmo tabaruca deriskeyga: _____

Waqti-ga Ligu haboon lagu heli karo:

- Axad Isnin Talado Arbaco Khamiis Jimco Sabti
 Subax Galab Habeen



Family Fact Sheet—Vietnamese Refugee

TÊN: _____

NGAY SANH: _____ DIA VI HÔN NHÂN: _____

DIA CHỈ: _____

DIÊN THOAI NHÀ: _____

QUÊ HUƠNG: _____ DAI LÝ: _____ HGAY TOI HOA KY: _____

NHỮNG NGUOI TRONG NHÀ

1. _____ TUÔI _____ 5. _____ TUÔI _____

2. _____ TUÔI _____ 6. _____ TUÔI _____

3. _____ TUÔI _____ 7. _____ TUÔI _____

4. _____ TUÔI _____ 8. _____ TUÔI _____

TÊN CÔNG TY HIỆN TẠI: _____ DIÊN THOAI CÔNG TY: _____

NGHỀ NGHIỆP/TAI KHÉO: _____

MÔN CHOI/SU THÍCH: _____

SAN PHANG TAI NANG ANH NGỮ: Bêt Trung Binh Tôt Tuyệt Vời

Nam Hoc: 1-8 9-12 12+

Tôi muôn lam quen với ngu'oi lánđiêng m'oi tinh nguyên-dê: _____

Gio/ngay rang ro'i nhá't dê gap:

Chu'nhát Thu'hai Thu'ba Thu'tu' Thu'nam Thu'sau Thu'bay

Sáng Tru'a Chiêu



Match Form

Volunteer Information

Name: _____

Address: _____

Phone (work): _____

(Home): _____

Refugee Information

Name: _____

Address: _____

Phone (work): _____

(Home): _____

Commitment

We have agreed to meet every _____ at _____
 (Day) (Time)

from _____ day of _____, until
 (Date) (Month)

_____ day of _____.
 (Date) (Month)

Missed Meetings:

We agree to notify each other if we must miss a meeting.

Exodus Contact:

Program Director
 Exodus World Service
 Phone: (630) 307-1400
 Fax: (630) 307-1430



Follow-up Mailer

Please fill out this form after your second visit with your refugee partner and send it to the Program Coordinator.

1 Volunteer Name: _____

2 When did you meet? _____

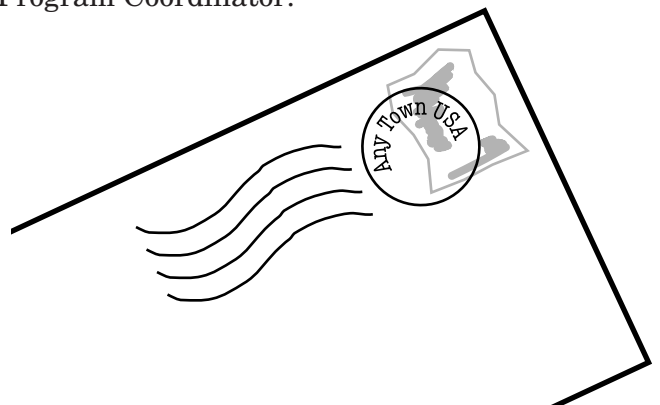
3 Briefly describe your visit. _____

4 What did you feel went well during your visit? _____

5 Was there anything difficult about your visit? _____

6 I would like a follow-up phone call from the Program Coordinator:

Yes No





D Bosnians

Capital Sarajevo **Population** 3.2 million (estimated 1995)

Refugees

The majority of refugees from Bosnia-Herzegovina are Bosnian Muslims who have suffered from the war and ethnic cleansing. Many have spent time in prison under extreme conditions. Others have been given refugee status because they are in mixed marriages. Some of the refugees are Bosnian Serbs. They suffered at the hands of the Muslims and many have spent time in prison camps as well.

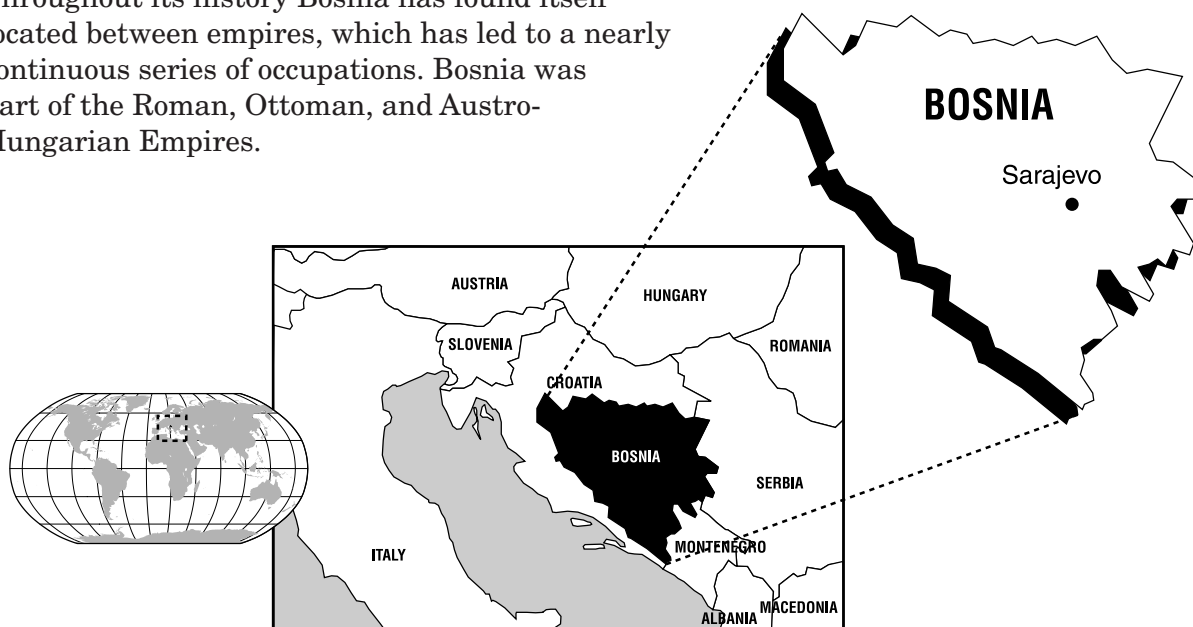
Background

Bosnia-Herzegovina was formed from one of the six republics of the former Yugoslavia. Bosnia declared independence from Yugoslavia by referendum in 1992. The newly formed Serbia responded almost immediately by attempting to make Bosnia part of "greater Serbia." The ensuing war included ethnic cleansing by the Serbs to eradicate the non-Serb population in Bosnia. A second war began with Croatia when Croatia began to invade and claim land in the northern portion of Bosnia for the Croatian Republic. The war, which ended with the 1995 Dayton Peace Accord, killed 263,000 Bosnians and left two-thirds of the population uprooted as either displaced persons or refugees.

History

Bosnia is a multi-ethnic country made up of approximately 44% Bosnian Muslims, 31% Serbs, and 17% Croats. The Bosnian Muslims are descendents of both the Serbs and Croats who converted during the time of the Ottoman occupation.

Throughout its history Bosnia has found itself located between empires, which has led to a nearly continuous series of occupations. Bosnia was part of the Roman, Ottoman, and Austro-Hungarian Empires.



Geography

The area of the country is slightly larger than the state of Wyoming. It consists of three main regions: a coastal plain in the west, the Dinaric Mountains in the central region, and the river plain of the Sava and Drina rivers in the north, where 70% of the cultivated land is located. The coastal region has a mild climate and the central and northeastern area range from hot, humid summers to cold, snowy winters.

Economy

The prewar economy of Bosnia included steel production, mining, manufacturing, textiles, tobacco, and wood finishing. The war has devastated the economy by destroying factories, cities, and the country's infrastructure.

Religion

Bosnian Muslims follow a moderate form of Islam which differs from the orthodox Islam practiced in other countries. For example, alcohol is allowed and many limit their faith to the Sabbath or religious holidays. Intermarriage was allowed between the Christians and Orthodox believers.

Language

The Bosnians speak Serbo-Croatian, which is a part of the Slavic group of the Indo-European language family. It has many borrowed words from Turkish, Arabic, and Persian.

Food

Lamb, pork, and beef are important staples in the Bosnian diet, especially served as sausage. *Somun*, a thick pita bread, is served with most meals. A special stew, *Bosnanki lonac*, is made of slow-roasted layers of meat and vegetables.

Refugee Profile

Maria and Enver Jakupovic*, Bosnian refugees from the former Yugoslavia

The Serbian army targeted those of "mixed marriages" between orthodox Christians and Muslims for their plan of "ethnic cleansing." Realizing their lives were in danger, Maria fled with her two children to Croatia while her husband, Enver, stayed behind to serve in the Bosnian army. Maria was approved for resettlement in the United States and arrived several months ago. Recently, Enver was released from a Serbian prisoner of war camp and will be allowed to join his wife and children in the United States. After an arduous five-year separation, the Jakupovics are excitedly awaiting their reunion.

**This is a composite profile, not an actual story.*

Cubans

Capital Havana **Population** 11.17 million

Refugees

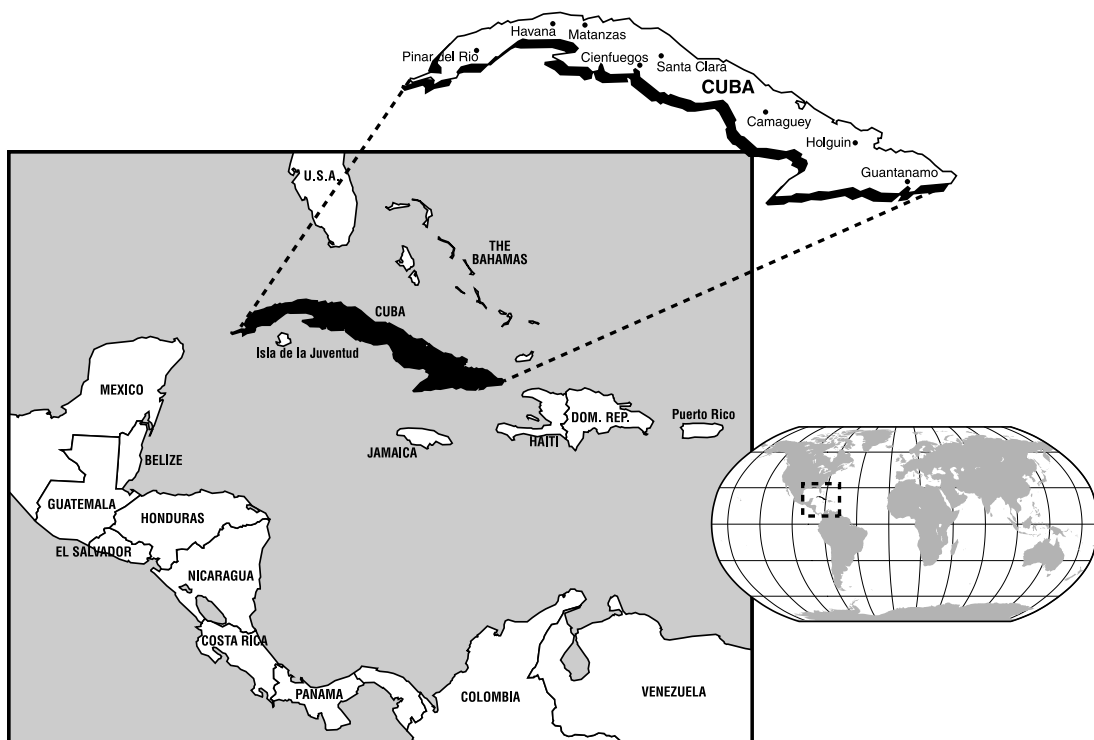
Refugees from Cuba are political prisoners, religious minorities, human rights activists, and others with political involvement. The refugees are processed at the United States Interest Section in Havana because there are no official diplomatic relations between Cuba and the U.S.. By charging large sums of money for simple services, such as health exams which are required before refugees may leave, Fidel Castro makes their departure difficult.

Background

Cuba has been under the leadership of Castro since 1959. Some refugees fled to the U.S. as early as 1959 when he declared he was a Marxist-Leninist. Since that time there have been waves of refugees who have left political persecution and economic hardship. Many have risked their lives, leaving on small boats for the U.S..

History

Cuba was a Spanish colony for 410 years, from 1492, when Columbus discovered it for Spain, until 1898, when the U.S. helped in the fight for independence. In the 1930's Cuba was under the dictatorship of Fulgencio Batista. His rule came to an end in 1959 when Fidel Castro successfully overthrew him and formed a new socialist government under the Cuban Communist Party.



Geography

Cuba is the largest island in the West Indies. With three mountain ranges, half of the island is very mountainous. The rest of the island is covered with rolling plains and fertile valleys. Hurricanes frequently threaten Cuba, especially the western portion.

Economy

Cuba has a socialist economy with heavy government regulations including controlled pricing for food and a system of rationing for staple items such as rice and beans. Cuba has faced harsh economic conditions since the breakup of the former Soviet Union which formerly contributed significant amounts of financial aid. Sugar, nickel, cigars, and fish are Cuba's main exports.

Religion

Roman Catholicism is the main religion in Cuba. The church has been weakened by the government, which has shut down church schools and forced priests to leave the country. Some Cubans are followers of Santeria, a combination of Catholicism and African religions.

Food

Rice and black beans are the most common elements of the Cuban diet. Beef, chicken, and pork are eaten as well. Some traditional dishes include tamales and fried plantains. Beer, coffee, and rum are popular Cuban beverages.

Refugee Profile

Ofelia and Juan Espinoza*, refugees from Cuba

Ofelia and Juan met in medical school. Both were physicians in Cuba. They were outspoken against the restrictions of freedom under the Castro regime. They were members of a banned political party and were threatened several times with the loss of their jobs. Juan spent time in prison because of his political beliefs. Ofelia petitioned for his release and contacted the Swiss embassy to apply for refugee status in the United States. Once refugee status was granted, Juan was released from prison and allowed to emigrate.

**This is a composite profile, not an actual story.*

Kurds

Population 25 million (estimated)

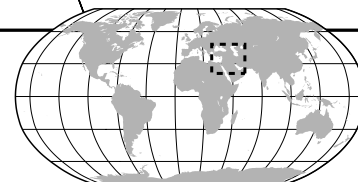
Refugees Kurdish refugees coming to the U.S. are primarily from northern Iraq.

Background

The Kurds live in Kurdistan, the area where Turkey, Iran, and Iraq meet. The largest number live in southeastern Turkey, and the next largest group in Iran. In Turkey there has been a civil war since 1984 between the Turkish government and the Kurdish Workers Party (PKK). The Turkish government reported that two million people had been displaced due to the ten years of fighting. In the past few years much of the displacement has been caused by the government's systematic attempt to depopulate remote villages as a means to control the PKK.¹ The Kurds in northern Iraq have suffered under government attacks and fighting within different Kurdish factions. During the 1980's the Iraqi government launched the Anfal campaign which destroyed 4,000 Kurdish villages.² In 1995 shelling between the Kurds and the Iraqi government displaced more than 2,000 families. Currently there is fighting between the two main Kurdish factions, the Kurdistan Democratic Party (KDP) and the Patriotic Union of Kurdistan (PUK) in Iraq.

History

The Kurdish people have never had their own government, and their efforts for self-governance have led to war with the three countries where the Kurds reside. An effort was made for independence during World War I, but was suppressed by the Turks. In 1988 the



¹ 1996 World Refugee Survey, US Committee for Refugees

² 1996 World Refugee Survey, US Committee for Refugees

Iraqi government attacked Kurdish villages with chemical weapons. During the Persian Gulf War, the Kurds fought against Iraq for independence. The war caused one million Kurds to flee to Turkey with thousands dying on the journey due to disease, hunger, and exposure.

Geography

The territory inhabited by Kurds is largely mountainous, and much of it is inaccessible. The climate is severe. In northern parts of Kurdistan, and even farther south in the Zagros range, temperatures fall to -20 degrees F in the winter and exceed 100 degrees F in the summer.

Economy

The principal cash crops of the region are cotton, tobacco, and sugar beets. Chickens are raised and sold. Kurds herd flocks of goats and sheep which they use for milk, cheese, and wool.

Religion

The Kurds are Sunni Muslims. For those living in Iran, this sets them distinctly apart from the rest of Iran which is Shiite Muslim.

Language

The Kurdish language is related to Persian (Farsi). Both belong to the Indo-European family of languages. English is part of the same family of languages and shares some common sounds and words.

Food

Boiled wheat (bulger) is the traditional staple, although rice is now preferred where it is available. Any grain cooked in whey is considered a Kurdish specialty. Meat is limited to special occasions. Cheese made from sheep and goat's milk is eaten and tea is the favorite drink.

Refugee Profile

Kouroush Abdi*, Kurdish refugee from Iraq

Mr. Abdi fled from Iraq after the Persian Gulf War. Rising expectations after the defeat of the Iraqi military during Operation Desert Storm fueled an uprising against the Iraqi government among the Kurds. Saddam Hussein responded by targeting the civilian population which fled *en masse* into the mountains of northern Iraq. Fearing the use of chemical weapons, which the Iraqi government used in the past, Mr. Abdi was able to escape to Turkey with three other young men from his village. Once in Turkey, they petitioned the United States embassy for resettlement in the United States.

*This is a composite profile, not an actual story.

Somali

Capital Mogadishu **Population** 9.2 million (1992)

Refugees

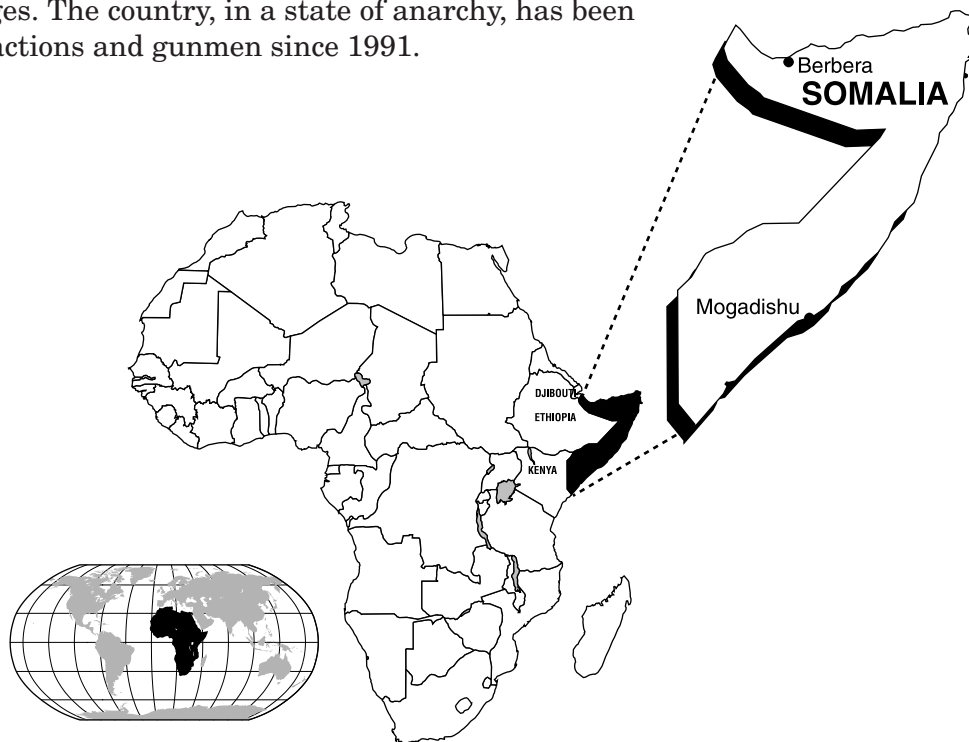
Refugees from Somalia are located in refugee camps in the neighboring countries of Kenya, Ethiopia, Yemen, and Djibouti. The refugees currently resettling in the U.S. are members of either the Benadir or Bravan tribes, which are both small ethnic minorities. They are from the eastern coast and were unarmed and unprotected during the civil war. They have been living in refugee camps in Kenya prior to coming to the U.S..

Background

Somalia has been under the rule of warring factions since 1991. Fighting between clans has led to 400,000 deaths and almost half of the population is internally displaced. Another one million Somalians have fled their homeland as refugees. The UN intervened in the crisis in 1992, but left when faction leaders refused to work toward a peace process.

History

In the ancient world, Somalia was part of the trade route from the Mediterranean to lands in the East. The Somali Republic was formed in 1960 from British and Italian colonies. In 1969, the Somali Democratic Republic was formed and was controlled by dictator Siad Barre until 1991 when he fled the country and an opposition movement took control. Within a short time the opposition movement broke along different clan lines and lineages. The country, in a state of anarchy, has been left to the warring factions and gunmen since 1991.



Geography

Somalia is an arid country that is not quite a desert. It has extremely hot and dry temperatures and little rainfall. Most of the land is covered with dry, grassy plains which are suitable for grazing livestock. A small ridge of mountains is located just west of the coastal plains in the north.

Economy

Nearly eighty percent of the population rely on sheep, goats, cattle, camels, and other livestock as their livelihood. Half the population live as nomads in small collapsible huts covered with skins and grass mats. Livestock was the major export before the civil war. Somali is a poverty-stricken country that has suffered from drought and starvation for more than a decade.

Religion

The Somalians are almost entirely Sunni Moslems. They believe themselves to be direct descendants from the Prophet Muhammad. The Moslems follows Shari'ah, Islamic law, when it does not conflict with their traditional customs. Traditional African religious practices are still found outside the major towns.

Language

The national language is Somali, an Eastern Cushite language which includes borrowed words from Arabic and English. Arabic is also spoken. Illiteracy is very high in Somalia, with less than 20% of children attending schools.

Food

The diet is primarily milk and meat from camels and goats. They eat rice with their meals, and tea is the most popular drink.

Refugee Profile

Abukar Sharif*

Abukar was a tailor in Mogadishu, the capital of Somalia. He and his brothers worked together in a family business. Shortly after Abukar married his wife Rahama, civil war broke out. Conditions in the city of Mogadishu became very dangerous. Abukar was especially vulnerable because he is from the Benadir tribe, members of which were unarmed and unprotected from other tribal factions. One day while Abukar was at his shop some tribal gunmen robbed his home and badly beat Rahama. Some neighbors noticed the disturbance and came to her rescue before she was raped, but Abukar knew more gunmen would follow. That night he decided to escape with his wife and his brother's family. After a long journey by bus, foot, and truck they arrived in Kenya. They spent four years in very difficult conditions at a refugee camp in Kenya before Abukar, Rahama and their young son (who was born in the camp) were approved for resettlement in the U.S.

**This is a composite profile, not an actual story.*

Sudanese

Capital Khartoum **Population** 27 million

Refugees

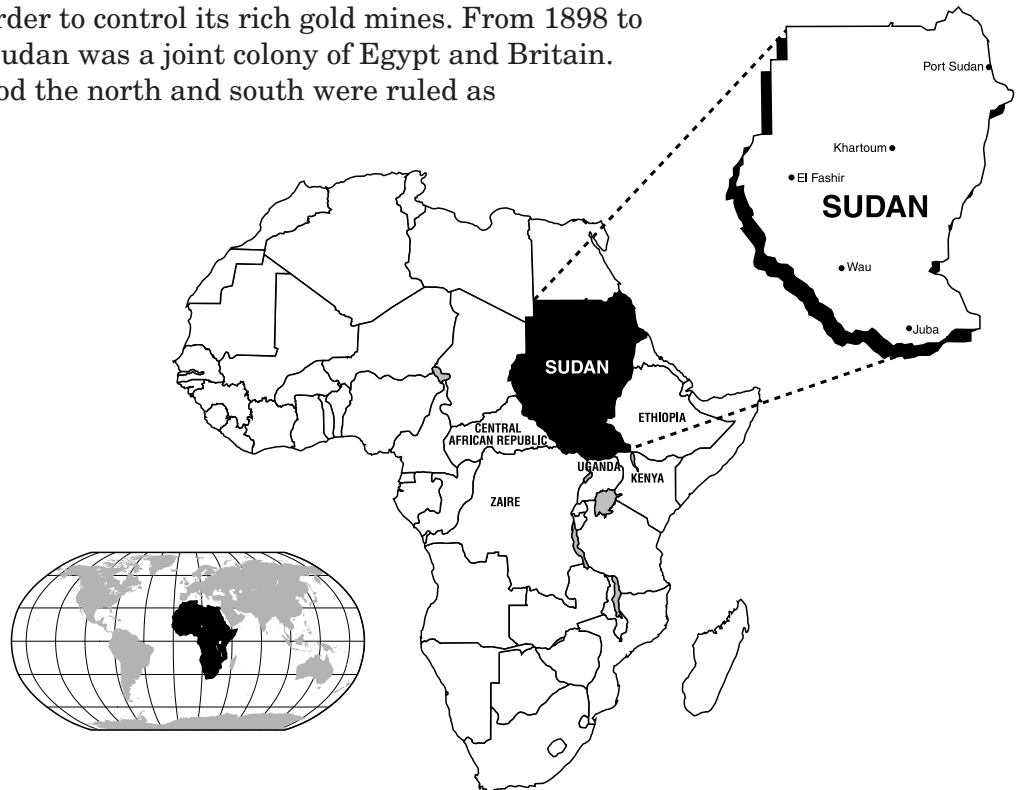
There are approximately 465,000 Sudanese refugees located in Uganda, Zaire, Ethiopia, Kenya, Central African Republic, and other countries in the West. The Sudanese refugees are Christians from southern Sudan.

Background

For thirteen years a civil war has raged in Sudan between the Arabic, Muslim north and the African Christian and animist south. The Sudanese People's Liberation Army (SPLA) was formed in the south to fight the government in Khartoum. The National Islamic Front (NIF) controls the government and military in the north and rules under traditional Islamic law, Shari'a.³ The war has killed more than a million Sudanese and created four million internally displaced persons, the largest number from a single country.⁴

History

Sudan is the largest country in Africa. Egypt has influenced the country from ancient times, in order to control its rich gold mines. From 1898 to independence in 1956, Sudan was a joint colony of Egypt and Britain. During the colonial period the north and south were ruled as separate territories and since independence there have been difficulties between these regions.



³ Sudan 1990–1992 Food Aid, Famine, And Failure. US Committee for Refugees.

⁴ 1996 World Refugee Survey, US Committee for Refugees.

Geography

The Nile River is the most important feature of Sudanese geography as it creates fertile plains where food can be grown. The area north of Khartoum is a desert. In central Sudan there are grass-covered plains, and the south has flood plains formed by the White and Blue Nile branches. There are mountains along the borders of Kenya, Uganda, and Ethiopia.

Economy

Almost 75% of Sudan's population live in rural areas where the people farm for their livelihood. Cattle, which provide milk, meat, and trading opportunities, are an important part of the rural economy. Cotton is the main product produced.

Religion

The Sudanese are primarily Sunni Moslems. However, in southern Sudan the people are Christians and African traditionalists.

Language

The official language in Sudan is Arabic which half the population, mostly in the north, can speak. In the south tribal languages are also spoken. The primary tribal language is Dinka. English is used in the south for trade and business.

Food

The main dish in Sudan, *ful*, is made with beans cooked in oil. Most Sudanese do not eat meat as it is expensive. *Karkadai*, made from hibiscus plants, is the national drink.

Refugee Profile

Alwol Bol*, refugee from southern Sudan

At age 15, Alwol dreamed he would graduate from high school and attend a university to become a veterinarian, but the civil war in southern Sudan brought a premature end to his studies. His village was repeatedly bombed by the government. He and other members of his tribe, mostly young boys, walked hundreds of miles to safety at Panyido Camp in Ethiopia. Eventually, the United Nations High Commission for Refugees transported them by truck to Kenya. Alwol was interviewed by a State Department representative in the camp and was approved for resettlement in the United States.

*This is a composite profile, not an actual story.

Vietnamese

Capital Hanoi

Population 72 million (1994)

Refugees

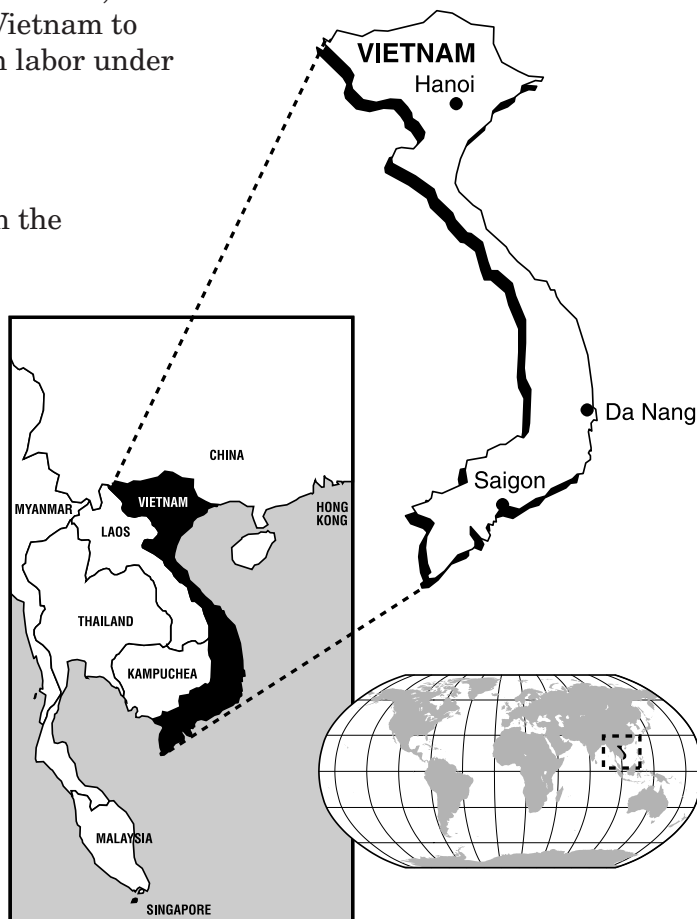
The Vietnamese refugees currently coming to the United States are part of the Orderly Departure Program (ODP). Most are people who were detained in reeducation camps because of their support of the United States during the Vietnam War as military or government personnel.⁵ They are being processed within Vietnam and coming directly to the U.S. A small number of Amerasians, children of Vietnamese mothers and American fathers, are also coming to the U.S..

Background

When the war in Indochina ended in 1975, North and South Vietnam were united to form the Socialist Republic of Vietnam under a one-party system controlled by the Vietnamese Communists. After the reunification, the government seized the property of wealthy Vietnamese and sent professionals, former soldiers, and government workers from South Vietnam to reeducation camps where they performed harsh labor under severe conditions.

History

The Vietnamese kingdom began in 2879 B.C. on the Red River Delta. For more than one thousand years the Chinese controlled Vietnam. The French occupied Vietnam from the late 1800's until 1954. When the French departed, the colony was divided along the 17th parallel into communist North Vietnam and noncommunist South Vietnam. The U.S. became involved in Vietnam to protect South Vietnam against aggression along the border. This involvement eventually escalated into the Vietnam War. In 1975 Saigon fell to the communists and those sympathetic with the U.S. fled for their lives.



⁵ 1996 World Refugee Survey, US Committee for Refugees.

Geography

Vietnam has a varied geography. The mountainous northern region is covered with jungles and forest. The Red River flows from southern China through the north to the Gulf of Tonkin, creating the fertile Red River Delta. Lowlands stretch along the eastern coast of central Vietnam, and the Mekong River Delta covers the south. Vietnam has a tropical climate with monsoon seasons.

Economy

Vietnam ranks with Bangladesh as one of the poorest nations in the world. It is in a slow transition toward a market economy. The U.S. lifted its trade embargo in 1994 and this has encouraged increased foreign investment. The urban areas have benefitted in recent years with increased standards of living and education. Agriculture remains the primary occupation for two-thirds of the work force and accounts for one-third of the GNP. Rice is the primary crop.

Religion

Taoism is the major religion in Vietnam. Most refugees in the U.S. however, are from the Buddhist tradition.

Language

Vietnamese is the official language of Vietnam. Three main dialects are spoken in the north, central, and south. French, English, Chinese, and Russian are also spoken in the cities.

Food

Rice is eaten at all meals. A traditional beef or chicken soup called *pho* is made with cabbage, bean sprouts, rice noodles, and garlic. Vietnamese dishes are very flavorful and are prepared with many herbs and spices. *Nuoc mam* is made from fermented fish extract and is used to flavor many of the dishes from meats to egg rolls.

Refugee Profile

Thanh Van Nguyen*, former re-education camp prisoner from Vietnam

Mr. Nguyen fought alongside American troops as a captain in the Army of the Republic of South Vietnam. After Saigon fell in 1975 the Communist regime ordered all former officers of the defeated South Vietnamese Army to report to reeducation camps. For eight years Mr. Nguyen was forced to perform hard labor in the rice fields while being indoctrinated with communist ideology. Amazingly, he survived the camp experience and returned to his family in central Vietnam. Closely watched and physically intimidated by local authorities, Mr. Nguyen resumed his life under virtual house arrest. After diplomatic and economic pressure exerted on the Vietnamese government by the international community, Vietnam agreed to release all former political detainees. Through the Orderly Departure Program, Mr. Nguyen and his wife and four children were granted admission to the United States.

*This is a composite profile, not an actual story.

Seven Biblical Principles for the Care and Nurture of Refugees

You won't find the word "refugee" in the Bible. But you will find refugees!

Some of the most important people in scriptures were refugees. Jesus and his parents slipped into Egypt to escape Herod's infanticide. Moses and the Israelites were delivered from Egyptian tyranny into the promised land. Early church believers poured out of Jerusalem to save their lives and consequently the gospel reached new corners of the world. The Apostle John was exiled on Patmos and wrote the book of Revelation. All fled their homeland because they were singled out by leaders within their own country as targets for persecution. In other words, they were refugees!

Time after time, God has taken the tragedy of forced migration and used it to work out His purposes. He took extraordinary interest in refugees. He still does today. He's working out plans and purposes for Cambodians who have been fleeing their country for ten years, for the Mozambicans running for their lives in Africa, and for the Cubans who fled Castro and made it to the shores of Florida.

God has not left us to guess as a nation or as His people how we are to treat these people so close to His heart. The crowning passage that declares God's concern is in Matthew 25. When we stand before our Lord on the day of judgment, He'll ask us how we treated people who graphically fit the description of a refugee. Strangers, the hungry and thirsty, those in need of clothes, those who are in prison, and those who are sick—each characteristic strikingly parallel to a twentieth century refugee.

Then the King will say to those on the right, "Come you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me... whatever you did for one of the least of these brothers of mine, you did for me."

—Matthew 25:34-36,40

Numerous Bible passages describe how God wants us to treat refugees—the strangers, the poor, the aliens, and the sojourners in our midst.

Seven key principles describe God's abiding concern for refugees.

1 God Loves, Protects, and Provides for Refugees.

- a. He watches over them. *Ps. 146:9.*
- b. He provides refuge for them, a shelter from the storm, and shade from the heat. *Ps. 9:9, Is. 25:4.*
- c. He shows no partiality to natives of a country. Refugees and natives have equal status in His sight. *Deut. 10:16–19, Num. 15:16.*
- d. He defends their cause, providing food and clothing for them. *Deut. 10:16–19.*
- e. Jesus announced that the essence of his ministry was to help and serve people in refugee-like situations. *Luke 4:16–21.*

2 God Expects His People to Love Refugees and to Give Freely of Their Resources to Help Them.

- a. Love refugees as you love yourselves. *Lev. 19:34, Deut 10:16–19.*
- b. Treat refugees fairly and stand up for them when others mistreat them. *Ps. 82:4, Ex. 22:21, Lev. 19:33, Zech. 7:9–10, Deut. 23:15.*
- c. Share your food, clothing, and shelter with them. *Is. 58:6–11, Lk. 3:10, Mt. 25:31–46.*
- d. Invite them into your homes. *Heb. 13:2, Is. 58:6–11, Luke 14:12–13.*
- e. Set aside part of your income to help them. *Lev. 19:10, 23:22, Deut. 24:19–21, 14:28–29, 26:12, Gal. 2:10, Ja. 1:27.*
- f. Sell your possessions to help them if need be. *Lk. 12:33, Mt. 19:21.*
- g. Encourage them. *Is. 1:17.*

3 God Views Our Compassionate Treatment of Refugees as a Fundamental Indicator of True Christianity.

- a. When believers stand before Him on judgment day He will ask them how they treated refugees. *Luke 14:12–13, Matthew 25:31–46.*

4 God Expects the United States to Rescue Refugees, to Take Them In, and To Treat Them Just Like Her Native Born.

- a. Rescue refugees from persecuting nations. *Is. 16:3-5*
- b. Give shelter to them from their destroyers. *Is. 16:3-5*
- c. Never return refugees to their oppressors. Let them live with you. *Deut. 23:15.*
- d. Give them a choice as to where they can live among you. *Deut. 23:15.*
- e. Treat refugees just like you do your own citizens through your laws and regulations. Treat them fairly. *Lev. 19:34, 24:22, Num. 15:16.*
- f. Set aside part of your income to help them. *Deut. 14:28-29, 26:12.*

5 God Promises to Bless the Family and Nation Who Take Care of Refugees.

- a. He blesses them and the work of their hands. *Deut. 24:19-21.*
- b. He answers their prayers. *Is. 58:6-11.*
- c. His glory is their rear guard. *Ps. 41:1-3, Is. 58:6-11.*
- d. He strengthens them physically. *Is. 58:6-11, Ps. 41:1-3.*
- e. He satisfies their needs. *Prov. 28:27, Is. 58:6-11.*
- f. He protects them. *Ps. 41:1-3.*
- g. He will repay them at the resurrection of the righteous. *Lk. 14:12-13, Mt. 25:31-46.*

6 God Promises to Curse the Nation and People Who Mistreat Refugees.

- a. The judgment and curse of the Lord is on a nation that withholds justice from the refugee. *Deut. 27:19, 24:17, Ez. 22:9f, Mal 3:5, Ez. 16:49f*
- b. The Lord will not answer their prayers. *Pr. 21:13*
- c. He who closes his/her ears to refugees will receive many curses. *Pr. 28:27*
- d. You show contempt toward God if you oppress the poor. *Prov. 10:31.*
- e. A nation's right to its land is predicated upon treating refugees well. *Jer. 5:5-7*

7 God Views Our Care for Refugees as a Concrete Expression of Love and Service to Him.

- a. When we take care of refugees, we take care of the Lord. *Mt. 25.*



Key Addresses



Refugee Partner

Name: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Phone Numbers: [Home] _____ [Work] _____

Exodus World Service

Contact: Program Director
P.O. Box 620
Itasca, IL 60143-0620
312/REFUGEE or 630/307-1400

Local Resettlement Agencies

Catholic Charities of the Archdiocese of Chicago

126 N. Des Plaines
Chicago, IL 60661
773/655-7856

Ethiopian Community Association of Chicago

4750 N. Sheridan, 2nd Fl.
Chicago, IL 60640
773/728-0303

Interchurch Refugee and Immigration Ministries

4753 N. Broadway, Ste 401
Chicago, IL 60640
773/989-5647

Heartland Alliance (formerly Traveler's & Immigrants Aid)

4750 N. Sheridan, 3rd Fl.
Chicago, IL 60640
773/271-1073

Hebrew Immigrant Aid Society

1 South Franklin
Chicago, IL 60606
312/346-6700

World Relief—DuPage

1825 College Ave., Suite 230
Wheaton, IL 60187
630/462-7566

World Relief—Chicago

3507 W. Lawrence, 2nd Fl.
Chicago, IL 60625
773/583-9191 ext. 258

Mutual Aid Associations**Bosnian Refugee Center**

4750 N. Sheridan Road Suite 353
Chicago, IL 60640-5078
773/506-1179

Cambodian Association of Illinois

1105 W. Lawrence, #208
Chicago, IL 60640
773/878-7090

Chinese Mutual Aid Association

1100 W. Argyle
Chicago, IL 60640
773/784-2900

**Ethiopian Community Association
of Chicago**

4750 N. Sheridan Road Suite 249
Chicago, IL 60640
773/728-0303

Polish Welfare Association

3834 N. Cicero
Chicago, IL 60641
773/282-5906

Vietnamese Association of Illinois

5252 N. Broadway, 2nd Fl.
Chicago, IL 60640
773/728-3700

Mental Health Programs**Marjorie Kovler Center for
Survivors of Torture**

4750 N. Sheridan Road
Chicago, IL 60640
773/271-6357

Refugee Mental Health

4750 N. Sheridan Road
Chicago, IL 60640
773/271-1073 x238

Bosnian Mental Health Program

4750 N. Sheridan Road
Chicago, IL 60640
773/271-1073 x235

**Center for MultiCultural and
MultiLingual Mental Health Services**

4750 N. Sheridan Road
Chicago, IL 60640
773/271-1073 x240

**Department of Mental Health &
Developmental Disabilities**

State of Illinois Center
100 W. Randolph, #6-400
Chicago, IL 60601
312/917-3785

**Cook County Health Department—
Refugee Program**

1701 S. First Avenue, Suite 103
Maywood, IL 60153
708/450-4582

Chicago Activities To Share

[The information reported below is subject to change. Please phone in advance to confirm admission fees, free days, and hours of operation.]



Adler Planetarium

A sky show to exhibit the solar system and beyond, plus an astronomical museum.

1300 S. Lake Shore Drive
312/322-0300

Hours: M–Th 9–5; F 9–9; Weekends 9–5
Admission: General Admission—Free
Sky Show: Adults \$4; Sr. Citizens/Children(17 & under) \$2

Art Institute of Chicago

Michigan Avenue at Adams Street
312/443-3600

Hours: M,W,Th,F 10:30–4:30; Tu 10:30–8; Sat. 10–5; Sun. 12–5
Admission: Suggested Donations: Adults \$6; Sr. Citizens/Children (6–14) \$3
Free Day—Tuesdays

Chicago Academy of Sciences

Exhibits specializing in the Chicago & Great Lakes Regions.

2001 N. Clark
312/549-0606

Hours: Daily 10–5
Admission: Adults \$1; Sr. Citizens/Children (3–17) \$.50
Free Day: Mondays



Chicago Children's Museum

Hands-on exhibits plus projects to make.

465 E. Illinois at Navy Pier
312/527-1000

Hours: Tu–F 12:30–4:30; Weekends 10–4:30
Preschool Exhibits: T–F 10–4:30
Admission: Adults \$3.50; Children \$2.50
Free Day: Thursday Evening (5-8) Free Family Night

Chicago Cultural Center

Programs and exhibitions covering a wide range of the performing, visual, and literary arts. For a weekly recorded listing of events, dial FINEART (312/346-3278).

78 E. Washington Street
312/744-6630

Hours: M–Th 9–7; F 9–6; Sat. 9–5; Sun. 12–5
Admission: Free

Chicago Historical Society*Exhibits depicting the history of Chicago and Illinois.*

Clark Street & North Avenue

312/642-4600

Hours: M–Sat. 9:30–4:30; Sun. & Holidays 12–5

Admission: Suggested Donations: Adults \$3; Sr. Citizens \$2; Children \$1

Field Museum of Natural History

Lake Shore Drive at Roosevelt

312/922-9410

Hours: Daily 9–5

Admission: Adults \$4.; Sr. Citizens/Children/Students \$2.50

Free Day: Thursdays

Grant Park Concerts

Petrillo Music Shell

at Columbus Drive and Jackson Blvd.

312/744-3370

Admission: Free

Lincoln Park Zoo

2200 N. Lincoln Park

312/294-4660

Hours: 9–5 Daily

Admission: Free

Mexican Fine Arts Center Museum

1852 W. 19th Street

312/738-1503

Hours: Tu–Sun. 10–5

Admission: Free

Museum of Contemporary Art

237 E. Ontario

312/280-5161

Hours: Tu–Sat. 10–5; Sun. 12–5

Admission: Suggested Donation \$4.

Free Day—Tuesday

Museum of Contemporary Photography

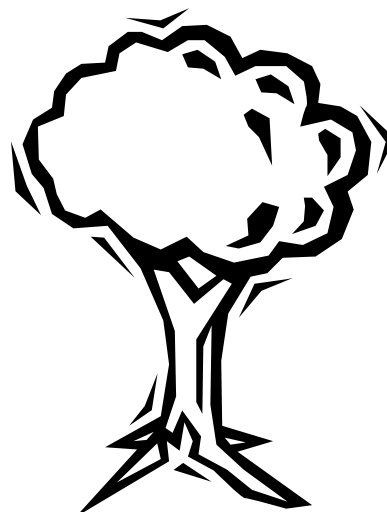
Columbia College

600 S. Michigan Avenue

312/663-5554

Hours: M–F 10–5; Sat. 12–5

Admission: Free



Museum of Science & Industry

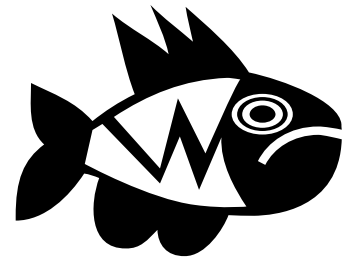
57th Street and Lake Shore Drive
312/684-1414

Hours: Open daily 9:30–4; weekends until 5:30
Admission: Adults \$5, Sr. Citizens \$4
Children (5–12) \$2
Free Day—Thursdays

Oriental Institute Museum

Exhibits on the origins and development of civilization in the ancient Near East.
1155 E. 58th Street
312/702-9251

Hours: Tu–Sat. 10–4; W 10–8:30; Sun. 12–4
Admission: Free



Shedd Aquarium & Oceanarium

1200 S. Lake Shore Drive
312/939-2426

Hours: Daily 9–6
Admission: Aquarium Only—Adults \$3; Sr. Citizens/Children(3–11) \$2.
Aquarium + Oceanarium—Adults \$7; Sr. Citizens/Children \$5.
Free Day: Thursday (Aquarium Free; Oceanarium \$4/\$3)

Spertus Museum of Judaica

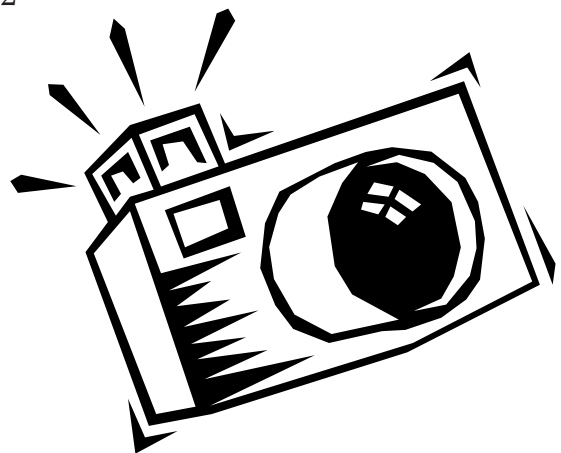
Comprehensive museum of Jewish artifacts.
618 S. Michigan Avenue
312/922-9012

Hours: Sun.–Th 10–5; F 10–3
Admission: Adults \$3.50; Sr. Citizens/Children \$2
Family Rate \$8
Free Day: Fridays

Spertus Children’s Museum

Hands-on exhibits for children.
618 S. Michigan Avenue
312/922-9012

Hours: Sun.–Th 1–4:30
Admission: Adults \$3.50; Children \$2.



Terra Museum of American Art

N. Michigan Avenue at Erie
312/664-3939

Hours: Tu 12–8; W–Sat. 10–5; Sun. 12–5
Admission: General \$4; Sr. Citizen \$2.5; Students \$1.
Children 12 & Under Free

Suburban Activities to Share

Argonne National Laboratory

Argonne is the direct offshoot of the World War II Metallurgic Laboratory at the University of Chicago which was instrumental in enabling scientists to demonstrate the sustained nuclear chain reaction and to control it. Now under the Department of Energy, Argonne has evolved into an energy research laboratory and works on developing alternate energy sources.

9700 S. Cass Avenue
Argonne, IL
630/252-2000

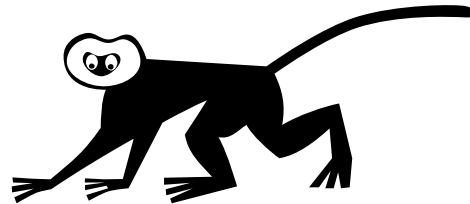
Hours: Tours by prescheduled arrangements only (approx. 2½ hours).
Admission: Free

Baha'i House of Worship

This striking large polygon structure is set on a broad, landscaped site that is terraced down towards Lake Michigan. The auditorium contains 1,200 seats and the dome is 138 feet high. Be sure to tour the lovely landscaped gardens surrounding the temple.

100 Linden Avenue
Wilmette, IL
847/853-2300

Hours: Daily 10–5 October to May
Daily 10–10 May to October
Admission: Free



Brookfield Zoo

This outstanding zoo has over 24 major exhibits housed on 200 acres of land.

First Avenue at 31st Street
Brookfield, IL
708/485-2200

Hours: Daily 9:30–5:30 Dolphin Shows at 11:30; 1; 2:30; & 4 Daily
Admission: \$5.50 Adult; \$2.50 Children (3-11)
Parking \$4.00
Reduced Admission: Tuesday & Thursday

Cantigny Museum and Gardens

This privately maintained 500-acre estate belonged to the late Colonel Robert R. McCormick and his grandfather, Joseph Medill. Included on the grounds are the McCormick Museum and Gardens and the First Division Museum. Sunday afternoon concerts are scheduled in the summer. A walking tour of the residence is offered.

The 10 acres of gardens include a picnic area, and the First Division Museum details famous military campaigns from World War I through VietNam.

Roosevelt Road (Rte. 38) and Winfield Road
Wheaton, IL
847/668-5161

Hours: Tu–Sun. 9am til Sunset; Museum 10–5
Admission: \$5 parking per vehicle

Chicago Portage National Historic Site

Located in the Cook County Forest Preserve is the site where Marquette and Joliet, the first explorers of Illinois, landed in 1673. This place on the Des Plaines River was a portage for Indians and later for traders. A large stone boulder, behind the parking lot, marks the site. Tourists may also enjoy hiking or picnicking in the forest preserves. The site is listed on the National Register of Historic Places.

West side of Harlem Avenue at 48th Street
Forest View, IL

Hours: Daily until Dusk

Admission: Free

Chicago Botanic Gardens

300 acres of landscaped hills, lakes, islands, gardens, and naturalistic wooded acres.

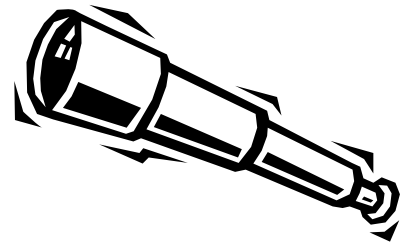
Lake Cook Road; east of the Edens Expressway

Glencoe, IL

847/835-5440

Hours: Daily 8–Sunset

Admission: \$4 per car



Dearborn Observatory

On Fridays, April through October, at 9 p.m. and 10 p.m. there are public viewings through the eighteen-and-one-half-inch telescope. There are also a slide show and lecture. If the weather doesn't permit viewing, there is a film showing what one would have seen.

Northwestern University

2131 Sheridan Road

Evanston, IL

847/491-3741

Hours: Friday evenings at 9 & 10

Admission: Free; it is suggested that you call in advance to guarantee a place.

Kohl Children's Museum

Hands-on exhibits specifically designed for children.

165 Green Bay Road

Wilmette, IL

847/251-7781

Hours: Tu–Sat. 10–4; Sun. 12–5

Admission: Adults/Children \$3; Sr. Citizens \$2.50



Lamb's Farm

This not-for-profit complex provides training and jobs for the mentally retarded. It includes animals to touch, a pet shop, and hay rides. There are several shops, including a bakery and silkscreen shop, where you are able to watch the workers behind a glassed area. A full-service restaurant and snack bar are part of the complex.

Route 176, just past the tollway.
Libertyville, IL
847/362-4636

Hours: Daily 9-6

Admission: No General Admission; Per person charges for each separate attraction (Petting Zoo; Pony Ride; Miniature Golf; Fire Truck and Train Rides.)

**Lizzadro Museum of Lapidary Art**

Founded to house and display gems, minerals, and objects of art made of gem material; to promote interest in the lapidary arts; and to promote the study and collecting of minerals and fossils. Tours by appointment.

220 Cottage Hill Road
Elmhurst, IL
708/833-1616

Hours: Tu-Sat. 10-5; Sun. 1-5

Admission: Adults \$2.50; Sr. Citizens \$1.50; Students \$1.00; Children under 13 free.
Free Day: Fridays

Long Grove, Illinois

German farmers settled here in the 1840s. This town instituted one of the earliest local preservation ordinances in the state to preserve the authentic country charm of the community. The utilitarian wooden structures now house lovely shops and restaurants and are an attractive reminder of our recent past.

At the intersection of Long Grove Road and Old McHenry Road.

Hours: Daily

Admission: Free

Mitchell Indian Museum

The museum contains a permanent exhibit on North American Indians, including the Plains, Woodland, Pueblo, and Navaho. There is also an exhibit on the history of Illinois from a Native American perspective. There are museum tours, a library, and a touching table as well.

2408 Orrington
Evanston, IL
847/866-1395

Hours: Tue-F 9-4:30; Sat/Sun. 1-4

Admission: Free

Morton Arboretum

The Morton Arboretum's resources include 1,500 acres devoted to cultivated plants and natural vegetation, a visitor's center, an administration building, and a conference center. There are numerous trails to enjoy, and picnic tables are provided.

Rte. 53 & I-88
Lisle, IL
630/968-0074

Hours: Daily 7-7
Admission: \$6.00 per car
Wednesdays—half price



Naper Settlement

Naper Settlement is an exhibit of life in a small northern Illinois town during the period 1830-1870. On the grounds are a log cabin, a reconstruction of Fort Payne used during the Blackhawk Indian War, the village green with its bandstand, modest and elaborate homes, a church, and business buildings typical of the era.

201 W. Porter Avenue
Naperville, IL
630/420-6010

Hours: Tu-Sat. 10-4; Sun. 1-4
Admission: \$5.00 Adults; \$4.50 Seniors; \$3.00 Children (4-17)
Tours by Reservation.

Prehistoric Life Museum

The museum contains fossils dating back one and a half billion years.

704 Main Street
Evanston, IL
847/866-7374

Hours: M-F 10:30-5:30; Sat. 10-5; Closed Wednesdays
Admission: Free

Trailside Museum of Natural History

Houses a collection of more than a hundred animals including an assortment of wild and tame domestic and unusual residents. The larger ones are in cages outside. A pet cat often nurses litters of squirrels. There is also a large display of stuffed birds of prey.

Cook County Forest Preserve
738 Thatcher Avenue
River Forest, IL
708/366-6530

Hours: Daily 10-4; Closed Thursdays
Admission: Free

