MISSION TRAVELERS:

RELATIONSHIP-BUILDING AND CROSSCULTURAL ADAPTATION

A Dissertation

by

YOON JUNG LEE

Submitted to the Office of Graduate Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

August 2011

Major Subject: Recreation, Park, and Tourism Sciences

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ABSTRACT

Mission Travelers:

Relationship-building and Crosscultural Adaptation. (August 2011)

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Since 1992, the number of short-term mission (STM) travelers has exponentially increased for more than a decade. The purpose of STMs is to spread religious messages to local residents. In order to spread the word of God, STM travelers attempt to interact with local residents. They want to communicate with local residents in the host community and build a relationship with them. Therefore, for STM travelers their relationship with local residnets really matters. Many tourism scholars have argued that hosts-tourists interaction heavily influences both tourists and hosts. In spite of the increased popularity and the importance of host-tourist interaction in the context of STMs, STMs have received relatively little attention from the tourism research field.

Accordingly, the purpose of this study is to understand short-term mission travelers' interaction with local residents within four existing theories: the theory of leisure and tourist motivation, the theory of cultural hegemony, the gift-exchange theory, and the integrative theory of cross-cultural adaptation. To reach this research aim, this study used a qualitative research design rooted in the constructivist paradigm. A total of

43 STM travelers participated in the interview of this study. Considering the concept of the cultural distance between participant's home culture and the host culture, American and Korean STM travelers who visited Cambodia or Thailand were recruited. Also, to understand the process of participant's relationship-building and cross-cultural adaptation, both pre- and post-interviews with 26 participants were conducted.

The results showed that STM travelers sought personal and interpersonal rewards from the trip, which supports the theory of leisure motivation. Also, this type of travel had similarities with alternative, mass, and volunteer tourism in terms of tourist motivation. Regarding the theory of cultural hegemony, hegemonic power was exercised through STM travelers' work. STM travelers took advantage of an opportunity to provide what locals wanted as an opportunity to spread their religious message. Furthermore, identified conflicts between Christianity and the local culture support the existence of cultural hegemony. Concerning the relationship-building process of STM travelers, the results suggested that STM travelers built their relationship with local people and God by providing a gift to them and positively evaluating receivers' responses. In terms of the theory of cross-cultural adaptation, this study found support for this theory as successful intercultural adaptation led to a personal transformation in travelers. Finally, cultural distance was considered as a dimension of the intercultural adaptation theory. Regarding the perceived cultural distance, American mission travelers reported cultural distance with the host culture whereas Korean mission travelers expressed a cultural similarity to the host cultures rather than cultural difference.

In conclusion, this study suggests that four existing theories used in this study can be applicable to the context and understanding of STMs. From a practical perspective, it is hoped that a better understanding of mission trips will lead organizations to provide support and services for mission trips in terms of management of the relationships between travelers and locals.

DEDICATION

To my father and mother

To my father-in-law and mother-in-law

To my son, Jihyuk

And to my husband, Seok Been Im

ACKNOWLEDGMENTS

When I think of my four year academic journey, I am reminded of Paul's saying in the Bible, "But by the grace of God, I am what I am,…the grace of God that was with me (1 Corinthians 15:10 New International Version)." I ascribe all honor for the completion of this doctoral work to God. He let me start this journey by blessing me with the ability, in addition to obstacles to overcome. I'd like to confess that there have been a lot of moments when I wanted to give up this journey. At every challenging moment, however, there was a great deal of support God sent me. Therefore, it is appropriate to give generous thanks to all the people who have given me their help and encouragement along the way.

First of all, I wish to express my sincere gratitude to my advisor, Dr. Ulrike Gretzel, who from the outset, let me initiate this journey and encouraged me in my life as well as my studies. When I started the doctoral course, the topic of short-term mission trips was the research topic she first mentioned. She has continuously inspired me with her keen insight, intelligence, and critical thinking, and guided me through the doctoral work.

I am also grateful for my dissertation committee who helped me to braid three disciplines of tourism, sociology, and communication into a strong theoretical rope with which to analyze the topic of short-term mission trips. In the Department of Recreation, Park, and Tourism, Dr. Tazim Jamal inspired me to think systematically and critically of this topic within the perspective of tourism. From the department of Sociology, Dr.

The period during which this dissertation was in progress was associated with the birth of our son, Caleb Jihyuk Im. I have dedicated my dissertation to him.

Finally, thank you, RPTS colleagues and student peers for reading and attending my defense. To anyone whom I may have omitted, my sincerest apologies: I truly appreciate your support.

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CHAPTER I

INTRODUCTION

Missionary travel is considered a very old form of tourism. For centuries, Christian missionaries have traveled around the world conveying the word of God and engaging in aid activities to millions of people (Walling, Eriksson, Meese, Ciovica, Gorton & Foy, 2006). Over the last 20 years, missionary travel has obtained popularity as this age-old form of tourism has combined with the growth and development of information and communication technologies (Belay, 1996; George, 2009; Jeffery, 2001; Priest, 2008; Root, 2008; Schroeder, 1995; Walling et al., 2006).

A short-term mission (STM) trip is conducted over a short period of travel time, ranging from a few days to two years (Blezien, 2004; Friesen, 2004; Raines, 2008; Swartzentruber, 2008) and is often taken by a group of teenagers or college students (Trinitapoli & Vaisey, 2009; Tuttle, 2000; Walling et al., 2006), rather than long-time career missionaries. In STMs, participants engage in various activities such as evangelism, education, relief and community development (Moreau, 2008; Peterson, Aeschliman, & Sneed, 2003). Every year, 1.6 million American church-goers go on STM trips to other countries (Wuthnow & Offutt, 2008). According to Moreau (2008), in 1996, STM trip participants in the United States numbered just over 50,000, but the number of participants had increased to more than 140,000 by 2005.

This dissertation follows the style of *Annals of Tourism Research.*

Many other studies (DeTemple, 2006; Fanning, 2009; Friesen, 2004; Lyman, 2004; Priest, 2005; Reese, 2007; Schwarts, 2003; Walker, 2003; Wesley, 2010) have also shown that the number of STM travelers has exponentially increased for more than a decade since 1992. In Christian organizations of the U.S. such as churches, schools, and other faith-based organizations, STM trips have become generalized as the norm since this movement emerged (Fanning, 2009; Priest, 2008). Furthermore, this phenomenon is not restricted to just the United States. A great number of non-American Christians are getting more involved in STMs (Kang, 1995; D. Kim, 2001; Park, 2007). According to D. Kim (2001), almost every mission organization in Korea annually sends STM groups. In other words, it is getting to be a global phenomenon. Thus, Allen (2001) has noted that the explosion of STMs is the biggest transformation of Christian mission history.

The purpose of STMs is to deliver their religious message to local residents (Brown, 2003; Friesen, 2004; Klinkerman, 2002; Peterson et al., 2003). In order to spread the word of God, STM travelers try to interact with local residents. Through volunteering work, they attempt to have a chance to meet local residents. They want to communicate with local residents in the host community and build a relationship with them. Therefore, for STM travelers their relationship with local residnets really matters.

Many studies of STMs (Adeney, 2006; DeHainaut, 1995; Park, 2007; K. Priest, 2009; R. Priest, 2007; Priest & Dischinger, 2006; Schwartz, 2004; Slimbach, 2000) have focused on the interaction between STM travelers and the hosts. They have examined in the context of STM, how the tourists-hosts relationship affects either STM travelers or

the hosts and both. This topic of host-tourist relationship has also received considerable attention from tourism researchers (Aramberri, 2001; Smith, 1977; 2003; Wearing, Steven, & Young, 2010). These studies have argued that hosts-tourists interaction heavily influences both tourists and hosts. According to Wearing et al. (2010), specific types of tourism will have siginificant impacts on the cultures and societies of local people receiving tourists, and specific forms of tourist will have various levels of interactions with local communities. Smith (1977) has argued that the impacts of tourism can be evaluated "along a continuum from a highly positive relationship that benefits all, to a highly disruptive, negative interaction fraught with conflict" (p. 4).

In spite of the increased popularity and the importance of host-tourist interaction in the context of STMs, STMs have received relatively little attention from the tourism research field. Even a clear definition of mission trips does not exist in the tourism field. Therefore, first, this study attempts to conceptualize STMs as a form of tourism and, second, tries to understand the relationships STM travelers form with their local hosts.

RESEARCH QUESTIONS

In order to identify STMs as tourism, this study tries to examine STM travelers' motivation. For understanding various types of STM tourist having different degrees of interactions with local residents, this study uses Iso-Ahola's theory of leisure and tourism motivation (1984). Then, STM is compared with existing conceptualizations of tourism, namely with alternative tourism, mass tourism, volunteer tourism, and religious tourism. These four types of tourism have commonalities with STMs in terms of tourist motivation, behaviors, and experiences. Based on comparison of STM with four other

types of tourism, STM is situated as a specific type of tourism. Focusing on hosts-tourists relationship in STM, the diverse hosts-tourists interaction will significantly and differently affect on both STM traveler and local residents. Especially, their unequal relationship has been criticized as the reiteration of colonialism (Reese, 2007; Schwartz, 2000; Slimbach, 2000; Warneke, 2009). In order to find the unequal power relationship between STM travelers and local residents, this study traces a history of missionaries' asymmetrical power relationships with indigenous people. Then cultural hegemony theory (Gramsci, 1971) is applied to explain the power relationship between STM travelers and local residents. In cultural hegemony theory, the hegemonic power of the ruling group makes subordinate people voluntarily accept the culture imposed by groups in power.

Although many studies have dealt with the interaction between STM travelers and hosts, there is no research about the process how STM travelers can build their relationships with local residents. For comprehending how STM travelers build relationships with local residents, this study utilizes Maussian gift exchange theory (1967). In gift exchange theory, any resource can be interpreted as a gift. According to this theory, social relationships are formed and maintained through the gift-exchange between a giver and a receiver.

Finally, this study tries to understand STM traveler's intercultural adaptation as the outcome of their interaction with local residents. Many studies of international tourism emphasize intercultural adaptation as positive outcome of hosts-tourists interaction. In the theory of cross-cultural adaptation, personal transformation is

understood as the outcome of successful cross-cultural adaptation. Through undergoing the adaptation process, strangers experience self-transformation. In relation to cross-cultural adaptation of STM travelers, this study also attempts to compare the experiences of Korean with American mission travelers to understand the role of cultural distance in the process. Korea and America are the two largest countries to send missionaries and mission travelers to various other countries (Moll, 2006; Priest, 2005). Through comparing American and Korean mission travelers who went to the same countries, Cambodia and Thailand, this study tries to explain how the difference between mission travelers' and local residents' cultures affects their cultural adjustment.

Therefore, the key questions guiding this research are as follows:

- How do STM trips fit into existing tourism paradigms?

- How are contemporary STM trips different from missionaries' work during colonial times?

- What motivates STM travelers?

- How do STM travelers interpret their relationship with the local residents, and what do they give and receive in the process of building the relationship?

- What factors influence STM travelers' cross-cultural adaptation?

- How does cultural distance affect the process of STM travelers' relationship-building and cross-cultural adaptation?

SIGNIFICANCE OF THE STUDY

This study seeks to enhance the understanding of mission travelers' motivations and experiences with a focus on their perceived interactions with local residents. In the tourism field, there is currently no research about mission trips. Thus, this study contributes to knowledge bases in two areas: general mission trip research and tourism. . Moreover, this study makes a contribution to the development of four existing theories within a tourism context: cultural hegemony theory, gift-exchange theory, intercultural adaptation theory, and cultural distance. Especially, gift exchange and cross-cultural adaptation theories have rarely been used in tourism research. Through applying those theories to the context of STM trips, this study provides a theoretical contribution by expanding those theories. From a practical perspective, such research is also important as it provides insights regarding the behaviors and needs of STM travelers. A better understanding of mission trips in relation to the interaction between tourists and local residents can help institutions or organizations that provide support and services for STMs with important insights regarding the management of these relationships.

CHAPTER II

SHORT-TERM MISSION TRIPS

EXISTING DEFINITIONS OF STMS

Several scholars (Bair, 2007; Chirino, 2001; Choi, 2009; DeTemple, 2006; Friesen, 2004; Peterson et al., 2003; Van Engen, 2001) have tried to define STMs. Some studies (Choi, 2009; Friesen, 2004; Peterson et al., 2003) have traced the origin of the word "mission". According to these studies, the word, "mission/missionary", came from the Latin word "*mitto*", which means "to let go" and "to send away". The Christian understanding of "mission" is to send Christian people to share the Gospel with other people. Based on the understanding of the origin of the word "mission", Choi (2009) explained the essence of mission as a sending away from one's home culture to other cultures in order to share the Gospel. According to Bair (2007), the definition of a STM is to deploy missionary teams (at least two participants) to a specific mission for a relatively short time. The specific mission means the proclamation of Jesus' message. Chirino (2001) has defined STMs as a sending of missionaries for proclamation of God. Friesen (2004) has defined STMs as mission activity conducted for a limited time of between one month and two years in a cross-cultural context. According to DeTemple (2006), with the purpose of doing God's work, missionaries, who have a strong desire to make a difference in the physical world as well as in people's beliefs, go to the host communities and engage in voluntary development activities. Peterson et al. (2003) have tried to define STMs using eight variables: "time", "activity", "group size",

"location", "participant demographics", "sending entity", "mission philosophy", and "leadership and training" (p. 68). These variables are described below.

According to Peterson et al. (2003), time is the primary factor defining STMs. In STMs, the phrase 'short-term' implies the short length of time spent on-field. A short period of travel time is one of the most critical elements that distinguish STMs from traditional long-term career mission trips. Peterson et al. (2003) categorized STMs into four types: "mini", "standard", "seasonal", and "extended short-time" (p. 69). When the term is one to five days, it is identified as mini short-term. When spanning weeks, months, and years, it is identified as standard, seasonal, and extended short-term respectively. As Park (2007) put it, before 1972 the length of STMs was usually considered to be three to five years. Between 1972 and 1988, STM experiences ranged from a few months to two years. Since 1990, short-term means a period from a few days to two years (Moreau, 2008).

The second factor defining STMs is activity. Peterson et al. (2003) provided four broad types of activities used in STMs: "Evangelism", "Witnessing", "Discipleship", and "Help" (p. 71). Evangelism includes all activities related to evangelism such as proclamation, Bible translation, church planting, and praying. It is directly related to evangelism. Witnessing includes social ministry, the arts (music, performance etc.), sports outreach (athletic activities), manifestational gifts (healing, miracles etc.), and all kinds of activities with a given receptor group. Witnessing is used as either pre-evangelism or post-evangelism activities. Discipleship is defined as teaching or

educational activities. Help includes all physical labors and hospitality services. According to Peterson et al., there always exists cross-over between listed activities.

Another variable, group size, refers to the number of participants. It can be "individual", "pairs", "family", "small team (3-12)", or "large team (13 to 100 or more)" (p. 77). The next variable, location, is related to the site where mission travelers arrive and interact with locals. According to Peterson et al. (2003), location has five sub-categories: "geo-political nation", "rural", "urban", "domestic", or "international" (p. 79-80). They state that geo-political nation is the name most commonly used for the location (e.g., Thailand, Cambodia, Cairo, Africa, etc.). It can be the name of a nation, region, city, or village that people commonly use. In the study by Park (2007), she showed the destinations of STMs most frequently visited by her North American sample population. Central America and Mexico were the destinations that the greatest number of her participants visited. Eastern, Northern, and Southern Europe occupied the second, third, and fourth place and the Far East and the Middle East were the least frequented destinations. In recent years, the area of the 10/40 window has received great attention from Christian missionaries. This area includes the largest population of non-Christian people in the world. It extends from 10 degrees north to 40 degrees north latitude. North Africa, the Middle East and most Asian countries are in this area.

Participants' demographics are divided into the five subcategories of "age", "gender", "religious identity", "cultural identity", and "related experience" (Peterson et al., 2003, p. 81). Related experience includes previous cross-cultural experiences,

international travel experiences, mission trip experiences, or any other related experiences that can influence the STM.

The sending entity is the organization sending STM travelers. It includes "churches", "parachurch mission agencies", "Christian institutional non-mission organizations", and 'self' (Peterson et al., 2003, p. 87). Mission philosophy has three subcategories: Personal mission definition, ministry values, and ministry expectations. Personal mission definition means the participant's own views and expectations about his/her mission. Ministry values are the values that the sending entity, participants, and the host people consciously or subconsciously bring to the whole process of the STM. According to Peterson et al. (2003), ministry expectations means shared expectations a person has with another person. Individuals involved recognize their own role and the role of others and have expectations of these roles.

The final factor is leadership and training. Lee (2007) has explained that the STM team leader plays an important role in the whole process of the mission trip. He clearly argues that the leader needs to be differentiated from the ordinary participant. The team leader becomes the key organizer of the team, conducting the pre-field training, on-field leadership, and post-field debriefing. According to Peterson et al. (2003), training consists of cross-cultural training, personal religious preparation, logistic training, intended activities preparation, and financial preparation. In particular, pre-trip training has gained much attention from mission trip researchers because it has an impact on the overall trip experience. Based on these eight factors determining STMs, Peterson et al. (2003) have provided its definition as "the God-commanded, repetitive

deployment of swift, temporary non-professional missionaries" (p. 110). While definitions vary slightly among scholars, the common factor of all is that the purpose of STM is evangelism.

HISTORY AND CURRENT TRENDS OF STMS

STMs began in the 1950s (Bair, 2007). According to Bair, during the 1950s, the masses started to use commercial air travel for the first time. Along with affordable air travel, an increase in populist volunteerism and migration contributed to the appearance of STMs (Park, 2007). In the 1960s, Youth With a Mission (YWAM) and Operation Mobilization (OM) were established and became the first two organizations focusing on STMs (Bair, 2007).

Since the 1960s, the number of STM participants from the United States has been exponentially increasing every year (Allen, 2001). Siewert (1997) reported that in 1979 about 22,000 American Christian people had taken part in STMs, and that by 1999 this number had increased to 100,386. D. Kim (2001) explained that more than 400 North American mission agencies have managed STMs and local churches and schools were also increasingly involved in STM programs in the 1990s. In the 2000s, Peterson et al. (2003) pointed out that in the U.S. there were approximately 40,000 STM organizing entities. 35,000 churches, 3,000 agencies, and 1,000 schools, were involved in organizing STMs in 2003. From the Barna Group's report (2008), almost 8 million American Christian adults took part in at least one STM between 2003 and 2008. Priest's findings (2005) also showed that more than 1.5 million U.S. adult Christians go on STMs every year. The most recent statistics of STM participants (Wuthnow, 2009),

showed that 2.1 % of adult American churchgoers annually go on STMs. Wuthnow also mentioned that more than 33% of all internationally-oriented religious donations have been accomplished through STMs.

Although this phenomenon has originated and occurs predominantly in the United States it is also common elsewhere. A great number of non-American Christian people are involved in STMs. Especially, as Park (2007) states, Koreans and Singaporeans go on STMs at very high participation rates. Since the late 1980s, STMs have been very popular in local churches in Korea. At that time, Korean churches had sent 1,000 STM participants to other countries (Park, 2007). According to Kang (1995), there were an estimated 50,000 college students and young Christian Korean people participating in STMs every year in the 1990s. D. Kim (2001) showed that almost all missionary organizations including local churches and mission agencies have sent STM teams every year in Korea at that time. Therefore, this phenomenon is a global trend, reaching far beyond the United States. Allen (2001) also pointed out that the recent explosion of STMs is the biggest transformation in Christian mission history; it seems that it is ever-increasing and is not going to stop.

Due to its explosive population and importance in Christian mission history, the topic of STMs has been researched extensively in various disciplines such as anthropology, education, intercultural studies, missiology, psychology, and theology (Adeney, 2006; Allen, 2001; Bair, 2007; Barnett, 2004; Blezien, 2004; Brown, 2003; Chirino, 2001; Choi, 2009; Cleveland, 2008; DeTemple, 2006; Fanning, 2009; Friesen, 2004, 2008; George, 2009; D. Kim, 2001; Klinkerman, 2002; Kwan, 2002; Lee, 2007;

Nah, 2000; MacDonald, 2006; Park, 2007; Parker, 2007; Peterson et al., 2003; Plueddemann, 2005; Priest & Dischinger, 2006; R. Priest, 2008; K. Priest, 2009; Radecke, 2007; Raines, 2008; Reese, 2007; Root, 2008; Schwartz, 2003; Swartzentruber, 2008; Trinitapoli & Vaisey, 2009; Van Engen, 2001; Ver Beek, 2006; Warneke, 2009; Webb, 2008; Weber, 2009; Wesley, 2010; Wilder, 2005; Wuthnow & Offutt, 2008).

SHORT-TERM MISSION TRIPS AS TOURISM

Although many scholars in various disciplines have begun to do research on STMs in the last ten years, research on this topic in the tourism field is still rare. A few studies from other disciplines have tried to explain STMs in the context of tourism. Priest (2007) affirmed that STMs are structurally similar to tourism. According to Priest, the participants of STMs leave their ordinary life in a similar way to tourists; their travel time corresponds with a vacation time slot, and they usually visit less-resourced people and have an interaction with them. The impact of tourists and their interactions with local people have been extensively studied within the tourism field. Therefore, Priest (2007) and Adeney (2006) have suggested that STMs should be researched in the field of tourism scholarship. Park (2007) has also explained that the increase of STMs has closely correlated with the development of tourism. Like Priest (2007) and Adeney (2006), Park (2007) also stated that by focusing on the interaction with STM travelers and the host people, STMs can be understood in the same way as interactions between the tourist and the hosts in tourism research.

Howell and Dorr (2007) have also argued that STMs should be treated within the framework of tourism. According to them, the STM travelers they interviewed did not

identify themselves as missionaries. From their participants' reports, the discourses of STM travelers were closer to the language of tourism rather than that of missionaries. Some of their interviewees had a desire to see and have a new experience at a new place. Yet, many of them also mentioned that their travel was the obligation of every Christian following God's calling. In other words, STM participants had both religious identity and traveler identity. Therefore, Howell and Dorr pointed out that the framework of religious tourism is appropriate to study STMs. They considered religious tourism as pilgrimage according to the definition of pilgrimage put forward by Turner and Turner (as cited in Howell & Dorr, 2007), "liberation from profane social structure that are symbiotic with a specific religious system...in order to intensify the pilgrim's attachment to his own religion" (pp. 242-243). According to Howell and Dorr, STM travelers reaffirm their faith in God through the trip. The STM participants they interviewed expressed their motivation for the trip as the formation of Christian community and spiritual transformation. Participants also reported that they went through hardship and experienced self-denial through the trip, that is, a liminal state where their sacred goals are achieved, physical and spiritual transformations are experienced, and *communitas* is formed – a kind of rite of passage. Moreover, they felt the presence of *communitas*, that is, friendship among their team members.

By the same token, Priest and Dischinger (2006) also argue that like pilgrimages, STMs are "rituals of intensification" (p. 1). STM travelers temporary leave their ordinary everyday life in their home culture. Then they go into a liminal space, experience personal transformation, and then form *communitas*. Self-transformations

that STM travelers experience produce new identities to be incorporated back into their daily life at home. Transformed selves then help to spiritually encourage the churches they came from. Sanneh (1987) also understood STMs as pilgrimage because of the spiritual experiences and the formation of partnerships on-site. In order to define STMs, Wesley (2010) cited Coleman and Crang's book, Tourism: Between Place and Performance (2004) in the tourism field. According to Wesley, Coleman and Crang described various forms of tourism. Within these various modes of tourism, there are two broad categories. First, travelers stay in familiar surroundings and seek to expand their home culture. They stay in tourist hotels and bring food from their home along with them. On the other hand, tourists of the second category are motivated by meeting other people and experiencing a different culture. Based on the explanation of Coleman and Crang, Wesley (2010) stated that STM travelers seek an authentic experience of a local community. STM travelers want to directly see where their donations go and meet the local people who they are financially helping. Through this physical journey, STM travelers find reality and discover their identities. Therefore, Wesley (2010) argued that this type of tourism becomes pilgrimage and it differentiates itself from many other types of tourism, which maintain familiarity of the home culture. Those studies considering STMs as a pilgrimage emphasize only the spiritual aspects of pilgrimage such as liminality and *communitas*. By contrast, Priest (2009) identified distinctions between STMs and pilgrimage. According to her, in the pilgrimage, travelers go to 'spiritual destinations on behalf of the goddess' (p. 165). However, in her findings, STM travelers did not primarily seek authenticity of the trip because of a geographic

destination considered being sacred. Rather than through specific holy geographic places, sites and shrines, STM travelers wanted to have a meaningful experience through directly meeting people and serving people in need. In her findings, the interviewed STM travelers did not recognize the importance of the place they visited. Rather, they primarily described people they helped and took care of. In order to further define STMs, she used the terms proposed in Wearing's study of volunteer tourism (2001). According to Priest, STM travelers are motivated by both serving other people and the religious purpose of evangelism. However, pilgrimage at its core is not focused on helping other people. Furthermore, pilgrims travel to sacred spaces to obtain spiritual benefits for the self, whereas STM travelers go to witness and serve other people. The purpose of the STM is to expand Christianity into social and geographical spaces that are not Christianized. As Priest put it, her respondents reported that they had close interaction with the host people and they were motivated by the alleviation of suffering and opportunity to grieve with them. Therefore, Priest concluded that STMs that aim to serve distant needy people are different from pilgrimages that primarily focus on arrival at a sacred destination or the achievement of a spiritual experience. Rather, STMs are closer to religious volunteer tourism (Priest, 2009).

Weber (2009) also used the term of volunteer tourism in order to understand STMs. Weber tried to define the STM as a trip with the purpose of sharing the message of Christ and bringing humanitarian aid to numerous people. His definition focused on volunteer activities of STM travelers. Wuthnow (2009) also pointed out that the vast majority of STMs aim to form partnerships and meet and attend services with Christians

in other cultures, rather than evangelization. According to Friesen (2004), many mission travelers are motivated to serve other people in relation to specific skills such as medical work, teaching English, and other professional work. Tuttle (2000) pointed out that college students participating in mission trips focused on physical labor like construction or sports, drama, music, or other kinds of performing arts in foreign countries.

On the other hand, DeTemple (2006) suggested the category of religiously motivated tourism. According to DeTemple, STM travelers have a strong desire to make a difference, not just in spiritual beliefs of the host people, but also the physical world with the aim of showing God's love and spreading God's word. He mentioned that in order to understand STMs, both the development activities STM travelers are involved in and their religious motivations should be simultaneously considered. He argued that tourism opens up the possibility of conceptualizing STMs, and that tourism is a vehicle that allows further understanding of a STM as a combination of religious motivation and secular development aid.

In summary, the scholarly fields of sociology, anthropology, missiology, and theology have tried to offer useful conceptual tools by which to situate STMs within the framework of tourism. In many studies, STMs have been categorized as pilgrimage because they provide spiritual experiences for STM travelers. However, a few studies pointed out that STMs are different from pilgrimage. Rather, it can be examined as volunteer tourism because STM participants are deeply involved in voluntary activities. Yet, DeTemple (2006) proposed that it is necessary to consider both religious motives and volunteer activities of STM travelers in order to understand STMs; termed

religiously motivated tourism. Even though these studies have different points of view regarding STMs, they agree that STMs have an impact on both mission travelers and local people they interact with. Many studies have dealt with its impact on participants, the host people interacting with them, or both.

THE IMPACT OF SHORT-TERM MISSION TRIPS ON PARTICIPANTS

In the numerous studies of STMs, a major topic relates to the impact of STMs on their participants. The benefits most commonly associated with STMs are self-development, spiritual growth, and an increase of cross-cultural sensitivity (Blezien, 2004; Tuttle, 2000). Many studies (Allen, 2001; Cleveland, 2008; Goins, 2009; Lee, 2007; Tuttle, 2000; Van Engen, 2000; Walling et al., 2006; Webb, 2008; Wilson, 2000) argue that STM participants experience personal or spiritual development from the STM. In these studies, STM participants expressed a significant change, called a life-changing experience, through the trip.

Personal and Spiritual Development

In the study of Walling et al. (2006), participants expressed that through the trip they experienced personal growth and learned understanding of diversity and new perspectives about their personal purpose, belonging, and spirituality. Tuttle (2000) also described that STMs promoted a global worldview, and personal and spiritual growth. Participants reported higher spiritual growth compared to a control group of college students. According to Zehner (2005), STMs fostered spiritual maturity and greater commitment to a world mission of participants. Lee (2007) examined the relationship between STM experiences and the spiritual well-being and self-esteem of Korean

Americans. The study found that STMs positively influenced the spiritual well-being and self-esteem of their participants. Manitsas (2000) also investigated the spiritual well-being of STM participants. A test was conducted three times, pre-trip, post-trip, and six months after the trip, to three groups; those who had previous experiences of STMs, those who had never gone on STMs and were taking a trip for the first time, and those who had no experience and did not have a plan to go on STMs. According to Manitsas, STM experiences positively affected the spiritual well-being of his participants but it did not last up to six months after the trip. Cleveland (2008) compared spirituality between youth STM participants and non-participants. 110 students took part in a self-report survey, which showed that STM participants had greater levels of spirituality. Wilder (2005) and Radeck (2006) also proved the positive impact of STMs on spiritual development and maturation of their participants. According to Blezien (2004) and Tuttle (2000), STM travelers develop a broader worldview, which leads to a decrease of their ethnocentrism and development of cultural understanding.

Cross-Cultural Experience

Several other studies (Blezien, 2004; Choi, 2009; Fanning, 2009; D. Kim, 2001; Swartzentruber, 2008) have dealt with the cross-cultural experience of STM travelers through interacting with other people in different cultures. According to these studies, STM travelers try to build a relationship with local people because of their purpose of evangelism. From this point of view, cross-cultural issues become important. The studies suggest that STMs reduce ethnocentrism and increase intercultural sensitivity. Blezien (2004) used both qualitative and quantitative methods to examine the cross-

cultural sensitivity of college students who participated in STMs. For the quantitative research, he conducted surveys of 159 college students from five different Christian schools both pre- and post-trip. For the qualitative research, photo-journaling, open-ended survey questions and photo elicited interviews were used to conduct post-trip interviews. The findings showed that STMs had a positive impact on cross-cultural sensitivity of participants in both cognitive and affective ways. Choi (2009) has tried to better understand Korean-American adolescent STM participants' perspectives on other cultures. By conducting in-depth interviews of 16 participants, three subcategories were identified: perception of culture and cultural identity, cross-cultural experiences, and cultural differences. According to Choi, STM experiences foster intercultural learning for STM participants, who reported that their cross-cultural experiences developed their intercultural awareness and intercultural competence. D. Kim (2001) has also examined the impact of STMs on the intercultural competence of participants. In-depth interviews were conducted with 46 Koreans from the Presbyterian church of Korea. The study concluded that STMs play a significant role in the development of intercultural competence for Korean STM participants. Walling et al. (2006) found that many participants described greater appreciation for their host culture and a better understanding of the global community. Fanning (2009) also investigated cross-cultural sensitivity of STM travelers. He conducted surveys three times, prior to their trip, just after the trip and one year after the trip. According to him, extensive pre-trip training had a positive impact on the cross-cultural sensitivity of STM travelers. As a result, he stressed the importance of pre-trip training for an effective cross-cultural experience.

Swartzentruber (2008) dealt with the impact of STMs on intercultural sensitivity. According to him, Christian schools often use STMs as a strategy to prepare students for an increasingly global world. He considered STM as a program promoting a higher degree of intercultural sensitivity. The study showed that all participants reported that the trip had a significant impact on their cross-cultural sensitivity. Results indicated a positive impact of STMs on personal attitude, behavior, and worldview toward other cultures. Interviewed students expressed changes of their worldview, attitudes toward life and possessions, and an increased empathy for others. Analysis of his qualitative data led to the discovery of three themes: building a relationship with the locals, awareness of poverty, and serving others. For the first theme - building relationships - participants established relationships with local children, local adults they served, and their classmates as team members. For the second theme - an awareness of poverty- participants gained much appreciation of the host culture they visited as well as their home culture. The final theme - serving others - offered the framework for developing relationships between participants and the host people and the awareness of poverty.

Priest and Dischinger (2006) studied the impact of STMs on the ethnocentric levels of participants and their attitudes toward host people in a different culture, Mexicans in this case. They used Sumner's definition of ethnocentrism referred to something that "necessarily produces appropriate sentiments, namely, loyalty, towards ingroups and approval of their distinctive customs and beliefs, combined with hatred and contempt for outsiders" (as cited in Priest & Dischinger, 2006, p. 7). Also, they employed contact theory to the context of STM travelers' interaction with local people.

In contact theory, positive contact between people of different cultures creates positive feelings for each other. Thus, if positive interaction facilitates inter-ethnic growth, STMs can lower levels of ethnocentrism and develop inter-ethnic relationships. The findings showed that STMs lowered levels of ethnocentrism in STM travelers. However, they pointed out that STMs could only temporarily lower levels of ethnocentrism because participants did not have 'proper' contact. In contact theory, proper contacts are rooted in true understanding and reconciliation. Priest and Dischinger (2006) suggested that in order to produce positive contacts with local people, cross-cultural training is required for STMs. This leads to a sustained reduction in the level of ethnocentrism as the positive outcome of the trip.

Other studies have also supported the idea that STMs function as a powerful tool of personal and spiritual growth, and intercultural learning for mission trip participants. However, a few studies (Van Engen, 2000; Ver Beek, 2006) have pointed out that the "life-changing" experiences of STM travelers did not affect their actual life after the trip and did not last long. Van Engen (2000) mentioned that STM participants often focus on only their own feelings after the trip rather than the impact of their activities on the local community. Many of them expressed their experiences as life-changing experiences but after the trip, their lifestyles rarely changed. Therefore, Van Engen suggested that participants' expressions of a life-changing experience are just an emotional response to expressing their feelings. According to Van Engen, this is a common problem in many STMs as a result of the participant's self-focused mind. In many cases, STM travelers do not have enough time to get to know the local people, which can cause

misunderstandings in the host people. Many groups of STM participants do not work closely with local Christians which makes them frustrated and unappreciated. Van Engen therefore suggests that STM travelers should spend their time with locals rather than do volunteer work. Ver Beek (2006) also found that although many STM travelers mentioned their life-changing experiences after the trip, this was not reflected in significant increases in financial donations. Therefore, Ver Beek concludes that the changes after the trips participants reported were exaggerated.

THE IMPACT OF SHORT-TERM MISSION TRIPS ON THE HOST PEOPLE

Many studies have examined the influence of STMs on host people. Fanning (2009) argued that by focusing on the host people, the issue of participants' cross-cultural sensitivity becomes prominent. Thus, some studies have dealt with the negative impact of participants' cross-cultural insensitivity or ethnocentrism on the host people, which can result in dependency and cultural imperialism. On the other hand, (Gailey & Culertson, 2007; MacDonald, 2006) have pointed out the positive impact of STMs on the host people. They have argued that through the trips the host communities obtain what they need and experience positive cultural exchange.

Gailey and Culbertson (2007) mentioned that STMs can help meet the needs of the local community and also facilitate positive cultural exchange between STM participants and the host people. According to MacDonald (2006), STM travelers help to improve the standard of living for the local people through material and non-material support. However, he also pointed out that if participants did not prepare properly for their cross-cultural experience, their trip may do harm for the host people and the strong

relationships established by long term missionaries with the host people over many years. MacDonald makes the criticism that many STM groups are not prepared for working with a foreign language and lack cross-cultural knowledge. DeHainaut (1995) also pointed out the problem that participants do not prepare enough in terms of cross-cultural knowledge. Although STM travelers often did hard work for the local community, their voluntary work was not helpful for the local people because of their lack of cross-cultural knowledge about the local community.

Reese (2007) examined the dependency problem in local churches caused by American missionaries and STM travelers working in the host community. Dependency makes people expect that someone else will do things for them that they could otherwise do themselves. Reese investigated two cases; the Southern Baptist evangelical work that began in colonial Rhodesia in 1950, and the mission work of some families from the Churches of Christ that began in independent Zimbabwe in 1980. In both of these cases the problem of dependency was observed. According to Reese, STM travelers wanted to achieve something where they could see a difference over a short period but they never considered the impact that they would have on the local people. The local churches lost their initiative to work for their communities and became dependent on the foreign aid from the American church. The STM teams usually do not know the local situation they confront, and although they may be satisfied with what they have done in a foreign country, they cannot know the long-term impact of their quick-fix solutions on the host community. STM teams usually think that they can solve the problems and that the local people do not have the ability to solve them. Therefore, this may unintentionally cause a

feeling of powerlessness among the local people that the STM travelers want to help. Reese identified the solution of the dependency problem lies in the improved training and awareness of cross-cultural sensitivity. He suggested that STM travelers should learn about the culture, language, religion, and historical background of the local people they will interact with.

Like Reese (2007), other researchers (Park, 2007; Slimbach, 2000) have used the example of Western missionaries' cultural imperialism in colonial times in order to identify a negative impact of STM travelers on host people. Slimbach (2000) mentioned that in the colonial past, many Western missionaries thought that converted local people should follow Western culture because their culture was superior to the local culture. Therefore, missionaries were also propagandists of Western culture as well as Christianity. They did not consider the feelings and opinions of the host people, and did not perceive their ethnocentrism. By taking the example of Western missionaries' colonialism, Slimbach (2000) pointed out the reiteration of colonialism through STMs today. He claimed that the relationship between the host people and the STM participants is instrumental and impersonal. In many cases, their interaction is temporary and the self-interest of STM participants limits mutual long-term relationships. According to Slimbach, like colonial Western missionaries, STM travelers have a Western-centered mind and do not seriously consider the local culture. As a result, they form only superficial relationships with the local people and maintain prejudices and stereotypes of the local people.

Park (2007) suggested that the STM phenomenon may become a new type of colonialism. In Christian evangelism, colonialism happened when missionaries and their churches thought themselves as superior to the local people. Park examined some tourism studies of host-guest interactions. These tourism studies showed that the interaction between hosts and tourists may either remove or reaffirm stereotypes and cultural misunderstanding of travelers for the host people. Park also mentioned the phenomenon of mass cultural tourism, in which the relationship between tourists and the hosts tends to be impersonal and superficial. Tourists still maintain their lifestyle and do not experience transformation after the trip; their prejudice and superiority to the host people still remain. At this point, tourism can serve as a tool of cultural imperialism. However, it can also foster cultural understanding. Park conducted a survey of 869 STM participants from four Christian colleges. From her findings, the STM contributed to a reduction in participants' tendencies towards paternalism, which refers to "an attitude or tendency or disposition to relate to others in a fatherly manner, which is to relate to other adults from another culture as if they were children, placing them on the lower end of a social status hierarchy" (Park, 2007, p. 15). Moreover, the more contacts the participants had with the local people the lower their tendencies towards colonialism became. Park also suggested that the positive effect of STMs comes from intercultural education. Better understanding of the local culture facilitates a close connection between STM travelers and the local people. On the contrary, in DeHainaut's study (1995), some local people reported their frustrations over STM travelers and their paternalistic tendencies. According to their descriptions, STM travelers spent a lot of time on the beach and they

did not spend time with local people. Thus, DeHainaut said that STMs and evangelistic work can strengthen paternalistic tendencies by producing a false sense of partnership disguised as paternalism and dependency.

Schwartz (2004) has also dealt with the negative impact of North American STMs on the local people. As described in his study, long-term missionaries prepare for their mission work for a long time. They thoroughly learn local languages and they carefully pay attention to the local culture. By contrast, STM travelers are not well prepared for their cross-cultural experiences. Moreover, North American STM travelers have Western-centered views of the local people and consider themselves superior to them. Thus, they may give the impression to the local people that they are too poor, too helpless, and too weak. This is a result of the inadequate training of STM travelers in cross-cultural communication. Schwartz criticized that in many STMs, participants break the cultural norm of the local people and cause miscommunication because of their cross-cultural insensitivity.

Warneke (2009) also put forward the criticism that STM participants have a Western-centered mindset. Some participants thought that they were blessed and the local people were there to be saved by them. Such thoughts blocked their ability to establish close relationships with the local people. Warneke argued that if the motivation of STM travelers is to only have a new experience, to visita new country, to eat exotic food, or to learn a foreign language, then it cannot be a mission trip. According to Warneke, although there is nothing wrong with sightseeing and adventure, it is not "mission trip". The focus of the mission trip should always be on local people rather

than adventure and sightseeing. The essence of a STM centers on the transformation of people, who are both those sent and hosts. Warneke proposed that in order to increase the positive impact of the short-term missionaries on the hosts, training in cultural sensitivity should be taken.

Ver Beek (2007) reinvestigated the common conclusion of STM research that the trip has a positive impact on host people. He examined 31 STM groups organized by the Christian International Development Organization (CIDO). Projects involved building houses for Hondurans who were displaced or made homeless by Hurricane Mitch. During the stay in Honduras, each group established a house which cost approximately $2,000. Ver Beek compared two groups of new homeowners: those whose houses had been established by STM teams from the North America and those houses had been built by local Christian organizations which consist of only Hondurans. Ver Beek examined the impacts of STMs on local residents through conducting interviews with local residents about their views of houses built by the two groups. According to the results, there was neither a significant positive or negative impact of North American STM travelers on the local communities. However, the work of Honduran organizations led to a significant and lasting impact. Hondurans reported that they would like STM travelers to spend their money on making more houses for Hondurans rather than on airplane tickets and lodging.

The problems of dependency and colonialism have been the main subjects of discussion in many studies of the impact of STMs on host people. Similar to colonial Western missionaries' work, contemporary STMs can represent cultural imperialism if

mission travelers do not carefully consider the local people and the local culture. Researchers have commonly argued that the preparation of cross-cultural experiences is the most significant factor in building a close and healthy relationship between STM travelers and the host people. Furthermore, more contacts rooted in better cultural understanding can bring about a positive impact of STMs on both participants and the host people.

CHAPTER SUMMARY

This chapter provided a review of existing research with STMs. Several researchers (Bair, 2007; Chirino, 2001; Choi, 2009; DeTemple, 2006; Friesen, 2004; Peterson et al., 2003; Van Engen, 2001) have attempted to identify STMs. These studies have commonly identified the purpose of STM as sharing the Gospel with other people. Some studies (Choi, 2009; Friesen, 2004; Peterson et al., 2003) have examined the origin of the word "mission." According to these researchers, this word is related to sending away and letting go. Therefore, they concluded that mission trips are to send Christian missionaries to other cultures in order to spread the Gospel. Peterson et al. (2003) defined STMs based on the following eight factors: time, activity, group size, location, participant demographics, sending entity, mission philosophy, and leadership and training. They also identified STM travelers as temporary non-professional missionaries with the purpose of evangelism.

STMs have obtained great popularity in the world as well as in the U.S. These missions originally began in the 1950s in the U.S. when people were starting to use

commercial air travel. The boom of volunteerism and increase of migration also influenced the emergence of STMs. Since the 1960s, the number of STM participants from the U.S. has been increasing (Allen, 2001). In fact, almost eight million American Christian adults took part in at least one STM between 2003 and 2008 (the Barna Group's report, 2008). As Wuthnow (2009) indicated, more than 1.6 million American Christians participate in STMs annually. Since the late 1980s, STMs have been gaining popularity with non-American Christians, especially Korean Christians. According to D. Kim (2001), almost every Korean Christian mission organization has been deploying STM groups every year in Korea since the 1990s. Today, the boom of STMs has become a global trend. As a result, the topic of STMs has been studied widely in various academic fields, such as anthropology, education, intercultural studies, missiology, psychology, and theology (Adeney, 2006; Allen, 2001; Bair, 2007; Barnett, 2004; Blezien, 2004; Brown, 2003; Chirino, 2001; Choi, 2009; Cleveland, 2008; DeTemple, 2006; Fanning, 2009; Friesen, 2004, 2008; George, 2009; D. Kim, 2001; Klinkerman, 2002; Kwan, 2002; Lee, 2007; Nah, 2000; MacDonald, 2006; Park, 2007; Parker, 2007; Peterson et al., 2003; Plueddemann, 2005; Priest & Dischinger, 2006; R. Priest, 2008; K. Priest, 2009; Radecke, 2007; Raines, 2008; Reese, 2007; Root, 2008; Schwartz, 2003; Swartzentruber, 2008; Trinitapoli & Vaisey, 2009; Van Engen, 2001; Ver Beek, 2006; Warneke, 2009; Webb, 2008; Weber, 2009; Wesley, 2010; Wilder, 2005; Wuthnow & Offutt, 2008).

Of these studies, a few (Adeney, 2006; Park, 2007; Priest, 2007) have tried to identify STMs in the context of tourism. According to these researchers, by

concentrating on the relationship with STM travelers and the host people, STMs can be understood in the same way as hosts-tourists relationships in tourism research. Some studies (Howell & Dorr, 2007; Priest, 2006; Sanneh, 1987; Wesley, 2010) considered STMs as pilgrimage because of the spiritual experiences, liminality, and formation of friendships. According to these studies, STM travelers temporary leave their daily life in their home culture and enter into a liminal state, where they experience personal transformation, and then feel *communitas* with their fellows. Personal transformations that STM travelers experience create new identities that they can incorporate back into their everyday life at home.

On the contrary, Priest (2009) made distinctions between STMs and pilgrimage. According to this researcher, pilgrims primarily seek authenticity of trips from specific holy geographic places, sites, and shrines, whereas STM travelers desire to have a meaningful experience through helping needy people. In Priest's (2009) findings, the interviewed STM travelers did not recognize the importance of the place they visited. In order to further identify STMs, Wearing (2001) used the term volunteer tourism. This researcher argued that STM travelers are primarily motivated by helping other people, and unlike pilgrims, these travelers do not care about sacred characteristics of the destination or the achievement of a spiritual experience.

On the other hand, DeTemple (2006) proposed the category of religiously motivated tourism to describe STM travelers. According to DeTemple, in order to understand STMs, both the volunteer activities and STM travelers should be simultaneously considered. He suggested that tourism is a vehicle that serves for better

understanding of a STM as a combination of religious motivation and secular volunteering work.

Although these studies offer various perspectives of STMs, they agree that STMs have a significant impact on both mission travelers and the local people travelers interact with. Thus, many studies have focused on STMs impact on travelers, the host people, or both. In terms of STM impact on travelers, these missions have influenced participant self-development, spiritual growth, (Allen, 2001; Cleveland, 2008; Goins, 2009; Lee, 2007; Tuttle, 2000; Van Engen, 2000; Walling et al., 2006; Webb, 2008; Wilson, 2000) and cross-cultural sensitivity (Blezien, 2004; Tuttle, 2000). Also, many studies have examined the cross-cultural experiences of STM participants through interacting with local people in different cultures (Blezien, 2004; Choi, 2009; Fanning, 2009; D. Kim, 2001; Swartzentruber, 2008). These studies suggest that STMs reduce ethnocentrism and increase intercultural sensitivity. Accordingly, these researchers argued that STMs have a significant impact on the enhancement of intercultural competence.

On the other hand, many other studies have investigated the impact of STMs on host people. Some researchers have found that STMs can cause positive cultural exchange and improvement of the local community through material and non-material support (Gailey & Culertson, 2007; MacDonald, 2006). By contrast, other studies argue that STMs lead to dependency and colonialism because of traveler's lack of cross-cultural knowledge (DeHainaut, 1995; Park, 2007; Reese, 2007; Schwartz, 2004; Slimbach, 2000; Warneke, 2009). According to these critics, mission travelers often do not care for the local people and the local culture. In many cases of STMs, participants

are not aware of the cultural norm of the local people and as a result, do not have an equal relationship with local residents. This unawareness and inequity can reinforce prejudice and discrimination towards the local people. As a result, these researchers suggest that the preparation of cross-cultural experiences is one of the most important factors in establishing a healthy relationship between STM travelers and the host people. Interaction rooted in better awareness of local culture can be beneficial for both participants and the host people.

CHAPTER III

THEORETICAL BACKGROUND

This chapter introduces the theoretical background of the study. First, this study tries to identify STM travelers' motivations. Next, STMs are explained in comparison with alternative tourism, volunteer tourism, and religious tourism. Then, the history of STMs is explored in terms of missionaries' work in colonial times based on the theory of cultural hegemony (Gramsci, 1971). In order to understand contemporary STM travelers' relationship-building with local residents, the theoretical framework of gift exchange (Mauss, 1967) is presented. In the context of such relationship-building efforts, STM travelers' cultural adaptation is discussed using the integrative theory of cross-cultural adaptation (Y. Kim, 2001). Finally, the concept of cultural distance (Hofstede, 2001) is introduced to further explain cross-cultural adaptation.

SHORT-TERM MISSION TRIPS AS TOURISM

According to Graburn (1983), *tourism* means going away from ordinary routine life to somewhere else and includes, for tourists, a separation from mundane life, including such work as homework and housework, and "offers entry into another kind of moral state in which mental, expressive, and cultural needs come to the fore" (p. 11). In addition, MacCannell (1976) called tourism a "modern ritual" (p. 13). Like a ritual, tourism involves rites of passage, with the first step being the separation from home for a limited duration, the second step being the experiencing of a transformation in a place different from home, and the final step encompassing the return to home and ordinary

life. As a specific form of tourism, STMs also include these three steps: separation, transformation, and return (Cleveland, 2008; Priest, 2004; Wesley, 2010). According to Cleveland (2008), a STM provides an opportunity for leaving one's comfort zone, experiencing cross-cultural awareness and sensitivity, and coming back home. Priest (2004) also mentioned that STMs are "rituals of intensification" (p. 1). According to Priest, STM travelers temporarily leave their homes and have a sacred experience at the destination. Personal transformation also happens through the trip. This transformation produces new identities for STM travelers, and their new selves are integrated into their everyday lives at home. Therefore, it has been suggested that STMs can and should be dealt with as one form of tourism (Adeney, 2006; DeTemple, 2006; Howell & Dorr, 2007; Park, 2007; K. Priest, 2009; R. Priest, 2004). Even so, the topic of the STM has not been researched from the perspective of the tourism field. Also, a clear definition of STMs does not exist. Therefore, this study tries to offer a better understanding of STMs in the tourism field.

TOURIST MOTIVATION IN SHORT-TERM MISSION TRIPS

The topic of tourist motivation has received much attention from tourism researchers. Dann (1981) asserted that in order to understand travelers' experiences, the study of their motivations is critical. Iso-Ahola (1982) argued that motivation is a more significant variable of tourist behavior than other psychological factors. In other tourism studies (Crompton, 1979; Fodness, 1994), motivation has also been considered the critical factor affecting all tourist actions. Motivation serves as a fundamental and initial

point for understanding tourism (Pearce, 2005). Therefore, in this study, STM travelers'

motivations are examined as a starting point in order to understand STMs.

The purpose of STMs, that is, evangelization, differentiates them from other

types of tourism. STM travelers have a desire to deliver their religious message to local

people (Bair, 2007; Chirino, 2001; Choi, 2009; DeTemple, 2006; Friesen, 2004;

Peterson et al., 2003; Van Engen, 2001). STM travelers' motivations have been studied

in research fields other than tourism. Cleveland (2008) focused on the spiritual growth of

young STM travelers. In Webb's (2008) study, one participant mentioned that their

motivation was to experience a new environment. Like volunteers, STM travelers are

sometimes motivated by helping other people. Through ethnography and visual analysis,

Priest (2009) found that the motivations of Christian women STM travelers are an

emotional reward for volunteer work and a social relationship with people who are

helped by them. Priest mentioned that STM travelers' motivations are complex and

diverse. George (2009) pointed out the religious motives of STM travelers, such as

serving and worshipping God.

Theories of Traveler Motivation

Many tourism scholars (Crompton, 1979; Crompton & McKay, 1997; Dann,

1977, 1981; Iso-Ahola, 1980, 1982, 1984; Jamal & Lee, 2003) have attempted to

formulate a theory of tourists' motivations. Through conducting in-depth interviews with

travelers, Crompton (1979) found seven socio-psychological motives and two culturally

oriented motives. Socio- psychological motives are related to a direct travel behavior

such as "escape from a perceived mundane environment," "self-discovery," "relaxation,"

"prestige," "regression," "enhancement of kinship relationships," and "facilitation of social interaction" (Crompton, 1979, p. 416). Dann (1981) provided the concept of push and pull factors as tourist motives. Push motives as socio-psychological factors are related to the traveler's home environment. Travelers are willing to leave their home world because of various socio-psychological reasons, such as job stress. In other words, push factors are defined as the internal forces pushing a person to travel. In contrast, pull factors refer to external forces of the destination, and are related to the attributes of the destination itself.

Among the various attempts to provide a conceptual framework of travel motivation, Iso-Ahola (1980, 1982, 1984) developed the integrated theory of leisure motivation, also applicable in the context of tourism (Dunn & Iso-Ahola, 1991; Iso-Ahola, 1990; Norman & Carlson, 1999; Snepenger, King, Marshall, & Uysal, 2006). The theory consists of two dimensions of motivational forces: seeking and escaping, which are linked to personal and interpersonal components (see Figure 1). For the first dimension, travelers have a desire to leave their routine responsibilities and the stress of their everyday lives. This is related to the ideas of avoidance. Leisure activities and travel provide an opportunity to leave the everyday environment. As Figure 1 shows, by escaping the everyday environment an individual can leave his/her personal and/or interpersonal environment. Individuals can avoid their personal troubles, problems, difficulties, and also their interpersonal relationships. For the second dimension, the seeking factor, travelers want to seek intrinsic personal and interpersonal rewards from tourist behavior. The intrinsic personal rewards include self-actualization, self-

development, learning, adventure, and relaxation. For interpersonal rewards, social

interaction is the main reward to be obtained (Mannell & Iso-Ahola, 1987).

Seeking
Personal
Rewards

Escaping
Interpersonal
Environments

Seeking
Interpersonal
Rewards

Escaping
Personal
Environments
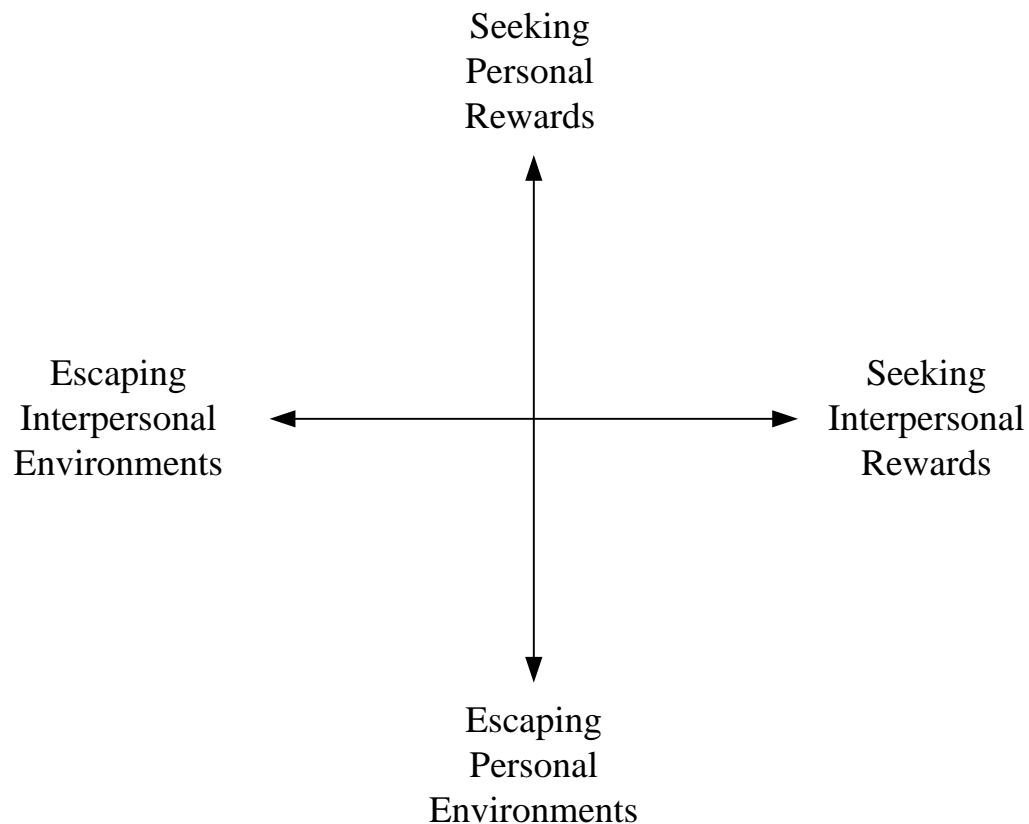
Figure 1. Factors in the Integrated Theory of Leisure Motivation by Iso-Ahola
(1984, p. 111)

According to Mannell and Iso-Ahola (1987), in this bidimensional theory of

leisure and tourism motivation, the two motivational factors simultaneously affect an

individual's leisure and travel behavior. Therefore, tourism is a result of both seeking

and escaping rather than either one or the other. One factor may be more prominent than the other for some individuals and under certain conditions. From this point of view, push-pull motivation theory, which is the most widely used in the tourism field, can be integrated into Iso-Ahola's theory (Oh, Uysal, & Weaver, 1995; Snepenger et al., 2006; Uysal, Gahan, & Martin, 1993).

According to Oh et al. (1995), in the model of Iso-Ahola, it is possible to simultaneously consider both push and pull factors and their interplay. Iso-Ahola (1984) has argued that any tourist motivation can be situated in one of four cells of the grid shown in Figure 1. Therefore, his model offers a useful theoretical framework for understanding tourist motivation. Furthermore, many other studies have supported the idea that Iso-Ahola's model of leisure activity and tourist motivation is useful to understand tourist motivation (Crompton & McKay, 1997; Pearce, 1993; Ross & Ahola, 1991; Ryan, 1997). Consequently, in order to understand the STM traveler's motivation, this study uses Iso-Ahola's theoretical framework.

Considering the purpose of STM travelers, their motivations are closely related to interpersonal seeking (Priest, 2009; Weber, 2009; Wuthnow, 2009). Also, they are motivated by personal rewards such as spiritual and personal development (Allen, 2001; Cleveland, 2008; Fanning, 2009; Goins, 2009; Howell & Dorr, 2007; D. Kim, 2001; Lee, 2007; Priest, 2006; Van Engen, 2000; Walling et al., 2006; Webb, 2008; Wilson, 2000) and cross-cultural learning (Blezien, 2004; Choi, 2009; Tuttle, 2000; Swartzentruber, 2008). Like pleasure seeking tourists, they can also be motivated by escaping their personal troubles, difficulties, failures, or interpersonal conflicts more than seeking

personal and interpersonal rewards. According to Mannell and Iso-Ahola (1987), for pleasure seeking travelers, the escaping forces are more important than the seeking forces.

SHORT-TERM MISSION TRIPS IN THE CONTEXT OF ESTABLISHED TOURISM PARADIGMS

From previous studies of STMs, it has been found that STM travel has been associated with certain types of tourism because of similarities in terms of tourist motivation, behavior, and experience. The following four types of tourism have been identified in the literature to have something in common with STM: 1) alternative tourism; 2) mass tourism; 3) volunteer tourism; and, 4) religious tourism.. These are described in detail below.

Alternative Tourism versus Mass Tourism

New tourism trends have emerged as a result of paradigmatic changes caused by the development of new information and communication technologies and changes in consumer attitudes and behaviors (Gretzel & Jamal, 2009; Jamal & Hollinshead, 2001; Stamboulis & Skayannis, 2003; Stoddart & Rogerson, 2004; Uriely, 1997, 2005; Wearing, 2001; Wearing et al., 2010). In new tourism, tourists pursue more real, natural, and authentic experiences rather than contrived environments shaped and produced by the tourism industry. According to Butcher (2000), the new tourists try to understand and learn about other people and cultures, and through their trip, seek self-development. Smith (2003) also noted that the experiences, activities, and motivations of new tourists are integrated into the idea of seeking cultural interaction. In the new culture of tourism,

cultural encounters between hosts and tourists are emphasized, and through these encounters a traveler engages in self-discovery (Wearing, 2001; Wearing et al., 2010).

According to Wearing et al. (2010), changing tastes of tourists and the emergence of new forms of tourism that are the antithesis of conventional mass tourism are related to postmodernism and globalization. In modernity, tourism is clearly differentiated from an individual's everyday life. On the contrary, a postmodern individual can experience diverse tourist experiences even within everyday life. For example, people do not need to travel to Mexico to eat Mexican food because they can easily experience this in their hometown (Gretzel & Jamal, 2009). Modern tourists have generalized and homogenized tourist experiences, whereas postmodern tourists have plural and diverse experiences. As for the meaning of tourist experiences, modern tourists focus on only toured objects but postmodern tourists engage in subjective negotiation of meanings. Jamal and Hollinshead (2001) also pointed out a transformation of the tourist experience towards pluralization and hybridization. For the interpretation of tourist experiences, a postmodern tourist seeks non-dualistic and anti-hierarchical attitudes toward interpretation of the tourist experiences. In contrast, modern tourists seek decisive interpretation of their experiences. Uriely (2010) suggested that new tourism reflects subjectively diverse interpretations of the tourist experience in postmodern times. If mass tourism is considered as the center of modern tourism, alternative tourism can also be representative of postmodern tourism. It is a form of new tourism that provides valuable meanings to both hosts and tourists while their interactions and shared experiences occur.

The notion of "alternative" logically implies an antithesis. Unlike conventional mass tourism, alternative tourism not only reflects remarkable changes in tourists' tastes by developing technology, but is also evaluated by subjective meanings of an individual tourist. In other words, it is contrasted by that which is seen as negative about conventional mass tourism. According to Butcher (2000), the new tourist is also termed as alternative tourist. He/she is motivated by discovering selfhood through experiencing other cultures. An alternative tourist has a desire to obtain an understanding of the host culture and through this, realize him/herself.

Many other studies (Boxill, 2004; Butcher, 2000; Butler, 1990; Dearden & Harron, 1994; Dernoi, 1981; Holden, 1984; Stamboulis & Skayannis, 2003; Wearing, 2001; Wearing et al., 2010; Weaver, 1991) have explained that alternative tourists aim to develop direct personal and cultural communication and mutual understanding between the hosts and themselves. Dernoi (1981) explained the purpose of alternative tourism as building "direct cultural interaction" and "mutual understanding" between tourists and local residents (p. 89). Wearing (2001) also pointed out that the focal point of alternative tourism is increased contact between hosts and tourists, unlike conventional mass tourism. Furthermore, Holden (1984) stated that alternative tourism aims to obtain "mutual understanding and solidarity" between participants and hosts (p. 15).

Dernoi (1981) emphasized the host-provided tourism infrastructure of alternative tourism. According to this study, in alternative tourism, accommodation and other tourism infrastructures are directly offered by the hosts. This automatically brings more contact between hosts and tourists. Holden (1984) emphasized cultural sustainability as

the feature of alternative tourism. According to him, in alternative tourism, a tourist respects the culture of the host community and does not damage the host culture. Alternative tourism as new tourism is also associated with being small-scale, low-density, and dispersed in non-urban areas, which again stresses it being the opposite of large-scale mass tourism (Wearing, 2001; Weaver, 1999). Among the various attributes of alternative tourism, a special point is that alternative tourism experiences can be understood as two-way interaction between the host and tourist (Butcher, 2000; Dernoi, 1981; Wearing, 2001; Wearing et al., 2010). Wearing (2001) pointed out that in conventional mass tourism, interactions focus on the one-way action of the tourist upon the host community. However, in alternative tourism, the tourist experience is based on the implication that local residents become a valuable component of the tourism experience. This direct interaction leads to a transformation away from the meanings related to conventional mass tourism, providing a more symmetrical approach that reflects the two-way interaction between hosts and tourists. Moreover, this symmetrical two-way interaction is valuable for providing positive tourist experiences and is beneficial for both tourists and hosts.

Considering these two opposite types of tourism, alternative tourism and mass tourism, Cohen (1972) has proposed an initial framework of tourist typologies. In his model, the focus is on the degree of familiarity and strangeness in relation to tourist motivation. Some tourists desire the experience of strangeness, whereas others seek the familiarity of their home culture. By the degree of familiarity and strangeness, he has identified four types of tourists: "the organized mass tourist", "the individualized mass

tourist", "the explorer", and "the drifter" (p. 39). Based on Cohen's (1972) typology of tourists, alternative tourists can be considered as "explorers" and "drifters." According to Cohen, explorers and drifters are more likely to leave the familiarity of their home culture to jump into the strangeness of the host culture. The drifter avoids any kind of linkage with the tourist establishment and tries to avoid the ordinary tourist experience. He or she is more likely to live with the host people and to share their accommodation, foods, and culture. Both the explorer and the drifter maintain just the most basic and essential of their original customs, do not have fixed itinerary and try to fully adapt to the host culture. For the drifter and explorer strangeness is the most important and familiarity is the least important factor. The explorer arranges his or her trip alone without assistance from a tour agency. The explorer arranges his own time and itinerary. Also, the explorer tries to get involved in personal interactions with the host people and speak their language. Nevertheless, explorers still seek comfortable accommodations. Compared with mass tourists, they are more likely to immerse themselves in the strangeness of the host environment, whereas drifters attempt to completely expose themselves to novelty. The explorer and the drifter try not to pursue their native way of life.

On the other hand, institutionalized (or conventional) mass tourists are less likely to expose themselves to the hosts' strangeness. According to Cohen (1972), conventional mass tourists include the organized mass tourist and the individual mass tourist. Organized mass tourists do not want to expose themselves to the novelty of the host community. They stick to the environmental bubble of their native culture, and they

follow a tour guide. Their itinerary is fixed before their trip and they do not make decisions for themselves. Familiarity is the maximum and novelty least important in their trips. Individual mass tourists are very similar to the organized mass tourists. However, their travel is not completely planned before their trip, leaving room for independent decision-making at the destination, and they travel in smaller groups instead of large organized tour groups. The need for familiarity is still dominant in this type of tourist.

STMs can be explained in terms of alternative tourism because mission travelers seek to have more contact with local residents than those involved in other forms of tourism. This is because of the purpose of mission trips - to evangelize people. Therefore, many studies of STMs have focused on the interaction between the travelers and the host people (Adeney, 2006; Park, 2007; R. Priest, 2007; K. Priest, 2009; Priest & Dischinger, 2006). Peterson et al. (2003) have clearly mentioned that, in a typical STM, two-way interaction between hosts and guests is always present. From the findings of Priest and Dischinger (2006), STM participants had a positive interaction with local people which led to a better understanding of each other. Consequently, from previous studies, the STM traveler experience has something in common with a special attribute of alternative tourism, that is, the enhancement of two-way interactions between hosts and guests.

By contrast, in some cases, STMs have features of conventional mass tourism. They are usually taken by a group, which sometimes may be large. Raines (2008) led one STM team consisting of 42 members. Such a large group can cause damage to the host environment because of the carrying capacity problem. It also makes the interaction

with local people difficult. Another mass tourism feature of STMs is related to the destination. Unlike most kinds of alternative tourism, STMs are not confined to non-urban areas. Even though travelers often visit rural areas, they also travel to popular tourist locations like mass tourists. Moreover, the trips are often organized, have itineraries, and are facilitated by a sending entity such as a church, a parachurch organization, or a mission agency (Peterson et al., 2003). In sum, STMs have features of both alternative tourism and conventional mass tourism in previous studies.

Mission Trips in Relation to Volunteer Tourism

In most cases, a STM is accompanied by volunteer activities (Friesen, 2004; DeTemple, 2006; Peterson et al., 2003; Priest, 2009; Tuttle, 2000; Weber, 2009; Wuthnow, 2009). In particular, Priest (2009) and Weber (2009) have used the term of volunteer tourism defined by Wearing (2001). According to Wearing (2001), volunteer tourists are:

> Tourists who, for various reasons, volunteer in an organized way to undertake holidays that might involve aiding or alleviating the material poverty of some groups in society, the restoration of certain environments or research into aspects of society or environment. (Wearing, 2001, p. 1)

By applying Wearing's definition of volunteer tourists, Guttentag (2009) argued that STMs are a type of volunteer tourism because of the volunteer work involved. Mission trips and volunteer tourism have a special designation in alternative tourism as new tourism trends. As one type of alternative tourism, volunteer tourism and STMs share a common ontology in postmodernism. Based on Wearing's definition, mission trips may be categorized as one type of volunteer tourism. Both volunteer tourists and

STM travelers participate in voluntary work in areas of education, construction, medical, and agricultural services within a host community.

In terms of tourism experience, through volunteer tourism and STMs, both tourists can experience self-development. Wearing (2001) has noted that volunteer participants experience personal development through learning about their self-identities. These tourists continually challenge and strive to better themselves. According to Wearing, Deville, and Lyons (2008), volunteer tourism also offers a chance for a participant to be involved in altruistic behavior to discover the self. Wearing (2002) claimed that concern for, understanding of, and care of others can positively influence the self. Many studies have argued that STM participants, like volunteer tourists, have personal and spiritual transformational experiences through their trips (Allen, 2001; Cleveland, 2008; Goins, 2009; Lee, 2007; Tuttle, 2000; Van Engen, 2000; Walling et al., 2006; Webb, 2008; Wilson, 2000). Webb (2008) pointed out that STM participants often refer to their STM as a "life-changing" experience.

Also, both STM and volunteer tourism provide cross-cultural learning opportunities. By encountering people of other cultures, participants subsequently gain cross-cultural experiences (Wearing, 2001). In Wearing's study, participants learned about other cultures they had contact with. Similarly, in STMs, through interacting with other people in different cultures, travelers have cross-cultural experiences (Blezien, 2004; Choi, 2009; Fanning, 2009; D. Kim, 2001; Swartzentruber, 2008). Choi (2009) has examined cross-cultural experiences of STM participants. In-depth interviews were conducted with 16 Korean-American teenagers. According to Choi, participants had

intercultural learning experiences through interacting with local people. Consequently, both volunteer tourism and STMs have similarities regarding various types of tourist experiences. Both of them provide a spiritual experience such as self-development, as well as cross-cultural experience through encountering other cultures.

Concerning tourist motivation, Zahra and McIntosh (2007), and Mustonen (2006) have claimed that in volunteer tourism, tourists are differentiated from other tourists in that their primary and most significant motivation is altruism rather than escapism. Brown and Morrison (2003) mention that the only requirement of many volunteer tourism providers for participating in the trip is the desire to help other people. Wearing (2001) also mentioned that volunteer tourists desire that their experiences contribute positively to the social, natural, or economic environment of the host community. On the other hand, altruism may not be the only motive of volunteer tourists because they are not only volunteers, but also tourists. Like tourists, volunteer tourists may also be motivated by the search for pleasure, adventure, and meeting other people (Gazley, 2001; Wearing. 2001).

Brown and Lehto (2005) asserted that volunteer tourists have four main motives: cultural immersion, giving back and making a difference, seeking camaraderie with fellow volunteers, and family bonding and education. From their findings, participants were involved in volunteer tourism because they desired to immerse themselves in the local culture with the expectation that it would bring connections with the local people. Second, their participants were likely to make a difference in the host social, economic, or cultural environment. Third, participants expected to develop fellowship with their

friends and family through the trip. Fourth, volunteer tourists were motivated to have learning experiences.

Altruism is among the various motivations of STM travelers, like volunteer tourists. Priest (2009) and Weber (2009) have identified that the motivation of STM participants was in serving and helping others. In some cases, they have a desire to build a close relationship with their friends, family, or the host people. Further, they are likely to have learning experiences. Thus, in terms of tourist motivations, STMs and volunteer tourism have many commonalities.

The purpose of STMs, however, is always more closely associated with religious motivation. The primary motivation of volunteer tourists tends to be altruism rather than religion, such as serving God or following God's command. Some volunteer tourists may be religiously motivated. By contrast, the definition of STMs always includes a religious purpose, to spread the word of God. Peterson et al. (2003) define STMs in this way: "Short-term goers are non-professional missionaries" (p. 122). Also, according to their definition, a missionary is "a person sent into another culture to be an active Gospel messenger in both word and deed" (p. 53). Other articles about STMs (Allen, 2001; Black, 2005; Salmon, 2008; Sparks, 2008; Warneke; 2009), emphasize the importance of conveying the Gospel in terms of the goal of a STM.

The main objective of mission trips is not volunteer work; the participants want to deliver their religious message through performing volunteer activities (Klinkerman, 2002; MacDonald, 2006). Articles by Klinkerman (2002) and Brumsted (2003) reported that most interviewed mission trip participants considered their main goal to be

missionary work, such as teaching of the Bible or worshipping with local people. Moreover, in some cases, STMs do not even include volunteer work. Some Mormon STM travelers, for instance, only spread the word of God and are not involved in volunteer activities.

Based on this discussion one can argue that volunteer tourism and STMs have many commonalities in terms of the tourist experience, activities, and motivations. Nevertheless, the purpose of STMs is very different from volunteer tourism.

Mission Trips as Religious Tourism

STMs are closely associated with religious tourism because to convey their religion is at the center of participants' motivation (Allen, 2001; Black, 2005; Peterson et al., 2003; Salmon, 2008; Sparks, 2008; Warneke; 2009). Rinschede (1992) claimed that religiously motivated tourism distinguishes itself from all other types of tourism by its purpose. Religious tourists are motivated either in part or exclusively by religious reasons (Rinschede, 1992).

From this point of view, STMs and pilgrimage have a commonality because both are religiously motivated. Therefore, on the tourist-pilgrim continuum provided by Smith (1992), STMs fall into the category of pilgrimage, as opposed to tourism, because the axis indicates the degree of intensity of religious motivation. STMs have the sacred purpose of practicing God's will, which is to spread the word of God. Therefore, STMs are not distinguished from pilgrimage with Smith's continuum because it is a binary distinction between the tourist and pilgrim explained only by religious motivation.

In existing studies, STM travelers often reported that the reason for their travel was found in their calling and the obligation of every Christian. However, in the study of Howell and Dorr (2007), STM participants did not often identify themselves as missionaries. In other words, their experiences may not be fully understood from the perspective of mission studies. From their findings, the discourse of participants was closer to tourists rather than missionaries. STM participants had a desire to see and have a new experience at a new place "where something can be experienced more authentically" (Howell & Dorr, 2007, p. 4). However, Howell and Dorr (2007) have argued that it cannot be understood by only the framework of tourism because STM is strongly connected with the religious identity. Therefore, they have argued that it is well explained in the frame of religious travel. They considered religious travel as pilgrimage. With the frame of pilgrimage, they investigated narratives of their participants, considering the concept of "*liminality*" and "*communitas*" by Turner and Turner (as cited in Howell & Dorr, 2007). Turner and Turner's understanding of pilgrimage focused on the sacred place because they explained pilgrims' experiences at Roman Catholic pilgrimage sites. However, recent researchers of pilgrimages have argued that a sacred place is not necessarily needed (Howell & Dorr, 2007). Howell and Dorr used the term, a "placeless center" provided by Cohen (1992) as the nature of pilgrimage. Thus, they have argued that the notion of 'placeless center' can be applied to STM participants who are not restricted by a place and can go anywhere they want.

Howell and Dorr (2007) have also stated that like pilgrims, STM travelers pursue reaffirming their commitment to the values they hold. Participants expressed that their

motives were "the formation of Christian community" (Howell & Dorr, 2007, p. 245) and spiritual transformation. From participants' responses, Howell and Dorr further found that STM travelers left their routine and mundane lives to go into the state of liminality. Entering the non-comfort zone and living in the liminal space are the essence of pilgrimage. Pilgrims go through hardship and experience self-denial in challenging environments. Liminality enhances the people's openness. In Howell and Dorr's study, participants reported that they felt the presence of *communitas* among their fellow short-termers like pilgrims. Participants also expressed that they expected to connect with other short-termers from their STM experiences. Accordingly, they have defined STM as a modern type of pilgrimage with the purpose of evangelism.

By the same token, Priest and Dischinger (2006) argued that STMs are similar to pilgrimages. According to them, both STMs and pilgrimages are "rituals of intensification" (Priest & Dischinger, 2006, p. 1). STM travelers temporarily leave their home culture. Then they enter into a liminal state where their sacred goals are accomplished, physical and spiritual transformations are experienced, and *communitas* is formed. Other researchers (Sanneh, 1990; Welsey, 2010) have also considered STMs as pilgrimages by emphasizing liminality and *communitas*.

However, STM are distinguished from pilgrimages in terms of the traveler's motivation of evangelism. During a STM , the goal is the propagation of the participants' own religion (Allen, 2001; Black, 2005; Peterson et al., 2003; Root, 2008; Salmon, 2008; Sparks, 2008; Warneke; 2009), and STM travelers invest much of their travel time in missionary activities at the destination, all with a religious purpose. In most articles

about STM s, there is an emphasis on showing God's love; that is, to convey the word of God by helping others in other cultures. Therefore, although both pilgrimages and STM s are religiously motivated, their primary purposes are different. In terms of activity, at the pilgrimage site, pilgrims spend most of their travel time in prayer and meditation rather than propagating their religion. Their interest focuses on only their own spirituality rather than evangelizing other people. Thus, relatively little attention is paid to the relationship between host and tourist in pilgrimage studies. Also, there exists a strong distinction between the sites that pilgrims visit and the destinations of STM travelers. The sites pilgrims often visit are holy, mostly historical sacred sites from biblical times or holy burial sites of famous prophets or holy men (Priest, 2009; Rinschede, 1992). On the other hand, in many cases the places Christian mission travelers visit are the areas in which Christianity is a minority religion because their ultimate purpose in travel is to convert people to Christianity.

As a result, when religious tourism is defined as religiously motivated tourism, STM can be understood as one type of religious tourism. However, there has rarely been research on STM as religious tourism in the tourism field. DeTemple (2006) have suggested that STM should be studied as religiously motivated tourism. According to him, STM participants have the purpose to do God's work. Also, they are involved in secular volunteer activities because they have also a desire to change the physical world where people live as well as people's beliefs. He has argued that the framework of tourism can allow us to better define STMs. Moreover, both religious motivation and

voluntary development work of STM participants should be considered in order to understand STM. Thus, this study tries to examine STM in relation to religious tourism.

SHORT-TERM MISSION TRIPS FROM A HISTORICAL PERSPECTIVE

Historically, the Western Christian missionary movement has been criticized as cultural imperialism (Comaroff & Comaroff, 1986; Dunch, 2002). That is, Western culture, as well as Christianity, was forcefully imposed by Western missionaries from the colonial powers. The key issue of cultural imperialism is the coercive nature of the process for cultural change (Dunch, 2002). Cohen (1990) pointed out that, because conversion to Christianity has been closely associated with Westernization in colonial times, the natives who want to be Christians had to change not only their religious beliefs but also their whole way of life.

Religions have been historically spread by their believers during the process of expansion, by conquest, or through missionary activity. In some religions, there is an obligation to spread the religion and obtain converts. Such religions, like Christianity for example, are referred to as "evangelical." Because of this evangelical characteristic of Christianity, many Christian missionaries have been sent to virtually every place in the world.

Western Christian missionaries thought themselves as superior to the indigenous people (Kark, 2004). Accordingly, colonial Western missionaries forced converted local people to follow their Western culture because in their thoughts, their culture was superior to the local culture. Therefore, missionaries were also propagandists of Western

culture as well as Christianity. They did not consider the feelings and opinions of the host people.

Brown (1944) provided the example of the London Missionary Society, a group whose members belonged to the middle class. This means that the customs transmitted by them were the characteristics of the British middle class. Brown argued that the missionary conveys his or her culture--such as clothing, family life, and sexual relationships--not just his religious message. Each culture has its own systems of thought, its own ethics, and its own values and attitudes. Accordingly, Kaplan (1986) argued that missionaries cannot separate Christianity from European cultural influences such as Western dress, monogamy, and etiquette.

Geertz (1973) remarked that religion is understood as a cultural system giving meaning and value to a general order of human existence. By providing such a meaning, religion establishes motivations and moods in individuals. Therefore, religion is a system of symbols that provides explanations for unusual experiences, gives understanding and emotional support for human suffering, and offers ethical criteria to provide comprehension of the disharmony between how things work in reality and how they ought to be performed.

People accept and believe in the worldview explained by religion. According to Geertz (1973), people demonstrate their belief in religion by taking part in religious rituals. Religious rituals are the model of reality, as well as the model for reality. Religion accounts for what people already believe and establish the model for what to

believe. Accordingly, religion is norm, actualization, and realization of a certain value system.

The power of religion results from its capability to influence and transform individuals' thoughts, perceptions, and meanings in their daily lives. In other words, the moods and motivations put forth by religion have a powerful impact on believers. However, Asad (1983) criticized Geertz's definition of religion for omitting the critical part of power. Asad pointed out that it disregards the diverse social contexts for the production of knowledge with power. Historically, power and knowledge have been linked in Christianity. Therefore, he argues that for examining religion, investigations of historical conditions are necessary.

Asad (1983) emphasized that religion can be understood in the relationship between religious symbols and non-religious symbols. According to him, religious symbols cannot be separate from non-religious symbols. This means that religious symbols are always connected with the non-religious social world. He claimed that social reality and religion work together in certain historical conditions to make particular religious discourses and practices possible.

In colonial times, missionaries diffused their other cultural characteristics as well as their religions. Cultural diffusion in this case is a one-way process rather than a two-way interaction. Therefore, foreign missionary work is often considered to be a form of cultural imperialism. Lewis (1988) has depicted the Indians' tragic histories in confronting different groups of Western missionaries. He has pointed out that the Panare Indians were victims of struggles among three missionary' groups--the New Tribes

Mission, the Catholics, and the New Illicit Arrivals--for their conversion (Lewis, 1988, p. 242). Groups of Western missionaries have divided Indian societies by favoritism expanded to converts, and have monopolized Indians' handicrafts in order to obtain commercial interests for missions. Converted Indians had financial difficulties because they had been forced to sell their own properties for their offerings to missions.

Dachs (1972) analyzed the nature of cultural imperialism as an outcome, not only of missionaries' motives and methods, but also of consequences of missionaries' activities, with the example of Bechuanaland. Bechuanaland, located in Southern Africa, had been a protectorate of Great Britain until 1966. According to him, in Bechuanaland the role of missionaries was decided by the organization and attitudes of Tswana society. Missionaries' methods had to be adapted, but their struggles eventually involved an appeal to the British colonial administration to intervene for decreasing the resistance of Tswana authority.

Dachs (1972) dealt with the biography of Mackenzie, a missionary in Bechuanaland. Like other missionaries, Mackenzie had sought converts and been a supporter of building a new order that attacked Tswana tradition and reformed Tswana society. As a missionary, he viewed the role of the political arm of the empire as facilitating and guarding his religious work. Such missionaries have promoted changes in belief systems and customs in Tswana society. For example, they opposed polygamy and the levirate. They also despised initiation ceremonies because they considered them to be immoral practices. Additionally, they pursued a more moderate rule by the chief by decreasing the harshness of his decisions. In this way, they threatened Tswana political

authority and customs handed down by Tswana ancestors. This could be recognized as an attack on the influence of the Tswana society. Finally, the pro-colonial attitude of Western missionaries in Bechuanaland destroyed the Tswana culture.

Beidelman (1974, 1981, 1982a, 1982b) provided the story of the Church Missionary Society (CMS) in Kaguru of central Tanzania. He considered the mission community to be one form of colonial institution. He argued that the mission organization offers a representative model of colonial institutions. According to Beidelman (1974, 1981, 1982a, 1982b), it not only influenced processes of cultural change at the mundane level, but also provided insights into institutional changes at the macro level. He specifically dealt with how CMS culturally dominated Kaguru, a small community in Tanzania, during the late nineteenth and early twentieth centuries. CMS did not support the independence of local churches. The objective of CMS was to maintain colonial domination over the local people. Moreover, it sought overall change in the belief systems and norms of native peoples with "colonization of heart and mind as well as body" (Beidelman, 1982a, p. 6). It radically changed everyday life of traditional society through religious practice. Therefore, he called the CMS missionaries "unwitting agents of destruction" (Beidelman, 1982a, p. 6). Beidelman (1974, 1981, 1982a, 1982b) also criticized the actions of the CMS missionaries as hypocritical because they showed racist behaviors toward Africans.

Gramsci's Cultural Hegemony

Asad (1976) argued that in colonial times, encounters between missionaries and indigenous people were not just the encounter of different cultures but rather "an

unequal power encounter between the West and Third World" (p. 16). He stated that those encounters provided a chance to the West to access cultural and historical sources in those societies. Such encounters strengthened the unequal relationship between the European and the non-European worlds.

Similarly, Gramsci's (1971) cultural hegemony theory tries to explain the ideological and competitive dimensions of cultural change through power. According to this theory, social organizations with power take advantage of their power of ideas to initiate social change toward their particular vision of the future. Hegemony is considered as voluntary consent of the subordinate mass to the general direction imposed on social life by the dominant fundamental group (Gramsci, 1971). This agreement is caused by the prestige that the dominant group enjoys. In other words, subordinate people are willing to take the culture imposed by the powerful ruling group. In the cultural hegemony theory, voluntary acceptance of less powerful people is the critical difference with the cultural imperialism rooted in coercion.

Gramsci (1971) claimed that if a special vision of the future is possessed by a group of people committed to and confidently communicating that vision, such a group has a powerful influence within society. It inevitably leads to contention of or conflict with other groups committed to a different vision. Hegemony means the victory of certain socially-held ideologies over others. The ideology with hegemony makes an increasing number of people in a society transform their visions to hegemonic ideology. The special point of his theory is that these ideas are generated and propagated by people who have faith in the vision by which they live. Believers of a religion consist of a group

of people committed to a particular religious vision. The organized religion has cultural

power. According to Gramsci, religion even has revolutionary power. He assumes that

people's support is obtained by persuasion rather than by coercion. Then, increasing

numbers of people in a given society voluntarily accept the vision of the intellectual, and

they will commit to the ideals articulated by them. Voluntary ideological change to the

vision imposed by the itellectual is the only way to obtain success within a society.

Gramsci argued that religion is always political. He found aspects of faith, commitment,

culture, and power in religion.

Nye (2008) applied Gramsci's theory to the contemporary world of

Americanization. Americanization is not just about cultural diffusion across the world,

but also the process by which less powerful groups, including nations or cultures,

internalize the culture of the predominant hegemony. According to her, religious

diffusion can be explained with the concept of the cultural hegemonic power.

Widespread American power has also meant the globalization of diverse Christian

churches, as previously occurred with historical European colonialism by the British and

others. America has dominantly political, economic, and cultural power in the world and

American culture is rooted in Christianity, which is the dominant religion of America.

Accordingly, Christianity has cultural hegemony in the world (Gramsci, 1971). Even

though other ideologies struggle against its power, Christianity is selected as a way by

which individuals and groups may be involved in the hegemony.

Stutzman (1996) attempted to explain the ideological and competitive

dimensions of contemporary evangelical mission activities within Eastern Europe within

the concept of Gramsci's cultural hegemony. In Eastern Europe, there exists a parallel between the Marxist mission and evangelical versions of the Christian mission. Both ideologies purpose a change and a transformation of society. They make every effort to get people's minds to the vision to which they are committed. Both the Marxist and the Christian ideologies have visions transcending nationalistic interests.

According to Stutzman (1996), Gramsci's theory gives the chance to explain the competitive and ideological nature of evangelical missions. The cultural hegemony of Western missionaries in Albania today has been caused by the opening of a once-closed society's doors. The disintegration of the Marxist monopoly has produced an ideological vacuum. After the collapse of the old Communist system, Albanians were struggling to find righteousness because of the moral ambiguity and ideological chaos. Any new idea could be considered better than chaos. Therefore, the new idea from Westerners was attractive enough for a chaotic Albanian society. Openness has been understood for missionaries as an open market. Albanians have had favorable attitudes toward the West because of media images. This general attractiveness of Western culture on a popular level has made the presence of Western evangelical missionaries hegemonic because they came from the powerfully attractive Western culture.

American missionaries have tried to communicate about hedonism, individualism, and materialism as being in opposition to the gospel because Albanians have had an interest in such secular ideologies representing American culture. Western evangelical missionaries have thought that they had a fair opportunity to win converts by increasing the number of Albanians that would adopt Christianity due to the context of

religious freedom and the absence of religious hegemony. The majority of evangelical missionaries in Albania have taken advantage of Albanians' longing for and attraction to Western culture.

The developed infrastructure and technology of the Western evangelical missionary community facilitated the process of modernization in the Albanian society that was recovering from the oppressive ideological control of Marxism. Western evangelicals were aware of the necessity of active participation in the struggle of ideologies in order to implement their vision of the Good News. Stutzman (1996) concluded that this struggle was a cultural war on a global scale for the hearts and minds of people.

Stutzman (1997) has also explained the expansion of Christianity with the Gramscian cultural hegemony. According to him, from the starting point of Christian expansion, the Christian church tried to establish hegemony. Since Constantine had converted to Christian and the Roman Empire had been Christianized, the close association between church and state was established. This church-state relation was rooted in a worldview of the kingdom of God as God's direct reign over the world through his representatives. According to this view, the kingdom of God was to be built through the existing systems of state power within the Roman Empire. The state shared the same types of hegemony with the church. Christianity with the hegemonic power of the state grabbed the chance by justifying and taking advantage of hegemonic power that the state shared for its own hegemonic interests. Then there existed "an accompanying influx of masses" (Stutzman, 1997, p. 101) who were willing to accept the religion of

their rulers because Christian churches were closely interwoven with military conquest. Subordinate people accepted the religion chosen by the ruling class.

According to Lull (2000), the class in power effectively takes advantage of mass media in order to attract a voluntary consent of subordinate mass. Lull noted that the victims of hegemony don't notice they are being suppressed through hegemonic power. The mass media plays a critical role in producing an impression that even society's harshest edges eventually must follow the conventional dominat ideology (Lull, 2000). In other words, the mass media shapes people's preference, idea, and worldviews and makes them conform the hegemonic ideology.

Like the mass media, language is extensively and creatively used for initiating the change of the culture. Nye (2008) pointed out that cultural change by hegemonic cultural power occurs particularly with language. The powerful language, English, dominates local cultures and in some cases replaces local languages. Jean and John Comaroffs (1986, 1991) demonstrated how missionaries obtained what they wanted by producing a group of Christians in South Africa during the colonial era. According to the Comaroffs (1986, 1991), the efforts of missionaries brought fundamental and deep transformation to the Tswana people. For example, European Christian customs, such as getting dressed, marrying, bartering, etc., were introduced to Tswana people. Such diverse changes brought by the missionaries facilitated the establishment of European political economy in South Africa.

The Comaroffs (1986, 1991) claimed that contacts between southern Tswana people and nonconformist Protestant missionaries promoted the later development of

South African colonial institutions. Eventually, the Wesleyans and the London Missionary Society (LMS) reinforced the colonial order. Although Africans had some victories among the interactions between evangelical missionaries and southern Tswana, they eventually realized that they could not help but accept the arrangements required by capitalism. Evangelical missionaries heavily influenced the culture of Tswana people as well as their religion. Some Tswana people began ultimately to grasp their class position and they were willing to accept and make an effort to introduce capitalism to their society.

As an example of this occurrence, the Tswana term *tiro*, which means "good work," became counterposed with *go bereka*, meaning "alienable laboring by European understanding." Each side began to redefine the other and ended up understanding itself differently through different looking glasses. The Comaroffs (1986, 1991) argued that whether Tswana people adopted or resisted missionaries' messages, their interactions with bourgeois Europeans themselves made them susceptible to the change. Although missionaries did not succeed in converting everyone to Christianity, they obtained a foothold in Tswana society. The Comaroffs (1986, 1991) also claimed that missionaries brought "new modes of individualism, new regimes of value, new means of production, and new religious practices" (Comaroff & Comaroff, 1991, p. 163). Therefore, colonial missionaries provided the seed for "the entry of many Africans" into the "marketplace" (p. 217).

Powers (2001) argued that, even though the motives of most missionaries were sincere, they unintentionally served as traders and government officials in accomplishing

Britain's purposes of colonization and commerce. Missionaries used the African savage image for supporting the missionary purpose. According to the Comaroffs (1991), British settlers in South Africa considered Africans to be rude. Porter (2004) stated that to the English, African people appeared to lack civilization. Livingstone (1858) described in his autobiography that neither civilization nor Christianity can be facilitated alone. They cannot be separated (Livingstone, 1858)

For missionaries and religious leaders, to be civilized was understood as being converted. According to Livingstone, when conversion did not happen or conversion did not cause civilization, missionaries and non-missionaries showed frustration. Britain believed that civilization and Christianity worked together. However, conversion to Christianity was not equated with civilization. British missionaries identified the outward appearance of true conversion and civilization as the externals of commerce and clothing. In other words, they could not overcome their prejudice against the characteristics of different cultures. Therefore, the Comaroffs (1986, 1991) maintained that evangelical Christianity in colonial Africa failed to yield the equal society that the missionaries had promised. Under the British administration, it evangelized imperialism and inequality (1991, vol.1).

Ekechi (1971) critically analyzed conversion to Christianity for Igbo people living in Nigeria. He argued that the expansion of the British colonial regime in the Igbo country also expanded "the frontiers of missionary enterprise" (p. 115). He explained that the forces hidden behind Igbo adoption of the Christian religion were British military imperialism and other types of colonial exploitation. Conversion to Christianity

might be considered as a way of adjusting to the new colonial regime because Christianity provided tangible social benefits. Igbo communities accepting Christianity believed that they would avoid various forms of oppressive colonial rule by connecting with the Christian missionaries.

Harris (1991) analyzed the term *cultural imperialism*. In mid-nineteenth century China, American Board missionaries were understood to be cultural imperialists at the structural level because, although missionaries intended to eliminate control and establish autonomous churches, it did not work. As a result, the ultimate outcome of missions was Westernization. Most historians of China agree that missionaries significantly influenced China through providing educational and publishing work. Nonetheless, missionaries lacked control of their own influence. Consequently, while American Protestant missions had formally rejected Westernization and cultural imperialism, their non-imperialistic strategies purposed cultural dominance over China, and China ultimately relied on assistance from the West's political and economic powers.

Cultural Hegemony in Contemporary Short-Term Mission Trips

Then, in the contemporary world, can we say that colonialism is over? In STM trips, especially, encounters occur between STM travelers and local residents. Cohen (1986) noted that, in tourist situations, encounters between locals and tourists have a clearly unequal nature. According to him, the foreigner as a tourist usually has a higher status than the local. In general, individuals from wealthier and highly developed societies travel to poorer and less developed ones. As Slimbach (2000,) put it, in the past many missionaries thought that the conversion of people should be followed with

adoption of Western culture. Therefore, missionaries were propagandists for Western culture, whether they recognized it or not. Missionaries tried to reshape the people into the image of the West. Although the present age is extremely different from the colonial period, the same phenomenon still happens throughout STM programs today.

Warneke (2009) pointed out that STM participants still have Western-centered mindsets like previous missionaries during the colonial era. Sometimes, American short-termers think that they are blessed and the locals have to be saved by them. Egan (2010) presented his opinion on the issue related to the recent missionary work in Haiti. According to the news, Laura Silsby and others attempted to illegally remove orphans from Haiti for adoption in America, and they were consequentially arrested. The author criticized the Western-minded attitude of Silsby and her colleagues. With this issue he mentioned the tragic history of Indian cultures that were destroyed by "misguided" Western missionaries. Such an example means that the same things that happened during the colonial period are still occurring in Third World countries today.

Many studies (DeHainaut, 1995; Reese, 2007; Schwartz, 2004; Webb, 2008) have dealt with the dependency problem of STM trips. Reese (2007) examined the dependency problem in local churches caused by American missionaries and STMs in Zimbabwe. He dealt with how historical contexts influence attitudes regarding dependency. Dependency means that the local churches cannot function without outside help. He defined dependency as "the unhealthy reliance on foreign resources, personnel, and ideas, which stifles local initiative" (Reese, 2007, p.1). In other words, it makes people expect that someone else will do for them what they can do for themselves.

According to his finding, the increase of STMs and partnerships between American and local Zimbabwean churches exacerbates the dependency problem of the local churches.

Reese (2007) contended that STM teams usually do not know the local situation they confront. Although they may be satisfied with what they have done in a foreign country, they cannot know the long-term results of their quick-fix solutions. STM teams usually think that they can solve problems that the locals do not have the ability to fix on their own. Therefore, they may unintentionally contribute to a feeling of powerlessness among the locals when mission teams actually want to help. Thus, STMs exacerbate dependency of the locals.

DeHainaut (1995) pointed out the main problem with STM groups--they do not prepare adequately in the area of cross-cultural knowledge. He further argued that STM groups should "work with, not for, the nationals" (DeHainaut, 1995, p. 241). Although they have often done hard work for the community, in many cases their work was not helpful for the locals because of their lack of cross-cultural knowledge.

Under globalization, cross-cultural encounters are continuously occurring, and the West, especially America, still dominates the majority of political, economic, and cultural resources in the world. This means that, in most cases, the cross-cultural interaction between Western and Third World countries may include the issue of power.

In recent days, however, although the number of Western professional missionaries is steadily decreasing, the number of non-Western missionaries is expanding (Moll, 2006). Moreau, asserted that "the day of western missionary dominance is over" (cited by Moll, 2006, p. 20) because non-Western missionaries are

explosively increasing. In 1973, *Christianity Today* reported that the number of non-Western missionaries was at least 3,411. Now that number adds up to almost 103,000. Therefore, the unequal relationship between Western missionaries and indigenous people in colonial times cannot be simply applied to the present phenomenon of contemporary mission trips. Consequently, research is needed that examines issues of cultural hegemony in the context of modern STMs.

INTERACTIONS OF STM TRAVELERS WITH LOCAL RESIDENTS BASED ON GIFT EXCHANGE THEORY

In the past, there existed an unequal power relationship between Western missionaries and indigenous people. Now many non-Western mission travelers go toward Western regions to convey their culture as well as their religious messages. In these circumstances, cultural hegemony might not be able to fully explain interactional dynamics between STM travelers and local hosts. Hence, this section purports to understand contemporary mission travelers' interaction with local residents within the theoretical framework of gift exchange theory.

In the tourism field, the nature of host and tourist interaction and its results have been studied extensively (Cohen, 1984; Fennell, 2006; Heuman, 2005; Uriely & Reichel, 2000). Some studies (Heuman, 2005; Mittelberg, 1988; Uriely & Reichel, 2000) have specifically paid attention to the host and tourist interactions of volunteer tourism. However, there has been little study of host and tourist interactions in the context of mission trips. Mittelberg (1988) studied interactions between paid working tourists and

their hosts. The results from his study show that the relationships between paid working tourists and their hosts are identified as employer-employee relationships because their relationship is oriented toward the economic or occupational interests of the interaction rather than the social or cultural exchange. In this case, both sides are not expected to develop personal relationships.

Blau (1967) pointed out that interactions focusing on economic interests may have conflicts and that this kind of relationship based on economic exchange exhibits low levels of trust. He also suggested that while in a social exchange context, the relationship between both sides is considered valuable in itself, in economic exchange cases, relationships are less likely to develop social and personal aspects. Uriely and Reichel (2000) applied Blau's model of host-tourist interaction to volunteer working tourism in the kibbutzim of Israel and in the moshavim. Their findings partly support Blau's model that the tourists in the social exchange context are more motivated to develop social ties or personal ties with their hosts than those in the economic exchange.

Heuman (2005) proposed that there are three elements of traditional hospitality: protection, reciprocity, and the batch of duties for both parties. These three elements become criteria for distinguishing between commercial and traditional hospitality. Protection means that hosts offer food and security to protect tourists. Commercial hospitality does not provide any food or security if monetary values are not paid. In general, commercial hospitality does not include any non-monetary reciprocal obligations. The batch of duties for both parties consists of two types: obedience and performance. Obedience of the tourist to the host is a characteristic of traditional

hospitality. Tourists attempt to adjust to any expectations of the host in this context. Performance is considered the expected expression of interactions by hosts and tourists. On the other hand, in commercial hospitality, there exists no adjustment to the unfamiliar norm of a foreign culture.

Heuman's findings show that protection, reciprocity, obedience, and performance all occur in working tourism to varying degrees. He emphasized that reciprocal gift exchange is the most important factor among all three elements of traditional hospitality. Therefore, based on his findings that volunteer working tourists form friendships with hosts, he concluded that reciprocal gift exchange is the reason that this kind of small-scale tourism can be preferable even though most societies are accustomed to commercial hospitality.

Fennell (2006) examined interactions between hosts and tourists resulting in cooperation, based on reciprocal altruism theory. He pointed out that many tourism studies of host-tourist interactions deal with negative implications rather than positive ones. He argued that cooperation of tourist and host can lead to sustainable, stable relationships. According to his explanation, the giver offers a benefit to the recipient. Then the recipient will make a decision to behave altruistically, and he or she may also provide benefits to the previous giver by becoming another giver.

As above-mentioned scholars (Heuman, 2005; Mittelberg, 1988; Uriely & Reichel, 2000) have stated, in order to sustain positive host-tourist interactions, their relationships should happen in a social exchange context, not economic exchange situations. This means that if both sides seek personal benefits based on commercial

exchange or monetary values, sustainable interactions between hosts and tourists cannot be accomplished. These scholars have also commonly pointed out that reciprocal gift exchange is an indispensible tool of positive host-tourist interactions.

Gift Exchange Theory

Since Mauss's *The Gift* (1967), many scholars have tried to apply gift exchange theory to anthropology, sociology, and even the business field (Balkin & Richebe, 2007; Carrier, 1991; Sherry, 1983). Mauss interpreted the gift to function as an integrator of innumerable social relationships. The key theme of gift exchange theory is that gift exchanges are obligatory, not free. In Mauss's work (1967), he said that gift relationships are under "obligation to repay gifts received...the obligation to give presents and the obligation to receive them (pp. 10-11)." This means that the gift exchanges for stable relationships are obligatory (Carrier, 1991).

According to Sherry (1983), any resource can be interpreted as a gift. In other words, objects, services, and experiences can be referred to as gifts. These resources transform into gifts through the process of social relationships and giving-receiving transactions. Gift exchanges come in two forms: altruistic and agonistic. In altruistic gift giving, the giver tries to maximize the satisfaction of the recipient. In the case of agonistic gift giving, the giver tries to maximize his/her own pleasure. The most common type of gift exchange occurs between individuals. The other types happen between groups and between the individual and the group.

Sherry (1983) proposed a model explaining the process of gift exchanges. It consists of three stages: Gestation, prestation, and reformulation. The first stage,

gestation, includes all behaviors before the actual gift exchange occurs. The giver

decides his giving strategy, and it may be primarily altruistic or agonistic. In order to

make a decision on what strategy he will use, the giver conducts an internal search for

self, other, and gift. During the prestation stage, the real gift giving happens. In this stage,

the giver is concerned with the recipient's response. The recipient attempts to interpret

the meaning of the gift and he responds to the giver, inferring and judging the intention

of the giver. The giver, in turn, evaluates this response again. This interaction of the

prestation stage becomes the major process of gift exchange. The final stage is the

reformulation stage in the process. The focus of this stage is on how the gift is disposed.

It can be returned or denied. In this process, the gift can be understood as a vehicle of the

relationship between the giver and the recipient. Their social relationship may be severed,

strengthened, or affirmed by the evaluation of the recipient in terms of the giver. Both

the giver and the recipient have two options: preservation or dissolution. The possibility

of future gift exchange heavily relies on the results of the reformulation stage.

     The actual resources being exchanged are given less attention when the

relationship between the giver and the recipient goes well because a critical point of a

gift exchange is to sustain the relationship (Balkin & Richebe, 2007). At this point, gift

exchange theory is differentiated from economic exchange. In the case of the economic

exchange, both parties are more likely to have a low potential to trust each other because

the two parties treat each other with only the purpose of exchange in mind. The reason is

that the economic exchange is impersonal and is endured only during a short period of

time.

Balkin and Richebe (2007) took a transaction situation in a supermarket as an example of an economic exchange. The relationship between a customer and a checkout clerk is superficial. Their exchange would be impersonal and quick and has low potential for trust because it is based on monetary terms. The resource being exchanged in this situation is concrete and can be priced. However, there exist other resources such as experiences and services. These resources are less tangible and are more difficult to be priced. According to their study, the abstract or less concrete resources may have symbolic meaning to the recipient and the giver within the context of gift exchange.

Different from the economic exchange, in a gift exchange the social context of the giver and the recipient is more significant than the resource being exchanged. In a gift exchange, the relationship between the giver and the recipient is more likely to be sustained because the parties make themselves vulnerable to disappointment if there is no reciprocity forthcoming from the recipient.

The gift exchange situation can be applied to host-tourist interaction in the context of mission trips. As the gift exchange includes a gift, a giver and a recipient, and their relationships, mission trips consist of volunteering and Christianity as a gift, hosts as the recipients, mission travelers as givers, and host-tourist interaction as their relationships.

Gift Exchange in Short-Term Mission Trips

STM is originally interactive, where different groups affect each other on diverse levels. It reflects social relations in small groups for a short period. Gift exchange entails a theory of people, gifts, and social relations (Carrier, 1991). It explains the ways these

relations are created and recreated, understood and re-understood in everyday social relations. By exchanging a gift, people can establish social relationship with others.

At the first stage, mission travelers, as the givers, make a decision to plan a mission trip. This plan includes choosing hosts, their roles in the group, and their work in the host community (Brumsted, 2003). Their strategy may be altruistic or agonistic. They may want to just serve and help others by providing volunteer work. They may spread the word of God because of their self-satisfaction. In order to accomplish their objective, they may try to make a friendly relationship with hosts. In the next stage, mission travelers are more concerned with hosts' responses. They serve hosts through volunteer work. In this situation, this volunteer work can be seen as the gift.

Carrier (1991) stated that "what makes a gift is the relationship within which the transaction occurs" (p. 122). When mission travelers help the host peoples, a relationship between hosts and tourists can be formed. As the recipient, hosts may evaluate the motivation of mission trip participants. To put it another way, hosts infer the strategy of the giver and decide on what their attitude towards mission trip participants will be. The relationships between the giver and recipient may be aggravated, strengthened, or maintained by the evaluation of the recipient with respect to the giver. Therefore, the positive results of the host-guest interaction are determined by their motivations to interact with each other. The relationship between tourists and their hosts in mission trips does not include any monetary value. In other words, it is not connected to economic exchange.

The religious message and volunteer work can be seen as a gift from STM travelers to hosts. If by accepting their gift, hosts change their religion to Christianity, the conversion of hosts can be another gift from the hosts to STM travelers in return. As the gift is exchanged, the relationship between hosts and tourists can be sustained. This section showed that the gift exchange theory is a useful theoretical framework to explain the process of building the relationship between STM travelers and hosts. Accordingly, based on the gift exchange theory, STM travelers' perceived interaction with the host people will be explained.

CROSS-CULTURAL ADAPTATION IN SHORT-TERM MISSION TRAVEL

In order to establish a close relationship with other people, individuals try to understand other's thoughts. Especially people who cross cultural boundaries and want to build relationships with others of different cultures attempt to adjust to the unfamiliarity of the host environment. When tourists communicate directly with local residents from other cultures, cross-cultural adaptation becomes a central issue. Cross-cultural adaptation refers to the process that individuals go through when trying to adjust to the differences they encounter in new cultural environments (Grushina, 2009).

In accordance with the definition of alternative tourism presented above, STMs are rooted in the two-way interaction between hosts and tourists. International mission travelers have a strong desire to directly communicate with local residents in a host community of another culture because their main purpose is to deliver their religious messages to them (Klinkerman, 2002). Also, STMs often lead STM travelers to

communities with little touristic infrastructure and little previous contact with foreigners. All these factors make cultural adaptation very important but also very challenging. Therefore, cross-cultural adaptation is a critical part for STM travelers to establish relationships and communicate with local residents.

Cross-Cultural Adaptation Studies

As globalization expands and facilitates an ever greater array of cross-cultural interactions, issues of how to promote intercultural communication and how to reduce the ethnocentric view of people are of concerns to tourism theory and practice. Yang, Noels, and Saumure (2006) explained that intercultural adaptation includes transformations of the traveler's way of feeling, thinking, and behaving. Milstein (2005) also mentions travelers experiencing changes in their sense of self, both in how they experience their own culture and in how they think about their life paths. Several studies (e.g., Ward, Bochner, & Furnham, 2001; Yang et al., 2006) deal with the experience of cross-cultural adaptation, to understand not only the successful adaptation of the sojourners, but also the quality of interactions between people from different cultures.

These interactions are of specific interest to intercultural communication research (Gu & Maley, 2008; Kim, 2005, 2008; Milstein, 2005; Yang et al., 2006). The main focus of intercultural communication research has been on the direct interactions of individuals who have various cultural backgrounds (Kim, 2005). In other words, many intercultural communication studies have examined individuals crossing cultural boundaries and adapting to new and unfamiliar environments. Even though cross-cultural adaptation is a crucial theme in international tourism, most studies on

intercultural exchanges between hosts and guests focus on the perspective of the receiving community and especially those who work in the tourism industry (e.g., Gmelch, 2003). Those studies that deal with guests mostly look at negative emotions, often termed culture shock or culture confusion (Hottola, 2004; Reisinger & Turner, 2003), and not at the potential of successful adaptation. In addition, many sojourner studies tend to be focused on practical issues and guidelines for those who have to undergo cultural adaptation, while lacking sufficient theoretical grounding (Grushina, 2009). Also, most intercultural communication studies on sojourners' cultural adaptations have focused on international students studying abroad rather than cross-cultural tourists.

There have been two approaches to intercultural adaptation in intercultural communication research. Some researchers focus on problem solving. For example, they attempt to predict sojourners' capability of overcoming culture shock (Y. Kim, 1986, 2001). Other studies have stressed positive experiences. Furnham and Bochner (1982) examined the personal growth of individuals after cross-cultural experiences and came to the conclusion that cross-cultural experiences make an individual more adaptable and flexible. Kim and Ruben (1988) integrated these two approaches to intercultural adaptation--that is, the problem solving and the personal growth approach. Y. Kim (2001) claimed that all cross-cultural experiences are problematic and, thus, provide opportunities for transformation. She stated that cross-cultural experiences cause difficulties for people, and so they "do and must change some of their old ways so as to

carry out their daily activities and achieve improved quality of life in the new

environment" (p. 21).

Integrative Theory of Cross-Cultural Adaptation

Y. Kim (2001) proposed an integrative approach to intercultural adaptation,

explaining the dynamic process of cross-cultural adaptation. According to Y. Kim's

theory (2001), communication factors are placed in the center of cross-cultural

adaptation. Both quantity and quality of communication in a new culture are essential to

successful intercultural adaptation. The theory provides five key dimensions and factors

that facilitate or hinder the adaptation process (see Figure 2) Personal communication is

a crucial factor influencing adaptation. Personal communication refers to "all the internal

mental activities that occur in individuals that dispose and prepare them to act and react

in certain ways in actual social situations" (Y. Kim, 2001, p. 72). In other words,

personal communication is the capability that enables strangers to communicate with the

host. It consists of cognitive, affective, and operational components. For cognitive

components, it includes knowledge about the host culture. Affective competence is

defined as an individual's emotional and motivational ability, e.g. adaptive motivation

and flexibility, to cope with various challenges he/she is confronted with in the new

culture. Operational competence means the capability to effectively express one's

cognitive and affective experiences outwardly. For example, it includes managing face-

to-face communication, building and maintaining relationships, and searching for proper

information sources to finding solutions to achieve personal and social goals. Sojourners

realize that to achieve the success of adaptation, their internal communication systems

should appropriately and sufficiently overlap with those of the hosts. Personal

communication serves as a starting point for the adaptation process and is connected

with host social communication. 2) Host social communication means that two or more

individuals interact with each other in a cross-cultural context. Social communication

involves host interpersonal and mass communication. Host interpersonal communication

means face-to-face interaction and mass communication is communication through mass

media. Both personal and social communication dimensions interact with each other. For

example, if strangers have the cognitive, affective, or operational ability to communicate

with the host people as the dimension of personal communication, they can have more

opportunity for contact with the host people in the form of social communication. The

more contact with the host people the greater their ability to communicate with the host

people. The two communication factors always happen under the conditions of the new

environment. 3) The new environment serves as the cultural context for personal and

social communication activities. All critical interactions with the host community occur

in the host environment. Therefore, the host environment influences the nature of the

adaptation process. 4) In the adaptive process, the dimension of predisposition works as

the initial parameter (see Figure 2). Predisposition is defined as "the internal conditions

of the strangers themselves (Y. Kim, 2001, p. 82)". Each stranger starts the adaptation

process with his or her own personality and characteristics. For example, some people

may have an open mind to new cultures, but for others, it may not be easy to accept the

change of the environment. Accordingly, predisposition affects the degree of a stranger's

"adaptive potential" (p. 82). 5) As the last dimension, personal transformation refers to the chief outcome of the adaptation process.
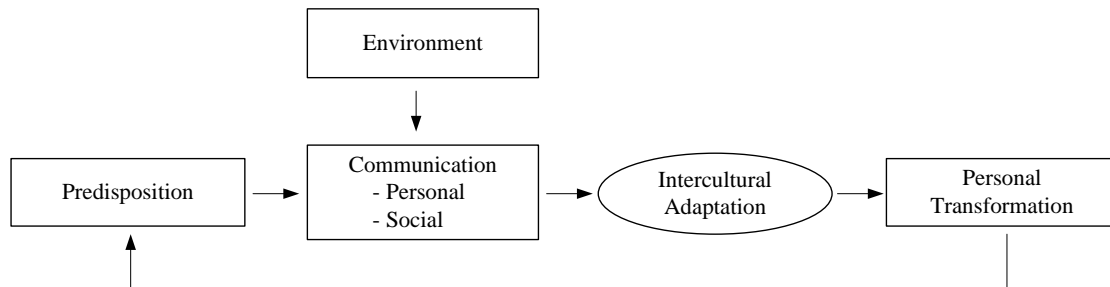
Figure 2. Five Dimensions in Integrative Theory of Cross-Cultural Adaptation: A Structural Model (Y. Kim, 2001)

Through the process of cross-cultural adaptation, strangers experience transformation of their self-identity. Personal transformation is the gradual and broad, unconscious process of adaptation. It is seen as a person's changed behavior and thinking as a result of a substantial cross-cultural adaptation experience.

Much cross-cultural research (Martin, Bradford, & Rohrlich, 1995; Masgoret, 2006; Milstein, 2005; Oberg, 1960; Sobre-Denton & Hart, 2008; Zapf, 1991) has only focused on one dimension of the integrative theory proposed by Y. Kim. Zapf (1991) and Oberg (1960) dealt with cultural shock in terms of adjustment to new environments. They examined how one can recover from cultural shock. Cultural shock can be one barrier that impedes the adaptive process, but the recovery from cultural shock does not

necessarily indicate intercultural adaptation. Milstein (2005) investigated the self-efficacy of sojourners. According to his findings, a positive correlation exists between the challenge of sojourners and perceived change in self-efficacy. Masgoret (2006) examined the interrelationship of a number of variables that influence individuals' cross-cultural transitions. The results show that previous experiences with the culture and communicative competence can aid in the successful adaptation of sojourners to a new culture. Martin and his colleagues (1995) explored the relationship between pre-departure expectations and the overall evaluations of the intercultural experience. Their findings indicated a positive relationship between the violation of expectation and the overall evaluation of the sojourn experience. All of those studies used the statistical research method to examine their research question. However, quantitative research cannot fully explain the process of intercultural adaptation. Intercultural adaptation is a complex and integrative process. Therefore, this study utilizes a qualitative research design to better understand the process of intercultural adaptation.

International Short-Term Mission Trips as Cross-Cultural Experiences

As established above, face-to-face communication between hosts and tourists lies at the heart of mission trips. Mission travelers need more interaction with hosts than other tourists do because their main object is not centered on volunteer work alone. They want to win converts as well as alleviate the physical suffering of hosts (Klinkerman, 2002; MacDonald, 2006). In articles by Klinkerman (2002) and Brumsted (2003), it is reported that most interviewed mission trip participants consider their main duty to be missionary work. Therefore, intercultural adaptation is a critical issue for mission

travelers because direct host-tourist communications on mission trips are more important than in any other form of tourism. A few studies (Beek, 2004; DeTemple, 2006; Priest & Dischinger, 2007; Walling et al., 2006) have dealt with cross-cultural interactions during mission trips.

Priest and Dischinger (2007) investigated the impact of mission trips on the participants at an ethnocentric level. Their findings indicate that STMs can lower the ethnocentrism level of mission trip participants. According to them, after mission trips, the attitudes of their study participants towards Mexicans as hosts significantly improved. The way that tourists can decrease their ethnocentrism lies in positive interaction with the hosts. Walling and others (2006) also studied the relationship between cross-cultural reentry and cultural identity in STM participants. Their findings imply that mission travelers experience challenges because of negative reactions of other cultures. Although participants initially have difficulties adjusting to a foreign culture, they express that they felt the hospitality of the other culture, and all participants reported their overall experiences as extremely good. DeTemple (2006) studied the effects of mission trip participants on a host community. He argued that mission trips provide a change in worldview that encourages political action that may lead to positive and long-term change. Although above-mentioned studies explain the effect of a mission trip in terms of hosts' and tourists' interactions, they do not show the whole process of intercultural adaptation in mission travelers. Thus, research on intercultural adaptation processes in the context of mission trips is needed.

Cultural Distance

This study considers the effect of cultural distance on intercultural adaptation. Cultural distance has been conceptualized by Hofstede (1980, 2001). Cultural distance means the degree of cultural difference between one's home culture and another culture (Hofstede, 1980, 2001; Ng et al., 2007). In order to measure cultural distance, Hofstede provided four constructs of cultural dimensions--power distance, uncertainty avoidance, masculinity, and individualism.

According to Hofstede (2001), power distance refers as the degree of unequal distribution of power. In other words, it means a level of inequality accepted by the less powerful group in a society. Hofsted has argued that every society is unequal, but the degree of inequality is different by a society. Indivividualism means the extent to which individuals are united into groups. It is opposite to collectivism. This dimension is related to value individual over group or *vice versa*. Some societies have strong individual culture emphasizing on individual goals, whereas other societies tend to have collectivism valuing group rather than individual.

Uncertainty avoidace is defined as the level of a society's tolerance for uncertainty. In certain societies, their members tend to be more tolerant in unstructured situations. Unstructured situations mean unpredictable, unstable, new and unfamiliar situations. In uncertainty avoiding cultures, people try to reduce the possibility of unstructuralness by strict rules. These socitieies are rooted in absolutism. By contrast, in uncertainty accepting cultures, people are more likely to be tolerant of different opinions. They tend to be a relativist.

The masculinity, as opposed to femininity, refers to the level of masculinity. In a society of high masculinity, there is a strict distinction between men's role and women's role. Also, it values achievement, competitiveness, material success, and assertiveness. On the contrary, societies of femininity prefer caring for the weak, modesy, and relationships.

These bidimensions have been widely utilized in the literature as crucial factors in tourism research (Crotts & Erdmann, 2000; Crotts & Pizam, 2003; Funk & Bruun, 2007; Kozak, Crotts, & Law, 2007; Litvin, Crotts, & Hefner, 2004; Reisinger & Crotts, 2009; Reisinger & Mavondo, 2006; Reisinger & Turner, 2003) as well as in other research fields, such as communication, marketing, management, and psychology (Furnham & Bochner, 1982; Gudykunst & Hammer, 1988; Gudykunst & Kim, 1984; Gudykunst & Ting-Toomey, 1988; Redmond, 2000). Gudykunst and Ting-Toomey (1988) argued that cultural difference has a strong impact on social relationships. According to them, in a high uncertainty avoiding culture, people's relationship is more personal than in an uncertainty accepting culture. They also stated that the farther the distance, the more problems people have in adujusting to the culture. Furnham and Bochner (1982) indicated cultural distance as one of key variables influencing on culture shock. They examined the relationship between the degree of social difficulty and cultural distance. According to them, cultural distance has an impact on social difficulty. It means that it is hard to make a social relationship in the distant culture and adapt to this culture. Gudykunst and Hammer (1988) also pointed out that cultural similiarity reduces stranger's cultural shock. These studies have proved the strong effect of cultural

differences on tourists' preferences and behavior. According to them, the closer cultural

distance the less cultural shock. Then it leads a stranger to adapt more easily to the

different culture. In the recent study, Reisinger and Crotts (2009) maintained that

Hofstede's (2001) national cultural dimension still has validity and reliability from their

survey findings of visitors from eight countries. They also argued that the use of

Hofstede's national cultural constructs as central tendencies of travelers from a specific

national culture is still useful. In this study, it is expected that the less cultural distance

brings the greater intercultural adaptation.

CHAPTER SUMMARY

In this chapter, the theoretical frameworks used in this study have been

introduced. First, STMs have been discussed as a form of tourism. As tourism is

considered 'a modern ritual' (MacCannell, 1976), STMs were also understood as a ritual

which has three steps. STM travelers temporarily leave their home culture, have an

experience of transformation at the destination, and return with transformed new

identities.

In order to understand tourism, tourist motivation serves as an initial and

fundamental point because motivation has been considered the critical variable affecting

all tourist behaviors (Crompton, 1979; Fodness, 1994; Iso-Ahola, 1982; Pearce, 2005).

In previous studies, STM travelers' motivations have been found to bevery diverse and

complex. Many studies have focused on interpersonal relationships with the host people

because the primary purpose of the trip is to evangelize other people. In some studies,

personal growth and spiritual maturity have been emphasized. For understanding the various motivations of STM travelers, the theory of leisure motivation (Iso-Ahola, 1984) has been introduced. This theory has two dimensions, seeking and escaping with personal and interpersonal components. In the theory, the dimension of interpersonal and personal rewards provides a useful framework for explaining two motives of STM travelers, social interaction and personal and spiritual growth. Thus, this theory is applied to the motivations of STM travelers.

This study identified the position of the STM within the existing tourism paradigms of alternative tourism, conventional mass tourism, volunteer tourism, and religious tourism. STM travelers have a strong desire to interact with local people because they want to spread the word of God to locals. In alternative tourism, the focal point is placed on mutual understanding between hosts and guests. It promotes two-way interaction between hosts and tourists. From this point of view, STM travelers have a similarity to alternative tourists. On the contrary, STM researchers have criticized travelers' impersonal and superficial relationship with the host people. Like a conventional mass tourist, some STM travelers have sought self-pleasure by focusing on sightseeing rather than interacting with the host people. Also, STMs are often organized, have a fixed itinerary, and are initiated by a mission organization. From this point of view, STMs and conventional mass tourism have common features. Cohen (1972) has proposed four types of tourists by travel motivation; the drifter, the explorer, the institutionalized individual mass tourist, and the institutionalized organized mass tourist. His typology is based on the degree of seeking familiarity or novelty. In his model, the

drifter and the explorer are alternative tourists seeking the novelty of the host

environment. By contrast, the individual mass tourist and the organized mass tourist are

conventional mass tourists escaping the strangeness of the host culture and seeking the

environmental bubble of their home culture. His model provides an appropriate

framework to identify STMs in terms of alternative and mass tourism because it

considers both motivations of alternative and mass tourists based on the degree of

seeking adaptation to the host culture.

STMs often include volunteer work. Thus, some studies have categorized STMs

as volunteer tourism. STMs have commonalities with volunteer tourism in terms of

volunteering work, tourist experiences, and motivations. Both STM travelers and

volunteer tourists experience personal development through the trip and have cross-

cultural experiences. In terms of tourist motivation, volunteer tourists are primarily

motivated by altruism and also seek social interactions with the host people. In some

studies of STMs, their participants desired to serve and help other people. However, the

purpose of STMs is naturally placed in evangelism. As a result, STMs have many

similarities to volunteer tourism but are different in motivational aspects.

The existing definitions of STM have commonly included its purpose to spread

the Gospel. Its primary purpose is closely related to the religion of its participants. From

this point of view, STM can be understood as religious tourism. Religious tourism refers

to religiously motivated tourism (Rinschede, 1992). Most studies of religious tourism

have focused on pilgrimage. In some studies, STM has also been considered as a type of

pilgrimage. However, STMs are different from pilgrimages in terms of the destination

and tourist motivation. In general, the destinations pilgrims visit are mostly historical holy sites from biblical times or holy burial sites of famous people. On the other hand, STM travelers often visit non-Christianized places because of their evangelizing purpose. Pilgrims do not seek to evangelize the host people. However, there is limited research on STMs regarding religious tourism other than pilgrimage. Accordingly, this study attempts to define STMs within the broader context of religious tourism.

Next, a historical perspective of STMs has been provided. Historically, western Christian missionaries have been criticized as cultural imperialists because of an unequal relationship between Western missionaries and indigenous people. According to Gramsci (1971), less powerful people voluntarily, not forcefully, accept the culture of more powerful people. In STMs, STM travelers often occupy the more powerful position because most STM travelers come from America, which has cultural hegemony. Also, STM travelers often have more resources than the host people. However, with increasing numbers of non-Western missionaries, it is important to examine whether cultural hegemony also applies in the context of their STMs.

STM travel was further discussed in the context of gift exchange theory. Gift exchanges foster social relationships through giving and receiving resources. Any kind of resource can function as a gift. In STMs, STM travelers provide material and non-material things to local people. These material and non-material things can be interpreted as gifts. They include financial aid, volunteer work, religious messages, and so on. As the receivers, local residents interpret the intention of STM travelers and respond to their gifts. Next, STM travelers, as the givers, evaluate the response. The relationship formed

depends on these evaluations. Therefore, gift exchange theory is used in order to understand the relationship-building of STM travelers with locals.

Finally, intercultural adaptation theory has been applied to the cross-cultural experiences of STM travelers. Y. Kim (2001) has provided a theory of the overall process of intercultural adaptation. This theory has five dimensions: predisposition, personal and social communications, environment, and, ultimately, personal transformation. In previous research, STM travelers reported the transformation of their identities through cross-cultural experiences in the course of the STM. Thus, in this study, intercultural adaptation theory is used to examine the experiences of STM travelers. Also, this study considers the effect of cultural distance on intercultural adaptation. Cultural distance is measured by four cultural dimensions of Hofstede (2001): power distance, uncertainty avoidance, individualism, and masculinity. According to previous studies of intercultural adaptation (Furnham & Bochner, 1982; Gudykunst & Hammer, 1988; Gudykunst & Kim, 1984; Gudykunst & Ting-Toomey, 1988; Redmond, 2000), cultural distance influences negatively social relationship and cultural shock. People can easily build and maintain the social relationship in a similar culture to their own culture. By contrast, individuals feel more cultural shock in distant culture. Overall, cultural similarity positively influences on intercultural adaptation. As cultural distance decrease, people can more effectively adjust to the new culture.

CHAPTER IV

METHODOLOGY

This chapter introduces the methodology for this study. First, the rationale for the choice of the qualitative research method will be explained. Next, the philosophical framework of the qualitative research in this study will be described. This study is rooted in the constructivist paradigm. Thus, explanation of the constructivist paradigm will be presented. Then the participants will be introduced; who they were, why they were chosen, and how they were recruited will be displayed. The next section will deal with the steps used in data collection. This study uses the in-depth interview as the main source, but other sources such as pictures, short-videos, and personal diaries were also used to collect data. Thus, the description of various data will be presented. Subsequently, the methods of data analysis will be explained. Theory-driven thematic analysis was applied in this study because the study is based on two existing theories. In relation to the analysis, ethical concerns and credibility issues will be discussed. Finally, this study will treat the situated researcher in the qualitative research. The study partially includes crystallization reflecting multifaceted perspectives through providing the self-reflection of the researcher.

QUALITATIVE RESEARCH METHOD

Individuals interacting with their social world construct their realities. The interest for the qualitative researcher is in understanding the experience and constructing

that understanding from the participant's perspective. Qualitative research emphasizes discovery rather than confirmation, and process rather than outcomes. It builds concepts and theories rather than generalizing already established theories. Qualitative research is more suitable for studies on culture, interpretation, and power than is quantitative research (Lindlof & Taylor, 2002). In qualitative research, through participants' stories and their narratives, the meaning of their experience is constructed. This study purports to examine mission travelers' perceptions of their relationship-building with local residents and their cross-cultural adaptation in the context of international mission trips. It also attempts to deal with culture, mission travelers' interpretation of mission trips, and power relationships in mission trips. Moreover, the research questions of this study consist of "how" and "what" questions better treated by the interpretive research method. Thus, the interpretive research method fits the purpose of the study.

Qualitative research methods are also recommended for other studies that examine multidimensional human qualities such as cross-cultural interaction (Creswell, 2007). Some researchers (Blezien, 2004; Friesen, 2004) studying mission trips point out that it is difficult to statistically measure the quality of such trips. They also affirm that rich and detailed data could emerge through a qualitative research process. Therefore, an interpretive approach is considered the most appropriate research design for examining the complex process of intercultural adaptation and for understanding the multidimensional meaning of the international mission traveler's experiences in other cultures. Qualitative methods allow the researcher to approach the complicated social phenomena in depth and detail, which serves to improve the research (Patton, 1990).

This study is placed in a constructivist paradigm in which the researcher takes the position, as Schwandt (1998) mentioned, that human beings construct or make their knowledge rather than discover it (p. 237). The constructivist paradigm acknowledges the complex nature of the multiple realities and that there is no single, unique reality but only individual perspective. Erlandson, Harris, Skipper, and Allen (1993) argued that two identical contexts cannot exist. Therefore, generalizability within this paradigm means that the researcher disregards the unique shaping forces embedded in each context (Erlandson et al., 1993, p.17). A philosophical framework based on the paradigm and naturalistic strategies of constructivist inquiry (Guba & Lincoln, 1994) is developed to locate the methodology for this research study within the qualitative research literature.

CONSTRUCTIVIST PARADIGM

Social constructivism assumes that individuals always try to understand the world in which they live (Creswell, 2007; Lindlof & Taylor, 2002). They develop subjective meanings for their experiences. Thus, those meanings are various and multiple. In constructivism, researchers seek the complexity of views. These subjective meanings are socially and culturally constructed. They are formulated through interaction with others and through cultural norms that permeate individuals' lives. The participants can construct meaning in a given situation, which is made in interactions with other individuals. Thus, constructivist researchers take careful note of what people communicate and how they behave in their life settings. They stress the specific contexts

in which people live because they are interested in understanding the cultural settings of people. They also realize that their own backgrounds influence their interpretations.

Lincoln and Guba (1985) first mentioned the constructivist paradigm and declared the beginning of post-positivist times as an alternative paradigm to the conventional or scientific research paradigm. The paradigm they introduced does not aim to achieve a perfect and complete interpretation. According to them, "It is more profitably seen as a snapshot in time of a set of emergent ideas" (Lincoln & Guba, 1985, p. 9). Constructivist paradigm-driven research begins with the concerns of the participants, which, as Schwandt (1994) describes, evolve "through dialectic of iteration, analysis, critique, reiteration, reanalysis, and leads eventually to a joint (among researcher and respondents) construction of a case (i.e., findings or outcomes)" (p. 243). Through such joint constructions, issues from the naturalistic inquiry can be assessed for a match with the data it includes, the extent that the constructions offer a credible level of understanding, and the extent to which they have relevance and are modifiable (Guba & Lincoln, 1989).

DATA OVERVIEW

As for sampling methods, snowball sampling was used because the target of this study was just mission trip participants, not a random selection. Therefore, Christian groups at both Korean and American universities and Protestant churches in both Korea and American were contacted, and respondents were asked to name others who had experienced STMs (Bernard, 2000). All participation was voluntary. In qualitative

research, the sample size is usually considered to be a factor that cannot be decided until much later in the course of a study. Charmaz (2006) stated that we, as qualitative researchers, sample people, settings, activities, and so on until a critical threshold of interpretive competence has been reached.

The respondents consisted of people who had experienced an international STMs within the past three years. For some mission travelers who have gone on a STM last year and this year, both pre- and post-trip interviews were conducted for the purpose of identifying the process from before-trip to after-trip. Based on the gift exchange theory, the process of gift exchange starts before the actual gift-giving. The stage of gestation includes everything before actual gift exchange happens. Also, the theory of cross-cultural adaptation proposes that the adaptation process begins before people leave. Thus, in order to identify the process of relationship-building and cross-cultural adaptation, pre-trip interviews were conducted before participants left for their trips. After participants returned home, they participated in post-trip interviews. For mission travelers who were contacted after their trip, only a post-trip interview has been conducted. However, they were also been asked questions about their preparations before they left. At the before-trip interview, participants were asked to be prepared to share their trip journals, pictures, and videos after their trip. In their post-trip interview, those participants who had taken part in both interviews shared the requested sources. With different kinds of data sources and an interdisciplinary approach, this study has attempted crystallization of the research.

Crystallization

This study partially includes crystallization. It is based on the social construction of meaning and the situated researcher. Its assumption is based on the existence of multiple realities, not a single and objective world. By using and incorporating interdisciplinary approaches including history, anthropology, and communication; multiple data sources such as pictures, videos, diaries and interviews; and the self-reflexivity of the researcher, this study has tried to use crystallization rather than triangulation. Crystallization differs distinctly from triangulation. Ellingson (2009) clearly argues that, whereas triangulation seeks the truth by using various types of data and analysis to clarify a phenomenon, crystallization purports to show various but partial realities with multiple viewpoints of a phenomenon.

According to Richardson (2000), qualitative researchers can draw their productions by taking different genres of representation on the same topic. He explained that from the postmodernistic view, this is called crystallization, not triangulation. For him, validity in postmodern research is not placed in the triangle, that is, a fixed and rigid explanation. It takes the form of a crystal, which is the combination of "symmetry and substance with an infinite variety of shapes, substances, transmutations, multi-dimensionalties, and angles of approach" (Richardson, 2000, p. 934). He stated that through crystallization, researchers provide a rich, detailed, complex understanding of the research topic. The concept of crystallization is considered as "a better lens" fit for qualitative research than triangulation (Janesick, 2000, p. 392). We can see the multiple facets of the research topic with the crystallized lens.

Janesick (2000) has also called the use of diverse disciplines in the same research crystallization. She argues that crystallization provides a better understanding of both the researcher and the researched. Ellingson (2009) elaborates on the meaning of crystallization provided by Richardson. She points out that his concept of crystallization does not include a methodological framework or processes. According to Ellingson, the use of multi-genre methodological processes is also crystallization. Therefore, crystallization is defined as the use of multiple forms of analysis and various kinds of representation into a coherent text to provide a rich and deepened explanation of a phenomenon. Ellingson (2009) affirms that all good qualitative research should offer a rich and in-depth meaning of a topic. Crystallization helps researchers achieve the "thick description". According to Ellingson, in crystallization, reflexive consideration of the researcher's self in the process of the research should be included. Decrop (2004) explains that crystallization using multifaceted perspectives is relevant to tourism research because tourism is "a multidisciplinary phenomenon" (p. 166). This study offers self-reflexivity of the researcher and applies diverse theoretical frameworks in order to understand STM travelers' relationship-building by using multiple facets of data sources.

Background of Participants

For this study, in order to understand the impact of cultural distance on STM traveler's cultural adaptation, the comparison between Korean and American mission travelers is based on the constructs of Hofstede's national cultural. Cultural distance refers as the degree of cultural difference between one's original culture and other

culture. According to the cultural index of Hofstede (2001), Korean culture is more similar to Thailand than American culture. Cambodia has a similar culture to Thailand. Therefore, participants have been recruited from American and Korean mission travelers who went to Cambodia and Thailand within a period of three years.

The United States and Korea are the top two nations in terms of number of STM travelers sent, as well as missionaries to other countries, especially to Southeast Asian countries. A rich and deep understanding of this social phenomenon can best be attained by permitting the researcher to focus on the meaning of an individual participant's responses regarding his or her relationship with local residents by asking general and open-ended questions (Guba & Lincoln, 1994).

Comparison between Korean and American mission travelers. The focus of this research is on international STM participants from the United States and Korea. This study attempts to compare Korean and American mission travelers by using the notion of cultural distance proposed by Hofstede (1980, 1989, 2001) in order to identify how cultural distance affects their relationship-building with local residents and cross-cultural adaptation. International mission travelers attempt to interact with local residents of various national cultures; there is usually significant cultural distance between the two groups. Hence, in this study, Korean and American mission travelers going to the same place have been interviewed and compared.

Short-term mission trip in U.S.A. According to Allen (2001), the explosion of STMs is the biggest change in Christian mission history in America. She mentioned that it is a result of both the increased wealth of U.S. churches and the development of

technology in travel and communication. Root (2008) also explained that such an explosion of STM programs has much to do with socio-cultural transformations brought about by globalization.

Bauman (1998) attempts to explain such transformation as being closely related to consumption. As globalization expands due to technological development, it leads us to consume new things. In other words, we keep moving for the purpose of consumption. Based on Bauman's argument, Root (2008) examined why short-term missions have obtained great popularity in recent years. In the 1970s, camping was the center of youth-based ministry. In the 1980s and the mid-1990s, big events like concerts were the trend in youth ministry activities. Now youth can access big concerts through media outlets such as MTV. Therefore, mission trips provide youth, who want to continuously pursue new things, an opportunity to go out and experience a new and unique culture.

STMs have become the chief rival of domestic summer camp programs. Since the 1960s, the number of STM participants from the United States has been exponentially increasing every year (Allen, 2001). From Allen's findings (2001), 29% of all 13- to 17-year-old youths in the U.S. have gone on mission trips or mission services, and 10% among youth mission travelers have experienced such a trip three or more times. Priest's findings (2005) also showed that more than 1.5 million U.S. adult Christians go on STMs every year.

Respondents were chosen among college students or church leaders organizing international mission trips from Brazos County in Texas. Texas belongs to America's Bible Belt, defined by *Wikipedia*, the online encyclopedia, as "a region of the United

States of America in which socially conservative Evangelical Protestantism is a dominant part of the culture." There are no statistics on the number of mission trip participants by states, but it is generally thought that more Evangelical Christians live in the Bible Belt than in other regions of the nation. Also, a large percentage of mission trip participants are college students and teenagers (Priest, 2005).

Short-term mission trips in Korea. In the early 1990s, STM programs were introduced to Christian college groups in South Korea. Since the mid-1990s, STMs organized by local churches have experienced an explosive increase every year. Now STMs seem to have become a necessary course for almost all local churches in South Korea (Go, September 7, 2007). According to CBS reports (Go, September 7, 2007), every year at least 50,000 Koreans go on international mission trips. The total travel expense is estimated at up to 1 billion dollars. Although members of Korean STM groups have encountered dangers, such as being kidnapped or even killed by terrorists in Afghanistan in 2007, the number of participants is still growing.

South Korea sends out more career missionaries to other countries than any country except for the U.S. (Moll, 2006). South Korea sends out more than 1,100 new missionaries annually and, in 2006, 14,905 Korean missionaries were serving in 168 foreign countries (Moon, 2008). That means Korea alone sends out as many new missionaries each year as all of the countries of the West (except for the U.S.) combined. The largest number (47.3 %) of Korean missionaries work in Asia. In the 19th century, Western missionaries came to Korea. By 1897, the Presbyterian Church in Seoul, directed by Koreans, was sending out their followers every Sunday to evangelize. The

rule of Japan's colonial government from 1910 to 1945 attempted to actively exert a dominant force on Korean national life. At that time, Korean churches played significant roles in resisting the demoralizing force of a colonial regime. Christianity in Korea was associated with resistance against Japanese imperialism. Therefore, Koreans have long considered Christianity as an ideology inspiring nationalism (Noll, 2001).

In the past, Korea accepted Western missionaries, but today she is sending out Christian missionaries to Western as well as non-Western countries. Moll (2006) reports that "Koreans are a potent vanguard for an emerging missionary movement that is about to eclipse centuries of Western-dominated Protestant missions.... Today's missionary is as likely to be a black African in Europe as a northern Indian in south India or a Korean in China" (p. 20). Thus, Korean mission travelers have been chosen as a comparison group for this study.

Cambodia and Thailand as receiving countries. As receiving countries, Cambodia and Thailand in the Southeast Asian region have been selected. Both countries have a great number of both Korean and U.S. missionaries (Gifford, 1994; Kammerer, 1990; Pneumanaut Web Site, 2010; Veale, 2007). According to Goh (2005), Thailand is the only Southeast Asian country that has never been colonized. Although it is a very open society and allows religious freedom, Thai culture is deeply rooted in the Buddhist religion. Therefore, Buddhism is the largest religion in Thailand, and only a very small percentage of the population identifies themselves as being Christian though there are many Protestant missionaries residing there. As in Thailand, Cambodian culture is closely associated with Buddhism. Cambodia has a history of strong resistance

toward the practice of all other forms of religion, including Christianity. Since 1990, Christianity, as well as other religious practices, has been allowed in Cambodia. Nevertheless, it has a very small Christian population.

Those places also belong to the "10/40 window", a term coined by Luis Bush, a Christian missionary (http://www.joshuaproject.net/10-40-window.php, n.d.), to describe a rectangular-shaped region located between 10 degrees north and 40 degrees north latitudes having the following three elements: great poverty, low quality of life, and lack of access to Christian resources. Those regions include North Africa, the Middle East, and Asia, especially much of Southeast Asia. For evangelical Christian missionaries, those places have been the most critical targets since 1990.

Based on Hofstede's four cultural dimensions (Geert-Hofstede homepage, n.d.) (see Table 1), Thailand and Cambodia are closer culturally to South Korea than to the U.S. Cambodia, Thailand, and South Korea have high power distance, very low individualism (collectivism), and low masculinity (femininity). Cambodia has not been in Hofstede's list but some studies have applied Thailand's index to Cambodia's cultural dimension because Cambodia adjoins Thailand. Moreover, the two countries' cultures are both rooted in Buddhism. By contrast, the U.S. has low power distance, very high individualism, somewhat high masculinity, and low uncertainty avoidance. Therefore, in order to identify how cultural distance influences mission travelers' cultural adaptation, this study attempts to compare American and Korean mission travelers who have gone to Cambodia and Thailand.

Table 1. Hofstede's Cultural Dimension of Four Countries

Cultural dimension	Cambodia[a]	Thailand	South Korea	U.S.A.	World Average
Power Distance	High	64	60	40	55
Individualism	Low	20	18	91	43
Masculinity	Low	34	39	62	50
Uncertainty Avoidance		58	85	46	64

a. Hofstede does not provide the cultural index of Cambodia. Thus, it was provided from a different online source (Source: the Lesley University Center for Special Education, n.d.).

Christian denominations. In this study, participants have been chosen from among Protestant Christians. According to statistics in Adherents.com (1990), there are about 38,000 Christian denominations in the world. The Roman Catholic Church is the largest Christian body in the world today, with more than a billion believers, or about half of the world's total Christian population. There are about 500 million Protestants (of many different denominations) in the world, making it the second largest body of Christians. In South Korea, of 45 million people approximately one-third are Christian (Kim, 1995). Of all South Korean Christians, 11 million people are Protestants and 3 million are Roman Catholics (Kim, 1995). Christians are divided along ethnic and linguistic lines into different denominations. Each denomination is separated by its own doctrine and church authority within Christianity (Wikipedia). In South Korea, most people committing to evangelical work as missionaries belong to a Protestant

denomination (Kim, 2002). In a similar way, the largest number of Christians in the U.S.

is Protestant. Therefore, mission travelers belonging to Protestant denominations in both

Korea and America have been selected as the research participants.

DATA SOURCES

The data in this study includes the semi-structured interview, and participants'

pictures, journals, and videos taken during the travel period. By using diverse data

sources, the study tries to better explain STM travelers' experiences.

In-depth Interviewing

For this study, face to face interviews as the primary data source have been

conducted for about 60 minutes per each participant. However, for the after-trip

interviews of Korean mission travelers, phone interviews were conducted because

American and Korean mission travelers had to be interviewed during the same time

period (at the end of summer, 2010), which made travel to Korea at that time impossible.

Questions for interviewing were open-ended and semi-structured. In-depth interviews

can provide substantial life experiences often associated with considerable insight. The

interview can drive perspectives of the participants' subjective worlds. Also,

interviewing possesses flexibility.

Interview setting. The personal interviews were conducted in a natural setting. I

met with the participants in a place of their choosing, which probably made them feel

more comfortable. The sites were chosen to allow participants the opportunity to speak

freely, openly, and without interruptions or the presence of others in the immediate

environment. Participants mainly chose their church building as the site for their interviews. The setting was also quiet enough to allow recording of the interviews. All interviews were audio recorded with participants' permission. Transcripts were made directly from the recordings. The written transcripts have been analyzed. I clearly informed all participants that no taping would be done without their permission. I would keep all audiotapes and subsequent transcripts in a locked file. I shall be the only person to have access to those files, and I informed all participants of this procedure prior to interviewing them.

Interview questions. (See Appendix A) Before conducting the interview, questions had been decided in relation to two theoretical frameworks: gift exchange theory and cross-cultural adaptation theory. The interview, however, was semi-structured rather than structured. Therefore, interview questions just guided the interview but did not strictly confine it.

This study has attempted to conceptualize the STM in the tourism field. Therefore, participants have been asked about their purpose for the trip, accommodations and activities during the trip, and decisions on the destination. Moreover, this study has tried to ask all participants what they think about their respective mission trips; why they, as Christians, think it is important; and the role of religion in their life. Those questions have been used to conceptualize the STM in the tourism field. Regarding the concept of cultural hegemony, participants replied to the questions regarding their impressions of the local cultures and the local people. With respect to the two theoretical frameworks, pre- and post-interview questions were conducted:

- *Before-trip interview*. In gift exchange theory, a pre-trip interview is associated with the mission traveler's motivation as his/her gift-giving strategy and his/her preparation before gift-giving happens. In cross-cultural adaptation theory, the process begins from the predisposition, "the internal conditions of the strangers themselves" (Y. Kim, 2001, p. 82). All travelers start the adaptation process with their own personalities and preparation for the trip. Participants were asked about their motivations to go on a mission trip abroad rather than on a domestic one, and concerning their previous experiences of international mission trips. The pre-trip interviews focused on the motivation and preparation of the participants for the trip and on their personalities.

- *After-trip interview*. After participants had a chance to return to their homes, they were asked about their overall experiences on their STMs, the highlights of their stays, expected and unexpected encounters they experienced, and their feelings towards local residents. If the trip was not the first overseas travel for the participants, their previous travel experiences were also addressed. In relation to the concept of cultural distance, respondents were asked about perceived cultural distance. Participants were asked to show pictures, writings, and souvenirs they may have gathered and were willing to share, in post-trip interviews. As background information, the researcher asked participants about their

age, their personal religious history, the church that organized the trip, and additional thoughts about mission trips.

Participants' Personal Diaries

Participants were asked to share their personal diaries kept during the trip, especially in relation to their relationship with local residents. Seven Korean participants and three American participants shared their personal journals written during the trip.

Picca and Feagin (2007) have used the regular journal as his main source to understand the racial events that happen in a white individual's ordinary life. He explained that journals written by ordinary people allow the researcher to understand their mind and their life that the researcher cannot directly observe. According to him, the journal as a data source has the advantage of increased accuracy in specific details of any event because it is often written very shortly after an event occurs. Also, using journals as data allows the researcher to see slices of a complex social life.

In tourism research, Markwell and Basche (1998) have used the personal diary as their data source. They stated that one individual diary shows the edited reality of the diary owner by providing his or her own experience filtered by his or her worldview. They also state that such a method fits for qualitative research seeking an understanding of the lived experience. They do not use the term *social constructivism*, but their research is oriented toward constructivism. With diary data, they try to explain the tourist's own experience and his or her own reality in the specific social context in which the tourist's event happens. According to them, the use of personal diaries by participants can "maximize naturalness" (p. 229) because the presence of a researcher

can sometimes reduce naturalness by altering the tourist's behavior. Coghlan (2005) also applied data from personal diaries to study the volunteer tourism experiences. He explained that a daily diary provides remarkably rich information of a tourist's experience. In a recent article, Prebensen and Foss (2011) used the daily diary in order to examine mental and emotional processes of a tourist. They argued that the diary provides inner thoughts and feelings of a diary owner.

This study seeks a better understanding of mission travelers' experiences and their perceived interaction with local residents. Therefore, the use of a personal diary fits for the purpose of this study. Mission travelers' personal diaries have provided their perception toward local residents and their thoughts about interaction with them. Also, their emotions about daily special events, as well as ordinary daily activities on-site, have been provided.

Photographs

This study has also used pictures provided by participants as data. American participants shared 961 pictures taken on the field, and Korean mission travelers provided 2155 photos. Of pictures Korean participants provided, 190 pictures were offered by two Cambodia groups, Choongshin Church and Saebat Church, and one Thailand group from Namseoul Church shared 1965 pictures. The American Cambodia group provided 839 pictures, and American participants who went to Thailand offered 122 photos.

In tourism research, a few studies (Albers & James, 1983; Chalfen, 1979; Cohen, Nir, &Almagor, 1992; Crang, 1997; Garlick, 2000; Garrod, 2008; Haldrup & Larsen,

2003; Jenkins, 2003; Markwell, 2000) have made use of photos as data for studying the tourism phenomenon. Urry (1990) pointed out that photography is an essential element for a modern tourist. Cohen and colleagues (1992) used the travelers' photos in order to understand the interaction between a tourist and local residents. According to them, the photographer as a tourist understands his or her relationship with the photographed local residents as "a unilateral one" (p. 215). However, they argued that the photographed person considers it as a mutual relationship by reacting in a certain way, such as with a smile or with fear. Garrod (2008) pointed out that photograph taken by participants can function as a good data source in qualitative research because photography is reflexive and it makes participants express their feelings. He applied the method of "volunteer-employed photography" (VEP) to research people's perceptions of destination. He stated the advantages of VEP technique, as follows. The VEP technique enables the researcher to see an image's attributes that participants perceived. Photographs are constructed by people taking them. Therefore, VEP techniques can be relevant to study the perception of participants. Albers and James (1988) also argued that photographs can provide "socially constructed and meaningful representations" by respondents (p. 140). In this study, pictures serve as supplementary data for understanding mission travelers' perceptions of their experiences in the host community.

Short Videos

Korean participants from two groups, Choongshin Church and Namseoul Church, provided the short-videos taken by them during the trip. The number of video files offered by Choongshin Church was five, and its total time was 4 minutes and 5 seconds.

The Namseoul Church group shared 53 video files, and the total running time was 7 hours, 28 minutes, and 41 seconds. In the 2009 Thailand trip, 47 videos (3:32:08) were taken, and 6 (3:56:33) were taken in the 2010 Thailand trip.

In recent years, there has been increasing use of visual research methods throughout diverse disciplines of the social sciences, such as sociology and social anthropology, cultural studies, and so on (Knoblauch, Baer, & Laurier, 2008). Schnettler and Raab (2008) explained video-analysis as a qualitative method. According to them, video analysis is appropriate for studying the visual aspects of interactions. Spiers (2004) also maintained that video technology enables research to describe and reflect complex social phenomena with various perspectives. Lehn (2010) has used video recordings to study the social interaction among visitors in a museum. He pointed out that audio-visual recording allows researchers the chance "to share, present, and discuss the evidence which supports observations and analysis" (p. 35), unlike other forms of data. It can provide a broad range of actions and activities. In tourism research, Crang (1997) provided an explanation of the visual data provided by tourists. He argued that the use of video-recording allows the researcher to approach the way people perceive, interpret, and make sense of their experiences through video. He also maintains that video data help in understanding the process through which travelers interpret and frame their travel experiences, especially in the tourism field. In this study the video recording materials augment data collected through in-depth interviews.

Demographic Information of the Participants

In this study, 21 Korean and 22 American STM travelers participated in the semi-structured interviews (see Table 2 & Table 3). For Korean travelers, 20 participants took part in interviews both before and after the trip. One Korean mission traveler participated in only a before-trip interview because she did not want to join a post-trip interview. For American participants, six mission travelers joined both pre-trip and post-trip interviews, three people participated in only a pre-trip interview, and nine participants took part in only a post-trip interview. Three participants who were interviewed for only a pre-trip interview had a plan to stay Thailand for six months and they will come back next year. For them, neither phone-interview nor internet chatting could not be available because they did not have a private phone and there was a poor internet connection in Thailand. Therefore, those three American participants could not participate in post-trip interviews at the time of the data collection for this research.

Table 2. Description of American Participants

Participant (Interview)	Age	Gender	Job	Target Destination (period/year)	Most Recent Trip (Destination)	Previous Int'l STM (Number)	Previous Destinations
A1 (Both/2009)	19	F	Student	Thailand (7wks/09')	2009 (Thailand)	N	
A2 (Both/2009)	19	F	Student	Thailand (7wks/09')	2009 (Thailand)	Y(1)	Brazil
A3 (Pre)	23	F	Student	Thailand (7mths/10')	2010-11 (Thailand)	Y(1)	Thailand
A4 (Post)	26	M	Probationer/ Team leader	Thailand (1year/08')	2009 (Dominican)	Y(5)	Thailand(4)/ Dominican Rep.
C (Post)	23	M	Student/ Team Leader	Thailand (2mths/08')	2010 (Ukraine & Russia)	Y(7)	Mexico(4)/Thailand(2)/Ukraine &Russia
H (Pre)	22	F	Student	Thailand (8mths)	2010-11 (Thailand)	Y(1)	Thailand
J1 (Both)	19	M	Student	Cambodia (1mth)	2010 (Cambodia)	Y(1)	Honduras
J2 (Post)	20	F	Student	Thailand Cambodia (3wks)	2010 (Thailand &Cambodia)	Y(1)	Brazil
J3 (Post)	25	F	Working	Thailand (9mths/08')	2008 (Thailand)	Y(3)	Southeast Asia/Thailand
J4 (Post)	25	M	Working	Thailand (6mths/08')	2008 (Thailand &Cambodia)	Y(2)	Romania & Kenya/ Thailand & Cambodia
J5 (Post)	23	F	Teacher	Thailand (2mths/08')	2010 (Ukraine &Russia)	Y(7)	Romania/Thailand/ Ukraine & Russia
J6 (Both/2009)	22	M	Student/ Team Leader	Thailand (3mths/09')	2009 (Thailand)	Y(3)	Thailand
K1 (Pre)	22	F	Student	Thailand (6mths/10')	2010-11 (Thailand)	Y(1)	Kenya
K2 (Post)	53	M	Church Leader	Thailand (2wks/10')	2010 (Thailand)	Y Since 1978 Every year	Worldwide
K3 (Both)	20	F	Student	Cambodia (1mth/10')	2010 (Cambodia)	Y(2)	Mexico

Table 2. Continued

Participant (Interview)	Age	Gender	Job	Target Destination (period/year)	Most Recent Trip (Destination)	Previous Int'l STM (Number)	Previous Destinations
K4 (Post)	22	F	Student	Cambodia (1mth/10')	2010 (Cambodia)	N	
L (Post)	27	F	Student	Thailand (6mths/04')	2007 (Honduras)	Y(6)	Thailand(5)/ Honduras
Ml (Post)	20	F	Student	Thailand Cambodia (3wks/10')	2010 (Thailand &Cambodia)	N	
N (Post)	20	M	Student	Thailand Cambodia (3wks/10')	2010 (Thailand &Cambodia)	Y(4)	Honduras(4)
R (Both)	20	F	Student/ Team leader	Cambodia (1mth/10')	2010 (Cambodia)	Y(2)	Thailand/ Ukraine
S (Post)	22	M	Student	Cambodia (1mth/10')	2010 (Cambodia)	Y(1)	Mexico
T (Post/2009)	30	F	Church leader	Thailand (6mths/09')	2008 (Uganda)	Y Since 2000, Every year	Worldwide

Table 3. Description of Korean Participants

Participant (Interview)[a]	Age	Gender	Job	Target Destination (one week/10')[b]	Church organizing the trip	Previous Int'l STM (Number)	Previous Destinations
KG	28	F	Working	Cambodia	Yoido	N	
KK (Only Pre)	50	F	Hairdresser	Cambodia	Saebat	N	
KM	33	F	No	Cambodia	Choongshin	Y(2)	Philippine/Cambodia
KS	38	M	Working	Cambodia	Choongshin	N	
KJ	32	F	No	Cambodia	Choongshin	Y(1)	Philippine
KC	28	M	Student/ Team leader	Thailand	Namseoul	Y(4)	Hungary & Turkey/ Egypt & Niger/ Malaysia/Indonesia
KH	20	F	Student	Cambodia	Choongshin	N	
MG	22	M	Student	Thailand	Namseoul	N	
SM	42	F	No	Cambodia	Saebat	Y(3)	Mongolia(3)
SY	35	F	Working	Thailand	Yoido	Y(1)	Japan
SH	26	M	No	Cambodia	Choongshin	N	
W1	29	M	No	Cambodia	Choongshin	Y(8)	Cambodia
W2	33	M	Teacher	Cambodia	Yoido	N	
Y	31	F	Working	Cambodia	Yoido	Y(1)	Peru
L	20	F	Student	Thailand	Namseoul	N	
I	28	M	No/Team leader	Cambodia	Yoido	Y(2)	Cambodia
CS	59	F	No	Cambodia	Saebat	Y(3)	Cambodia (2)/Vietnam
CE	27	F	Working	Thailand	Yoido	Y(3)	India/Taiwan(2)
CJ	38	M	Working/Team leader	Thailand	Yoido	Y(10)	Taiwan(5)/China/ Singapore/Hong Kong/Philippine(2)
H1	28	M	Working	Thailand	Namseoul	Y(4)	Thailand(2)/ Cambodia(2)
H2	26	M	No	Thailand	Namseoul	Y(2)	Thailand

a. All Korean participants except one person participated in both pre- and post-trip interviews.
b. All Korean participants have experienced STMs this year and their travel time was a week.

Interviewed Korean mission travelers were recruited from four different Korean churches. Many Korean Protestant Churches organizing STMs to Southeast Asian countries this year were contacted but only four churches were willing to cooperate for this study. Three participants were from Saebat Presbyterian church, five from Namseoul Presbyterian Church, six from Choongshin Methodist Church, and seven from Yoido Full Gospel Church. STMs of all Korean participants were organized by their churches. All American interviewees were from A&M Church for Christ (AFC). Other American churches and Campus Christian groups which were contacted did not have a plan to send STM travelers to Southeast Asian countries this year. Also, they have not organized STM to Southeast Asian countries in past years. For American participants, their mission trips were also managed by their church, AFC. 12 participants from three different groups of the church including a church leader have experienced STMs this year. Four participants were interviewed last year because they were contacted before they took a trip in 2009. Seven participants went on STMs to Thailand in past years.

Of the Korean participants, 13 people from Choongshin Church, from Saebat Church, and from Yoido Full Gospel Church went on a STM to Cambodia in 2010. Eight interviewees from Namseoul Church and from Yoido Full Gospel Church had experienced a STM to Thailand in 2010. Eight Korean mission travelers had never experienced an international STM before this time, and 13 had participated in an international STM more than once. Of all Korean interviewees, 10 were male and 11 were female. Only four Korean participants were students and nine were workers. Another eight Korean interviewees were seeking for a job or did not have a job. Their

ages ranged from 19 to 58, and the average age was about 31. Of the American participants, five mission travelers went to Cambodia in 2010, and three have been in both Thailand and Cambodia in 2010. Three participants have experienced STM to Thailand in 2009. Another five interviewees had experienced STMs to Thailand or both Thailand and Cambodia in past years. Only three American interviewees had never gone on an international STM before, and another 19 American participants had experienced more than one. Nine American STM travelers were male, and 14 were female. 14 American participants were college students. Two American church leaders, who took and organized many STMs, took part in a post-trip interview. Another seven participants were workers but they had been students when they had taken the trip. Their ages ranged from 19 to 53 and their average age was about 24.

With the purpose of understanding their perceptions of STMs and relationships with local residents, semi-structured interviews were conducted. For some participants, both pre-trip and post-trip interviews were conducted while, for others, only a pre-trip or a post-trip interview was performed. Pre-trip interview participants were asked questions concerning their strategies for gift-giving, preparation for the trip, perceptions of and knowledge about the local culture and local residents, expectations for the trip, their personalities, and their previous STM experience. After the participants returned from their trips, post-trip interviews about participants' experiences with local residents were conducted. The interviews were performed individually. For Korean participants, the Korean language was used, and all the interviews with American travelers were conducted in English.

DATA ANALYSIS

Transcripts for all audio-recorded interviews were made by the transcribing

service company. They were analyzed, based on theory-driven codes. Some codes that

could not be located in existing codes but were very significant to this study have been

added to the existing theories used in this study. That practice contributes to the

development of the theories used in this study.

Theoretical, Latent, and Constructionist Thematic Analysis

In qualitative research, data collection and analysis occur at the same time.

During the process of the analysis, a researcher keeps developing, refining, and

validating emerging codes. Therefore, the process is iterative and dynamic (Merriam,

1998). Thematic analysis (Aronson, 1994; Attride-Stirling, 2001; Boyatzis, 1998) is the

process of collecting, analyzing, and coding information into emergent themes (Merriam,

1998; Strauss & Corbin, 1998; Taylor & Bogdan, 1984). Thematic analysis is referred to

as "a method for identifying, analyzing, and reporting patterns" (Braun & Clarke, 2006,

p. 76). According to Taylor and Bogdan (1984), thematic analysis is especially well

suited to data collected from interviews or narrative accounts of individual experiences.

Moreover, this method has a relative flexibility comparing with other qualitative

methodologies because this analysis can be used both in an inductive approach and a

theoretical or deductive approach (Boyatzis, 1998; Braun & Clarke, 2006). Unlike

thematic analysis, grounded theory analysis is often used with data-driven codes.

This study starts with three theoretical frameworks–cultural hegemony, gift

exchange theory and cross-cultural adaptation theory. In this case, thematic analysis can

be used as "theoretical thematic analysis" (Boyatzis, 1998; Braun & Clarke, 2006; Hayes, 1997). This type of thematic analysis offers a detailed analysis of some features of the data, considering theories rather than a rich description of the data overall. According to Braun and Clarke (2006), before analyzing the data, a researcher should decide the level at which themes are to be identified. There are two levels, a semantic level and a latent level (Boyatzis, 1998). Latent thematic analysis comes from a constructionist paradigm (Braun & Clarke, 2006). A thematic analysis at this level goes beyond the explicit contents of the data. It attempts to identify the underlying meanings, assumptions, and ideologies shaping the semantic content of the data. Whereas the semantic approach tries to examine only the surface, latent thematic analysis seeks to examine latent features that gave the surface its specific form and meaning. This study is rooted in the constructivist paradigm. Hence, latent thematic analysis is conducted within a constructionist paradigm. This study attempts to theorize the sociocultural contexts as well as structural contexts shaping individual accounts.

Theory-driven themes. Boyatzis (1998) provided the three-stage process of theory-driven thematic analysis. First, a researcher engages in reading and contemplating the theory and then tries to find the themes from the theory. Second, a researcher reviews and checks the compatibility of the themes from the first step with his or her current data. In this step, a researcher considers the match between the theory-driven codes and the data. His or her observation is based on the presence or absence of the theory-driven themes in the raw data. Then he or she tries to interpret the data in relation to the theory.

According to Boyatzis (1998), its interpretation becomes a comment on the theory a researcher is using. As a result, the theory or its parts can be either supported or denied.

Based on the process proposed by Boyatzis (1998), this study has used theory-driven thematic analysis. First, in order to conceptualize STMs in the tourism field, participant's travel motivations have been analyzed with the model of Iso-Ahola's (1984) leisure motivation. His two dimensions-seeking personal rewards, escaping personal environment, seeking interpersonal rewards, and escaping interpersonal environment-served for explanation of STM travelers' motivations. Within a gift exchange theoretical framework, this study has used Sherry's (1983) model of gift exchange theory. Sherry (1983) has provided the conceptual model of gift exchange. Based on Sherry's model, the key themes have been predetermined. In this study, STM travelers become the giver. With respect to the strategy of the giver in the gestation stage, altruistic and agonistic strategies are decided as key themes. Then in the prestation stage, giving the gift is extracted as the key theme. In gift exchange theory, the critical part of the theory is gift-giving behavior. Also, the assessment for the response from the receiver is stipulated as the key theme. This study deals with only STM travelers' perceived interactions and so, only the giver's side are analyzed. In the final stage of reformulation, the relationship-building with the receiver is chosen as the outcome of this theory.

In terms of cross-cultural adaptation theory, this theory has five dimensions-predisposition, social communication, personal communication, environment, and personal adaptation. This study has used those five dimensions as the overarching main themes. Within those themes various subthemes relevant to them have been identified.

Translation

This study has included translation because the themes from Korean interview data were translated from Korean into English. As cross-cultural studies have been increasing, the significance of translation has been recognized by many researchers (Bontempo, 1993; Esposito, 2001; Kleinman, 1987; Larkin, de Casterle, & Schotsmans, 2007; Lopez, Figueroa, Connor, & Maliski, 2008; Tripp-Reimer & Dougherty, 1985; Twinn, 1997; Wong & Poon, 2010). Esposito (2001) provided the definition of translation as the change of meaning from the source language (Korean in this study) to a target language (English in this study). She pointed out that both in quantitative and qualitative studies researchers are confronted with the challenge of making meaning-based translation.

The first major challenge of translation in qualitative research is translation of the researcher's questions. The second challenge is the meaning of participants' responses understood by the researcher. In this research, I, as a researcher, have used Korean with Korean interviewees and English with American interviewees. For the interview questions in the English version, the academic advisor of the researcher, speaking English fluently, checked them, and a native English speaker also double-checked all questions. For Korean interviews, I, as the researcher, could translate the questions of the English version into Korean because I am a native Korean and can speak and read English. The problem of understanding the questions and the responses between the researcher and participants in the process of the interview rarely occurred.

Each transcript for Korean interview data and American interview data was made by

respectively native Korean and native English speakers from the transcribing company.

The problem with translation happened in the process of analysis. Some parts of

Korean transcriptions related to the theory-driven themes had to be translated into

English for presentation of the result. Lopez and his colleagues (2008) explained the

importance of the selection of translators. They suggested that a translator should know

about both cultures that are critical to the translation process (Bontempo, 1993; Twinn,

1997). For this study, a bilingual Korean professionally qualified translator, who is a

friend of mine, was contacted and asked to do it. The translation was made through open

discussion between the researcher and the translator. The translator has been told about

the research process and the goal of the research for better understanding of participants'

responses. Twinn (1997) has tried to study the reliability of the translated transcript for

six Cantonese women's interview. According to him, validity and reliability of data

analysis in qualitative research regarding the translation issue should be thoroughly

considered. In his findings, a significant difference between themes analyzed in English

and in Chinese did not exist. Therefore, he pointed out that it is important to use only

one translator in order to obtain internal consistency in translation, which leads to more

reliable data. Therefore, this study only used one translator. Also, Wong and Poon (2010)

suggested that open communication between the researcher and the translator as "a

critical reflexive practice" (p. 153) helps give a better understanding to both people of

each participant's response. They mentioned that translation is considered "an integral

step of the research process" (p.153). Larkin and his colleagues (2007) also argued that

the translator should become a co-researcher. Lopez and colleagues (2008) used the term

contextual translations. This study has reflected the critical reflexive translation in the

research process by going through open dialogue between the researcher and the

translator. The result of translation through open discussion can increase the reliability of

the findings (Lopez at al., 2008).

Ethical Concern

Ethical dilemmas of qualitative studies always exist with respect to collecting

data and disseminating the findings of the study (Lincoln, 2009). The main ethical issues

of both processes are located in the relationship between the researcher and the

participants being researched because the researcher-participant relationship is closer

and more personal in a qualitative study than in other research methods.

As Lincoln (2009) put it, the relationships between researchers and researched

decides how informed the consent can actually be and how much privacy is afforded the

participants. Glesne (1999) explained that the ethical issue is associated with the degree

to which a researcher communicates and interacts with the participants in the process of

the research. According to Lincoln (2009), U.S. federal guidelines provide four

protections for conducting research with human participants. This study includes the

interaction with human participants through interviewing. Therefore, ethical issues

including the following guidelines are considered in this study.

First, a researcher should fully inform participants about the goal of the research

and the potential outcomes of participation in the study. This is known as informed

consent. Informed consent includes the right to demand withdrawal from the study at

any time. Anyone who takes part in this study should do so on a voluntary basis. Participants have the right to know about the kind of research in which they are participating. Also, they should know that they can withdraw from the study at any time without suffering any disadvantages. Any kind of coercion or pressure can be totally inimical to human beings because they are autonomous agents (Lindlof & Taylor, 2002). Therefore, "voluntary participation" is emphasized throughout the study with regard to informed consent.

This issue is closely associated with the study involving vulnerable populations. Lindlof and Taylor (2002) stated that there are certain groups of people referred to as being "vulnerable" and, therefore, in need of special protection. Those groups include children, medical patients, prisoners, and people who have physical or mental disabilities. Those people may not understand the term voluntary. Or they may live in a place where the concept of "voluntary participation" does not exist. However, this study does not include any members of vulnerable populations.

Second, when deception is necessary in the research design, it should be explained by a full debriefing at the end of the research to all participants who have been deceived. However, this study does not require any deception of participants. Therefore, this issue does not pertain to this study. The third and most important ethical issue is related to confidentiality. Privacy or the confidentiality issue is often referred to as "Buckley amendment rights" or "the right to privacy" (Lincoln, 2009). For protection of privacy, potential participants should be guaranteed that everything recorded or gathered in the study will be confidential. Also, their personal records should not be revealed

without their consent. In most cases, the participants' real identities, such as their names, and other identifying information referring to their behaviors or expressions should not be exposed in public.

Lipson (1991) suggested that the researcher should be careful about guarding participants' privacy. A popular option is using pseudonyms, chosen by either the researcher or the participant. Other than pseudonyms, assigning numbers or aliases to individuals can be another way to protect participants' confidentiality (Creswell, 2007). Therefore, this study uses initials of participants' names for protecting anonymity. Transcripts will be given to each participant for a review for accuracy. Tapes and transcripts will be stored in a secure location.

According to Ryen (2004), confidentiality also brings up another topic: "non-malfeasance." This means that the researcher is responsible for doing no harm to participants. This research is expected to do no harm to participants because this study does not deal with a highly sensitive topic. IRB exists to protect the rights of human participants as well as to name researchers "as a third-party guarantor of a study's responsibility to those who take part in a research" (Lindlof & Taylor, 2002). Every researcher who begins qualitative research should apply for and accept IRB approval. In the process of IRB review, the most important point is that "there's nothing harmful about the study" (Lindlof & Taylor, 2002, p. 91). For protecting the rights of potential participants, this study involves the following procedures: (1) This research has applied for approval of the Institutional Review Board of Texas A&M University. (2) The purpose of the study, including risks and benefits, will be relayed to participants in both

written documents and oral instruction before they sign the consent or Participation and Permission to Participate forms. (3) During the interviewing, participants have the option of leaving the study at any time.

Credibility

According to Lincoln and Guba (1985), credibility is one of criteria for evaluating the quality of qualitative research. Credibility depends on the richness of the information collected and the researcher's analytical abilities rather than sample size (Hoepfl, 1997; Patton, 1990). According to Patton (1990), credibility can be improved through triangulations of methods, data, and theory and triangulation through multiple analysts. Another strategy for improving credibility is to use member checks, in which participants are asked to check findings (Lincoln & Guba, 1985, p. 313-316). To enhance credibility, first, this study used triangulation of methods by using various data sources, such as in-depth interviews, pictures, personal diaries, and videos. Patton (1990) mentioned that the different data sources can capture different things. This method allows the researcher to understand the reasons for the differences. By providing reasonable explanations for differences and consistent explanations of the overall patterns from various data sources, the triangulation of data contributes to the credibility of the study. This study also used theory triangulation by providing different theoretical perspectives. Two different theories come from two different disciplines. Gift exchange theory has been proposed by the anthropologist, Mauss. On the other hand, integrative theory of intercultural adaptation comes from communication. By using two different theories, STM travelers' relationships with local residents are analyzed. Two different

perspectives provide a richer and deeper explanation of STM travelers' perceived interactions.

I have shared my interpretations and transcription of the recorded interviews with all interviewees and have received feedback from them as well. Interpretations are always filtered through the researcher's worldviews and values (Smith & Heshusius, 1986). Smith and Heshusius (1986) argued that qualitative research can provide only an "interpretation of the interpretations of others" (p. 9). Therefore, in qualitative research reality cannot exist independent from the researcher. In doing this research, I have tried to be as self reflexive and as true to my theoretical commitments as possible. I have worked hard to preserve complexity and nuances by foregrounding the differences and contradictions within my interpretations of participants' experiences when I constructed my research findings.

Self-Reflexivity

Galani-Moutafi (2001) provided the definition of reflexivity as "the conscious use of the self as a resource for making sense of others" (p. 222). Reflexivity requires a researcher to be aware of and question his or her own culture and identity. It offers a better understanding of himself or herself in the context of the interaction with others. Hall (2004) suggested that reflexivity is a critical process to all tourism research practice. Ellingson (2009) mentioned that the researcher produces "situated knowledge" because she has her own perception of the world and others.

According to Hollinshead and Jamal (2007), since the issue of reflexivity has appeared in social science research, it has been a subject of controversy for social

scientists because of its ambiguity. Non-positivists are still struggling with the problem of what should replace the validity criteria as a measure of accuracy (p. 98). However, Hollinshead and Jamal (2007) argued that reflexivity cannot be validated with any universal criterion. They also stated that reflexivity has been diverse over time and reflexivitists have a fluctuating position for themselves and others as well. They provided "a consolidating view," defining reflexivity as "the ongoing conversation an individual (typically, the researcher him/herself) has with him/herself and with significant others, in and across the study about his/her knowledge" (Hollinshead & Jamal, 2007, p. 100). They claimed that a reflexivist produces "a broad ranging interpretation of and about his/her research field" (p. 100) and how they understand those things, not absolute or universal facts. Hence, a reflexivist is considered to be a "highly social being, and a highly situated actor both the very subject and the very object of the reflexive efforts being experienced" (p. 100). Reflexivists emphasize the process of knowledge production--the way of researcher's interpretation of the data-- rather than their articulation of obtained knowledge. Therefore, reflexivity is a critical tool of interpretive research studying social phenomena.

While I was getting ready for this research, I thought I was a well-prepared researcher because I believed I had the knowledge needed to engage in critical self-reflexivity. I presumed that as long as I kept on being aware of my own position as a researcher and staying committed to my theoretical framework and methodological strategies, the processes of conducting data collection and analysis would be

unproblematic and struggle-free. However, I realizing now that, in practice, remaining self-reflexive is far more intricate and elusive than I had expected.

Pillow (2001) used the concept of "reflexivity of discomfort" (p. 187). Britzman (1995) called it "exceeding selves," which means something far less comfortable. Reflexivity of discomfort challenge the modernist assumptions and attempt to go beyond the limits of existing concepts, values, meanings, and understandings of what is acceptable research practice. Reflexivity is used as a tension, not to come to interpret the other, but to learn to interpret ourselves. Reflexivity of discomfort does not pretend to know itself or its subjects. It does not provide truth or transcendence in its text. Researchers having reflexivity criticize themselves through compulsive questioning. They do not provide easy and comfortable stories, neither to speak for the reader nor for the researcher. Trinh (1991) argued that reflexivity cannot work as an instrument of a methodological power increasing validity. It can be used as a methodological tool disturbing practices of gathering data as validity into existing sets of the known, and as practices which monitor the trustworthiness of the story and provide diverse answers. Thus, Pillow (2001) claimed that reflexivity cannot be a simply comfortable and easy tale of subjects. It moves toward unfamiliar and uncomfortable tales. It does not seek out accuracy, honesty, or humility but rather, messy deconstructions. Reflexivity of discomfort is not related to better methods or better interpretations of people or cultures. It can just provide an outlet for people's struggles for self-representation and self-determination, including those of the researchers themselves.

Self-Reflexivity in Studying Short-Term Mission Trips

I, as a qualitative researcher, tried to continuously think about self-reflexivity while I was dealing with the topic of short-term mission trips. Self-reflexivity has been divided into four parts: self-recognition, recognition for others, truth, and transcendences. In the part of self-recognition, I tried to show my identities and position studying short-term mission trips. For recognition for others, I explained my thoughts about people who I was studying and their culture. In the part of truth, I mentioned my struggles against validity and trustworthiness in this research. In the final part of transcendence, I dealt with my concerns about subjectivity.

Self-recognition. I am a researcher studying mission trips as a sociocultural phenomenon. As far as my religious identity goes, I am a Christian. I am a female. Here in the U.S., I am considered an international student. It does not seem that my position in terms of race, nationality, and gender provides me with any special privileges or power. Therefore, at first I thought that my position might make it quite comfortable for me to study mission trips. Missionaries were typically considered to be Western white males. If I were a Western white male studying about missionaries, in particular during the colonial period, I might confront my own insensitivities towards gender, race, or dominated groups because of my privileged position.

However, I soon realized that I was quite influenced by Westernization, especially Americanization. Although I came from a non-Western country, South Korea, I cannot help but recognize that my thoughts, beliefs, and even value system have been affected by Western culture. My country has been affected by American culture since

the 1980s. In fact, many countries of the world have been influenced by Western countries because of expansion or conquest by Western countries in the past, and globalization in the contemporary world. Therefore, my identities are consciously and unconsciously a part of Westernization. If Gramsci's cultural hegemony is applied to the contemporary world, Americanization is the process by which less powerful groups internalize the American culture, the predominant cultural hegemony in the contemporary world. The spread of Christian churches in the world also shows Westernization in the past or Americanization in the contemporary world. Christianity was introduced to Korea by Western missionaries.

I, as a researcher, am studying here in the U.S. My academic ideas, thoughts, and philosophy, being formed during my doctoral and master's courses, are still being influenced by Westernized academic thoughts, specifically Americanization. How, then, can I do research on the topic of mission travelers with my own partly Westernized positions? What concerns me is my lack of critical thinking towards the social phenomena of mission trips. I might interpret the mission trip experiences based on the viewpoints of the mission travelers favorably rather than critically. However, I think that my positions were not simply a limitation to my study, but also present a chance to understand my respondents' experiences. I could understand their meanings associated with their experiences. My position also made them feel comfortable with me. Reflexivity is the process of seeking commonalities between the researcher and the subject (Patai, 1991, p. 144). Understanding another people's meaning or experiences includes discovering things one has in common with them. I realized that this topic,

mission trips, is related to the power issue, historically and now. I also recognized that my positions were also affected by the relationships, including the unequal power issue. It is critical to acknowledge that the topic involves the power issue. I am involved in such a power relationship as a researcher and as a Christian studying mission trips. I have strived to "be critical" in studying mission trips. The research process was the process of being aware of and struggling with myself. I'd like to confess that it was also the process of being critical to myself. The product of this research shows the social phenomenon of STM traveler's experiences filtered by my lens.

Recognition for others. Research findings were produced, not just by a researcher, but also by respondents. Ellis, Kiesinger, and Tillmann (1997) described their research as "sharing personal and social experiences of both respondents and researchers" (1997, p. 21). My motivation for performing research was that I wanted to know and to understand the other, the subjects of my research. Therefore, to understand the subject of my research was crucial to yielding a compelling research product. In my present research, the subjects consisted of Christian mission travelers. All of them were Christian. Mission travelers who were interviewed were mainly college students in America. It seems that their position as college students is less privileged. If I, as a researcher, were also a professor, the relationship between my respondents and me might involve an unequal power relationship because of their position as college students. However, when American mission travelers go to other poor countries, they as Americans might have a position of privilege through the ability to provide resources for comparatively poorer people, and in some cases through the knowledge of English, a

powerful language. What I wonder in my research is whether they recognize the potential change in their role in Third World countries.

Other respondents are both Korean and Christian. Experiences of Korean mission travelers were quite interesting to me. Christianity was imported to Korea by Western missionaries. Then, did Korean Christians and American Christians have the same value system for their Christian beliefs? This was another interesting point for my research. The second point of the subject was what positions Korean Christians--who have historically subordinated experiences but accepted Christianity from the West--had when they interacted with local residents. Koreans are not Westerners, but many aspects of their culture have become increasingly Westernized. The mindsets of younger generations are especially Americanized because they are more connected to a globalized world than the older generation. However, local residents of other countries may not recognize Koreans as Americans or as being Americanized.

The point to be focused on for Korean mission travelers was the change of their position in other countries in which they tried to send the word of God. There was a power relationship between the Korean mission traveler and local residents. Korean mission travelers, like Americans, occupied a more powerful position than local residents. They had a status affording to give something valuable to local residents. From their perspective, local residents looked up to them and wanted to be like them. People in Third World countries have a weaker position than tourists from other countries. Tourists often come from wealthier countries. They intentionally or unintentionally occupy a more powerful position than local residents. However, in many

cases, Korean travelers are not quite critical toward their powerful position. It makes the situation more unequal. Hopefully, this study might provide one aspect of critical tourism research.

      Truth. Reflexivity has often been connected with validity and trustworthiness (Trinh, 1991). Modernist projects seek truth or objective products. Therefore, in modernists' work, reflexivity is often used as a method for elevating scientific rigor. Researchers using reflexivity as the method for increasing validity think that their research is more valid and that they have more accurately captured the voices of their respondents. Rather, I have used reflexivity to show any text that explains its own production. By doing so, reflexivity denotes how reality is socially constructed. For my research, truth is that reality is socially constructed. Hopefully, my research has drawn on the concept of reflexivity to explain how people understand their social worlds and their positions in them. I think that qualitative research is the co-constituted process. I focused on exploring the dynamics of the relationship between me--the researcher--and the researched. This relationship is seen to fundamentally shape my research findings. I believe that a different researcher might have a different relationship, respond differently, and obtain different research findings. Another truth is that tensions arise from different social positions such as class, gender, and race, in the research. I have tried to show those tensions related to mission travel. I do not agree that truth comes from objectivity or objectifying the researched human beings, making them independent from the researcher. I made an effort to listen to others' voices about the research. I had many chances to talk with my husband and other friends about the topic. What I can say about

the truth is that the discourses of truth in the world works in relation to the dominant power structures of a society.

Transcendence. Can I transcend my own subjectivity and my own cultural context? I do not think that reflexivity can remove my burden on and concern for misrepresentations of others' experiences. I could not provide unproblematic research findings because I deal with subjective motivations and feelings. I cannot remove my biases and be neutral. Rather, I have used my biases, including my cultural contexts and social positions, as "a focus for more intense insight" (Frank, 1997, p. 89). In my research, reflexivity was open to any critiques. I tried not to remove my biases but rather to be sensitive to how reality is socially constructed. Rather than to transcend my subjective feelings, I have tried to commit to cultural criticism. I have attempted to challenge the boundaries of existing concepts and comprehensions of what is acceptable research practice. I tried to provide this challenge to the reader. I recognized that my work could not provide the one and only right answer to the problem. Rather, I only offered multiple voices for the research problem. What I desired was more discussion and a closer look at how I was using and reproducing reflexivity now and, moreover, to work towards critical uses of reflexivity.

CHAPTER SUMMARY

The qualitative research method was used in this study because its goal was understanding STM travelers' constructed experience. The qualitative research method is more suitable for understanding the process than the quantitative research method. In

this study qualitative research is rooted in a constructivist paradigm. Its assumption is that individuals understand the world with their socially constructed perspectives. Thus, there exists neither a single nor an objective world. This study seeks better understanding of various STM travelers' perceived experiences. The participants of this study were Korean and American STM travelers who went to Cambodia and Thailand as their STMs. The U.S. and South Korea are the two countries that send the greatest number of STM travelers to other countries. On the other hand, Cambodia and Thailand are the receiving countries, accepting a great number of mission travelers from those countries. Participants have been contacted by using snowball sampling. As primary data, in-depth interviews have been conducted for both Korean and American participants. As supplementary data, their pictures, personal diaries, and video-recordings were collected. Employing triangulation of the data enhances credibility. Also, this study is based on two existing theories, gift exchange theory and cross-cultural adaptation theory, from two different disciplines, anthropology and communication. Using triangulation of theory increases the credibility because using various perspectives can provide a richer and deeper interpretation. Based on two different theories, thematic analysis was chosen. Therefore, theory-driven codes were determined before the analysis. Also, data-driven codes were added to the result. Finally, this study offered self-reflexivity as crystallization. Through self-reflection, the perspective of the situated researcher was provided.

CHAPTER V

RESULTS

This chapter presents the findings from analysis of the data gathered from 43

STM travelers. First, the mission travelers' description of the destination, their activities,

and travel time will be presented. Next, STM travelers' motivations will be discussed.

Then, the themes present in the interviews will be compared and contrasted to theoretical

conceptualizations of alternative tourism, volunteer tourism, and religious tourism. Also,

themes identified based on three theories— cultural hegemony, gift exchange theory,

and intercultural adaptation theory—will be discussed. Finally, the comments of Korean

and American mission travelers will be compared with respect to cultural distance and

its influence on intercultural adaptation.

THE DESTINATION, ACTIVITIES AND TRAVEL TIME

Participants who went to Cambodia visited several, very different places. Some

of them went to rural and poor areas but others went to the largest city in the country.

The same was true for STM travelers to Thailand. . Many of them visited very popular

tourist destinations and a few worked in a small, agricultural and poor area. Therefore,

their descriptions of the destination were drastically different depending on the place

they visited. Also, participants performed different types of activities at the destination.

Finally, as far as travel time is concerned, differences between Korean and American

STM travelers emerged. Korean participants stayed in the host community for a much shorter time than American participants.

The Destination

In Cohen's typology of tourists (1972), organized mass tourists do not have a say regarding their trip's itinerary. Before their trip, all decisions for the trip are made by a tour agent, and the itinerary is guided by a tour guide. The individual mass tourists are not very different from the organized mass tourists. The individual mass tourists arrange their trip alone. Their trip itinerary is not always fixed before the trip. Nevertheless, they still seek comforts of their home culture. Although STMs were not managed by a tour guide or the tourism industry, STM travelers' choices for the destination and their trip schedules were given by their churches and their missionaries working in the host community. In all cases, there existed missionaries receiving STM travelers at the destination and having the same cultural identity as mission travelers. From participants' reports, it is found that those missionaries had a connection with the sending churches or the individual STM travelers themselves. Peterson et al. (2003) have called them field facilitators. According to Peterson et al., field facilitators are responsible for on-field STM arrangements because they are more familiar with the host environment than mission travelers and often speak the local language fluently. Peterson et al. (2003) have argued that field facilitators are essential participants of STMs along with STM travelers. Interviewed STM travelers followed the program provided by the missionaries, as field facilitators, working in the field.

Destination choice. For participants, destination alternatives were offered by their respective churches. The question of why they decided to go to the specific destination was put forward to the participants. Korean mission travelers in the three groups organized by Choongshin Church, Saebat Church, and Namseoul Church had only one option. Choongshin Church and Saebat Church each sent one group to Cambodia, where the local church they were supporting financially has been built. Namseoul Church managed to send one group to Thailand where a missionary it had sent was working. Two groups within the Korean Yoido Full Gospel Church, who went to Thailand and Cambodia, had various choices for their destinations. Two participants in the Thailand group decided to go to Thailand based on their church leader's recommendation. A trip leader of the Cambodia group had already had previous mission-trip experiences in Cambodia. A leader of a team generally had many previous mission-trip experiences. Other participants explained that the schedule of the Cambodia mission trip was most convenient to their own schedules. According to the Korean participants' reports, the travel schedule was managed by their churches and took into consideration the situations of the local churches and missionaries at the destination.

According to the American mission travelers, their church, Aggies for Christ in College Station, sent only two groups this summer. One group went to Cambodia, and the other group was sent to Thailand. The trip leader of the Cambodia group had lived in Cambodia for a year, and her parents were working as missionaries in Cambodia. Therefore, the Cambodia group stayed at her parents' home. Members' decisions concerning going to Cambodia were largely influenced by the trip leader. However, their

senior church leader was with the Thailand group. He had lived in Thailand for a long time and spoke Thai fluently. Local churches in Thailand had a connection with him. He encouraged the mission team members to go to Thailand. Those participants who chose to go to Thailand were influenced by him and their family or friends who had previous experiences in Thailand.

Cambodia. Three Korean groups went to Cambodia and stayed in Phnom Penh, Kampot, or Kampong Speu (see Figure 3). As Figure 3 shows, those sites are located in Southern Cambodia. Phnom Penh is the capital and the largest city in Cambodia. According to Wikipedia, Phnom Penh is the commercial, cultural, historical, and tourist center of Cambodia. Moreover, it is the richest and most highly populated city in Cambodia. Phnom Penh is known as the "Pearl of Asia" because of its beautiful and historical architecture. It has a history of French colonization. More than 90% of people in Phnom Penh identify themselves as Buddhist. Since 1975, the number of Christians has been increasing. Kampot is also a city in Cambodia. It is a riverside town and so, waterfall, boating and rafting on the river are popular attractions. In addition, this city is developing as a touristic destination. Kampong Speu is a rural area (http://www.foodsecurityatlas.org/khm/country/provincial-Profile/Kampong-Speu). According to a report from the Sao Sary Foundation (http://ssfcambodia.org/index.php?page=kampong-speu-province), this region is very poor because of severe droughts faced from year to year.
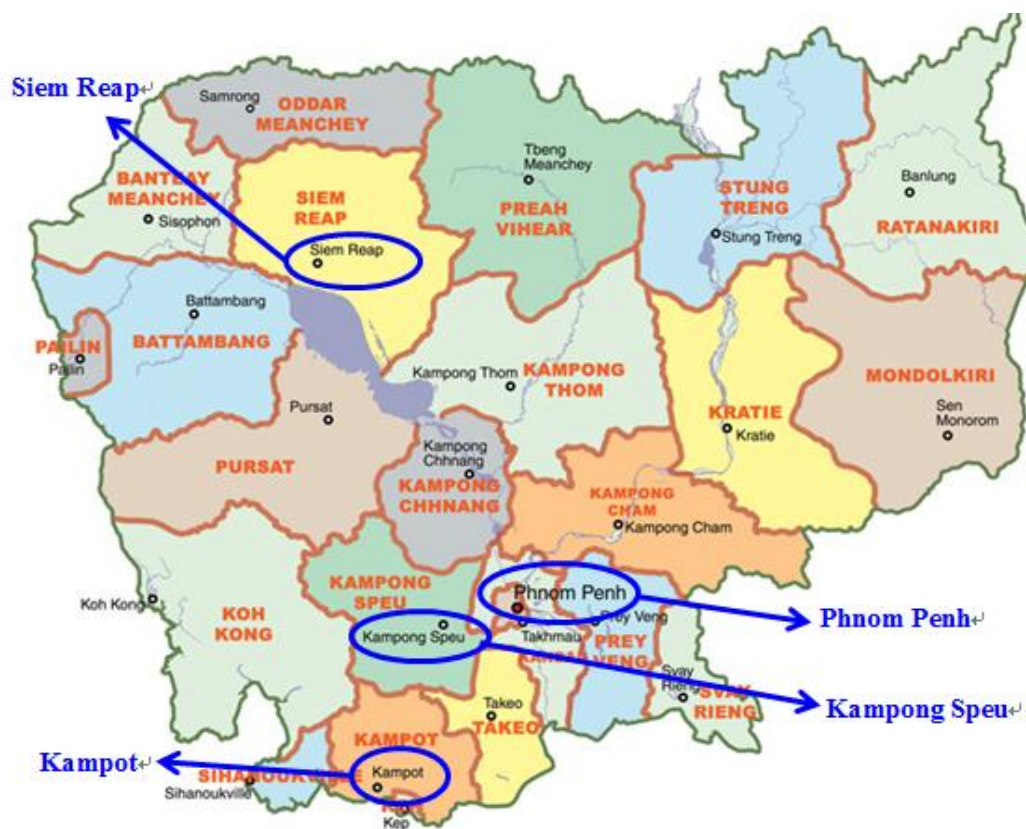
Figure 3. Map of Cambodia (Source: www.canbypublications.com)

Two American groups visited Cambodia. One group stayed in Phnom Penh for 3 weeks; the other groups generally stayed in Thailand and visited Siem Reap in Cambodia for a week before they returned home. Siem Reap is a famous touristic destination. It is the closest city to the world-famous temples of Angkor.

Korean and American mission travelers described Phnom Penh as an urban area, with buildings and pretty apartments (see Figure 4). They indicated that it was changing and progressing. Some Americans expressed that Phnom Penh was much more

developed than they expected. Korean mission travelers described Kampot and

Kampong Speu as rural areas. In addition, they indicated that the local residents looked

poor because of their dirty clothes and bare feet. Figure 5 shows that the local church in

Kampot was built by a missionary sent by the Saebat Church. American participants

who went to Siem Reap (Figure 6) depicted it as largely rural and poor:

> The water was completely brown, and they [local residents] have boats,
> and they just float around . . . not all. . . . Some of them are in floating
> houses because the river changes throughout the year, and it's like a
> drastic change, so they are just floating down the river and try to sell
> things. (Ml, Female, American)

Figure 4. Phnom Penh (Source from American participant, S)

Figure 5. Kampot (Source: www.saebat.org)

Figure 6. Siem Reap (Source from American participant, Ml)

Thailand. One group of Korean mission travelers stayed and worked in Bangkok

and Chon Buri (see Figure 7). Bangkok is the capital and the largest urban city in

Thailand. Also, it is one of the nation's top tourist destinations. It ranked third in

Euromonitor International's list of top city destinations in 2008

(http://www.euromonitor.com/Euromonitor_Internationals_Top_City_Destination_Rank

ing). Chon Buri is the nearest beach destination to Bangkok after Pattaya, which is the

most famous beach destination in Thailand and ranked 23rd in the Euromonitor

International's list of top city destinations in 2008.
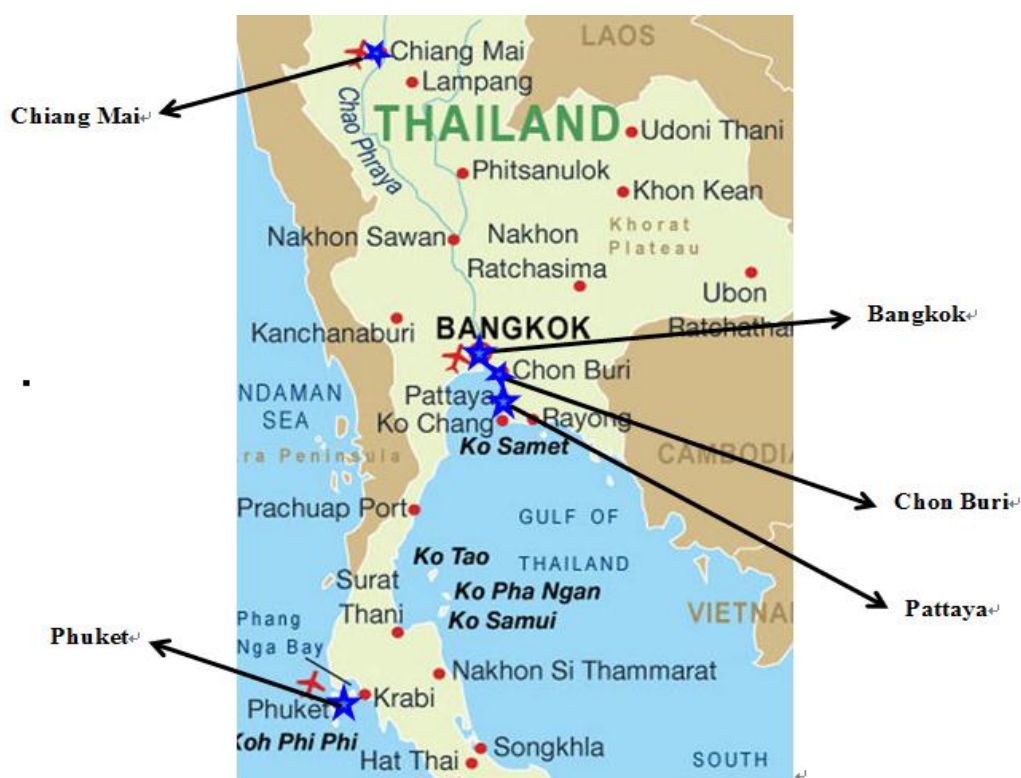
Figure 7. Map of Thailand (Source: www.wordtravels.com)

According to Korean participants, there were many tall buildings and big shopping malls in Bangkok (see Figure 8). They said that they had a few hours of free time in Bangkok and went shopping at the mall. On the other hand, to the Korean participants, Chon Buri looked like a rural area. They explained that Chon Buri was less developed than Bangkok and they could rarely see tall buildings. Another Korean group consisting of three people visited Chiang Mai and its suburbs. Chiang Mai is the biggest and the most culturally significant city in northern Thailand (Wikipedia). It is also one of the top touristic destinations in Thailand. The mission trip participants worked with children in Chiang Mai. According to their description, in the city of Chiang Mai, it seemed that children were familiar with foreigners and did not show a particular interest in the participants' work. In its suburbs, Korean participants perceived the areas to be agricultural and very poor (see Figure 9). They described the residents of one suburb as showing hospitality and being very welcoming to them, but in another suburb people were not interested in the mission travelers and did not act very favorably towards them. The American mission travelers visited Chiang Mai and Phuket. Like Chiang Mai, Phuket is one of the most famous destinations in Thailand and ranked 31st in Euromonitor International's list of top city destinations in 2008. Concerning Phuket, one participant indicated that it "was phenomenal, so beautiful and just a really cool place, I could see Thai people and their interactions" (J2, Female, American). American mission travelers who went to Chiang Mai talked only about the people they interacted with, not the place.   According to American travelers of Chiang Mai, local residents really liked foreigners and were very nice and polite.

Figure 8. Bangkok (Source from Korean participant, H2)

Figure 9. Suburb of Chiang Mai (Source from Korean participant, CJ)

Activities

At the destination, STM travelers participated in various activities such as volunteer activities, religious activities, and sometimes sightseeing. Almost all of their activities were managed by missionaries working at the destination. All participants were involved in volunteer activities. One Korean group who went to Kampong Speu worked mainly for kids including orphans and local residents. They gave free haircuts to local residents and did face-painting for kids. Also, they worked for the local community by doing road repairs and well-drilling. Moreover, they provided medical care and medicine for local people. Two participants visited Kampot and they provided goodies and blankets to local children, as well as helped bathe them. The American group who stayed in Cambodia taught English from 8am to 5pm during the weekdays. In Thailand, one Korean group taught Korean, English, and Music to local middle and high school students. American participants also provided English lessons for local residents in Thailand. They worked with the street children. While STM travelers were working, the local Christians helped them.

Activities of the STM travelers also included religious work. Two Korean groups in Cambodia performed skits and mimes in relation to Bible stories. The Korean group who visited Phnom Penh also did a skit, sang hymns for local residents and taught Bible stories to the local Christian kids. They evangelized the local people on the street. The Korean group tried to meet local college students in order to send religious messages to them in Bangkok. Some American participants also participated in the campus ministry activities at the college in Thailand. They prepared a church camp retreat for the local

Christians to participate in. They expressed that they played with local children and sang hymns with them at the church camp. Like general tourists, some STM travelers had time to go sightseeing and shopping. Korean mission travelers of Kampong Speu had a chance to visit the Killing Fields museum on the first day of their trip. They expressed that they learned about the history of Cambodia. The American group of Cambodia visited tourist attractions like Angkor Wat and the Bayon, and participated in cultural festivals. They also had a chance to explore the Killing Fields museum. Like Korean mission travelers, they explained that it was a time for them to learn more about the Cambodian culture. Korean mission travelers in Bangkok had free time to go sightseeing and shopping there. They described their experiences as a time of learning about the Thai culture rather than simple sightseeing. The American group who stayed in Chiang Mai this year had a chance to go shopping and traveled to the beaches of other places. They, too, explained that there was a lot to learn about the Thai culture through such activities.

In sum, there were always local Christians working with STM travelers on-site. Local Christians helped mission travelers to meet local non-Christians and talk with them as many STM travelers could not speak the local languages. Missionaries working at the destination made all necessary arrangements for the STM travelers' activities. For trip activities, there existed a difference between the Korean and American mission travelers in terms of the degree to which they were organized. Most Korean mission travelers had a tight schedule. Their days were full of different kinds of activities from early morning to late night. They explained that they awoke in the early mornings to

pray and worship with their team members daily. After finishing their work, they shared

their experiences and evaluated their work with their team members until late at night.

Therefore, many Korean mission travelers reported that the average amount of sleep

time was not more than 3 hours per night during the trip duration. On the other hand,

some American mission travelers reported that their activities were not very organized.

Their schedules were more flexible than those of the Korean mission travelers. Some

American participants expressed that it was very hard to teach English from 8am to 5pm

every day. None of the American participants mentioned a lack of sleep. Moreover, they

had ample free time on the weekends.

Travel Time

The STMs of the Korean participants were usually conducted for only a week,

whereas the American STMs generally lasted more than 3 weeks. The travel schedule

was determined by the participants' churches and took into consideration the situations

of the host communities and local missionaries. According to participants' reports, at the

destination, missionaries were always working with them and managing their schedules.

Most Korean mission travelers were working professionals, not students, although there

were some students. In general, Korean workers do not have more than a week of

vacation time. Therefore, some participants noted that even though they could spend

their entire week of vacation time for their own pleasure, they sacrificed their whole

vacation for God's work. Some of them explained that they had had to return to work

the day after they returned from the trip and were extremely tired. On the other hand,

almost all American STM travelers were students. Participants who were not students

had been students during their previous mission trips. They explained that one week was too short to experience a mission trip and to learn about the local culture. Some participants reported that even a month would be a relatively short amount of time for building relationships with locals. According to their reports, college is the best time to experience STMs because the summer break is long enough to take a STM of more than a month. They explained that after graduation, they would not be able to experience a STM that lasted more than one month. However, because of their longer trip duration, many American mission travelers mentioned feeling home-sick during their trips.

Comparison of Korean and American Mission Travelers: Destination, Activities, and Travel Time

Comparing Korean with American mission travelers, Korean mission travelers focused on religious activities more than American mission travelers. They were more involved in evangelical work than American mission travelers. They performed several skits, dances, and mimes as they tried to send religious messages through these outlets. However, American mission travelers did not engage in any performances. Most of their volunteer work focused on providing free English lessons. Other than that, they spent their time interacting with local Christians of the receiving churches. Another difference between Korean and American mission travelers' experiences was their travel times. The schedules of the Korean mission travelers were shorter and tighter than those of the Americans. Korean mission travelers had to be involved in more activities within a shorter time frame than the Americans. Therefore, for Korean mission travelers, their travel experiences were perceived as sacrifices of their time and resources. In other

words, for them, it was a tough experience but through it, they could accomplish many things. For American mission travelers, their travel experiences were more flexible and less harsh than those of the Koreans. Nevertheless, they expressed feeling more home-sick than the Korean mission travelers, due to the longer trip duration. In sum, the Korean and American mission travelers' experiences were not very different with exception to travel times and schedules.

THE TRAVEL MOTIVATIONS OF SHORT-TERM MISSION TRAVELERS

This section tries to explain the various motivations of STM travelers with the motivation theory of Iso-Ahola (1984). In the theory, there are two dimensions. One dimesion includes seeking and escaping. The other dimension has personal and interpersonal categories. These two dimensions functioned as key themes in order to analyze STM travelers' motivations. Two themes, seeking both personal and interpersonal rewards, could be applied to STM participants' responses about their motivations. On the other hand, escaping factors could rarely be extracted from participants' reports. As Iso-Ahola (1984) pointed out, all tourist motivations fall within the spectrum he proposed. .

Seeking Personal Rewards

In the theme of seeking personal rewards, an individual pursues intrinsic rewards linked with personal achievement. Many participants mentioned that they were motivated by personal achievements such as personal growth, spiritual maturity, and blessings from God. Personal growth was defined as a non-religious individual's

development. Spiritual maturity was referred to as a religious personal accomplishment. To receive blessing from God was categorized as another subtheme of seeking personal rewards.

Personal growth. One American and several Korean mission travelers explained personal growth as their motivation for going on a STM. They expressed that they were motivated by the prospect of transforming their personalities. One Korean participant (I, Male) said that he wanted to change his passive attitude into an active one through the experiences on his trip. Another Korean mission traveler (Y, Female) reported that she hoped to learn more about serving other people and humility during the trip. One American participant (H, Female) expressed that she sought to broaden her perspectives.

Spiritual maturity. Some American and Korean mission travelers described their desires to be closer to God as their trip motivation. They believed that through their trips, their faith would grow. According to one American STM traveler (A4, Male), "My goal was to be closer to God. That was beyond a personal growth. It was about my relationship with God. I wanted to make it stronger through the trip." One Korean participant (L, Female) said that she thought a STM would be an opportunity to develop her faith.

Blessing from God. Many Korean participants wanted to receive blessings from God. Some Korean mission travelers expressed that they were just obeying God's command to deliver the word of God to other people. Although they did not expressly mention the term *blessing* as a motivation, they expressed belief that if they followed God's word, they would receive blessings from Him. On the other hand, other Korean

participants said that God would give them blessings because their trips' purpose was to glorify and worship God. Blessing was interpreted as a personal reward. One Korean participant (CS, Female) expressed, "To spread the word of God is God's command. God said, 'Obey what I have commanded you and I would give you the blessing'. I just want to follow his command".

Seeking Interpersonal Rewards

For the theme of seeking interpersonal rewards, social interaction is the main reward to be obtained. Most American participants replied that they sought to meet different and new people. According to some American mission travelers, they wanted to be with their friends or family. All of their responses indicated that they were motivated by interpersonal rewards.

Interaction with local people. Most American participants indicated that they wanted to have an opportunity to interact with local residents. It was related to their goal of evangelization. Some of them expressed that they desired to encourage local Christians and missionaries:

> My goal was to encourage the Thai Christians. There were already those who were Christians before I got there, and it is my goal to encourage them through Bible study, through fellowshipping with each other, through singing with each other. (A4, Male, American)

> Others replied that they were motivated by meeting new people. A few Korean and some American participants explained that they were willing to help other people through the trip. Through helping local people, they wanted to get a chance to interact with them.

To be with family or friends. Some American mission travelers said that they wanted to go on a STM with their friends. They desired to spend time with people they

are close with during the trip. In such cases, friends and families heavily influenced the participants' travel decisions. Their friends encouraged them to take a trip together. According to one American participant (Ml, Female), "The fact that Kelly and Sarah were going to Thailand made me want to go there too". One American mission traveler went on the trip in order to visit her parents because they were working as missionaries at the destination.

Comparison of Korean and American Participants: STM Traveler's Motivation

Korean mission travelers were more highly motivated by personal rewards more than American mission travelers. Many Korean participants wanted to receive blessing from God through their trip, in particular. On the other hand, most American mission travelers pursued interpersonal intrinsic rewards. They wanted to interact with local people including local Christians and missionaries. Some of them hoped to just meet new people as well as local Christians in different cultures. A few American mission travelers showed their desire to help other people. The interpersonal motivation of social interaction is related to the purpose of STMs. Interaction with local people gives participants a chance to send their religious messages to local people. Some American mission travelers were motivated by the encouragement of their close people such as their best friends or family. Overall, from Iso-Ahola's theory, two seeking factors could contribute to the better understanding of STM travelers' complex motivations

THE CONCEPTUALIZATION OF SHORT-TERM MISSION TRIPS AS TOURISM

This section attempts to conceptualize the position of STMs in terms of alternative tourism versus conventional mass tourism, volunteer tourism, and religious tourism. Concerning alternative tourism and mass tourism, Cohen's four types of tourists - organized mass tourists, individual mass tourists, explorer, and drifter –served as the predetermined codes. Regarding volunteer tourism, Wearing's (2001) definition of volunteer tourists has been used as the key theme. Finally, in religious tourism, the definition provided by Rinschede (1992) served as the overarching theme.

Alternative Tourism and Mass Tourism

In Cohen's typology of tourists, the explorer and the drifter were categorized as alternative tourists. Two other types of tourists - the organized mass tourist and the individual mass tourist - fell into the category of conventional mass tourists. The distinction between mass tourists and alternative tourists lies in the degree of their exposure to the strangeness of the host environment (Cohen, 1972). Some participants wished to immerse themselves in their host cultures. They tried to interact with local residents. Nonetheless, some of them still sought comfortable accommodations and did not give up the familiarities of their native lifestyles. They did not expose themselves completely to the host environments. Those participants were categorized as explorers. On the other hand, a few American participants could be described as drifters. They sought to live with local people and be almost wholly immersed in the host culture. By comparison, some Korean mission travelers would be considered organized mass tourists. Their trip itinerary was fixed before the trip, and they stayed at local hotels due to the

large size of their party. Other Korean participants stayed with local people and shared meals with local people. However, all of their travel arrangements were still made by missionaries. Thus, they could be categorized as individual mass tourists.

The drifter. Three American participants who participated in only a before-trip interview indicated that they had plans to reach out to the local college students and to learn the Thai language for more than six months. According to them, they planned to stay with local Christians at the local church right beside the University in Chiang Mai. Also, when the interviews for them were conducted, they said that they were learning about the Thai culture. One of them expressed that they wanted to reach out to Thai college students, not just on the surface, but on a deeper level. According to their reports, they really desired to immerse themselves in the Thai culture. It did not seem that they still sought the familiarity of their home culture. Thus, those participants were categorized as drifters rather than explorers.

> I am gonna learn a lot about the Thai culture. Hopefully, I'll learn the Thai language. Our team will be taking Thai lessons. That's one of my goals…We started preparing at the beginning of last semester, that is, in August of 2009. We had a preparation class once a week. We have learned about the Thai culture, its religion, and its people. (K1, Female, American)

The explorer. Many American and some Korean mission travelers were categorized as explorers. Even though they took a group tour and thus were not individual tourists, they could be considered as explorers. The critical aspect of the explorer is the degree of exposure to the strangeness of the host community rather than whether they were individual tourists or not. However, the size of the tour group still mattered.

Participants who were categorized as explorers had a relatively small number of group members. One group of American participants who went to Thailand comprised of only three people. Another group of American STM travelers who stayed in Cambodia consisted of eight participants. Korean mission travelers, considered as explorers, also included three people. American participants who were identified as the explorers reported that they stayed with local Christians at the church and shared food with them. Also, they explained that they tried to interact with local residents and learn their culture as much as possible. One American Participant (A1, Female) reported, "We got to see how other people live and we also got to learn from them. I wanted to know about their community and to know about their culture and their lives".

Although they attempted to immerse themselves in the local environment, they still maintained an 'environmental bubble'. They had group members of the same cultural identity. Those members were always with one another. This caused them to be hardly immersed in the local culture. Thus, they still retained their native ways of life because of their group members.

In the case of the Korean mission travelers, their trip was organized by missionaries, much like a tourist agency might. They followed the given trip itinerary. Nevertheless, they stayed and worked with local Christians. According to those Korean participants, they were always with local Christians throughout their trip:

> I went everywhere with the locals. Whenever I went outside or went to do mission work, we taught each other about each other's culture and language. For example, what is this in Cambodian, how do you say this in Korea? . . . We taught each other the things you should or should not do in a particular situation, …. so we learned little by little. (W2, Male, Korean)

Moreover, some Korean missionaries identified themselves as being different from general tourists. The "general tourist" they referred to could be understood as mass tourists or sightseers. They wanted to separate themselves from the image of typical tourists. Therefore, although their trip was taken as a group and managed by the missionaries, these STM travelers were categorized as explorers.

The individual mass tourist. Some Korean mission travelers' experiences were understood as encompassing the individual mass tourists' experiences. Even though their trip was taken as a group, their experiences were evaluated to be closer to the individual mass tourist than the organized mass tourist. The reason was that they tried to contact local residents more than the organized mass tourist normally would. They reported that they tried to have many chances to interact with local people. In their experiences, familiarity was dominant but there existed novelty to some degree.

> We went to a seminary and had time to interact with its students there, and in the evening we held a worship service together. Also, we went to a college of education and spent most time talking with the students there. Everyday we've met local people and tried to interact with them…We did not build a close relationship with them. We just talked with them at the surface level because of the lack of language skills. (KC, Male, Korean)

> The fact that we can spend time with local people by sharing our hearts, playing with them, and singing praises of God together. I think they won't forget that experience as well…. Actually, I did not build a close relationship with local residents (KG, Female, Korean)

The organized mass tourism. Of five Korean mission trip groups, one tour group had a large number of group members, and they stayed in a hotel rather than a host's house or a local church. The group consisted of 46 participants who chose a hotel in the downtown area for their accommodations.

> We carried out our mission work in a region that is a bit remote from the capital, and our accommodation was in downtown Phnom Penh. It was a downtown hotel. That's because we didn't go as a group of ten but rather a group of 40 people. (KM, Female, Korean)

Although they met and helped local people, they could not build a strong relationship with local people. They just followed the trip itinerary given by a missionary at the local church. They rarely had chances to experience the local culture. For these participants, there existed familiarity much more than novelty. Thus, they were categorized as organized mass tourists.

From the findings, STM travelers were considered as both alternative tourists and mass tourists, based on Cohen's typologies of tourists (1972). Figure 10 shows the overlap between STM tourism and both alternative and mass tourism in terms of tourist motivation. In the overlap between STM and alternative tourism, there were alternative STM travelers including the explorer and the drifter. By contrast, the overlap between STM and mass tourism means conventional mass STM travelers including the individual mass tourist and the organized mass tourist. The explorer and the individual mass tourist have features of both type of tourism, in spite of the difference of its degree. Thefore, in the intersection among STM and alternative and mass tourism, there exist STM travelers including both explorer and individual mass tourists. STM traveler as the drifter is a pure alternative tourist.

Alternative Tourism   Mass Tourism

**Short-term
Mission Trip**
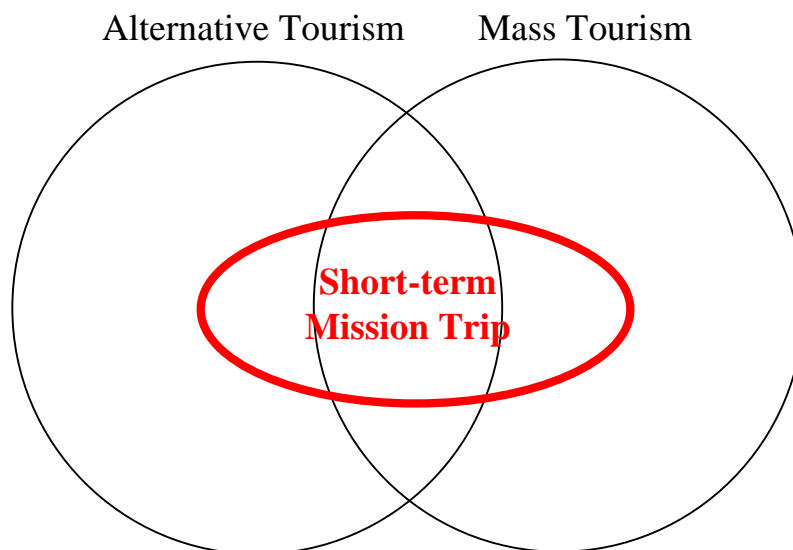
Figure 10. Short-Term Mission Trip and Alternative and Mass Tourism

Volunteer Tourism

Regarding volunteer tourism, Wearing's definition of volunteer tourists (2001)

frequently cited in volunteer tourism research, was used in order to analyze the

relationship between STMs and volunteer tourism. Volunteer tourists are tourists who

are involved in any kind of volunteer work in the destination (Wearing, 2001). All STM

participants conducted volunteer activities at the destination. However, their purpose of

volunteer work was different from that of volunteer tourists. Through providing aid work

to local people, they wanted to show the love of God and to send the religious message

to local people.

To involve in volunteer work. STM travelers interviewed indicated that their

activities included providing free English and Korean classes, medical care, food for

orphans and street kids, and construction work for the local community; playing with

local kids; and helping local missionaries in their work: One Korean participant (H1,

Male) expressed, "I conducted English, art, Hangul (Korean alphabet), and Korean

culture classes in a middle and high school in Thailand". Another American participant

(J4, M) described, "We primarily taught English lessons out of the church building.

They were free English lessons for anyone who wanted to practice and learn".

> There were two teams—the church ministry team and the medical
> ministry team. The church ministry team served through road repairs,
> evangelistic ministry at prisons and orphanages, and other ministry work
> such as repairing wells while [with] the medical mission team because
> they had the opportunity to meet a lot of children as they carried out
> medical ministry, such as internal medicine and dental aid, [and] engaged
> in evangelistic activities through children's ministry. (KJ, Male, Korean)

Those kinds of work are volunteering activities. Therefore, STMs can be

considered one type of volunteer tourism. Guttentag (2009) argued that STMs can be a

type of volunteer tourism because Wearing's (2001) definition of volunteer tourist is a

tourist going on vacations including "an element of a volunteer work" (p. 548). Thus,

STMs have been treated as volunteer tourism managed by faith-based organizations

(Guttentag, 2009; McGehee & Andereck, 2009; Wearing, 2001). However, their purpose

in doing volunteer work was separate from volunteer tourists' goals

   To seek to spread the word of God through volunteer work. STM travelers were

asked to define their mission trip experiences in their own terms. Also, after the term of

volunteer tourism was explained to participants, they were asked to compare their trips

with volunteer tourism in general. Wearing's definition of volunteer tourists was used in

order to explain the terms of volunteer tourism. Most participants replied that STMs

were different from volunteer tourism in terms of their purpose and their motivation.

They did not consider themselves to be volunteer tourists. A few American participants, however, thought that they could be described the same as volunteer tourists:

> I think they're [volunteer activities] very similar to mission work. It doesn't even have to spread the word of God. There are a lot of mission works that people just go and they build houses and things like that. (A2, Female, American)

> However, most of them wanted to be distinguished from volunteer tourists.

Their volunteer activities were motivated by sending a religious message or showing God's love rather than altruism. According to one American participant (L, Female), "I think our motivation behind helping other people is different because I am a Christian. I am doing it because of Christ, not just volunteering".

> If it was just general volunteer tourism, I would be feeling good about myself after engaging in the activities, but I don't feel good about myself, it's all God's doing, and all glory is given to God. I merely served as a tool. (KJ, Male, Korean)

> I have a friend who just left for the Peace Corps two weeks ago, and she's going to be teaching English in Pakistan… She's not there to share God's love. She might do because she is a Christian, but she's not going to share God's love with people who don't know Him. We, as a mission traveler, are going to share God's love; whether or not they want to be a part of it, it's their choice, but we share God's love through different kinds of volunteer work, you know. (A4, Male, American)

> In sum, in most cases of STMs, travelers are involved in volunteer work. In this

study, all participants performed volunteer activities. American mission travelers mainly provided free English lessons. Korean mission travelers conducted various kinds of volunteer activities such as medical care, education, and a community development. Even though participants did volunteer work at their destinations, they wanted to be separate from volunteer tourists. They clearly distinguished themselves from volunteer

tourists. They replied that their purpose and motivation focused on evangelization. Even when they did not have a chance to share their religious message overtly, they wanted to show God's love through volunteer work. Therefore, STMs should be distinguished from volunteer tourism. However, there exists an overlap between STM travelers and volunteer tourists (see Figure 11). A few participants even emphasized their altruistic motivations rather than evangelistic. They identified themselves as volunteer tourists. With respect to volunteer tourism, a difference between American and Korean mission travelers was not discovered. The following figure indicates that in the overlap, there were people who have both identities of volunteer tourists and STM travelers. Participants who identified themselves as volunteer tourists belong to this category because they participated in STM and identified themselves as volunteer tourists. However, other STM travelers cannot be described as volunteer tourists because they have different motivations and purposes. They wanted to separate themselves from volunteer tourists in terms of their motivations. For these people, their purposes of the trip are a critical component of STM travelers that should be defined. In the category which belongs to volunteer tourism, not STM, there exist people who participate in volunteer tourism without any religious reason.

Volunteer
Tourism

**Short-term
Mission Trip**
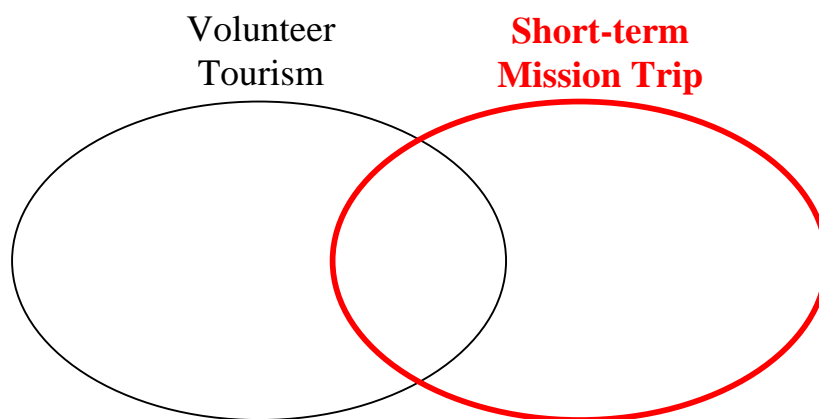
Figure 11. Short-Term Mission Trip and Volunteer Tourism

A Short-Term Mission Trip as a Religious Tourism

In terms of religious tourism, Rinschede (1992)'s definition of religiously

motivated tourism, was noted as the key theme. From participants' reports, it was

discovered that their travel was motivated by their intentions of evangelism or

strengthening the local churches. Korean mission travelers tended to focus on

evangelism. On the other hand, American mission travelers stressed the encouragement

of local Christians.

Religiously motivated tourism. STMs are a form of religiously motivated

tourism. Many participants replied that their trip was deeply associated with their

willingness to spread their religious messages. For the question regarding their thoughts

about evangelization, most participants reported that they viewed it as being one of their

duties in their lives because God commanded them to go and make people Jesus's

disciples. One American participant (R, Female) said, "A STM is to go to any place in

order to spread God's word". Also, according to one Korean participant (KJ, Male), "I

believe that a STM is that the disciples of Jesus, who hold the mind of God within them,

go to a mission field to leave God's presence there".

> We who have received the grace of Jesus should not be the only ones to
> enjoy it. As they have not heard the Gospel, and they can only return (to
> the arms of Jesus) by hearing the Gospel, we—the ones who have
> received the grace of Jesus—should go forward and spread the words of
> the Gospel. (W2, Male, Korean)

Some mission travelers mentioned that they wanted to strengthen the church

because it was the body of Jesus. They expected that it would encourage the local

Christians and help the local churches of their host communities. One American

participant (J2, Female) expressed, "STMs are always to connect the church on a more

global sense. I think it is basically like developing church on a bigger picture". Another

American participant (J4, Male) described, "I wanted to build a stronger relationship

with the student who were Christians and a part of a church there…It could contribute to

strengthen the local church. American."

All purposes of STMs—to deliver God's word and to encourage local

Christians—were integrated into religious motivation. Therefore, STMs are one form of

religious tourism. All STM travelers were motivated by religious purposes. Some of

them had a strong desire to spread the religious message to other people. Others wanted

to encourage and serve local Christians and missionaries there. The Korean mission

travelers stressed evangelical work more than the American mission travelers did. More

American participants mentioned the church building and the encouragement of local

Christian than Korean mission travelers. As a result, STMs were located within the

category of religious tourism as one type of religious tourism (see Figure 12).

Religious Tourism

Short-term Mission Trip

Figure 12. Short-Term Mission Trip as Religious Tourism

Conceptualization of the Short-Term Mission Trip as Tourism

In this section, the STM is conceptualized in relation to existing tourism

paradigms. Based on participants' reports, STM travelers can be understood as being

both alternative tourists and mass tourists. Like alternative tourists, some the STM

travelers interviewed sought interaction with local residents and immersed themselves in

the local environments. Moreover, alternative STM travelers usually used the hospitality

infrastructure that the host community privately provided, and had a greater chance of

interacting with the local people. Those contacts entailed gaining a better understanding

about the local people and their culture. On the other hand, there existed mass STM travelers. They had little interaction with local residents and they chose to expose themselves to the strangeness of the host environment as little as possible.

Regarding volunteer tourism, STMs have been considered to be one type of volunteer tourism in a few studies of tourism. However, most STM travelers discerned themselves as being different from volunteer tourists. They pointed out that their motivations and purposes were distinguished from volunteer tourists. The STM partcipants were mainly motivated by evangelism. In some cases, they were more likely to encourage local Christians. Thus, STMs are a form of religiously-motivated tourism and could be a type of religious tourism. In conclusion, this study has tried to integrate these results into one diagram based on tourists' motivations.

Figure 13 shows that there is an overlap between alternative tourists and volunteer tourists. Some volunteer tourists can be considered to be alternative tourists if they are willing to expose themselves to the novelty of the host environment. If other volunteer tourists seek the comforts of familiar accommodations and try to immerse themselves in the local culture as little as possible, they cannot be alternative tourists. There is an overlap between alternative tourists and religious tourists. Some STM travelers can belong to this overlap as religiously-motivated alternative tourists. Also, altruistically-motivated STM travelers can fall into the overlap between volunteer tourists and religious tourism.

Alternative
Tourism

Volunteer
Tourism

**Short-term
Mission Trip**

Religious Tourism
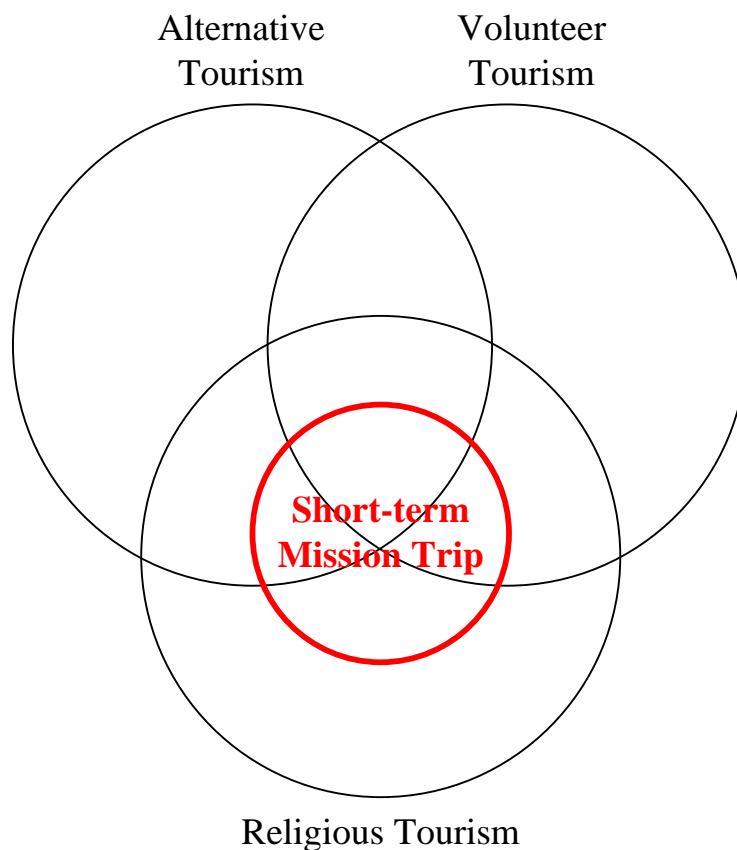
Figure 13. The Position of Short-Term Mission Trip in Tourism

CULTURAL HEGEMONY IN THE SHORT-TERM MISSION TRIP

This section has dealt with the exercise of cultural hegemony in the context of STMs. Cultural hegemony of Gramsci (1971) has a strong connection with distribution of information, social institutions of a society, and ideological lessons (Lull, 2000) that reinforce the existing order of the society. Cultural hegemonic power permeates the process of information diffusion, education on ideology, and socialization of institutions through communication practices.

Three Major Themes of Cultural Hegemony

In the context of STMs, the theme of cultural hegemony was found within the circumstances of providing volunteer work to local residents. When STM travelers provided what local people needed, some of them seized the opportunity to spread their religious message at the same time of conducting their volunteer work. Local people could not help but to receive the messages because they needed the STM travelers' help. Moreover, according to participants, local residents thought that participants were rich and they desired to have a close relationship with participants. Their reports showed that cultural hegemonywas exerted through STMs. Moreover, there existed a few cases showing a conflict between Christian ideology and the local culture. Thus, the findings supported that cultural hegemony was exercised through STMs.

Religious messages in language education. Like missionaries, STM travelers tried to deliver their religious message to locals, though in a shorter period of time. In cases when STM travelers provided something locals wanted -- such as English or Korean lessons -- locals were susceptible to the exercise of cultural hegemony. Some participants mentioned that when they taught English to locals, they used the Bible. For Korean mission travelers, when they provided Korean classes, they taught using religious content such as Bible stories or hymns (see Figure 14).

> I was involved in introducing Jesus to students while teaching Hangul (Korean alphabet) at a middle school in Thailand. We wrote the hymn "the Lord of Love Loves Me" in Korean. . . . We wanted to teach the word love to the children. (L, Female, Korean)

> I was part of the English team. [Students] would learn English words and play games. The words that were taught were not just ordinary words but

ones related to the Bible. For example, . . . "God loves you." (MG, Male, Korean)

We use the Bible, . . . and we gave them one . . . to get the whole picture, we wanted to start at the beginning and then go to the end instead of just starting with Jesus. We started off in Genesis, and it was the days of creation. (J1, Male, American)

Figure 14. Teaching English with Gospel (Source from Korean participant, H2)

According to Pennycook (1998), English has become "a compulsory requirement" (p. 422) by the force of globalization. Masavisut, Sukwiwat, and Wongmontha (1986) indicated that, in Thai society, Thai people from all levels use English in order to achieve their personal goals. STM participants already knew that Thai and Cambodian people desired to learn English and to have a chance to practice talking in English: "The educated, those who can speak English, are the ones with the nice high-paying jobs. And it amazed me that you have to be able to speak English to get a high-paying job." (K3, Female, American) "Well, I guess our students benefitted by learning some English, and that makes them more marketable for jobs. So that would help the town a lot." (A2, Female, American)

Cultural hegemony is related to power issues. When STM travelers occupied a position that they could give local people what they really wanted to have and could hardly deny, that is, free English lessons, cultural hegemony permeated through this powerful position. This valuable opportunity for the locals was used as another chance to achieve the goal of STM travelers of sending their religious message. From this viewpoint, providing free English lessons is interpreted as cultural hegemony because having the chance to speak English was what the Thai and Cambodian people really wanted. One American participant (K4, F), who went to Cambodia this year, said, "the educated, those who can speak English are the ones with the nice high paying jobs". Another American parcipant (K3, F), who has been in Cambodia this year, also reported, "the way we built a relationship with them [local people] was that they wanted to learn English,… they really wanted to learn English but, they just don't have a chance to do".

Since the people coming to us were looking to learn English anyways,
there was a natural exchange between the languages. Since it was, you
know, us teaching English was very integral to, I guess, the success of
bringing the non-Christians to the church, it worked out very well that,
you know, we weren't able to speak the language well. (C, Male,
American)

In response to the question about whether anyone wanted to exchange the Bible

for a different text, one participant indicated (R, Female, American), "No, . . . because

they have such a desire to learn English that they will learn whatever as long as they're

learning English."

The same situation happened to Korean STM travelers. Learning the Korean

language is closely linked with Korean popular culture, which recently has become

predominant in Southeast Asia, known as the *Korean wave* (*Hanryu* or *Hallyu*) (Jin,

2007). Korean films and pop music have been some of the most influential cultural

products in the Southeast Asia region. Dator and Seo (2004) pointed out that youngsters

in this region seek Korean fashion and hairstyles. Korean films and television soaps

have led to changes in culture in East and Southeast Asian societies. Many Korean

mission travelers mentioned the huge influence of the Korean wave on the local people.

Hence, according to them, Thai and Cambodian people were willing to learn the Korean

language: "The students there really enjoyed learning Korean. Because of the so-called

"Korean Wave" . . . They really liked it when I brought photos of the drama Jewel in the

Palace to them." (H2, Male, Korean)

There was a team for teaching Hangul [the Korean alphabet], English,
music, and art, respectively. The Korean Wave is quite evident there
these days, and they know all the new Korean songs. So if you play the
songs, the kids immediately start dancing to the tunes. (H2, Male, Korean)

Service as a chance to convey religious messages. STM travelers often provided material help like money, clothes, shoes, or educational instruments to local people. In order to get their services and material goods, local people would have to listen to and sometimes follow mission travelers' religious messages and do what mission travelers wanted them to do. This situation was often seen with the Korean STM travelers. One Korean participant reported that when she gave some gifts to local kids, she first asked them to follow what she said or to say 'Amen'.

> Treating the sick was the apparent purpose of the trip, but what I really wanted to do was spread the Word of God and let them know that God loves them. . . . That is why we keep telling them, "Believe in God. God loves you." We constantly tell the people there these two things in their language, including when they come to receive treatment. (KJ, Female, Korean)

> Whenever we give them gifts or carry out an activity, we tell them, "Believe in God. God loves you." Then we have the children say "Amen." When they say "Amen," we give them gifts and paint their faces. . . . But they didn't seem to be saying "amen" because they truly felt their love for Jesus. They seemed to be saying "amen" because they wanted to receive the gifts and saw us handing out presents when they said "amen." (KH, Female, Korean)

Conflict with counter-hegemony. One local resident resisted the exercise of cultural hegemony. According to Laitin (1986), a challenge to hegemony, that is, counter-hegemony, always happens in a society. Counter-hegemony plays a role in clarifying the existence of hegemony. A few American participants described the tension between their Christian ideology and the local culture. On the first day of free English lessons, a local resident, who was a doctor in Cambodia, came to them in order to practice English. However, after he noticed that a Bible was being used as the textbook, he never showed up again. He had a powerful position as a doctor in his country. The chance to practice

English was less valuable to the doctor than to other less powerful locals. The doctor

held the power to deny what he did not want:

> Of all my students, I had one man. At the first day, we really got along he
> had not received the book, the Bible, yet. He's very well educated. As I
> remember, he was a doctor. At the second day he came back, he opened
> to the first page of the book. It says that the first chapter title was "God
> created the Universe." After he read, he said "Oh, it's religious." He kept
> saying, "religious," he wanted no part of any religion, no matter what it
> was. He was an evolutionist and an atheist. He didn't come back the next
> day. (K3, Female, American)

One American mission traveler (R, Female) explained the relationship among

development of Cambodia, the conversion to Christianity, and the local culture.

According to her, as the city of Phnom Penh is changing and progressing, Cambodian

people are losing a part of their culture. She had lived in Cambodia for a year with her

parents working as missionaries. So, this trip was the second visit to Cambodia for her.

Compared with her last visit, she described that Cambodian people were more likely to

act Western, be more selfish, less family-based and community based, and more

independent. She also explained that Christianity is growing rapidly in Cambodia with

the development of the city. From participants' report, Christianity caused tension

among family members. One American participant who went to Thailand (A4, Male)

emphasized the family barriers against their evangelizing work.

> Thailand is a Buddhist country. So, one thing that hinders Thai people
> from becoming Christian even if they want to be is their parents would
> disown them because they feel that if you are Buddhists, you are our
> family. So, if you go against Buddhism, you're going against your family.
> It will hinder a lot of Thai people who want to become Christian. In order
> to be a Christian, Thai people overcome the family barrier. (A4, Male,
> American)

One of the Korean participants who visited Thailand also mentioned the challenges encountered when spreading Christian messages.

> I visited one family because the mother asked our team to visit and pray for her family. In her family, she was only a Christian and her sons were not. When we prayed for her sons in their house, they did not want to stay with us and showed a kind of hostility toward us. Their mother said that it was due to the importance of the family union caused by a Buddhist culture. Korean missionary who took care of our team also said that it was so hard to convert Thai people to Christians because of the family barrier. He said that in Thailand, a family is everything and the family value is absolute. So, Christianity was sometimes percieved as a cultural breaker the norm of Buddhism and the Thai tradition for Thai Buddhists. (CJ, Male, Korean)

The above-mentioned examples illustrate that resistance against Christianity does indeed exist. The Christian culture conveyed by STM travelers is accompanied by Christian values and therefore can create cultural conflicts.

In sum, the concept of cultural hegemony has been applied to the context of STMs. The interaction between STM travelers and local residents included an unequal power relationship because participants possessed what local people desired and/or admired. STM travelers provided language education, material goods and community services—such as medical care, free English lessons, or free Korean lessons—to local residents. Local residents from Cambodia and Thailand were eager to learn the mission travelers' languages. When mission travelers taught their languages, in some cases they used the Bible or religious content as the textbooks. By providing what locals wanted, mission travelers tried to convey their religious messages. Doing so could be typified as cultural hegemony because local residents must listen to the religious message in order to get a chance to learn the language. Less powerful local people could not resist the

evangelical work of STM travelers and voluntarily accepted exposure to Christianity to obtain the benefits of the volunteer work but also because they thought the STM travelers' cultures were superior to theirs.

GIFT EXCHANGE THEORY

In this section, STM travelers' perceived interactions with local residents are analyzed, based on the gift exchange theory proposed by Mauss (1967). In the gift-exchange theory, gift-giving behavior causes an exchange of the gift and leads to interactions between the giver and the receiver (Ben-Amos, 2008), who build a relationship through repeated interactions.

According to the findings, mission travelers developed close relationships with local residents, including local missionaries and local Christians, and with God. They usually provided religious messages, financial aid, language education, or physical labor to local residents. Local residents offered hospitality, including accommodations and food, in return. During the travel period, repeated exchanges encouraged relationship-building between STM travelers and local residents. The developed relationships often continued even after travelers returned home. On the other hand, the STM travelers indicated that their trips followed God's command and that they wanted to glorify God through the trips. They explained that God responded to their sacrifices and obedience through the trips. As a result, many participants described having a closer relationship with God following the trip. Therefore, the findings support the theory that gift-exchange leads to a social relationship between the giver and the receiver.

Motivations for Gift-Exchange

In gift-exchange theory, there are two types of strategy; altruistic and agonistic strategies (Sherry, 1983). For altruistic strategy, a giver tries to maximize a receiver's satisfaction, whereas with agonistic strategy, a giver seeks self-pleasure. The question of motivation was asked of participants in STMs before they left. From participant's report, both types of strategy were found. It means that some participants focused on their satisfaction with the trip but others really desired to serve local residents rather than seek their own benefits.

Altruistic strategy for the receiver's satisfaction. Some participants were motivated by serving and helping other people. Their motivation to help local residents was related to an altruistic strategy. This help is related to religious and non-religious aspects:

Helping local Christians. Many participants, mainly American STM travelers, indicated that one of their purposes was to help local Christians --including local missionaries—to meet and evangelize local non-Christians. They reported that they could especially encourage local Christians and missionaries by bringing local non-Christians to the church through their volunteer work. One participant (I, Male, Korean) expressed, "[STM is about], first, carrying out the work of God and helping out the missionaries and local Christians there".

According to the particpants, in Cambodia and in Thailand, there are relatively few Christians. STM travelers helped local Christians through their volunteer activities. Providing English lessons at the church and helping with the work of the community

made it easier for local Christians to meet local non-Christians and evangelize them.

Thus, helping local Christians was considered an altruistic motivation:

> Our purpose there is to bridge the Thai Christians to the Thai non-Christians. Local people are curious for Americans as foreigners. So they want to come to the church in order to see us, and then we introduce them to the Christians there, and we say, "Well, this is somewhere that you could hang out and learn more," and so that's our main purpose. (A3, Female, American)

> One of our main goals is to try and foster relationships between our students [free English classes] and the Thai Christians at the church. That way they have friends at the church, so they have a reason to come to the church even after we leave. (J6, Male, American)

> I hope that we can be an encouragement to the Christians there because they are going through a hard time as Christians because there are few Christians. So, I hope that we can encourage them and just be helpful to them and build relationships with local non-Christians. (R, Female, American)

Providing material goods, financial aid, or service. Many Korean participants

prepared material goods to take to the local residents before embarking on their mission

trips. A few mission travelers said that they had tried to acquire the skill of hair-cutting

to serve the local residents. Those efforts and giving material objects are understood as

altruistic strategies because those goods and services were beneficial to the local

residents as the receivers: One Korean participant (KC, Male) expressed, "I prepared

rubber bands to give out to each child and much preparation was made by my church.

There were a lot of items that were prepared, including school supplies". Another

Korean participant (KJ, Male) reported, "What I have to do as part of my preparation is

practice using a hair clipper so that I can cut hair for the children in Cambodia".

Agonistic strategy for self-satisfaction. An agonistic strategy means that the sender's gift-giving focuses on his or her own pleasure (Sherry, 1983). From the findings, delivering religious messages was the duty of the STM travelers as Christians. They considered that as Christians, they should convey the word of God because it is God's command set forth in the Bible. Therefore, when they presented the word of God to locals, it made them feel satisfied and accomplished. In addition, many participants mentioned that they wanted to grow religiously and personally through their respective trips. Leaving their comfort zones and experiencing new things helped them to grow and become more mature. These motivations were categorized as agonistic strategy because they are about the mission travelers as the giver, themselves, rather than the receiver.

> I think that to go on STMs is for a STM traveler oneself rather than the host people. For benefits of STM, 30% of them is for the host community but 70% of them is for STM traveler, oneself. Thus, to experience STMs is for STM traveler oneself. (KC, Male, Korean)

Conveying religious messages. In pre-trip interviews, participants replied that their purpose was to convey religious messages to local residents because God commanded them to send the word of God to other people. Some respondents indicated that they would 'plant a seed' in the local community. To 'plant a seed' means that STM travelers would simply let local people know what Christianity is rather than attempting to convert them to Christianity. Then, the religious message they conveyed would grow like the planted seed, and in the long run, local non-Christians would become Christians just as a tree bears fruit. Mission travelers considered sharing the word of God as their duties as Christians. Just to tell local residents about God made STM travelers feel satisfied:

Our goal is spreading [the Word of God]. If the Word that we spread serves as a seed, and of course we don't know when it will bear fruit, but if it continues to spread and eventually helps someone to repent, that would be a grateful thing. . . . Of course, we are most grateful for the fact that we are allowed the act of spreading the Word itself. (CJ, Male, Korean)

A mission tip is a trip with a primary goal being to show God's love to others and to spread His message. . . . You know, in the Great Commission, Jesus says "Go out into the entire world." And so I think that it's very important for us to go out and spread the Word because it is God's command, and so I think it's our job to spread God's message. (J6, Male, American)

STM is to me, obeying God. . . . As God had told us to preach the Gospel to the ends of the earth, it is only natural that I feel that God wants me to return the love that I received, and I too want to return the love. (W2, Male, Korean)

Experiencing a different culture. Participants wanted to have a new or exotic experience in a place they had never been to before. Mission travelers sought their own pleasure at the new destinations. They were excited about meeting new people and a new culture. Some participants reported that to leave their home, a comfort zone, and to experience unfamiliar things would provide them with a chance to grow. They explained that staying in a new place would give them an opportunity to be open and broaden their minds. One American participant (H, Female) replied, "I just want to go somewhere new, try something exciting." According to one Korean mission traveler (MG, Male), "In a short-term mission trip, I also want to experience new culture.

I want to learn more about culture but also about Christians in different cultures and Christians around the world and just more about how different people worship, and you know, everything's not like what we're used to here. There's so many differences, and just being open, and I'm just . . . I just want to go over there and love everyone and meet so many people and make so many new friends. (A3, American)

Strengthening the faith. Some participants, especially Korean mission travelers, expressed that they could see God's work in the new place, and it would make their faith become mature because the mission trip would make them confront unexpected situations. They were motivated by religious and spiritual personal growth. According to one Korean mission traveler (KM, Female), "Although we are going in order to carry out mission work, I want to be able to witness God's work and use my experience there to grow my faith."

The Gift to the Receiver

In prestation, the second step of gift exchange, the actual gift giving occurs. Every resource can be turned into a gift through the process of building a relationship between the giver and the receiver. In other words, anything like material objects, services, and experiences can be interpreted as gifts. For participants, local residents as well as God could be the receiver. Participants provided material goods or services, religious messages, and new experiences to local residents. Those things provided by participants can be seen as gifts to the local residents because they were intended and prepared for the local residents. Moreover, respondents reported that those things could be beneficial to the local residents. Also, some participants replied that their trip was a sacrifice of their pleasure during their vacation time and that it made them glorify God through following God's command. For them, the trip was to show their obedience and gratitude to God for everything He gave to them. In these cases, the entire trip can be conceptualized as a gift to God.

Gifts for the local residents. STM travelers perceived that local residents could receive benefits from short term missions by obtaining something that the travelers provided.

Material things or services. During the trips, participants provided free English and Korean lessons to local residents. Local residents were given the opportunity to learn English or Korean for free. Some Korean participants who went to Cambodia provided free medical and dental care to the locals (see Figure 15). As Figure 16 shows, some Korean participants provided other necessities such as blankets to local people. Other Korean participants washed local children and gave them haircuts in Cambodia. In addition, Korean mission travelers provided necessities to local street kids and orphanages: "Our medical ministry team provided internal medicine and dental services as part of our mission work. It could be beneficial to local people." (KJ, Female, Korean)

> I'm sure that would be very beneficial to them. They get to learn English, which is extremely important to Cambodia; especially in the city, for them learning English is a big step in their development for their career. (S, Male, American)

> As the gift, we gave out the school supplies prepared by our church along with a large towel for each person. The towel was large enough to use as a blanket. . . . We cut their hair and also bathed them. (CS, Female, Korean)

Figure 15. Providing Dental Care Service in Kampong Speu (Source from Korean participant, KJ)

Figure 16. Providing Blanket in Kampot (Source from www.saebat.org)

New culture. Some Participants replied that their appearance gave local residents

a chance to see the culture of the STM travelers. They recognized that local residents did

not usually have opportunities to experience different cultures. Thus, the appearance of

STM travelers was an opportunity for local residents to observe a new culture through

the travelers. They also considered that it could be a gift to locals because they thought

that locals were interested in foreigners and an outside culture.

> As an American, I could share my culture with them, and so, I guess, the
> local residents, they learned a lot of things about America, and I would
> say that they learned about average American college student, different
> from American image portrayed in a Hollywood movie or films. (C,
> Male, American)

Religious messages. Mission travelers, especially Korean mission travelers,

considered their religious messages to be gifts to local residents. Based on their faith,

they understood that hearing the word of God was related to saving the spiritual lives of

local residents. Therefore, some STM travelers reported that they gave local residents a

chance to hear God's word and this would in turn allow them to receive salvation in the

future. Therefore, they perceived it to be beneficial to the locals. One American

participant (J5, Female) expressed, "About benefit to local residents. . . . I think that they

get to learn more about God." One Korean mission traveler (SY, Female) also reported

that, "I think it is beneficial for the locals as well because they are able to meet God and

receive salvation." Other Korean participants further emphasized the spiritual gift to

local residents: "I am confident that the opportunity to learn about the Gospel is indeed

an invaluable opportunity for the locals (SH, Male, Korean)" and "The best part for the

locals is that they are given the opportunity to gain access to the Gospel of God. (KH, Female, Korean)"

Gifts to God. Mauss (1967) described the gift to God as a "sacrifice" that people make. According to Mauss, the reason people give gifts to God is that they think God is the real owner of the world. He takes the example of the Toradja of the Celebes in Indonesia. The Toradja believe that God offers them everything they need. Therefore, they give gifts to express gratitude for all things that they have from God (Kuokkanen, 2004). Similarly, STM travelers thought that their mission trip to convey the word of God was what God wanted them to do to express their faith in God. Many Korean travelers in particular, reported that attending a mission trip entails making sacrifices to God. They believed that as they sacrificed their time, efforts, and endured difficulties as a result of the trip, God was glorified by their sacrifice and God in turn solved their problems.

Following God's command. Mission travelers replied that their choice of taking a STM followed God's command to spread the word of God to other people in the world. All participants said that STMs should be a requirement for Christians. They mentioned that God called them as missionaries and, if they are Christians, they should obey God's command, the Great Commission. For them, their obedience to God's command was considered their gift to Him because it was an expression of their faith in God: "I believe that STM is a process for executing God's plans. I feel that God has a plan for that region, and he is using us to fulfill his plans by sending us there." (KG, Female, Korean)

"I think that we have to go because God has given us the commandment and spirit to do so. God is glorified through my obedience." (CJ, Male, Korean)

Sacrificing themselves. Many Korean mission travelers shared the difficult situations that they were confronted with before embarking on their trips. They were suffering financial, physical, or emotional troubles when they were preparing for their mission trips. However, such situations made them more involved in conveying the religious messages to the locals. Although some participants could not afford to go on a mission trip, they decided to embark on the STM anyway. They mentioned that they could glorify God by sacrificing their time, efforts, and personal situations for spreading the word of God. Some Korean participants were going through physical hardships. They thought that despite those difficult situations, what they were working for allowed God to be glorified. Those difficult situations were interpreted as chances to further express gratitude towards God: "I went on a STM because God had sent me, and the difficulties I experienced should not be remembered in terms of my suffering or weakness. So, I shouldn't be disheartened but rather be thankful about such difficulties." (W2, Male, Korean)

Assessment of the Receiver's Response

According to the gift exchange theory, in the second step, the giver evaluates the receiver's response. This evaluation influences the result of the gift exchange, the relationship between the giver and the receiver. The receiver interprets the intention of the gift giver, and he or she responds to the gift. The giver, in turn, assesses his or her response. In this study, only the experiences of STM travelers have been analyzed.

Therefore, only the giver's side has been explained. According to the evaluation, the relationship can be strengthened, reaffirmed, or denied. As the givers, mission travelers were very satisfied with the perceived receivers' responses. All participants were satisfied with local residents' responses. According to participants, local residents were very welcoming and liked them very much. They indicated that local residents were also satisfied with them and their gifts. As far as God's response, many Korean mission travelers reported that God guided their direction, protected them, and solved the problems they experienced during the trip.

   The local residents' responses. The question regarding the evaluation of the interaction with local residents was asked of participants. All American, and some Korean, mission travelers replied that local residents liked them and showed hospitality toward them. According to them, they were very satisfied with the attitude and hospitality of the local people, including local non-Christians. According to one American participant (A4, Male), "They came to us because they were our friends. They wanted to see us again. They liked us. They liked that relationship we had." Other American mission travelers also expressed the satisfaction with locals' hospitality such as that "I was completely satisfied with the people. They were terrific people. And I couldn't have asked for a better, more welcoming, fun group of people to have met." (N, Male) and "I am just blessed by the people I knew, very much so, even my frustrating students blessed me, and it was a wonderful month of my life, and they missed us a lot when we left." (K2, Female) Like American mission travelers, Korean mission travelers also described their satisfaction with the relationship with local people, "I was satisfied

with the relationship with locals. We carried out everything that we had planned. The

response from the locals was very good and we were all satisfied" (KG, Female, Korean).

Many travelers indicated that they would like to visit the same places again because of

the warm and kind attitude of the locals they encountered.

      God's response. Many Korean mission travelers expressed their gratitude for

what God gave them during the trip. They reported that they safely returned from the

destination because of God's protection.

> We were able to return safely under God's protection and guidance. No
> one was sick [during our trip], and everyone had smiles on their faces.
> There are many cases where people end up fighting because their
> spiritual characters are put to a test during mission trips, but that did not
> happen to our church members. Everyone was willing to help, with a
> smile on their faces, despite being tired, and I was so thankful for that.
> (SM, Female, Korean)

      Some of them mentioned that the weather during their trip was cooler than what

they expected because of God's help. One Korean mission traveler (KG, Female)

expressed, "It hardly ever rained. . . . When it did, it was after we entered a building. All

those little things led me to realize that God is protecting us." A few Korean participants

shared incidents that occurred while providing medical care or during a skit they had

prepared: "I was thankful for everything. Although I made a mistake, I believe that

through that mistake, God sent me a message that it is through God that life is granted

and can be complete." (KJ, Female, Korean)

      They said that when these situations happened to them, they were very frustrated

initially, but God allowed them to overcome these emotions, and then their frustration

changed into gratitude towards God. They positively evaluated their overall experiences

and they indicated that it was all a results of God's work and help. Moreover, some American and Korean participants also replied that they could see local non-Christians' positive attitudes toward Christianity and local Christians' strong faith in God. In these travelers' thoughts, such attitudes displayed by the locals were God's response to their own gifts:

> I don't think I was ever so deeply moved as when I saw children responding to the Gospel. I realized how God was working through us to reach out to these children. We've won and experienced such great love. I've been thinking that perhaps that is the gift our Lord has bestowed to our mission team. (KJ, Female, Korean)

> I could see the strong faith, and these guys [local Christians] are still making it work, and God still work in their lives; they definitely help my faith grow a lot. It definitely impacted my life, plus my long-term goals. (J1, American)

One American participant explained that God was more responsive and talked more often to him in the STM setting than during his routine life: "It was very easy to listen and hear God in those times [mission trips]. It helped me to try to pay more attention to God talking to us, talking to me." (N, Male, American)

Building a Relationship as a Result of the Gift Exchange

Gift exchange produces a relationship between the giver and the receiver. This part is the key point of gift exchange theory. As the givers, STM travelers provided gifts to local residents and God. Then, they evaluated locals' attitudes toward their gift. STM travelers also considered if God had accepted their gifts and positively responded to them. Assessment of those responses guided their relationships with the local residents and with God. Thus, two types of relationships -- the relationship between STM

travelers and local residents, and the relationship between STM travelers and their God -- were categorized as the final outcome of the gift exchange.

Relationship with local residents. Many American and some Korean participants described that they had a strong relationship with local Christians and missionaries. They could spend more time with local Christians than local non-Christians. They shared their faith, and they worked together. Local Christians provided their accommodations and food, and showed hospitality toward them. Therefore, they were able to build closer relationships with local Christians than local non-Christians. However, some participants expressed that through providing the language classes, they also built relationships with local non-Christians. In post-trip interviews, they reported that they were still in contact with local friends through e-mail and Facebook. Also, some of them showed letters they had received from their non-Christian students. In the letters, their students expressed their gratitude and friendship towards the mission travelers.

> One girl, who was one of my students, wrote me a letter that was just so beautiful when I left. Just the longest, nicest letter about everything that I meant to her and how glad she was to know me. (K3, Female, American)

> Since I've been back, I still have a really close friendship with her [one of the local Christians] and I continue to kind of keep up with and chat with other friends online that I have made over there. (J6, Male, American)

> I've been frequently keeping in touch after returning from the trip. We talk about how they are doing there, that they are diligently studying Korean. . . . We very often talk about these little things by online. I've registered them as my friends on Facebook and have posted photos for us to enjoy together. (KG, Female, Korean)

> I grew really fond of them and because they are tender-hearted, they seemed to have a hard time saying goodbye. We kept waving goodbye at the airport. . . . I think we were able to give our love to them and receive

theirs in return. . . . We exchanged e-mail addresses . . . and when I arrived, I had already received an email. (W2, Korean)

Relationship with God. Most participants expressed that they followed God's command and showed their faith in God. They believed that their trip was what God wanted them to do. They felt God's positive response during the trip. In their understanding, God protected them, guided their way, and helped them overcome difficulties during the trip. Therefore, they explained that they had a closer relationship with God now than before the trip. That is, their faith was made stronger than before the trip. One Korean participant (W2, Male) expressed that, "My love for God grew larger and . . . I felt that I should work harder on my relationship with God." One American mission participant (Ml, Female) reported, "I definitely felt a lot closer to God after the trip." Also, according to another American participant (N, Male), "I think, for the participants, it helps to become closer to God. I think it [STM] gave me more of a desire to seek after Him and to try to become closer to Him."

> Personally, I tried to act according to the Bible and read the Bible each morning. I read the Bible and prayed together each morning, . . . and I think I was able to step closer to God within the relationship I have with the Lord. (KC, Male, Korean)

In sum, this section applied gift exchange theory to the relationship between mission travelers and local residents as well as God in the context of STMs. The findings show that mission travelers had two strategies for gift giving: altruistic and agonistic. Two types of gift receivers—local residents and God—were discovered from the data. For local residents, they provided services, helped local residents experience a new culture through encounters with them, and shared religious messages. To God, they

showed their obedience to His command to spread the word of God, and they made Him satisfied through all aspects of the trip. Participants reported that they received positive responses from the receivers. Local residents extended hospitality towards them. In addition, they indicated that God protected them and gave them satisfaction with the trip. Through gift-giving behavior, mission travelers as givers obtained close relationships with local residents and with God. Thus, this study suggests that the gift functions as a mediator in building a social relationship between the giver and the receiver. Comparing American with Korean mission travelers, the Korean mission travelers expressed more focus on their spiritual relationship with God than American participants did.

INTEGRATIVE THEORY OF INTERCULTURAL ADAPTATION

Adaptation is considered a complex and dynamic process that causes a qualitative change in the individual (Y. Kim, 2001, p. 88). Based on the integrative theory of intercultural adaptation, the five dimensions—predisposition, environment, personal communication, social communication, and personal transformation—help define the principal nature of the process of intercultural adaptation. The findings from this study, as illustrated below, support the theory that both personal and social communication factors mediate the intercultural process, and that the environment serves as a factor that either facilitates or inhibits communication or leads to certain forms of communication. As an initial factor, predisposition affects communication factors. Communication sets the stage for intercultural adaptation. Through the process of intercultural adaptation, individuals experience personal transformation. Such personal

transformation means that predispositions change. Thus, the findings indicate a linear process with a loop. Overall, Y. Kim's model is empirically verified through the findings.

Predisposition

Predisposition refers to "the internal conditions" (Y. Kim, 2001, p. 82) of the travelers. Predisposition emerged from the data in three forms. First, previous cross-cultural experiences of participants reduced their fear for the encounter with a different culture. It positively affected the interaction with local residents. Second, participants reported that their personalities tended to be adventurous. Lastly, participants described their trips as being planned and voluntary. Therefore, they said that they had prepared for the trip and were ready for change.

Previous cross-cultural experiences. Most participants had previous international travel experiences. Experienced mission travelers mentioned that they were not afraid of an encounter and rather, they enjoyed it. 19 American travelers had experienced international mission trips before. Nine of them went to international mission trips more than three times. 13 Korean participants had also experienced international mission trips before the interview and eight of them had gone on such a trip more than three times. All experienced mission travelers responded that they had a good impression of people of different cultures they had met. So, they explained that they had become more interested in different cultures and people since their previous international mission trips.

> After the previous mission trip, I just wanted to go somewhere new and
> try something exciting in a different culture….In the previous trip, I went

to Thailand. It was a shorter mission trip than this time. I went for seven weeks and I really loved it. I loved the people and everything there. So, I'd like to experience various cultures more. (H, Female, American)

I had many mission trip experiences, maybe four times I think. All mission trips were international. Two of them were in Thailand and the other two in Cambodia. In all trips I've taken I was really pleased to see new natural environment. It was so beautiful...... So, I have an expectation about new culture and different people. (H2, Male, Korean)

Some participants, who have never gone on mission trips but had experienced international travel, also stated that they were excited about their first mission trip rather than being worried about it. Previous international trips let them feel other cultures interesting. Contrary to experienced travelers, participants who had no cross-cultural experience tended to have more anxiety about encountering a different culture. One American participant (J2, Female) said that she had been a little scared about the encounter with Cambodian and Thai culture before she actually met and communicated with Thai and Cambodian people. Another American mission traveler (S, Male) explained that in his thoughts, Cambodia had been really a violent place before he left and so he had some anxiety about the trip to Cambodia. One American participant (J1, Male), who had no cross-cultural experience, also expressed that "I was a little nervous or worried about the Cambodian culture and I don't know why I thought about that. I guess this is like a developing nation… so like I just assumed." One Korean first-timer (KK, Female) also reported that she experienced fear and worriedness more than excitement for encountering a different culture. Accordingly, previous cross-cultural experiences helped participants interact with people from different cultures and adjust to the host culture.

Adventurousness. Most participants reported that they really liked traveling and were willing to experience new situations. Some American participants reported that they had lived in different countries for a long time so they did not shy away from unfamiliar situations. They said that they liked to meet people of other cultures, and they enjoyed encountering new environments and new people: "I tend to adjust easily to unfamiliar places and people. I don't easily feel fear and enjoy meeting people." (H2, Male, Korean)

> I easily make friends with strangers because I tend to approach people
> first. I easily make friends, and I do well even if I am alone in an
> unfamiliar place, and if I meet strangers, I make friends easily, so I'm not
> that worried about going to a new place. (W2, Male, Korean)

Some participants said that they personally preferred international mission trips to domestic mission trips because they loved to experience different cultures and see different people. Their responses showed that adventurous personalities positively influenced their intercultural experiences.

Preparation. Voluntary and planned trips are likely to involve greater effort in preparing mission travelers before they enter a host community. Most participants said that they underwent a voluntary preparation period before their trips. This preparation period ranged from one month to 5 months. American participants' preparation focused greatly on learning about the different culture. On the other hand, Korean mission travelers concentrated on spiritual and religious practices rather than cultural learning. The spiritual and religious preparations of all participants included praying, reading the Bible, and developing team work. Cultural learning was taught by experienced mission travelers or local missionaries who already had a good deal of information about the

local culture. This training made the travelers more aware of and more sensitive to the local culture. For STM travelers, the preparation was very important and intensive. It was like the required course for the trip: "For the preparation, it was just all about what to expect and what not to expect and what to do and what not to do in the Thai culture before leaving the country." (Ml, Female, American) and "Since February [the trip in July], .we just talk about things for the trip and Cambodian culture and its people. Also, we pray together every time. The preparation is really important." (R, Female, American)

> It's been six or seven weeks. They say that mission trips are not easy to go on and that we are able to go on mission trips in exchange for the sacrifice we make. That's why we have to sacrifice our time each Saturday, and when we do stand by our commitment, that's when we are allowed to go on a mission trip. We meet for about four to five hours each Saturday from four thirty to about eight thirty or nine. . .like listening to sermons on the mission work of early congregations, the history of the missionary movement, and the direction we should take for our mission. . . . We gather in groups and read the Bible. . . . After reading and meditating on the Bible, we share our thoughts about the verses we have read. (KJ, Female, Korean)

Through these reports, we can see how important mission travelers perceive preparation to be.

Environment

Mission travelers communicate and interact with local residents in a new cultural environment. The social communication with the host culture is primarily affected by that environment. Some participants who have stayed both in Cambodia and Thailand explained that they would be more likely to develop close relationships with Thai people than Cambodian people because Cambodian people showed less kindness towards them than Thai people. From participants' reports it was found that the hosts' familiarity with

foreign mission travelers helped participants easily approach and communicate with them. Further, the cultural, social, and political conditions of the host environments increase or restrict participants' chances for meeting and communicating with the host people. From this point, three subthemes emerged in relation to environment: the hosts' positive attitudes toward STM travelers, the hosts' openness, and hosts' familiarity with foreigners.

Hosts' positive attitudes. Most participants mentioned the hosts' positive attitudes toward them. The receptivity of the host people toward mission travelers facilitated mission travelers' motivation to adjust to the host culture. Participants described how host communities welcomed them. Mission travelers would have a chance to talk with locals because of their kindness. It influenced their satisfaction with their intercultural experiences. Some participants reported that local residents were curious about them because they were foreigners. They expressed that this curiosity made them feel special. Therefore, they indicated that they would go back to the same place some day, and that they missed the local residents: "They seemed to be really happy that we visited, welcoming us and greeting us with big smiles. I want to go there next year". (MG, Male, Korean)

> When we arrived, they wholeheartedly welcomed us. They had made extensive preparations and helped us out a lot. There were students and full-time job holders. I learned a lot watching people doing volunteer work for their church, putting volunteering ahead of their personal life. The region we visited was in the countryside. The people had received a three-day vacation to assist us. I would like to go to the same place again. (KG, Female, Korean)

> All the time, they were so happy to see us; they made us delicious food. They wanted to be with us. . . . Whenever they were, like, selling stuff

and then we would show up, they would literally stop selling; then they would come and play with us, and that actually made us feel so special. I never forget them. I really like the Thai people and their culture (J2, Female, American)

These statements illustrate that hosts' attitudes as an external factor can positively or negatively affect the intercultural experiences of mission travelers. Some participants explained that there was indifference in some places and they would not like to go to those places again. In these cases, the environment negatively influenced their cross-cultural adaptation.

Hosts' openness. Mission travelers reported that both the Thai and Cambodian cultures were very open to different cultures. Although many interviewed mission travelers tried to convey the word of God to local non-Christians who had a different religious background, largely Buddhism, they indicated that they did not encounter any individuals who expressed hostility towards them or openly resisted their evangelization. According to the mission travelers' reports, local residents were willing to listen to their messages and were interested in them. Participants pointed out that it was because the Thai and Cambodian cultures were fairly open and accepting toward different cultures and different people. That openness really helped travelers' personal and social communication factors and fostered the cross-cultural adaptation process: "I said there is a lot of openness in Buddhism and a lot of friendliness in the Thai culture. It made me comfortable." (J6, Male, American) "The Thai culture, it's very open and accepting . . . as opposed to some countries where there would be actual persecution if you were Christian. This made us easily build the friendship with their people" (L, Female, American)

>I think the local environment is most important when it comes to STMs. Thailand is a Buddhist country, but it's open to religious activities and does not restrict religious outreach efforts. So we were able to freely carry out our mission work. I could easily approach to local people. (SY, Female, Korean)

Hosts' familiarity with foreigners. According to participants' reports, some of them had visited the same place more than once. It means that their hosts had already many experiences interacting with foreign mission travelers. American participants explained that every year their church of AFC sends mission teams to the same place in Thailand because it has a connection with the local church of Thailand. Therefore, the hosts in Thailand were already accustomed to the encounter with Americans. All American mission travelers explained that local Christians of the host community welcomed them. According to American participants' statements, some local residents were familiar with American culture and English. It helped mission travelers easily approach and communicate with the local residents.

>Through our continual visit of the community, the relationships between the locals and us, mission travelers, are built and grown up. The local people love to see Americans over there. They just love a continual coming, hanging out and spending time with us…. So, we also loved to see and hang out with them. They made us feel very comfortable. Continual visitation can increase the trust level between American mission travelers and them. (J2, Female, American)

One American participant (M, Female), who had gone to the same place in Thailand five times, mentioned a local woman who was in charge of all programs in relation to American mission teams. She had a lot of experience accepting and managing American mission trip teams and she was very fluent in English. Most American mission

travelers who went to Thailand described that the Thai woman was really helpful for mission travelers in adapting to the Thai culture.

On the other hand, there were some Korean mission travelers who went to one host community in Thailand which did not have much experience with foreigners including Korean mission travelers. According to them, the local people who had had little contact with foreigners showed curiosity but they were not easily approachable. They explained that although they tried to communicate with the host people, the locals did rarely show a reaction to them. It made mission travelers uncomfortable and too frustrated to communicate with them. Consequently, the results show that the hosts' familiarity with foreign mission travelers positively influenced communication factors

Personal Communication

The personal communication factor is linked to a traveler's internal communication system (Y. Kim, 2001, p. 72). Thus, it is referred to as *host communication competence*. Participants reported on the importance of their overall capacity to involve themselves in communication with their hosts, including their language ability, adaptive motivation, and flexibility. Those subthemes allowed travelers to have greater chances of communicating with locals.

Language ability. Most participants identified language ability as a significant factor in communicating with host people. Language ability helps mission travelers understand and process the host culture appropriately and effectively. Most participants said that they could not speak the local language. They indicated that if they could speak the local language they would have had deeper conversations with locals. However, they

noted that the language barrier was not a big problem because they had translators in

most cases, and in some cases, the local people could speak their language: "The

language barrier wasn't as much as a problem as what I thought, you know. . . . Quite a

few of the people there can speak English. So the students we had could speak English."

(S, Male, American). "Language was not much of an issue. The local young people

engaged in ministry work knew how to speak English, so there was no communication

difficulty."(SH, Male, Korean)

> We typically had someone who could translate if there was a problem.
> The woman who was in charge of the English programs from the church
> there, if you ever needed anything with translation or anything, she
> would help. So I could interact with students. (A4, Male, American)

> When speaking in Cambodian was difficult, English was used, and there
> were a few people who speak English well. Those English-speaking
> members [of our mission team] became very close with the locals with
> which they had held in-depth conversations. The people who could
> speak English were able to bond better with the locals because they could
> have a deep conversation with them. . . . That's why I thought it would be
> nice if I could speak the language. (W2, Male, Korean)

Adaptive motivation. Participants showed their will or willingness to participate

and fit in with the host culture. In their reports, they indicated they had learned about the

local culture before they met the local people and they tried to behave appropriately in

the host environment. Moreover, they were willing to learn about different cultures and

different people:

> I, as a trip leader, told our students who were going on a mission trip to
> try and fit into the culture instead of trying to be that foreigner because
> there are foreigners who go but we wanted to be different. (A4, Male,
> American)

> They don't wear shorts, and they're just very modest as a general rule.
> Like, even people who are modest in our culture have to rethink what

they're going to wear. We had to rethink because we didn't want to make them uncomfortable. Like whenever we went to the beach with them, even though we thought ours were modest swimsuits, we still wore clothes over our swimsuits because we just wanted to show that we respect their culture and try to follow it. (K2, Female, American)

I was so nervous when I left because I was worried about our image, which they see, like, if we give them a bad perception toward us, we have been trained about cultural difference so we carefully behaved. For what we shouldn't do we didn't do. So I felt much less cultural shock. (H2, Male, Korean)

Actually, we are not tourists. Even if we were a tourist, there is always something we have to respect and be careful in different culture. Since we have been trained, when we were there, a local missionary gave us a lesson about Thai culture, and he told us about what we shouldn't do and what we can do in Thailand. So we were really careful about it. We were trying to appropriately behave to their cultural norm. (KC, Korean)

In their descriptions, we can see how the travelers made efforts to adjust to the host cultures. Such efforts to fit with the host environments facilitated their intercultural adaptation by lessening their degree of cultural shock.

Flexibility. In participants' reports, great openness toward new experiences was found. Their mindset toward a new cultural environment was less prejudicial, and they did not maintain a rigid and fixed view of other cultures. They explained that they made an effort to have open minds. They also expressed respect for the local culture: "I feel that when you are in a different country, you should respect and change accordingly to the country's customs or culture." (SY, Female, Korean)

I tried to be flexible and not have really specific expectations, . . . to just be really open to any of the possibilities, to be sort of willing to adapt and change and not try to force my expectations on my experience but to let my experience be what shaped me. (J6, Male, American)

I largely tried to go into it with an open mind. When you go to a different culture, you have to learn to be flexible, it is the keyword of

adaptation. You just have to be able to change your plans at every
moment. I think we were very open to things changing all the time. (C,
Male, American)

Social Communication

Mission travelers had direct interactions with the hosts because they attempted to

convey their religious messages to the host people whenever possible and to build close

relationships with locals. Thus, their social communication with hosts was very

important to the purposes of their trips. Their social connections with the hosts were

categorized in terms of two subthemes: quantity of host ties, quality of host ties, and the

effect of a group leader.

Quantity of host ties. The quantity of host ties indicates the number of

opportunities to communicate with hosts and influences the relationships with hosts. All

participants reported that they tried to have opportunities to communicate with hosts as

often as they could. Some participants said that they stayed with host families or local

churches. They claimed having more contact with local residents promoted closer

relationships with local residents. The quantity of host ties was also related to the length

of travel time. All Korean participants stayed in the host community for only a week,

whereas all American participants stayed for at least 3 weeks to more than one

month.The findings showed that the longer the trip and the more time spent in the host

communities, the more opportunities there were to communicate with hosts. American

participants replied that they rarely encountered any culture shock. Thus, the quantity of

host ties promotes successful adaptation. Many Korean mission travelers said that

developing a relationship with hosts was difficult because of the limited time they had:

One Korean participant (Y, F) said, "There was this time when we met with the young people of a local church. We held hands and prayed together in addition to playing games with them. It was an opportunity for us to become friends with them." Another Korean participant (KG, F) also reported, "I had lots of opportunities to spend time with the local young people. During those times, I was able to talk with those who spoke English or Korean and grew quite fond of them."

> With the people that we saw every day . . . we talked about family, friends, school, and work. We would talk about each other's culture. They'd ask me about America, about Texas and where I'm from, where I go to school. And I'd ask them about their family, just different things about their culture. (N, Male, American)

At church, we spent time with the children and the local youth. We visited homes of the members of the congregation and did all the preparation with the local young people, which enabled us to grow quite close with them. (I, Male, Korean)

Quality of host ties. Some participants reported that they still keep in contact with a few individuals from the host community. Some of them indicated that they had formed a friendship with locals. That is, their relationship was not a one-time contact, and they continue to maintain a close relationship with the hosts. Through such relationships, participants could gain an opportunity to learn more about the host's culture and familiarize themselves with it. Participants explained that they felt a sense of kinship with locals. Some of them expressed that they wanted to go back to their respective host communities and live with the locals. Others explained that they actually experienced shock when they came back home. Such findings support that good quality of host ties promotes successful cultural adaptation.

> With the local Christians, we became a family, and the moment I got there we became a family, and throughout the time I was there, we just became so close. They would want to know everything about me. I would want to know everything about them. We spent so much time together, and we really became a family. . . . I had more culture shock coming back to America. (A4, Male, American)

> I've grown this desire to live in Cambodia. You can lead a more comfortable life in Korea, and there is more delicious food here, but that's different from being happy. Although housing, food, and clothing in Cambodia may not be as good as those in Korea, I want to live in Cambodia because of the innocent people there who are pure in heart. (W2, Male, Korean)

The effect of a group leader. Many mission trips have been taken as a form of group travel. All interviewed mission travelers were part of an organized group. All groups had group leaders and they were experienced mission travelers. Group leaders had already visited the host community and they were more likely to be accustomed to the host culture than their group members. In addition, a few leaders were fluent in the local language. Some of them had local friends with whom they kept in contact. They were usually involved in the pre-trip training of the group members as a mentor and instructor because they had more knowledge about the host community than other members. Therefore, group leaders often initiated the social communication between their members and the local people. Among American participants, there were four team leaders. One of them (A4, Male) has taken five mission trips and he went to the same place in Thailand four times. Another American leader (C, Male) of the 2009 Thailand team had seven mission trip experiences and among those trips he went to Thailand twice. He said that when he was a leader, he could explain the Thai culture to his group members before the trip and easily answer questions of members about cultural issues. It

helped their members adjust to the host culture. The leader of the American mission team to Cambodia (R, Female) had lived with her parents working in Cambodia for a year and was fluent in Cambodian. The group members expressed that she was very helpful to their communication with locals. Leaders of Korean mission teams also positively influenced members' interactions with locals. A leader of one Korean mission team to Thailand (KC, Male) had experienced international mission trips four times and another leader had taken international mission trips ten times to various countries. Although Korean leaders were not able to fluently speak the local language, they could help their members overcome various issues such as being homesick, the local food, and the weather due to their various experiences. Thus, the results show that group leaders positively affect mission travelers' cross-cultural adaptation.

Perceived Cultural Distance

This study compared Korean and American mission travelers in order to identify the impact of cultural distance on cross-cultural adjustment. According to Hofstede's (2001) cultural dimension, South Korea is closer in distance to Thailand and Cambodia than America is.

Many studies (Furnham & Bochner, 1982; Gudykunst & Hammer, 1988; Gudykunst & Kim, 1984; Gudykunst & Ting-Toomey, 1988; Redmond, 2000) have found that, the closer the cultural distance, the less cultural shock and the easier adaptation is. Before the interviews, the expected results were that Korean mission travelers would adjust more easily and have less cultural shock than American mission travelers. However, this study is rooted in the constructivist qualitative research

paradigm. Even though the choice of the participants, Korean and American mission travelers who went to the same regions, was made based on Hofstede's (2001) quantitative cultural dimensions, participants' perceived cultural distances were also examined in the interviews.

In the post-trip interviews, both Korean and American participants were asked questions about how different their home culture was from the culture of the host community. Their reports were in accordance with the cultural dimension findings of Hofstede (2001). All American participants explained that they were aware of the cultural distance with Thai and Cambodian culture. In other words, they mentioned that the local cultures were very different from theirs. On the other hand, most Korean mission travelers indicated that they did not perceive cultural distance with local residents. American participants who perceived cultural distance with the host community pointed out that the local culture was very family-oriented. In addition, some American participants explained that there was a strict restriction on women's clothes and exposure of women's bodies. Korean mission travelers who went to Cambodia mentioned that they felt a sense of kinship with local people because of the similar history between the two countries. Korean participants who stayed in Thailand indicated that there was no difference between local residents and themselves.

As one dimension in the theory of intercultural adaptation. The data showed that two communication factors of the intercultural adaptation theory, personal and social communication, affected participants' perceived cultural distance to the local culture. American participants expressed that their flexible and open minds reduced their

cultural distance. According to their report, their flexible attitude toward the local culture made them feel a smaller cultural gap than what they expected. Moreover, some American mission travelers who could speak the Thai or Khmer language felt less cultural distance to the local culture than others who could not. Their actual communication with local residents also decreased their perceived cultural distance. They said that the more they talked and played with the locals, the less they felt the distance with the locals. They also reported that during their stay with the locals, they were getting used to the local culture. Thus, perceived cultural distance influenced participants' cross-cultural adaptation. The less cultural distance the easier intercultural adaptation to the host culture. Accordingly, in the theory of crosscultural adaptation, perceived cultural distance could be located between communication factors and personal transformation affected by it.

No effect of previous cross-cultural experience. Some participants had many international mission trip as well as general international travel experiences. A few of them had visited the same place more than two times for mission trips. On the other hand, other participants had no experience traveling abroad. However, previous cross-cultural experiences did rarely affect participants' perceived cultural distance. For instance, many Korean first-timers said that they did barely feel cultural distance to the local culture. This was no differerent from experienced Korean mission travelers. For American mission travelers, even experienced American participants mentioned that Thai and Cambodian cultures were very different from American culture. One of the American participants (R, Female) had lived in Cambodia for a year and visited the same

place in 2010. She expressed that there was a big gap between American culture and Cambodian culture. Although some American mission travelers had many crosscultural experiences and even they visited the same place several times, they still felt the cultural distance to the local culture. One experienced mission traveler (A4, Male, American) mentioned the cultural difference between America and Thailand. He had gone to Thailand four times but he still perceived cultural distance especially regarding family values. On the other hand, Korean mission travelers who had little cross-cultural experience reported that the local culture looked like their home culture. Therefore, from the data, there was no difference between first-timers and experienced travelers in terms of perceived cultural distance.

Family-oriented culture. According to American STM travelers' perception, family was the most important thing in the local cultures. One participant mentioned that for local people, family was everything. This family issue is related to lack of Individualism, as one dimension of Hofstede's (2001) four cultural dimensions. According to Hofstede's national cultural dimension index chart, individualism is Thailand's lowest dimension.That is, Thailand has a strong collectivist culture. Hofstede's index shows that members of a collectivist culture identify themselves as members of a "group," which can be a family, extended family, or extended relationships. In this culture, individuals take responsibility for other members of their group. Loyalty becomes the most important virtue in such a society. One American participant who went to Cambodia described that family is everything for Cambodian people. According to him, a birthday of a family member is the most important day for

Cambodian people. He also said that those people were willing to sacrifice themselves

for their family members. Another American participant who stayed in Thailand

mentioned that Thai people have family-oriented minds and it makes it harder for them

to become Christians. He explained that most of Thai people were Buddhist and the

religion was not a personal choice but a family matter: One American participant (J1,

Male) described, "I've learned that their families are so important. Their family is an

extended family and everything. They're all in one house. Family is everything. A

birthday of family member is more important than anything else."

> Buddhism was very family centered in a lot of ways. I remember talking
> to Thais who had become Christians about how difficult to be Christians
> because it wasn't just always a personal choice. Like here, if I become a
> Christian, it would be a personal choice of faith, but over there, there is
> so much more of a family element to it, so a lot of times it's much harder
> because in some senses, if your family is not very open to Christianity,
> then it's also almost you have to choose between family and to become a
> Christian. (J4, Male, American)

Restrictions on women's clothes.   American participants mentioned the strict

dress codes for women in Cambodia. In addition, they also said that even if a man and a

woman are dating in Cambodia, they do not touch and show affection toward each other.

Thus, participants felt their cultures were very different from the Khmer (Cambodian)

culture with respect to the relationships between man and women as well as women's

position in society.

> Like the way they dress is very different from here. We never wore shorts
> there because they don't show their legs, and so shorts are not necessarily
> inappropriate in themselves and they're just very modest as a general rule.
> It's a much more male-dominated society than ours is. (K2, Female,
> American)

Guys could go in the water without their shirts on, you know, and girls had to be completely covered. The girls don't really play sports and stuff. So it was actually a little bit more difficult for the girls that went to kind of connect with the girls there. (K3, Female, American)

Guys and girls don't touch, really. You know, over here we're used to seeing girls and giving them a hug and it wasn't an issue, really. But guys and girls over there, they might be dating or boyfriend and girlfriend, and you would never even know, really. They wouldn't touch each other or hold hands or anything like that. There's Bible students, two of them were dating. But we didn't notice it and had no idea because they didn't show any affection. (S, Male, American)

Cultural commonalities. Unlike American participants, Korean participants indicated that they felt similarity with the local culture. Especially, some Korean travelers who went to Cambodia mentioned similarity of history in both countries. According to their reports, Cambodia looked like the seventies or the eighties in Korea. The appearance of the city and the degree of its development reminded them of the past in Korea. For the question of whether they feel cultural distance, most Korean participants said that they did not feel any difference between Korea and local cultures:

I received the impression that the streets are quite similar to the ones you can find in Korea. The atmosphere is similar to that of Korea in the 70s and 80s. When looking at their historic background, I also felt that the Killing Field is quite similar to the Japanese colonial rule period in Korea's history. Because of their history, which is quite akin to that of Korea, I could relate to them more easily, and I felt that their country and Korea are quite alike. (KH, Female, Korean)

That they are similar to Korean people. . . . the way they entertain themselves and how the kids there play with rubber bands and enjoy playing a game of marbles. I thought that, if we were standing next to each other without saying anything, it would be difficult to figure out who is Korean, and that we share so many similarities. (SY, Female, Korean)

According to Hofstede's (2001) cultural index, Thailand has very low individualism, high power distance, low masculinity, and medium uncertainty avoidance. On the other hand, America has high individualism, low power distance, high masculinity, and low uncertainty avoidance. Although American participants did not mention all four cultural dimensions in terms of Thailand and Cambodia, they perceived that the two cultures were very different. In Hofstede's cultural dimension index, Korea has a similar profile to Thailand. Korea's cultural index shows low individualism, high power distance, low masculinity, and very high uncertainty avoidance. Even though participants did not explain those cultural dimension in-details, the results supported the cultural distance as noted by Hofstede (2001).

Further, an impact of perceived cultural distance on intercultural adaptation was found in this study. Korean participants stayed for much shorter time in the host community than American participants. Nevertheless, Korean mission travelers could easily adapt to the local culture. On the other hand, American participants felt cultural distance with local culture. However, they indicated that they rarely felt culture shock. The reason that American mission travelers rarely felt cultural shock despite their cultural distance is explained by their relatively long travel time and their diligent cultural preparations before the trip.

Personal Transformation

Participants shared their personal growth from their experiences and the changes in their perspectives since their trips. For most of them, their international mission trip experiences were evaluated positively. They expressed their satisfaction with their

intercultural experiences in terms of relationships with their hosts. In addition, they shared about their personal transformations such as experiencing personal growth and gaining a broadened worldview. Their description of transformation illustrates the result of successful intercultural adaptation based on Y. Kim's model (2001). According to the findings, it seems that, as a result, mission travelers experienced greater awareness of the relative nature of values. They could have greater compassion and respect toward people from different cultures.

Personal growth. Experiencing different cultures and different people made travelers grow personally. Participants explained that they learned a good deal from the local residents. According to them, through interacting with locals, they could see and learn that locals were very satisfied with what they have even though they had relatively little. Therefore, many participants expressed that they could better appreciate what they had, which they did not realize before their trips. Those experiences occurred for both Korean and American mission travelers. Social interaction with local residents allowed them to develop personally: "I think, I really appreciate now the opportunities we have that so many people take for granted." (K3, Female, American)

> I mean, it completely opened my eyes just to the little things that I take for granted every day and just that those people can be so joyful and have literally almost nothing, and I could have so much, and that's still not going to bring me the joy that I'm thinking that I want. (J2, Female, American)

> After returning from Cambodia, I became thankful for each day that I have. Also, I repented after watching children hastily eat meals served by the meals ministry with their hands. I feel that I've matured a bit in terms of looking back at myself in terms of how I took the food given to me for granted. I feel that, by watching those children, I've grown more mature. (KH, Female, Korean)

> I've come to realize that I've been blessed with so much. I used to take
> for granted all the things that I have, . . . but I shouldn't take them for
> granted. To someone, somewhere, these aren't a given. . . . I realized that
> I have been wasting a lot of the things that have been generously granted
> to me . . . and that if I donate a bit more, then I will be able to help out
> people living in difficult conditions. (CJ, Male, Korean)

Broadened worldview. Participants described the changes in their perspectives

after the trips. For them, the mission trip was more than just a trip. It made them and

their worldviews broader. They could understand more and be more sensitive towards

other people. Some participants expressed that his or her self-centered and selfish

attitude totally changed, and he or she became more aware of other people and felt more

respect for them. One Korean mission trip participant explained that before he went to

Cambodia, he was not really interested in the nation, but through the trip, he gained an

interest in Cambodian culture and people. According to one Korean participant (SY, F),

"My understanding of other cultures has been enhanced. I was able to experience

different cultures and carry out mission work at the same time. My perspective has been

broadened."

> I think if you do it right, it teaches you how to be sensitive, I think. I
> mean obviously not everyone goes into it with this mindset, but I think if
> you go into it being sensitive culturally, I think you can come back being
> sensitive culturally. I can realize that different people are different. I
> think it helps a lot in how you deal with others. (J3, Female, American)

> I'd like to confess that my life has changed. My perspective of the world
> has changed. . . . I think I dwelled on petty things while living in
> Korea . . . narrow-minded. . . . But my mindset . . . I feel that my world
> perspective and mindset has changed. (KH, Female, Korean)

> To tell you the truth, the overall perspective I had was that the country
> and its people are living in piteous poverty. But now, after going there
> and seeing for myself, I feel that although their living standard might be

relatively lower, they are leading quite happy lives. . . . so I got rid of all the prejudice that I had. (SH, Male, Korean)

I have a broader viewpoint now. After returning from Cambodia, I can pray for not only Korea but for other parts of the world, and I've grown an interest in the different people around the world and the different cultures and religions they have. (I, Male, Korean)

The findings of this study confirmed the effectiveness of short-term international mission trips in creating intercultural adaptation, leading to personal transformation. The intercultural adaptation theory supports that international mission trips can provide participants an opportunity to reduce their egocentric attitudes toward other cultures as well as to personally mature.

Overall, the findings confirmed the importance of the dimensions put forward by Y. Kim (2001). Most importantly, all participants expressed a substantial change after the trip, suggesting that intercultural adaptation led to profound personal transformations. They reported transformation in their perspectives and attitudes toward others. They recognized that, through the mission trips, they gained a better understanding of others. Their satisfaction with their relationships with their hosts is described in their reports. They noted that they very positively evaluated their intercultural experiences, especially with regards to their relationships with hosts. This process of intercultural adaptation is influenced by both personal and social communication factors. Participants' responses indicated that three themes of personal communication—language ability, adaptive motivation, and flexibility—facilitated their adaptation to hosts' cultures. In other words, their overall capacity to encode and decode hosts' information appropriately helped them to easily adjust to the host environments.

In addition, they indicated that they had direct contacts with the host people. They made an effort to have opportunities to communicate with the host people due to the nature of their trips. The more they communicated with hosts, the more opportunities to learn about the hosts' culture they had. Importantly, group leaders as experienced mission travelers facilitated the communication with locals. Therefore, it can be seen that both personal and social communications affect successful intercultural adaptation. Moreover, without the impact of the environment, intercultural adaptation cannot be fully understood. All participants said that they felt the hosts expressed hospitality. That is, hosts' positive attitudes toward mission travelers greatly influenced intercultural adaptation. Hosts' familiarity with foreigners also facilitated participants' adjustment to the host culture. This study extended the theory of intercultural adaptation by adding the dimension of perceived cultural distance. From interviewees' reports, it was found that perceived cultural distance affected participants' intercultural adaptation. Finally, predisposition was clearly identified as an important factor by the participants. Most of them expressed they had previous crosscultural experiences through international mission trips and other trips abroad. Previous crosscultural experiences reduced participants' fear and anxiety about the encounter with a different culture. Rather, they were excited and interested in confronting different cultures. It helped participants adjust to the new culture. Moreover, they reported having adventurous personalities, and they stated that their adventurousness positively aided them in adjusting to the new environment. In addition, participants' trips were usually planned and were voluntary. Thus, they were able and willing to prepare for adapting to a new environment.

CHAPTER SUMMARY

This chapter described the findings from interviews with STM travelers. In the motivation theory of Iso-Ahola, two seeking factors were discovered from participants' reports. STM travelers sought personal rewards such as personal growth, spiritual maturity, and blessing from God through the trip. For the seeking of interpersonal rewards, they were motivated by social interaction with local people and being with their family members or friends. Korean mission participants focused on personal rewards more than interpersonal rewards. On the other hand, American participants sought interpersonal rewards more than personal rewards.

In the next section, STMs were conceptualized in terms of their relationship to existing tourism conceptualizations. In the tourism field, STMs have rarely been studied and no clear definition for such trips exists. First, the STM was conceptualized with respect to alternative tourism. Cohen's typology of tourists was used as the key theme of the analysis. The findings showed that STMs have features of both alternative tourism and conventional mass tourism. American participants were closer to alternative tourists than Koreans. Most of them used a tourism infrastructure privately provided by local residents and they had more opportunities to interact with local people. They made an effort to contact local residents, and in the context of a relationship-building effort, they were willing to enter into and adjust to the unfamiliar local culture.

Next, STM travelers' experiences were compared with volunteer tourists. All participants reported that they were involved in such volunteer activities as providing language education, medical care, and community services. However, most participants

clearly indicated that their purposes and motivation were different from those of volunteer tourists. According to their reports, they wanted to show God's love and to spread the word of God through their trips rather than just to help local residents. A few American participants mentioned that they were the same as volunteer tourists because they were motivated by altruism rather than evangelism. Based on participants' responses, it was found that there exists an overlap between volunteer tourists and STM travelers. Finally, participants' trips were analyzed in terms of religious tourism. Most participants expressed that their trips were motivated by evangelization. Also, some of them mentioned that they sought the encouragement of local Christians and missionaries. Therefore, STMs are understood as one form of religious tourism.

In the next section, participants' perceived interactions with local residents were analyzed based on three theories: cultural hegemony, the gift exchange theory, and the intercultural adaptation theory. STMs are closely linked with missionaries' work in colonial times. Cultural hegemony was used to explain contemporary STM travelers' interactions with local residents. There existed an asymmetrical relationship between travelers and local residents when STM travelers provided what local residents with services and material goods. Local residents had to listen to religious messages to have the opportunity to learn the language or obtain material help and services provided by mission travelers. Also, in a few cases, the values of STM travelers and of the local residents clashed. This conflict illustrates the existence of cultural hegemony by showing the tension between hegemony and counterhegemony. Therefore, STMs can be seen as an instrument of exercising cultural hegemonic power.

The focal point for STM is to build a relationship between the mission travelers and local residents. In order to understand their relationship-building process, gift exchange theory was discussed. In the gestation stage, mission travelers expressed their altruistic strategy to encourage local Christians and to prepare material goods and services in order to help local residents. On the other hand, the agonistic strategies to deliver the religious message and to experience a new culture were identified as subthemes. Those motivations add to the travelers' pleasure rather than focus on the needs of the locals. In the prestation stage, when actual gift giving occurs, mission travelers gave their gift to two receivers: local residents and God. According to the data, the encouragement of local Christians in the new culture through encounters with mission travelers and the religious message were considered gifts to local residents. Concerning the gift to God, according to mission travelers' reports, their obedience to His command to spread the word of God and the sacrifice of their time were their gifts. Participants positively evaluated the responses to their gift by the receivers. They noted that they were very satisfied with local residents' hospitality. Regarding God's response, they explained that God protected them and caused them to overcome difficulties during the trip. Finally, in the reformulation stage, participants could build a close relationship with the receiver. Mission travelers reported that they built close relationships with local residents and God. Hence, the results support gift exchange theory.

In the context of relationship-building, mission travelers tried to adjust to the new culture in the host community. In order to identify the process of international STM travelers' intercultural adaptation, Y. Kim's theory (2001) was applied to international

STMs. All participants expressed a substantial transformation after the trip. In the pretrip interviews, participants having previous cross-cultural experiences showed an interest and excitedness rather than fear for confronting a different culture. Also, most participants identified their personalities as adventurous. Their adventurousness positively influenced their personal and social communication. Further, participants described their cultural preparation before the trip, although American STM travelers were more likely to have engaged in cultural preparation. That is, they were able and willing to prepare for the adjustment to a new environment. This process of intercultural adaptation is affected by both personal and social communication factors.Three subthemes of personal communication—language ability, adaptive motivation, and flexibility—emerged from participants' reports. Those personal communication factors caused them to have more opportunity to communicate with local residents. In addition, they reported that they had formal and informal contacts with local residents. The more they interacted with locals, the more opportunities they had to learn about the local culture. The mission trip group leaders as experienced mission travelers helped the communication between their members and the locals. Therefore, both personal and social communication influenced their intercultural adaptation. In relation to environment all participants indicated that they felt the hosts' receptivity. Participants reported their personal growth and broadened worldview as a result of their mission trips. In this study, the findings confirmed Y. Kim's (2001) theory that successful intercultural adaptation to a new environment causes a personal transformation in travelers.

Finally, the concept of cultural distance was applied to this study and was integrated into the theory of intercultural adaptationThe question concerning perceived cultural distance with the local culture was asked the Korean and American mission travelers to identify the impact of cultural distance on cultural adaptation. The findings show that perceived cultural distance influenced participants' intercultural adaptation by affecting cultural shock. At the same time, perceived distance was affected by communication factors. Through communication with the locals, participants could reduce the perceived cultural distance. American mission travelers reported cultural distance with the host culture in terms of the family-oriented culture and the strict regulation of women's clothes and exposure of their bodies. On the other hand, Korean mission travelers felt a cultural similarity to the host cultures rather than cultural difference. From the findings, the effect of cultural distance on cultural shock was indirectly discovered. The travel time of Korean participants was much shorter than Americans'. Nevertheless, Korean mission travelers could easily adapt to the local culture because of the close cultural distance. For Americans, cultural preparation and longer stays seem to have mediated culture shock.

CHAPTER VI

CONCLUSION

This study tried to understand international STM travelers' perceived

interactions with local residents using four theories: the theory of Iso-Ahola's (1984)

leisure motivation, the concept of cultural hegemony, the gift exchange theory of Mauss

(1967), an integrative theory of intercultural adaptation by Y. Kim (2001), and the

concept of cultural distance. By using a qualitative research method based on a

constructivist paradigm, mission trip participants' experiences were analyzed. This

chapter presents a summary, discussion and conclusions, implications for tourism

research and practice, and suggestions for future research.

SUMMARY

This study has attempted to conceptualize the STM in terms of the existing

tourism paradigm. STMs were examined in terms of alternative tourism, mass tourism,

volunteer tourism, and pilgrimage. STM travelers have a strong desire to contact local

residents because they want to deliver their religious messages. Therefore, STM

travelers make an effort to build relationships with local residents. Alternative tourism

promotes mutual understanding between tourists and host people, unlike conventional

mass tourism. Some participants indicated that they sought close relationships with local

residents. They left their home cultures and immersed themselves in the new host

environment. By using the host-related tourism infrastructure, they stayed with local

residents and had meals together. They were categorized as alternative tourists. In some cases, their trips included some features of conventional mass tourism. STMs had an overlap with both types of tourism: alternative and mass tourism.

Second, STMs were compared to volunteer tourism because STM travelers are often involved in volunteer activities for local residents. Guttentag (2009) clearly argued that STMs should be considered a type of volunteer tourism. He stated that STMs include volunteer activities, and volunteer tourism is defined as tourism having any kind of volunteer work. However, according to participants' reports, they had a different purpose and motivations from volunteer tourists. They noted that their purpose was to show God's love and to spread the word of God. In order to show God's love, they were involved in volunteer work for local residents. However, there existed an overlap between STM travelers and volunteer tourists. A few participants identified themselves as volunteer tourists because they were motivated by altruism. As a result, STMs have a commonality with volunteer tourism, not one type of volunteer tourism.

Finally, STMs were examined in terms of religious tourism. STMs are religious tourism because mission travelers are religiously-motivated tourists. Participants clearly mentioned that they had a desire to convey the word of God for the trip. Some participants wanted to encourage and help local Christians and missionariesy. Accordingly, STMs were understood as one type of religious tourism.

Next, this study has attempted to explain contemporary STMs with the concept of cultural hegemony. The history of contemporary mission trips traces to missionaries' work of those times. Missionaries' evangelizing work has been criticized as cultural

imperialism because they tried to forcefully convert indigenous people to Christianity and simultaneously change their culture. Some Western mission travelers thought that their Western culture was superior to indigenous culture. According to Gramsci (1971), cultural hegemony is exercised by voluntary consent rather than forceful pressure. The difference between those concepts is located in the difference between force and consent. Cultural hegemony includes the meaning of voluntary consent of the subordinates. Therefore, this concept has been applied to contemporary STM travelers' work in terms of their relationships with local residents. Participants provided what local residents needed, such as medical care, community services, or language lessons. When mission travelers offered such help to locals, they also delivered their religious message to them in some cases. For example, mission travelers reported that they used the Bible as a textbook for language education. In this case, mission travelers' work served for cultural hegemonic power. It was hard for local people to resist or deny what mission travelers provided because it was an invaluable chance for them to become part of the dominant culture. However, the findings also indicate that the Christian values often conflicted with traditional values. Therefore, this study suggests that STM travelers be concerned with local culture and value systems. Like Western missionaries' work of the colonial times, without careful consideration of the local culture, contemporary mission travelers' work functions as an instrument of cultural hegemony.

However, STM travelers' relationships with local residents cannot be understood only in terms of the concept of cultural hegemony. Therefore, their relationship-building process has been examined in terms of gift exchange theory. According to this theory,

the gift functions as an integrator into the social network. The gift of STM travelers to local residents was the encouragement of local Christians and exposure to their different culture, that is, American or Korean culture. In terms of God, they indicated that their obedience to His command and the sacrifice of their time were their gift. Then, participants had a positive assessment of local residents' and God's responses toward their gifts. Through this positive evaluation, they reported that they established close relationships with both local residents and God. Through the process of gift exchange, the relationship between the giver and the receiver can be built. The study supports that gift exchange theory can be applied to the context of the STM and can explain the relationship-building process of the giver and the receiver.

In the context of the relationship-building effort in STM travelers' cultural adaptation process has been understood in terms of the integrative theory of intercultural adaptation (Y. Kim, 2001). In this theory, two communication factors—personal and social communication—are critical to successful cultural adaptation. Successful cultural adaptation leads to personal transformation in strangers. The adaptation process begins before the trip. STM participants indicated that their previous crosscultural experiences made them feel excited rather than worried about the encounter with a different culture. Also, their personalities tended to be adventurous. They liked traveling, and they were very interested in different cultures. In pretrip interviews, they explained that they were preparing for the trip. Those pretrip factors of adventurousness and preparedness were categorized as predisposition. As initial factors in the adaptation process, they facilitate personal and social communication. In terms of personal communication, participants

noted that language ability was critical for interacting with local residents. Adaptive

motivation and flexibility also had a positive impact on participants' social

communication with local residents. Participants had a chance to interact and

communicate with local residents. During the interaction with the locals, the group

leader played an important role in facilitating the communication between mission

travelers and the locals. Consequently, they perceived that they could build close

relationships with them. In addition, they were very satisfied with their relationships

with locals. As a result of their mission-trip experiences, participants expressed their

personal growth and more broadened perspectives. Those results confirm the

effectiveness of short-term international mission trips in developing intercultural

adaptation that leads to personal transformation.

Finally, the comparison between Korean and American mission travelers who

went to Cambodia and Thailand was conducted to identify how the differences in

mission travelers' home cultures and the hosts' cultures influenced their cultural

adaptation. In terms of the cultural distance, mission travelers' perceived cultural

distance was also analyzed. From the findings, perceived cultural distance was identified

as one dimension of the intercultural adaptation theory. Participants reported that as they

communicated with locals, they could reduce their cultural differences with the locals. It

was found that the less cultural distance perceived the more successful intercultural

adaptation was.

The findings also showed that American mission travelers perceived the cultural

distance with local culture in terms of the family-oriented culture and a strict restriction

on women's clothes and body exposure. On the other hand, for Korean mission travelers, much less cultural distance was found. Those results are similar to the national cultural index based on Hofstede's (2001) cultural dimension. The impact of the cultural distance on cultural adaptation was indirectly found in participants' reports. Both American and Korean mission travelers rarely feel cultural shock. The length of the travel clearly influences a cultural shock and cultural adaptation. Although Korean mission travelers spent much shorter time in the destination than American participants, they also did not feel any difficulty to adapt to the local culture. It means that less cultural distance of Korea to Cambodia and Thailand affected less cultural shock.

This study showed the STM can be researched within the existing tourism paradigm. STMs are one special form of tourism because the purpose of its participants differentiates themselves from other types of tourism. Also, participants had complex motivations. Their various motivations have commonalities with alternative tourism, mass tourism, and volunteer tourism. Neverthelss, those all motivations were related to their religion. Therefore, STMs can be one type of religious tourism. As a result, as a religious tourism, it has an overlap with three other types of tourism: alternative, mass, and volunteer tourism. It is needed a better understanding of the host community and develop a good quality of interaction between travelers and local residents. If tourists do not carefully consider and respect local residents and their culture, their activities can be seen as cultural hegemony, like Western missionaries' work of the colonial times. This study applied two existing theories to the context of international STMs in relation to STM travelers' relationship building and their cross-cultural adaptation. First, gift

exchange theory could explain the process of their relationship building with local residents. STM travelers' gift-giving behaviors have led to close relationships with local residents and God as the receivers. Furthermore, intercultural adaptation theory was supported in the context of STMs. STM travelers expressed having experienced personal transformation after the trips as the outcome of successful intercultural adaptation. This study also showed that American and Korean mission travelers' perceived cultural distance followed Hofstede's national cultural dimension index. In this study, perceived cultural distance could be integrated to the theory of intercultural adaptation by being affected by communication factors and affecting the intercultural adaptation. For the effect of cultural distance on cultural adaptation, it could be explained through Korean mission traveler's cultural adjustment for much shorter period time than Americans.

DISCUSSION AND CONCLUSIONS

This study concludes that STM travel can and should be studied as a type of tourism focusing on host-tourist interactions. The personal interaction between people of different cultural backgrounds is a critical element defining tourism (Wearing et al. 2010). STM travel purports to have more contacts between hosts and tourists than other types of tourism with its unique purpose of evangelism. However, there is one thing that should be pointed out regarding the contemporary phenomenon of STM. In this study, STM travelers have been identified as supporters of local missionaries rather than missionaries. From the findings, STM travelers focused on the role of encouraging and helping local missionaries rather than actually converting non-Christian local people.

Findings also supported that theories used in this study are useful to explain STM travelers' interactions with local residents. In terms of cultural hegemony, STM travelers' interaction with the locals included unequal power relationships. STM travelers convey their culture as well as their religious messages. Tourists usually come from more developed countries than the local people. In this study, so did mission trip participants. In the tourism field, inequalities between hosts and tourists caused by global power structures are often recognized as a significant issue. Nevertheless, this study had limitation to identify the cultural hegemony by studying only one side of the equation, namely only the travelers' and not the locals' perspective. Thus, in order to better find out the relations of power in the global system, it is necessary to investigate the other side, that is, locals and missionaires working in less developed countries accepting STM travelers from the developed countries.

This study proved that gift-exchange theory can be a useful tool to explain the host-tourist interaction. STM travelers' relationships with their God as well as with locals are mediated through gift exchanges. There is one thing that should be further discussed in terms of the theory of gift-exchange. In the gift-exchange theory, the unequal power relationship between a giver and a receiver might be considered. In the context of STM, the gift of STM travelers was not just material goods and services but also culture. Accordingly, the effect of the unequal power relationship between STM travelers and the locals on gift-exchanges should be further researched.

In terms of the theory of intercultural adaptation, this study not only supported but also extended the theory by adding perceived cultural distance as one dimension of the

theory. Perceived cultural distance affected participants' intercultural adaptation and it is itself influenced by communication factors. Through communication, participants reduced their cultural differences. Therefore, perceived cultural distance should be integrated into the theory of intercultural adaptation. Moreover, in the specific context of STM, the effect of a group leader was considered in relation to the theory of intercultural adaptation. STM trips are usually taken by a group consisting of more than two persons. The group leader and the relations among the group members greatly influence participants' overall satisfaction with their trips and their interactions with locals. Thus, it is valuable to further discuss group issues in the context of STM travel.

This study has tried to understand the phenomenon of STM from a variety of angles. In conclusion, the results of this study emphasize that STM travel is a complex phenomenon with wide-reaching impacts on participants and their hosts and, thus, needs to be further researched.

In terms of the theory of intercultural adaptation, this study not only supported and but also extended the theory by adding perceived cultural distance as one dimension of the theory. Perceived cultural distance affected participants' intercultural adaptation and it has been influenced by communicating factors. Through communication, participants reduced their cultural difference from the local culture. More interactions with locals participants have less cultural distance participants feel. Therefore, perceived cultural distance could be integrated into the theory of intercultural adaptation. Moreover, in the specific context of STM, the effect of a group leader was considered in relation to the theory of intercultural adaptation. STM trips are usually taken by a group consisting

of more than two persons. The group leader and the relations among the group members greatly influence participants' overall satisfaction with their trips. Thus, it is valuable to further discuss about the group issue in the context of STM travel.

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LIMITATIONS OF THE STUDY

This study has limitations in its comparisons between Korean and American mission trip participants. The first limitation was associated with translation issues. In this study, the interviews of the Korean participants were conducted in Korean. Translation of both interview questions and the results from Korean to English was performed. English and Korean are very different languages. They reflect two different cultures, and their structures are also very different. There may exist limitations in interpretation during the translation process. In order to supplement the limitations due to translation, a professional and bilingual translator was involved in the translation process for this study. Furthermore, translation was achieved through discussions between the researcher and the translator. It helped foster better understanding of the research context for the translator.

Another limitation of the study is that the average travel duration of the Korean mission participants was much shorter than that of the American participants. All Korean

participants spent a week at the destination whereas the American participants had more than three weeks in total travel time. Because of the difference in their travel durations, the impact of cultural distance on intercultural adaptation could not be directly examined.

A third limitation is related to the recruitment of the American participants. The Korean participants were contacted from five different churches. However, all American participants came from one church. In STMs, the sending church of a participant plays a very important role in the entire process of STMs from the preparation to debriefing after the trip. The church initiates the trip, mobilizes participants, provides the training for the trip, and has connections with the local churches and its missionaries. Although the Korean participants came from five different churches, their travel experiences were similar. However, in the case of the American participants, it could not be determined whether or not the home church had direct influence on their experiences.

Finally, this study depended only on data obtained from participant interviews and sources provided by the participants. Although the researcher attempted to carry out on-field observations through participation in an STM, the researcher was unable to attend a trip. To compensate for the various study limitations, this study attempted to utilize various sources such as personal diaries, photos, and short-videos that were willingly submitted by study participants.

IMPLICATIONS FOR TOURISM RESEARCH AND PRACTICE

This study provides a stepping stone for developing an account of mission travelers' perceived interactions with local residents. In the tourism field, little research

has been conducted on mission trips. Those few studies dealing with mission trips have not carefully conceptualized the definition of *mission trip*. Therefore, this study extends the current knowledge base of mission trips by using an interpretive method. By applying two existing theories—gift exchange theory and intercultural adaptation theory—to the context of the STM, this study contributes to the development of those theories rarely used in tourism research. The results support that those theories can be applied to the context of STMs. From a practical perspective, it is hoped that a better understanding of mission trips will cause institutions or organizations to offer support and services for mission trips in terms of management of the relationships between travelers and locals.

SUGGESTIONS FOR FUTURE RESEARCH

The results of this study call attention to several topics in need of further investigation. In future research, the actual interactions between mission travelers and local residents should be explored. This study has attempted to examine only mission travelers' perceptions about their relationships with local residents. For research addressing such relationships, it is better to deal with both sides of the interaction. Another suggestion is related to tour groups of mission travelers. Most mission trips have been made by groups. Thus, the teamwork of mission travelers is very important. Although, in this study, a question about the teamwork was asked to participants, there was no significant finding in participants' reports. Almost all participants evaluated their teamwork as excellent. However, a few participants pointed out that some troubles

among the team members often occurred during their previous experiences. The

relationships of team members may influence their satisfaction with their overall trip

experiences. Therefore, study of the teamwork of STM travelers may be interesting. The

other suggestion concerns the preparation training for the STMs. Many mission travelers

mentioned that the preparation was very important and it clearly influenced their

experiences. For this research, I tried to join one group of American mission travelers

about a month before they left. However, they did not allow me to participate in the trip

because I had not taken part in their preparation. From the findings of this study, their

preparation period ranged from at least a month to more than 4 months. This point may

be considered a unique characteristic of STMs.

As the last suggestion, the effect of the travel length on mission travelers' cross-

cultural experiences could be examined. In this study, American mission travelers stayed

in the host community for more than 3 weeks. However, all Korean participants' travel

time was only a week. In order to identify the impact of the travel length on cultural

adaptation, a study could examine mission travelers from the same home culture with

different trip durations. Moreover, in this study, the effect of the cultural distance on

cultural adaptation of mission travelers was not discovered. It is believed that the

difference between the trip durations for Korean and American mission travelers

influenced this result because a perceived cultural distance was clearly found. Therefore,

in future studies, the influence of the cultural distance on cultural adaptation for Korean

and American mission travelers having the same trip duration could be examined. These

suggestions should be a step toward a richer and more inclusive understanding of STMs.

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APPENDIX A

INTERVIEW QUESTIONS

Before-trip Questions

1. You have indicated that you will go on a mission trip this summer. When and where will you go?

2. Why did you decide to go on an international mission trip?

3. What kinds of personality do you have in relation to your choice of crosscultural experience?

4. What will you do during the mission trip?

5. What do you expect to accomplish through this mission trip? How will this trip influence your life?

6. How are you going to prepare for the trip (please describe in detail about religiously, spiritually, physically, and culturally)?

7. What do you know about the host community you will meet during the mission trip?

8. What kinds of difficulties do you expect to encounter during the trip? How do you plan to overcome them?

9. Have you been communicating with anyone from the community you are going to visit?

10. Do you have additional thoughts about mission trips or your trip in particular that you would like to share?

11. Do you have additional thoughts about mission trips or your trip in particular that you would like to share?

After-trip Questions

1. I would like to learn as much as possible about your most recent mission trip. Tell me about

   a. When and where you went

   b. the local community,

   c. the activities,

   d. the other mission trip participants,

   e. the trip organization…

2. Please describe to me the most special moment you experienced during the trip specifically related to your relationship with local residents?

3. How did you feel about local residents (and was there any change during your trip)?

4. Could you tell me how the trip was different from your expectation?

5. Could you explain your difficulties both mentally and physically during the trip?

6. How was a language problem? How was a cultural conflict? Can you describe the conflicts with local residents and how did you overcome?

7. How did you interact with the local residents of the community you visited and how long? (Please tell me both religious things and non-religious things)

8. What kinds of a topic including the religious message did you communicate with the locals?

9. What have you learned about the host community?

10. How was local residents' attitude toward you and your group? (please describe their attitudes toward both religious activities & others)?

11. What did you give to and receive from local residents through the mission trip?

12. How do you evaluate what you've done for the host community?

13. What do you think about how your mission trip influenced the local residents?

14. Overall, how would you evaluate your personal relationship with the local residents?

15. How are your relationships with local residents now?

16. What changes for your attitudes toward local residents, people from different cultures in general did you have after your trip?

17. How did the trip influence your life after the trip?

18. What are the benefits of mission trips: To those who participate in them & To the local host communities?

19. Do you have additional thoughts about mission trips or your trip in particular that you would like to share?

Profile Questions

1. Could you tell me about your age?

2. In your own words, what is a mission trip?

3. Could you describe your previous mission trip experience, if you have?

4. Why do you think it is important to spread the Word of God?

5. What role does religion play in your life?

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