

Learning Journey Abroad: A Critical Analysis of the Impact of Short-Term Mission by Korean Christians on Intercultural Sensitivity

Joo-Yun Eum
OCMS, Ph.D.
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ABSTRACT

This thesis is a missiological investigation that analyses the impact of Short-Term Mission (STM) on intercultural sensitivity using the research methodology of the grounded theory. The research suggests that STM has a significant impact on the intercultural sensitivity of research participants whether negative or positive. The degree of critical self-reflection of one's perceptions and attitudes toward different cultures is a key factor for both outcomes.

This thesis argues that in the culturally diversified Korean society, people feel or experience some intercultural tensions, and events or occurrences that cause such phenomena as intercultural unawareness, lack of intercultural education, in-group favouritism, linguistic incompetence, and Christian paternalism. These phenomena occur or accelerate in the context of the lack of intercultural interaction on the individual level in the indifference to the improvement of intercultural competence, the prejudice of the subconscious in the public dimension and the distorted media coverage of the mass media. A series of strategies that manage, handle, carry out, and respond to these phenomena include an intercultural engagement through STM, encountering cultural differences, cognitive flexibility in cultural diversity, and intercultural learning activities. The factors that shape, facilitate, or constrain these strategies include pre-field orientation, comprehensive interplay between STM participants and support groups, and a number of STM experiences. As a result of this strategy, cross-cultural interaction experiences through STM have a significant effect on changes in perceptions and attitudes of in-group favouritism, out-group derogation, multicultural identity, and cultural pluralism.

This research suggests that 1) STM may impact on the increase in intercultural insensitivity, 2) it needs to strengthen the ability of critical self-reflection for one's own perceptions and attitudes toward different cultures, 3) it helps to have fresh perspectives on multicultural identity reflecting the concept of ethno-radiance, 4) it raises the need for integrative mission education with the intention of strengthening intercultural sensitivity.

Learning Journey Abroad: A Critical Analysis of the Impact of Short-Term Mission by Korean Christians on Intercultural Sensitivity

By

Joo-Yun Eum

Director of Studies: Dr. Warren R. Beattie

Second Supervisor: Dr. Steve Sang-Cheol Moon

House Tutor: Dr. GuiChun Jun

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DECLARATIONS


This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed  (Candidate)
Date March 2020

STATEMENT 1


This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote.

Other sources are acknowledged by midnotes or footnotes giving explicit references. A bibliography is appended.

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Date March 2020

STATEMENT 2

I hereby give consent for my thesis, if approved, to be available for photocopying by the British Library and for Inter-Library Loan, for open access to the Electronic Theses Online Service (EthoS) linked to the British Library, and for the title and summary to be made available to outside organizations.

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DEDICATION

It is my deepest gratitude and warmest affection
that I dedicate this research project
to my beloved wife

Kyunghwa Son

For her advice, her patience, and her faith
Because she always understood.

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“The larger the island of knowledge, the longer the shoreline of wonder.”

Ralph W. Sockman

I always believed that “there is no such thing as a self-made man. You will reach your goals only with the help of others” (George Shinn). This belief of mine has been shown to be true throughout the entire process of writing a document like this. The project would not have reached its goal without community support, including the emotional, financial, academic and spiritual dimensions. First and foremost, I acknowledge the gracious God's help in releasing the very knowledge, wisdom, and intelligence I desperately needed to complete this project. “He has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts” (Exodus 35:31).

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Soli Deo Gloria

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LIST OF ABBREVIATIONS

AR	Audio Recording
BD	Bangladesh
BR	Bible Research
CC	Child Care
CD	Community Development
CE	Cultural Exchange
CIT	Cultural Identity Theory
CL	Cultural Learning
CN	China
CP	Cultural Pluralism
CSR	Critical Self-Reflection
DS	Dental Service
EP	Evangelism and Preaching
EW	Evangelism and Worship
GMTC	Global Missionary Training Centre
HE	Hygiene Education
HR	House Repair
IA	Intercultural Awareness
ID	Indonesia
IL	Intercultural Literacy
IN	India
IP	Intercessory Prayer
JP	Japan
KA	Korean Arts
KH	Cambodia
KZ	Kazakhstan
LA	Laos
LTM	Long-Term Mission
ME	Mission Education
MI	Multicultural Identity
MIT	Multicultural Identity Theory
MN	Mongolia
MY	Malaysia
NP	Nepal
SCE	Sport and Cultural Exchange
SE	Sports Education
SR	Sri Lanka
SS	Social Service
STM	Short-Term Mission
TH	Thailand
TZ	Tanzania
VN	Vietnam

CHAPTER ONE

Introduction

1.1 Research Background

In general, the Short-Term Missions (hereafter STM) of Korean Christians are known to have taken off in earnest after the Seoul Olympics Games in 1988. Rapid economic growth in the 1970s and 1980s, explosive church growth, and the liberalization of travel abroad since 1989 have been key factors in the growth of STM for Korean Christians. Combined with the Long-Term Missions (hereafter LTM) movement, the Korean STM has expanded faster than most other Christian communities in the world. Despite this growth, the STM of Korean Christianity, one of the major mission movements, has not been fully studied in the missiological community. The purpose of this research is to critically examine an area of Korean STM, after nearly 30 years of this recession-proof phenomenon that is described as a religious industry.

Since 2004, I have been involved in various capacities in research projects related to the contemporary STM movement. In the process, my interest grew in determining the major issues in STM. In this research, I will attempt to state some of the major issues that I have seen frequently revealed in missiological discourse among both missiologists and practitioners in terms of effective STM practices. Judging from numerous STM trips that have been analysed by work efficiency rather than what they have learned, missiological studies on the STM have been heavily focused on ministry effectiveness. As a result, few studies have identified the impact of STM on participants' intercultural sensitivity.¹ In

¹ Recent STM related studies, however, have been linked to a wide range of learning outcomes including social and organizational connectedness (Priest, 2008), ethnic prejudice (Hong, 2011), and faith formation (Blomberg in Priest, 2008). This is not a surprising that researchers are increasingly agreed on the idea that the implication of STM can be widen the scope of the investigation by offering diverse variables (Kim, 2001; Priest, 2008; Wuthnow, 2009; Lalley, 2009; Choi, 2009; Sheets, 2010; Barber, 2010; Ayee, 2013 and Jackson, 2015).

this context, this research is an attempt to identify the impact of STM on participants themselves. Specifically, this research focuses on the impact of STM as a journey of learning leading to intercultural sensitivity, one of the cultural competencies required for citizens in the culturally diverse Korean society. In the context of a thesis in the field of missiology, this research includes research problems, research questions, the purpose of research, key terms, the importance of research, and the limitations of research.

1.2 Research Problems

My research problem can be described as follows: the Korean STM movement is looking for theoretical models which reflect missiological foundations of intercultural sensitivity. This model, although culturally appropriate and missiologically sound, has not been sufficiently established or expressed. This research is a small but significant attempt to take positive traits of integration between missiology and sociology and see them as mutually beneficial connections. Some of the core concerns of the discipline of sociology including society, culture, and spirituality are becoming inseparable parts of the Korean Protestant church. Social disconnection, cultural prejudice, exclusion and separation made the gulf between church and society even wider and deeper.

Therefore, Korean Christians need to reestablish their relations with society where intercultural diversity is becoming a prominent phenomenon (Lee, 2011; Yoo, 2011; Kang, 2016). In short, Christians should strive to strengthen their capacity to actively respond to cultural diversity in Korean society. It is a situation wherein the Korean Christians need a sympathetic response to Korean society. In this context, this research aims to critically analyze whether STM, which is actively performed by Korean Christians, can help to strengthen their intercultural sensitivity.

1.2.1 Research Problems in Literature

This research integrates two theoretical disciplines into one. It crosses traditional boundaries between missiological studies on STMs and sociological research on intercultural sensitivity. While there is an extensive theoretical empirical literature on both STM and intercultural sensitivity respectively, there is little written on the overlapping of the two.² Recently, the application of the sociological studies to intercultural sensitivity has been further extended almost without limit.³ Along these lines, this research is an attempt to narrow the academic gap between missiological studies on STM and related sociological theories on intercultural sensitivity and cultural identity. Nonetheless, this research is basically missiological research because it focuses on analysing the cultural function of STM in the missiological dimension with the help of sociological research on intercultural sensitivity.

Researches on the STM movement are an increasing trend. Priest and Priest (2008:67) rightly suggested that the link between service and learning in STM is needed. However, in reality, in the last 10 years, studies on STM have been focused mainly on ministry efficacy as a secondary instrument of world mission with many different names such as “third wave mission” (Schreiter, 2015), “missionary effectiveness” (Plake, 2014), “religious-based volunteer work” (Beyerlein, Trinitapoli, and Adler, 2011), “youth ministry” (Elton 2013), and many others. That is not to say that there was no scholarly effort on the other side of research. In fact, several studies have been done on the STM as a learning opportunity including “interethnic attitude” (Hong, 2011), “religious

² Nevertheless, there has been little empirical research on how STM affects intercultural sensitivity. See Priest 2007, K. Priest 2008 and Wuthnow 2009. Their research has focused primarily on phenomenological studies of STM in American evangelical churches. These studies helped to identify the statistical status, including duration, location, and cost, and the missiological implications, including key activities of the US STM. Their studies on STM in the United States raised the need for research on STM in Korea. However, apart from some statistical studies and critical studies of the missional effectiveness of STM, to the best of my knowledge, there has not been enough research on the intercultural acceptance of STM participants.

³ Currently active and vibrant research field of the intercultural sensitivity within the sociological discourse and their implications in the Korean context is significant to bring extraordinary contributions for the various areas of studies.

participation and beliefs” (Trinitapoli and Vaisey 2009), “transnationalism” (Offutt 2011), “volunteering” (Probasco 2013), “global discipleship” (Farrell 2013), and so on. However, most of these learning related studies lay particular stress on the pragmatic and functional aspects of STM. I freely admit all of these, yet I suggest scholarly work to establish the theoretical framework for the fundamental nature of STM as a learning journey abroad comes before anything else. Exploring this potential, in the Korean context in particular, is a major theme for this research.

As Priest and Priest argued, until recently, missiologists and theologians have ignored and sometimes disdained STM (2008, 67). Their claim is still valid today, and I think even more compelling here in Korea. Hopefully, this research will be a catalyst for further writing by experts in this valuable field of research.

1.2.2 Rationale of the Research

The fundamental reason for this research is that the STM, which is one of the major pillars of missionary activities by Korean Christians, has not been established theoretically enough. In fact, it is undeniable that STM often stayed at the periphery of Korean missiological discussions. Specifically, the STM has only been addressed as a simple auxiliary activity performed by ordinary believers, not missionaries, so the necessity of establishing missiological theories has not been fully raised. In this age of STM movement by Korean Christians, the need for in-depth research on STM is increasing. When the research of STM is combined with the study of long-term mission, missiology in Korean Christian context will be able to grow more harmonious and balanced.

The major STM movements in Korean churches focus primarily on spiritual and ministry aspects. According to personal observations for a long time, the orientation and training programmes that Korean churches prepare for STM are also primarily focused on what they will do in the mission contexts. This is a good indication of what Korean

church expects of STMs. It is true that the Korean church has overlooked the changes in the cultural identity and acceptance of STM participants. It is now necessary to research the changes in the cultural identity and acceptance of STM participants in parallel with the evaluation of the ministry impact of STM on the visiting area.

Korean society, including the church, has relied mainly on the government's multicultural policies, rather than trying to develop intercultural sensitivity to help increase the acceptance of multiculturalism. If the Korean church's STM is contributing to enhancing the multicultural identity and acceptance, it has to move away from the passive response that has been dependent on the state's policies, to actively contribute to the solution of this social issue. If not, it will be necessary to analyse the cause and prepare an alternative. To improve these real-world problems, I have established the following research question and other research sub-questions.

The purpose of this research is to create a theory of analysing and interpreting the impacts or otherwise of Korean Christian STM on intercultural sensitivity in the culturally diversified Korean society and to suggest appropriate approaches for Korean STM stakeholders to deal effectively with STM with the expectation that this theory can be applied in other similar contexts, including activities related to different cultures of Korean Christianity. Therefore, the research is also intended to enable STM stakeholders to effectively deal with STM and cultural sensitivity issues in other similar ministry environments with an active STM movement and in multicultural social contexts.

1.3 Research Questions

The following research questions and other sub-research questions were set up for further research aimed at improving the above-mentioned research problems.

1.3.1 Research Question

To what extent can a STM abroad function as a learning journey to impact a Christian's intercultural sensitivity?

1.3.2 Research Sub-Questions

1. What are the problematic socio-cultural characteristics and dynamics of cultural diversity in Korea and what are the underlying factors?
2. How do STM participants' interactions with the indigenous cultures in the mission contexts and with the cultures of the immigrants in Korea contribute to the enhancement of intercultural sensitivity in the Korean multicultural context?
3. How can the intercultural sensitivity acquired through STM be effectively applied in mission for the immigrants in Korea not only for epistemological change but also for establishing a pragmatic and practical model?

1.4 Key Terms

1.4.1 STM

STM, in this research, refers to individuals or teams serving from one week to three months,⁴ and people involved in particular activities for a particular period of time in their local community, another part of the country or overseas. Terms like 'mission tourism,' 'religious tourism,' 'vision trip,' and 'exposure trip' have been used for clarification. However, in this research, I use the term "STM or STMs" in a broad sense.

⁴ A number of authors wrestled with the problem of defining duration of STM. The time range of STM can be from one week to two years (Moreau, Corwin, and McGee, 2004), two weeks to two years (Markuku and Carver 2007, 360), or any mission service of less than four year (Millham 1988, 22). In this research, I use the time limit of one week to three months in the light of previous researches in the Korean context. See, Daniel ShingJong Peak, *A Research on Korean-American STM: With Special Reference to the Presbyterian Church in America*, (Fuller Theological Seminary, 2005), Ph.D. thesis, and Hong Sokpyo, *The Impact of STM Trips on Interracial and Interethnic Attitudes Among Korean American Church Members*, Deerfield, Illinois: Trinity International University, 2011), Ph.D. thesis.

1.4.2 Intercultural Sensitivity

In this research, the term intercultural sensitivity refers to an active desire to motivate, understand, appreciate, and accept differences among cultures (Bennett, 1998:231). More specifically, this research refers to this term as an active desire to understand and respect the cultural differences between the Korean majority and minority peoples including marriage migrant women, foreign migrant workers, international students, international businessmen and sojourners. Intercultural sensitivity has broad conceptual features, including cultural diversity, relationships, and universality.

1.4.3 Learning Journey Abroad

The learning journey abroad in this research means that participants in a cross-cultural context gain social, cultural, or spiritual learning while interacting with the locals over a specific period of time. This is in common with and differs from the concept of international service learning. What they have in common is that they both learn from abroad or from other cultures while doing various activities within specific goals and time frame. The difference is that if international service learning is an organized excursion taken by students for academic purposes (Grusky, 2000:859), the concept of the learning journey abroad in this research has the characteristics of a non-academic programme based on the spirit of volunteerism to participate in various age groups and occupations. This research regards STM as a learning journey abroad.

1.5 Significance of the Research

Robert Priest, one of the leading scholars in the research of STM, notes:

While there is a growing popular literature on STM (Anthony 1994, Beals 2001, Berry 2003, Chinn 1998, Dearborn 2003, Eaton and Hurst 1993, Faircloth 2001, Forward 1998, Stiles and Stiles 2000, Tanin et al. 1995, Gibson et al. 1996), few missiologists address the topic in writing, and even fewer do so based on research. U.S. Christians involved in STM vastly outnumber those involved in career missionary service. It is possible that more money is now supporting STM participants than career missionaries. But too often seminary classes and missiological publications address only those involved in, or preparing for, career missionary service. The much larger audience of those involved in STM is ignored (2008:434).

What Priest said was in 2008, but in fact the situation has not changed much. Although it gives meaning to the modern STM movement such as 'third wave mission' (Schreiter 2015) and 'new paradigm of mission' (Hancock 2013), it does not include much academic research. Although many practical books have been published in Korea to provide information on the necessity and preparation of STM, there are few studies that have analysed Korean STM in depth.

I care passionately about this research because it will make a valuable contribution to the effectiveness of STM movement in Korea that is an almost unexplored field of scholarly research. Furthermore, the process and result of this research will lead to further efforts to pursue in-depth studies of related studies in the context of the evangelical Christian community in Korea. Although research has been conducted on the changes in the spiritual or cultural perceptions of individuals in the STM over the past few years, this research is a reflection of how the STM experience actually affects multiculturalism, one of Korea's increasing social problems.

If anthropology contributed to widening the understanding of human worldview in missiology, the integrated research of missiology and sociology provides insight into the reaction of Christian believers to the present social phenomenon. This research is a small but significant attempt to take positive traits of integration between missiology and sociology into mutually beneficial connections. One of the core concerns of the discipline of sociology, including intercultural sensitivity, is becoming such an inseparable part of the Korean Protestant church. Social disconnection, cultural bias, and ethnic prejudice made the gulf between church and society even wider and deeper. It is a situation where the Korean church needs a sympathetic response to the multicultural Korean society. Among many, as one of the possible responses, I would like to see such an energetic STM participation experience to bridge the gap between the two.

1.6 Delimitations of the Research

This research does not attempt to research all areas of Korean STM. This research focuses on the intercultural learning of STM participants themselves rather than the aspect of missional contribution through STM activities. Although there are various areas of intercultural learning through STM may possibly occur, including theological, spiritual, social, missionary, and cultural dimensions, this research limits the scope of the research by analysing and interpreting how and to what extent STM affects the intercultural sensitivity of STM participants who are living in a culturally diversified Korean society and by finding the missiological implications. Therefore, this research does not include strategic efficiency, cost-effectiveness, types of STM activities, advantages and disadvantages of each STM activity, and STM research in a specific area.

This research, which analyses the impact of STM on cultural sensitivity, is divided into three stages. First, I identify the cultural diversity of participants in this multicultural situation in Korea and their social perceptions and behavioural responses before experiencing STM. Second, I explore how participants in this research interact with and respond to cultural differences in cross-cultural contexts through STM. Finally, I analyse the impact of experience of cross-cultural interaction through STM on changes in cognitive, intrapersonal, and interpersonal dimensions for foreign immigrants in Korea.

Although there are foreign immigrants all over Korea, they are concentrated mainly in Seoul and neighbouring Gyeonggi province. Given this contextual condition, participants in this research are limited to Korean Christian believers living in Seoul and Gyeonggi provinces, which have the highest frequency of contact with foreign immigrants. Specifically, participants in this research consisted of sixty-three men and women aged between twenty and seventy. A more specific method of selecting a population sample is described in Research Methodology (Chapter Three). I use the theoretical sampling method as suggested in grounded theory. In order to increase the reliability of research, I

did not intentionally select people with an exceptionally positive or negative view of STM, or people with frequent contact with foreigners for academic or occupational purposes. Further, I did not attempt to select people who belonged to a specific church or group for or against STM.

STM has an important meaning of "period" in terms of its inherent characteristics. Generally, STM is broadly defined as one week to one year or longer, but this research limits the period from one week to three months in consideration of the periodic characteristics of Korean STM. Therefore, people with STM experience of more than three months were excluded from this research. However, people with several STM experiences within three months were included. This is to observe the difference in cultural sensitivities by frequency. Another device to increase the reliability of this research was primary data acquisition and cross-analysis through a triangulation method including individual interviews, group interviews, and participation observation.

1.7 Summary of the Chapters

This research consists of eight chapters. The main contents of each chapter are summarized as follows. Chapter One consists of the research background, research problems, key terms, significance of the research, research context, delimitation of the research, and summary of the chapters. Chapter Two focuses on the theoretical background of the key terms of this research. Chapter Three deals with the research methodology. The procedure of this research according to this grounded theory is described. Chapters Four, Five, and Six are the main findings of this research. Chapter Four identifies the situational problems faced by participants in this research in a culturally diversified Korean society. Chapter Five clarifies the action / interaction strategies and intervening conditions in the context of Chapter Four according to the sequential development of grounded theory. In this research, the action / interaction

strategy is the intercultural engagement through STM. Chapter Six corresponds to the "result" in the paradigm model according to the principle of axial coding in the grounded theory. Chapter Seven is looking for implications based on the results of analysis in Chapters Four, Five, and Six. Finally, Chapter Eight is the conclusion of this research, which identifies the missiological implications and discusses its applications.

CHAPTER TWO

Review of Literature

2.1 Introduction

A review of literature for this research deals with STM and intercultural sensitivity. The literature in these fields of studies is used to develop a missiological model for analysing Korean STM. While there is extensive theoretical empirical literature on both STM and intercultural sensitivity, there is little overlapping of the two. There has been little empirical research on STM situationally and essentially and its impact on intercultural sensitivity (Priest, 2007:175-89).

STM itself is a wide-ranging concept, encompassing the aspects of religious tourism (Gmelch, 2009), missions and money (Carpenter, 2000:399-405; Van Engen, 2000:20-30), service learning (Priest and Priest, 2008:53-73), intercultural competence (Hong, 2011), globalization, global Christianity paradigm (Wuthnow et al., 2008:209-32; Wuthnow, 2009:32-61), and volunteerism (Van Cise, 2004). The result has been studies fragmented into numerous phenomenological and theoretical approaches. The intention of this chapter is to identify those theories and models that have particular significance for STM and intercultural sensitivity.

The questions that this chapter intends to deal with include:

- 1) What is STM, intercultural sensitivity, multicultural identity? How are they theoretically and empirically defined?
- 2) What are the nature, traits, abilities, conduct, and cognitive processes which demonstrate intercultural sensitivity?
- 3) What are the implications of STM for the development of intercultural sensitivity for the Korean STM participants?

2.2 Defining Mission and Missions

2.2.1 Mission in Relation to *Missio Dei*

In line with Bart (1957[1932] in Barth, 2003:389), Hartenstein (1933 in Barth, 2003:390) and other theologians' understanding of mission, Bosch, who systematically established the Trinitarian theology around '*Missio Dei*' (mission of God) at the fundamental level of theology of mission, defined the term as follows: 'The classical doctrine on the *Missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another "movement": Father, Son and Holy Spirit sending the church into the world' (2003[1991], 390). It was 'innovation' as he said (390) in that Bosch understood mission in the context of Trinitarian theology, not based on conventional ecclesiastical, soteriological or eschatological approaches.

In the line of Bosch's definition of *Missio Dei*, Wright understood the Bible as a product of God's mission (2006:48-51) that embodies the biblical theocentric worldview. (61-69). Specifically, Wright explains the underlying reasons and purposes for which the Bible was written:

A missional hermeneutic of the Bible begins with the Bible's very existence, For those who affirm some relationship (however articulated) between these texts and the self-revelation of our Creator God, the whole canon of Scripture is a missional phenomenon in the sense that it witnesses to the self-giving movement of this God toward his creation and us, human beings in God's own image, but wayward and wanton. The writings that now comprise our Bible are themselves the product of and witness to the ultimate mission of God (48).

In short, Wright argues that the Bible is in so many ways a missional phenomenon itself (50), and a mission hermeneutics proceeds from the assumption that the whole Bible renders the story of God's mission through God's people in their engagement with God's world for the sake of the whole of God's creation (51). Wright also affirms Kirk's understanding of mission, saying, "Mission is not ours; Mission is God's. Certainly, the mission of God is the prior reality out of which flows any mission that we get involved in the world. Mission was not made for the church; the church was made for mission-God's mission (Kirk, 1999: 23-37 in Wright, 62).

Mission, therefore, is broader than the work of the church and is regarded as all that God does to establish His Kingdom in the world. In today's world, mission takes place in a post-Christendom context and needs to go beyond western models and understandings (Smith, 2003). In this regard, the rise of mission movements from the global south, like the Korean STM, take on increased importance. While mission is usually identified with the activity of sending intermediaries, whether supernatural or human, to speak or do God's will so that his purposes for judgment or redemption are furthered (Elwell ed., 1996:534-55; Tennent, 2010:54-55), in this research, 'mission' is used in the broad sense of all God's sending activity with the purpose of reconciling to himself and bringing into His Kingdom fallen men and women from every people around the world (Ott, Strauss and Tennent, 2010: xv-xvii).

2.2.2 Missions as the Task of Mission

The term 'missions' (plural) encompasses all the activities that the church, called and sent from him for the mission of God, contributes to spreading the gospel and expanding the Kingdom of God in order to accomplish the mission. The difference between missions and missions in Bosch is "For the *missiones ecclesiae* (the missionary activities of the church) the *Missio Dei* has important consequences." Mission ", singular, remains primary;" missions ", in the plural, constitutes a derivative" (Bosch, 391). In the context of Bosch's distinction between mission and missions, Ott, Strauss and Tennent (2010) explain the difference in more detail as follows:

Since the 1960s the term *mission* (singular) has come to be used more broadly to describe all of God's sending activity: God's mission in the world. Mission has come to describe not merely the tasks of missionaries, but the very sending mandate of the church as a whole, Stephen Neill claimed in 1966, "The age of missions is at an end; the age of mission has begun" (cited in D. J. Bosch, 391). The Term *missions* (plural) has come to be more narrowly used to describe the various specific efforts of the church to carry out the task of mission in the world, usually related to the spread of the gospel and the expansion of the kingdom of God (xv).

Missions as the main task of God's mission can be divided into God's evangelistic work through the church and all of God's work in the secular world, and attempts to

establish a relationship between the two have continued, but controversy still exists. Although tension between church-centred and world-centred understanding of God's mission is manifested in various forms (Pachau, "*Missio Dei*" in Corrie ed., 2007) including evangelism and social engagement, Bosch, in support of Scherer's notion, argues for the missionary activities of the church in God's mission:

The primary purpose of the *missiones ecclesiae* can therefore not simply be the planting of churches or the saving of souls; rather, it has to be service to the *missio Dei*, representing God in and over against the world, pointing to God, holding up the God-child before the eyes of the world in a ceaseless celebration of the Feast of the Epiphany. In its mission, the church witnesses to the fullness of the promise of God's reign and participates in the ongoing struggle between that reign and the powers of darkness and evil (2010: 391).

Bosch's argument has contributed to broadening the scope of traditional evangelical missionary theory in Korea, which has embraced an understanding of mission centred on the threefold dialogue of ecclesiology, Christology and eschatology. Further to this argument, he emphasizes that "it is inconceivable that we could again revert to a narrow, ecclesiocentric view of mission" (393).

I agree with him if this argument is focused on drawing my attention to God-centred understanding of mission from the existing church-centred understanding of what mission is. But if this implies weakening or excluding the church's role in God's mission, I find it difficult to fully accept it. This is because mission and church are different, but cannot be separated. Newbigin is one of the scholars who briefly but clearly explains the relationship between the two. He claimed to be "[a]n unchurchly mission is as much of a monstrosity as an unmissionary Church" (1954: 169, cited from Ott, Strauss and Tennent, 2010: 193).

Given the context of Bosch and Wright's understanding of *Missio Dei*, the term STM is defined in the research project as a missional activity of God's people to engage in conflicts, struggles and pains as God's people understand and live God's revelation in the world and perform God's redemptive work in the world.

2.3 Short-Term Missions

Important analytic global studies on STM include the section on short-term mission in *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* Pocock, Van Rheenen, and McConnell (2005:16); Robert J. Priest's book 2008 *Effective Engagement in Short-Term Missions: Doing it Right* Pasadena, CA: William Carey Library and his penetrating critique of STM 'They See Everything, and Understand Nothing: Short-Term Mission and Service Learning' in *Missiology: An International Review* Priest and Priest (2008:53-73).

In the context of this definition of mission and missions, defining STM is related to the duration of missions. Since there is no general agreement, it is very hard to identify how long the short-term is. Hong notes:

[T]he definition of STM has been tied to the duration of the trips. The idea of "term" and the relative idea of "short" were the main points of debate in this definition of STM. Thus, how to define STM would hinge on how short a period it would have to be, in order to be considered distinct from long term. However, to further complicate this issues, the idea of "short term" has changed over time because of the relativity of time (Hong, 2011:76).

According to one of the early definitions of STM, short-term participation in missions meant at least three to five years of involvement in the mission context (Neill et al. eds., 1971:551). Current research, however, shows the length of STM is changing. Hale broadens the time range of STM from three months to five years. Other authors, including Michale Pocock, Gailyn Van Rheenen, and Gouglas McConnell (2005:16), Paula Harris (2002:30) Douglas Millham (1998:22), Priest and Priest (2008:53-73), and Enoch Wan and Geoffrey Hartt (2008), suggest one week to two years as the time period.⁵ Some of the research has been carried out in the Korean context. Peak writes:

The duration of some mission trips is rather short in comparison to others which can last up to a few years: the shorter STM trips do not require extensive time commitment, albeit, nowadays, even the one to two week trips do take careful advanced planning for many working Christians.

⁵ A fair amount of research has developed around the chronological phenomena of STM. See Priest and Priest (2008) *Missiology: An International Review* 36:53-73. Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell (2005) *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* Grand Rapids, Michigan: Baker Academic 16. Paula Harris (2002) "Calling Young People to Missionary Vacations in a 'Yahoo' World," *Missiology* 30:33-50. Douglas Millham (1988) *STM: A Model for Mobilizing the Church* Fuller Theological Seminary 22.

The longer STM can last up to three years and thus means taking an extensive leave from work to participate in missions. Thus, this type of STM can only be undertaken by those who have gone on previous mission trips and are serious about mission (Peak, 2005: 16).

To the extent that such contradictory reality to the ideal is true, the difficulties of one or two years of time as commitment for STM participation in an increasingly competitive Korean society is far from realistic.⁶ The trend toward shorter periods of working days of STM continues. Affluence and the ease of travel and communication have made it possible for local congregations to participate more directly in cross-cultural mission efforts (Ott, 2015:45).

In what follows, I review the important contribution to the literature of the following sources for the Korean situation: Cho's book in 2014 *Mission in Strategies Kyungki-do: Segyeromedia*, Baeq's *Joining God's Mission: Recapturing Missionary Nature of Local Churches through Short-Term Mission* in 2008 Kyungki-do: Two Wings Books and the section on short-term mission of Lee's writing in 2017 *Mission to the End of the Earth* Seoul: Good Seed Book.

As far as I know, there are no statistical data on STM by Korean Christians. However, various observations and evaluations of STM phenomena have been made in the Korean missiological community. First, Cho analyzes that the cause of the increasing STM by Korean Christians is mainly related to the interests of the participants themselves (2014:126-30). He notes that STM brings eight benefits to the participant themselves as follows: 1) motivating for God's mission, 2) establishing a vision of ministry, 3) providing opportunities to develop a sense of internationalization, 4) providing cross-cultural experiences, 5) providing anthropological insights to humans, 6) understanding

⁶ I conducted the first preliminary survey in 2008 and got some information back. The research shows how long the participants stayed at the STM trip destination. 94% of STM trips in Korea are for sixty days or less. 80% of the Korean survey participants spent STM trips abroad for less than two weeks. 21% of the Korean participants have gone for one to six days. This survey data reflects that the *Protestant Mission Handbook* (Weber and Welliver, 2007) data was collected under an older definition of STMs as being from two weeks to one year, a definition which is misleading since more than two-thirds of short-term trips are for two weeks or less according to the survey data from the second largest STM sending country.

the difficulties of missions, 7) understanding of the mission contexts through observation and interaction, and 8) strengthening a sense of community among STM team members.

Cho's analysis provides significant insights in understanding STM in terms of the benefits to the participants themselves. Although he did not present any scientific basis for each item, it is meaningful to present a new perspective that differs from previous studies that understood STM around an assessment of ministry effectiveness. My research is basically in line with his insight in that it starts with the question of how STM benefits participants themselves.

Regarding the fourth item, he asserts that STM allows participants to overcome cultural bias and ethnocentrism. He, however, failed to provide convincing evidence for this claim. His optimistic view of STM in this regard cannot exclude the risk that participants overlook other aspects of STM. Thus, more objective research is needed on this topic. In addition, I will look at the benefits to STM participants themselves regarding intercultural sensitivity that he does not fully address.

Second, Baeq basically sees the STM phenomenon of of Korean Christians in the same context as Cho, but gives a broader perspective (2008:131-58). He lists the benefits of STM as follows: 1) overcoming sociocultural barriers, 2) overcoming geopolitical barriers, 3) providing opportunities for team or cooperate ministries, 4) discovering the will of God, 5) spiritual revival and awakening of the church, and 6) spiritual development of compassion and giving. He points out that STM by Korean Christians have not only these advantages but also their disadvantages as follows: 1) insufficient time to adapt to other cultures, 2) limitations in depth and persistence in interpersonal relationship, 3) cultural self-centeredness, 4) problems caused by direct interaction with locals excluding long-term missionaries, and 5) lack of aftercare.

Baeq evaluates the advantages and disadvantages of the STM phenomenon by Korean Christians in a relatively balanced manner. Regarding "overcoming sociocultural

barriers," he chose this category as an advantage in that STM participants would not have to experience cultural shocks and conflicts by omitting the cultural adaptation process that long-term missionaries must go through. His proposal prompted me to wonder what was going on in relation to cultural shocks and conflicts in the cross-cultural interactions of STM participants. Furthermore, he analyzes STM participants in comparison with long-term missionaries, but his view has given me the question of why the cultural shocks and conflicts of STM participants must be compared to those of long-term missionaries. In other words, his argument gave me the academic curiosity that cultural shocks and conflicts by STM participants are nonexistent or negligible.

Finally, Lee is looking for the cause of the Korean Christian STM that is different from Cho mentioned above. Lee argues that the rise of STM by Korean Christians is associated with the disappearance of the concept of lifelong work in Korean society (2017:162-63). He argues that this social trend has also changed the perceptions of Korean Christians on missions. Just as they change their jobs as often as needed, there is an increasing desire for Korean Christians to have a variety of mission experiences in a short period of time rather than devote their entire lives to missions (162). Although the validity of his claim remains a challenge that needs to be proven through more scientific verification, his argument cannot be overlooked in that it extends the scope of conventional theological or missiological analysis of the STM to the sociological level. His analysis is in line with the direction of this research in that it shows an example of integrative interpretation of STM, one of the Christian mission activities, with sociological phenomena.

These three authors have successfully demonstrated the typical phenomena associated with STM by Korean Christians. As an extension of their insights and research on STMs, I would like to explore the relationship between STM and intercultural sensitivity that they have not paid enough attention to.

The following three similar studies have reached different conclusions: Ver Beek 2006 ‘The Impact of Short-Term Missions: A Case Study of House Construction in Honduras after Hurricane Mitch’ *Missiology: An International Review* 34/4: 468-95; Hong, Sukpyo 2011 *The Impact of Short-Term Mission Trips on Interracial and Interethnic Attitudes among Korean American Church Members* Illinois: Trinity International University Ph.D. Dissertation; and Park, Kyungsook 2007 *Researching the Effect of Short-Term Missions Experience on Paternalism among Students from Selected Christian Colleges in the United States* Deerfield, IL: Trinity Evangelical Divinity School.

Starting in North America, the impact of STM on the participants’ thoughts and actions has been actively discussed and studied since 2000. The following three similar studies have reached different conclusions: First, Ver Beek assessed 162 STM participants who went to Honduras to recovery of damage after the 1998 Hurricane Mitch. Furthermore, he analyzed the reactions of over thirty Honduran families who had new homes built for them by STM members after the hurricane with those of a similar number of Honduran families whose homes were built by Honduran Christian groups (Ver Beek, 2006: 468-95).

He reported five findings: 1) the North American STM members appeared to have no greater impact on the hurricane victims than the Honduran Christian groups either positively or negatively; 2) STM members in North America had to strengthen their relationships through close interactions with hurricane victims; 3) the plans used by the Honduran Christian groups for teaching, construction, debt-repayments, and follow-up measures did have a long-lasting impact on the self-esteem and motivation of Honduran victims and on the unity of the hurricane victim communities; 4) The majority of the people involved in this research responded that STM teams are good to come to Honduras, but we would have been able to build more houses if they had sent money without coming;

5) The STM experience in Honduras rarely had a positive impact on the lives of its participants (489-90). He concludes:

This reported impact was strongest in intangible areas such as interest in poor countries and weaker in tangible areas such as financial giving. This pattern may accurately represent the changes brought about by the trip, or it may reflect the fact that changes in less measurable areas such as interest in mission are more easily exaggerated than changes in more measurable areas (490).

Ver Beek's research illustrates that STM trips by themselves do little or nothing to change in tangible areas. Nonetheless, since Ver Beek's research is of a specific project-oriented STM that is only a one-time event, there is a limit to making conclusive decisions about tangible or measurable results for STM through this research. Furthermore, he did not pay enough attention to intangible or less measurable areas of learning while emphasizing tangible or measurable changes. In contrast, I will analyse the impact of STM on intercultural sensitivity, including intrapersonal dimensions of intangible or less measurable areas and interpersonal dimensions of tangible or more measurable areas.

Second, Hong examines the impact of STM trips on inter-racial and inter-ethnic attitudes among Korean American church members to three major features: 1) the general traits of Korean American STM participations; 2) the inter-ethnic attitudes and relationships of first-generation Korean American STM participants; and 3) the relationship between STM practices and interethnic behaviours (2011:iv-v). Hong concludes that there is a positive relationship between inter-ethnic relationships and personal attitudes toward other ethnic groups. This result shows statistical support in a substantial level. Furthermore, this research finds 1) experience of participating in STMs tends to contribute to a positive attitude towards ethnic others; 2) Korean American STM in Latin America tends to increase positive attitudes toward Latin Americans in the United States; 3) follow-up after STM, relationship-based STM, and socio-economically sensitive STM tend to have a positive attitude towards other races. (2011:v).

Hong suggested that STM promotes positive attitudes in relation to its participants and other ethnic/racial groups. Hong's research was the result of a quantitative survey of

Korean immigrants living in the United States. On the other hand, I conduct qualitative research on Christians living in Korea. In this research context, I will look at the positive and negative impact of STM on the intercultural sensitivity of the participants.

Finally, Park chose to focus on the concept of paternalism and its relationship to STM experience and to formal education (Park, 2007:505-28). In her research, paternalism is viewed as dominance of the sending church and its representatives over the partnership churches who receive them (508). Park came to a conclusion that STM experience by itself did not have a positive impact on people's attitudes toward the value of intercultural and missiological education. The education plus experience, however, synergistically produces better outcomes than experience alone, or education alone (534-35).

It is a positive contribution of this research that Park has presented the need to balance STM's education and experience. I agree with the ideal combination of STM education and experience and the need for balance but, in reality, not all STM participants are in a position to always realize the ideal balance between the two. Sometimes it is possible to run STM in a situation where it is forced to shift to either side but, as a result, awareness of the need for harmony of education and experience may or may not increase. I will also examine the impact of pre-field training as a part of mission education on intercultural sensitivity prior to the field experience of STM participants.

Taken together, these three studies reached different conclusions. Ver Beek's research shows that STM does not have much impact on the participant's behaviour, while Hong argues that STM led to a significant shift in the way in which participants are able to engage with other ethnic/racial group. Park, on the other hand, says that STM can be an effective learning journey to the participant's thoughts and behaviour when certain conditions are met. Nonetheless, the results of these studies will be important for Korean

STM related researches to consider. I will carry out this research with an open mind on these three different possibilities.

STM, in the context of other cultures, is inevitably required to have cultural interactions among its essential attributes. This research aims to examine how these cultural interactions impact or otherwise the intercultural sensitivity of the STM participants themselves. The following are some of the major studies and theories about intercultural sensitivity in culturally diversified Korean social situations.

2.4 Intercultural Sensitivity

In this research, intercultural sensitivity refers to being aware that cultural differences and similarities between people exist without assigning them a value – positive or negative, better or worse, right or wrong (Stafford et al., 1997:33). When people leave their own cultures and enter other cultures, they face cultural similarities and differences. These cultural similarities and differences can be encountered when moving from one country to another, and are also found in mainstream and minority cultures within a country. Intercultural sensitivity, however, is more than epistemological recognition of these commonalities and differences. Altan notes:

Cultural sensitivity starts with cognizance that there are differences between cultures and these variations are commonly mirrored in the approaches that different groups communicate and relate to one another. Cultural sensitivity is more than awareness that there are variations in culture in order to have interaction effectively. A culturally competent individual views all human beings as unique humans and realizes that their experiences, beliefs, values, and language affect their perceptions (Altan, 2018).

In this context, an increase in intercultural sensitivity implies an increased capacity for more effective interaction by recognizing and accepting ontological and phenomenological diversity in humans and cultures.

In this research, ethnocentrism is one of the key theoretical foundations to measure intercultural sensitivity. Ethnocentrism has long been studied in the social sciences. Sumner defines this concept as "the technical name for this view of things in which one's

own group is the centre of everything, and all others are scaled and rated with reference to it" (1906: 13). However, this concept has begun to be fully discussed in earnest in the social scientific writings since the 1950s. In particular, this term has become a subject of important social and scientific research in conjunction with the Cold War era of the Western world and the independence movement of the non-Western world. From this period up to the 1990s, ethnocentrism has been extensively applied to a variety of fields including: nationalism (Adorno et al., 1950), ethnocentric attributional bias (Taylor and Jaggi, 1974), authoritarianism (Forbes, 1985), and social identity (Grant 1992; 1993; Taylor and Brown 1995). Neuliep and others argue for ethnocentrism in terms of the relationship between in-group and out-group:

Conceptually, ethnocentric persons hold attitudes and behaviours toward in-groups that are different from attitudes and behaviours toward outgroups. Specifically, the attitudes and behaviours of ethnocentric persons are biased in favour of the in-group, often at the expense of the outgroup (Hewstone and Ward, 1985; Islam and Hewstone, 1993; Weber, 1994). Attitudinally, ethnocentric persons see the in-group as superior to outgroups. Behaviourally, ethnocentric persons foster cooperative relations with in-group members while competing with, and perhaps even battling, with outgroup members. Although ethnocentrism is generally thought to be a negative trait, Sharma, Shimp, and Shin (1995) argue that ethnocentrism fosters in-group survival, solidarity, conformity, cooperation, loyalty, and effectiveness (2005:42).

Neuliep et al. emphasize the structural tension and conflict between in-group and out-group as the most characteristic attribute of ethnocentrism. They also argue that ethnocentrism implies both pure function in terms of strengthening the in-group's internal cohesion and dysfunction leading to prejudice and discrimination:

[E]thnocentrism is essentially descriptive; not necessarily pejorative. On one end of the ethnocentrism continuum, ethnocentrism may serve a very valuable function when one's central group is under actual or the threat of attack. Ethnocentrism forms the basis for patriotism and the willingness to sacrifice for one's central group. On the other end of the continuum, the tendency for people to see their own way as the only right way can be dangerous and lead to pathological forms of ethnocentrism that result in prejudice, discrimination, and even *ethnic cleansing* (43).

As Neuliep et al. claim, this needs to be understood as descriptive, given that it can act as functional or inverse dysfunctional depending on how it appears. The majority of Koreans who have a historical background of a single nation, have been trained to proudly recognize Korea's unique cultural traditions. This positively affirms the self-esteem of their own people and their culture but, as a result, it has been argued that their own culture

is more important than others, so they are isolated from their own culture and despise other cultures.

In Korea, during the regime of the King of Gojong (1852-1919), Regent Heungseon Daewongun (1820-1898) refused the normal diplomatic policy and pushed other cultures away and was unable to approach modernization sooner (Kim, 1999:155-62). Although there were times when Korea was forced to exclude other cultures from the outside world, the policy of normal diplomatic ties highlighted the negative aspects of ethnocentrism, which allowed people to love their own cultures and reject other cultures. This historical event has resulted in a “cultural lag” (Ogburn, 1966) that the culture is no longer evolving due to the exclusiveness of trying to accept other cultures of other countries and the closure of the door to outsiders. Kim and others argue that it is inappropriate to refer to Korea as a monocultural nation, criticizing Koreans for racism about the expression 'mixed culture', which is often used by Koreans (2009:18).

Historically, Korean society has been mixed with cultures such as China, Mongolia, and Japan through war and cultural exchange, but has generally maintained being a monocultural society. However, since the opening of the Incheon Port in 1883, cultural diversification began to increase in earnest as Japanese and Western cultures rapidly flowed in. While the debate over whether Korea has traditionally been a monoethnic country is ongoing, modern Korean society is changing to a multicultural society at a faster pace than ever before (Kim et al., 2014; Park and Park, 2014)

The trend in the debate over whether Korea is a monocultural society focuses on the cultural mindset rather than biological or racial unity (Lee et al., 2015; Kwon et al., 2013; Huh, 2009:7).

As such, cultural diversity in Korea is well represented in the distribution of religion. Korea is a country where freedom of religion is guaranteed by the Constitution. Religious freedom is enjoyed while various religions co-exist peacefully. Buddhism, Protestantism,

and Catholicism, the representative religions of Korea,⁷ are all from abroad, but inculturation has been progressing in terms of architecture, religious customs and rituals. However, despite these legal guarantees for religious freedom, the status of religious distribution in Korea is far from diverse.

In contrast, the distribution of foreigners in Korea is very diverse. According to the Korean Statistical Information Service (KOSIS), foreign nationals from 203 countries were living in Korea as of 2018.⁸ The ratio of foreign residents to the total national population is increasing every year.⁹ Although the diversity is not large in terms of the distribution of religions, it, however, shows that Korea's ethnic and cultural diversity is very rich in cultural characteristics. Although the diversity is not large in terms of the distribution of religions, these indicators show that the ethnic and cultural diversity of Korea is very rich.

As such, despite the widespread cultural diversity of Korea, ethnocentrism still appears in the sentiment of the people. Moon analyses the causes of the statistical, biological, and cultural ethnocentrism of Koreans who still occupy the absolute majority of the Korean population as follows:

In Korean society, Koreans occupy most of the members of society, so Korean culture is considered not only desirable but also normal. There are opinions that multicultural phenomenon in Korean society is more suitable for monoculturalism, which diversifies into monism or assimilation, since foreigners account for only 2.5% of foreigners in 2009. The physical characteristics such as black eyes, Buddhist or Christian faith, family-centred thought, and diligence are elements that are considered to be highly valued in Korean culture. These are what is called Korean Privilege. As a Korean, Korean can join other Koreans at any time they want. People can see Korean people coming out of most of the Korean TV and news researches. And that Koreans can receive education where they can confirm their identity and to say that it is a national heritage (2011:177).

⁷ Once every 10 years, a statistical distribution survey conducted by the National Statistical Office showed that the religion with the highest number of believers in 2015 was Protestant. Among the surveyed, 19.7% (9,670,000) of Protestants, and 15.5% (7,610,000) of Buddhism. Catholicism was 7.9% (3,890,000). 98.3% of the people who have religions said that they have one of these three religions. See https://news.chosun.com/site/data/html_dir/2016/12/20/2016122000155.html [02.27.20]

⁸ http://kosis.kr/statHtml/statHtml.do?orgId=111&tblId=DT_1B040A6 [02.27.20]

⁹ As of the end of 2018, there were 2,367,607 foreign residents, an increase of 8.6% (187,109) compared to 2,108,498 in 2017. The proportion of foreign residents is increasing every year from 3.5% in 2014 to 4.6% in 2018. http://www.index.go.kr/potal/main/EachDtlPageDetail.do?idx_cd=2756 [02.28.20]

Thus, since Korea has been influenced by ethnocentrism historically, racially, and culturally, academic research related to this field has been actively carried out. Recent studies related to ethnocentrism have shown a wide variety of applications including multicultural education (Moon, 2011:175-92), hermeneutical understanding of the other (Kim, 2014:103-32), Korean-Japan cultural interaction (Lee, 2015:119-150), Korean wave content (Lee, 2018, 73-97), social distance and country image (Kang, 2018:439-56), and cultural conflict (Choi and Bae, 2016: 93-121), customer ethnocentrism (Kang and Ko, 2016:207-227). The studies mentioned here are only a few of the studies that are prevalent in all areas of politics, economics, society, and culture in relation to ethnocentrism.

International missiological academia is no exception. Ethnocentrism has attracted attention as one of the central issues of contemporary missiological studies including cultural and abstraction (Hargrave, 1993:3-11), human identity and the Gospel of reconciliation (Philomena, 2009:17-30), mission and missionary historiography (Ustorf and Fredericks, 2002:210-18), migration (Corrie, 2014:9-21), homogeneous unit principle (Kraft, 1978), critical contextualization (Hiebert, 1987: 104-12), global-glocal missional contexts (Franklin, 2017:282-300), proclamation and interreligious dialogue (Schroeder, 2013:50-61), and communication (Brewster and Brewster, 1982:160-64).

For Korean mission academics, ethnocentrism is mainly discussed in terms of self-criticism. In other words, the discussion on this subject is based on the self-evaluation of missional activities reflecting the ideas of culture, technological, economic, educational, and racial supremacy based on ethnocentrism of Korean missionaries who have grown up in a monocultural environment. In this context, Korea's missiological discussion of ethnocentrism is based on cultural supremacy (Cho, 2013), contextualized evangelism (Kim, 2013: 123-50), proselytism (Han, 2009), missional leadership in the multicultural context (Yim, 2015:267-99), and cultural adaption (Kim, 2012:26-28). In addition,

ethnocentrism is covered in various writings, but an integrated and in-depth research of social science and missiology in this field is required. I examine various aspects of how STM participants change their ethnocentric thinking and behaviour in the culturally diversified Korean society before and after cross-cultural experiences through STM. In this research, an analysis of ethnocentrism for STM participants is made in connection with cultural pluralism.

In this research, cultural pluralism acknowledges that social diversity precludes universal, conclusive, permanent, and complete rational decisions regarding values, interests, or beliefs (Yumatle, 2015:2). He further notes:

Culture, in the pluralistic view, does not stand as the final source of appeal for normative assessment. Nor do cultures delineate the central normative space around which value decisions need to be attained. From a pluralistic perspective, cultural diversity is either a sociological fact or a manifestation of a deeper philosophical view about value diversity. In either case, culture by itself is not necessarily the final instance of a normative warrant. In other words, culture does not determine the province of pluralism in its scope or justification (2).

This view of Yumatle is attracting more attention mainly through the idea of incommensurability which departs from the same notion usually associated with relativism (2). While relativism involves normative disruptions among cultures, a discontinuity that implies incommensurability among them, for the pluralist, the notion of incommensurability is not attached to or hemmed in by cultures (2). Cultural pluralism in the Korean context suggests that the traditional culture of mainstream society cannot claim absoluteness in the realm of justification. I do not claim here that ethnopluralism is an ideal view of cultural diversity. I look at the features that are shared by the participants from their point of view, after they have experienced cultural diversity through STM.

Here, ethnicity refers to a specific group of people with common language, heritage, and cultural similarities. This similarity may include geographical proximity and common food and religious traditions, but it is not necessarily the same. Culture is similar to ethnicity but is defined as a sub-set of the various attributes that make up ethnicity.

From a missiological point of view, intercultural sensitivity is discussed in a variety

of theories including intercultural competency (Hiebert, 1985; Lingenfelter, 2014[2000]; Lingenfelter and Mayers, 2003), contextualization (Bevans, 1992; Gilliland, 2002; Hesselgrave and Rommen, 2003; Dyrness, 1990), enculturation (Grunlan and Mayers, 1988; Luzbetak, 1988), inculturation (Bevans, 1996; Luzbetak, 1988), and indigenization (Luzbetak, 1988; Walls, 1996). These theories, although different in their meaning, generally involve the missionary adapting to the culture of the mission context and communicating the forms and meanings of Christian message in a manner appropriate to the cultural context. Another commonality that these theories have implied is that they relate to long-term cross-cultural adaptation and ministry throughout the life of the missionary.

Among these theories, I would like to evaluate the principles, goals, and methods of intercultural competence proposed by Lingenfelter from the point of view of STM of Korean Christians. Lingenfelter (Moreau ed., 2014:467) defines intercultural competency as an effective way to live and work in other cultures, where individuals are engaged in cultural learning so that they can adapt to any culture with the goal of becoming effective in a wide range of behaviour. He also argued that the goal of intercultural competence is to gain a sufficient understanding of broad cultural behaviour, to become sensitive to cultural differences, to be aware of cultural expectations and practices, and to continually learn the details of communication in each field of cultural practice (467). He presented seven areas of cross-cultural worker involvement to obtain intercultural competence including, 1) language fluency; 2) understanding the rules of labour and exchange; 3) understanding authority relations in family and community; 4) mastering the basics of conflict resolution; 5) understanding basic values and personality; 6) understanding beliefs and worldview, and 7) effective communication and contextualization of work and ministry (467-69). He argues that the ideal result of such intercultural competence is effective communication and contextualization in all areas of the culture (468). Thus, the

intercultural competency theory proposed by Lingenfelter pursues a broad and inclusive intercultural interaction with long-term missions in mind. I examine whether the impact on the intercultural sensitivity of Korean Christians through STM can be one of the fields that form a large framework of intercultural competence.

2.5 Intercultural Sensitivity in the Korean Context

Intercultural sensitivity in a broad sense is one's ability to understand and accept social shifts in the multicultural society and to the extent of receiving of those who have a different racial and cultural background as members of society (Yoon et al., 2010:857-68). Multicultural phenomena in Korea began with the Seoul Olympic Games in 1988. Now, three decades later, one can easily find foreign immigrants and tourists in the daily lives of Korean citizens.

During the last three decades, multicultural phenomena have been actively discussed in the academic world of Korea. Intercultural sensitivity has been a major research area. Previous studies can be classified into three categories as follows: (1) its nature and function (Kim, 2007:91-104; Maeng, 2009:323-48; Song, 2010:74-194; Yang, 2009:387-421; Yang et al., 2007); (2) developing measurement scale (Kim and Kwon, 2009:761-81; Park and Jung, 2008:1-21), and (3) theory verifications and its application studies (Gu, 2007:319-60; Kim, 2008:27-51; Song et al, 2008:497-517).

For this research, the meaning of intercultural sensitivity extends to the real problems including economic justice, harassment in schools, unemployment, medical benefit issue, racial discrimination, and political inequality facing various ethnic minorities in Korea. In recent years, a growing number of Korean researchers are active in intercultural sensitivity related studies. Among them, the following three research projects have greatly contributed to this area. First, one of the most comprehensive, commissioned by Ministry of the Gender and Family on the social integration and

assimilation of minority ethnic groups into Korean society supported by scientific evidence and observation, was carried out by Ahn and others (2012). The sample size was 500 surveys within the age range of seventeen to seventy-five in Korea. The result of this research is as follows: First, the more knowledge and experience, the higher the possibility of multicultural acceptance. Second, the less the cross-cultural knowledge and experience, the higher the sense of threats created by ethnic minority communities in Korea. Finally, the higher the multicultural acceptance, the higher the multicultural experience.

This research clearly shows that cross-cultural experience and intercultural sensitivity are intertwined. Furthermore, the research highlights importance of cross-cultural experience to increase the intercultural sensitivity. Moreover, this research includes some key improvements that better measure how well native Koreans can interact in a multicultural society. This research, however, does not clearly indicate what types of cross-cultural experiences would help to increase the intercultural sensitivity. In this regard, STM as a way of intercultural experience needs to be tested and confirmed how empirically STM related to intercultural sensitivity.

Second, an analysis of Korean perception of intercultural sensitivity was made by the Korea Institute of Public Administration in 2014 (Ko, 2014). The purpose of the research was to improve government policies for multicultural families. The research compared 400 native Koreans' perception of intercultural sensitivity to that of 450 foreign immigrants. One of the most significant findings in this research is that native Koreans themselves identify the intercultural sensitivity problem. The research indicates that Korean participants generally agree that Korea has become more complex with an increasingly multicultural society. They admit the fact that this trend is helpful to economic vitality (75.5%), cultural diversity (68.3%), labour shortages (81.3%), and long-term societal issues such as low birth-rate and an aging population (57.8%). Some

of the Korean participants (63.7%), however, express deep concern that their indigenous culture might be forced to assimilate with other cultures.

This research is helpful, in a sense, as it reminds readers to understand a wide gap between the views of Koreans and foreign participants within Korean society. The research, however, was confined within very narrow limits as to the usefulness of intercultural sensitivity. As Will Kymlicka argues, researching intercultural sensitivity needs to address the real problems facing foreign immigrants in Korea including poor educational outcomes, residential segregation, poor language skills, and political marginalization (2012:4-7).

Third and finally, an investigation on the improvement plans of intercultural sensitivity through a survey of the experts in Korea was made by Jiwon Jang, a researcher in the Korean Institute of Public Administration in 2012. Jang surveyed fifty experts on this issue including fourteen public administration and sociology-related professors, eleven multicultural policy related government officials, and fourteen journalists. Unlike the other two studies above, this survey reports some interesting and unique findings (96-97). It may be summarized as follows: 1) Ninety-six percent of the participants think that racial discrimination is widespread within Korean society. According to the participants, the discrimination against foreign immigrants is endemic in Korea, especially as relates to the country of origin, race, employment, working conditions, wages, healthcare, child's education and childcare support, and marriage; 2) Racial discrimination is structured down to foreign workers, North Korean defectors, Korean Chinese, marriage migrant women, foreign students, while discrimination appeared to have little impact to foreign businessmen and professionals; 3) The participants of the research point out that an influx of migrants would be likely to have a positive impact on balancing manpower demand and supply in the industry, promoting socio-cultural diversity, and restoring economic vitality. As an alternative, Jang suggests changing related legislation including the

restriction of the multicultural family assistance act, improving the insufficiency of roles and functions of the parties implementing the policy, and establishing countermeasures to the absence of policy planning and coordination division in the government system. He notes that acceptance of cultural diversity is one of the most significant values to attenuate racial discrimination. The alternatives for intercultural sensitivity in this research, however, are limited to only change and modification of the current law. The effectiveness of changing the law is not without changes of ordinary citizens' perception of multicultural society in their daily lives.

Ahn and others, as mentioned above, suggest three major sub-scales such as cultural diversity, cultural relationship, and cultural universality. First, cultural diversity has been defined as "the representation, in one social system, of people with distinctly different group affiliations of cultural significance" (Mazur, 2010:8). In the globalized era, there are more interactions among individuals from different cultures than ever before. Korea is no exception to this rule. Consequently, cultural diversity has emerged as a vital concern in the academic community in Korea.

Kwangmu Park, director of Korean Culture and Tourism Institute, made an extensive survey on the protection and promotion plan of cultural diversity in the context of Korea in 2014. He attempted to compare the cultural diversity related policies and practices at home and abroad. For case studies in Korea, he carried out an analysis of Korean's perception on cultural diversity. He also compared Korean policies and practices to that of countries such as France, Canada, and Sweden. After 174 pages of data analysis, he came to a conclusion that the goal of cultural diversity in the Korean context must be social integration between native Korean and foreign immigrants (178). Furthermore, he notes that the whole nation's intercultural sensitivity can best be increased through removing negative aspects of a multicultural society like prejudice, discrimination, and exclusion, and through increasing their understanding about what

socio-cultural minorities have suffered from sex, race, language, nationality, and religion issues in a diverse social context in Korea (178). As he rightly pointed out, the cost of misunderstanding of cultural diversity can be far greater, if it falls heavily not only on the foreign immigrants but also on the whole Korean society because they both lose their nation's intercultural sensitivity.

In the context of these studies, it is natural to make the following implication that if STM as a learning journey abroad impacts the understanding of cultural diversity, it would be beneficial for Korean Christians to increase their intercultural sensitivity. Almost all of the studies that I mentioned above are significant at all stages of my grounded-theory based research. This literature increases my theoretical understanding and as data for analysis.

2.6 Applying Intercultural Sensitivity to STM

A comprehensive demographic research of World Christianity shows that Christians are geographically widespread, in fact, that no particular continent or region can undeniably claim to be the centre of global Christianity.¹⁰ A recent discussion document from the Mission Commission of the World Evangelical Alliance, gathered in Panama City, in 2016, made a statement that Christianity is both a local and a global faith. There remains the need for the local church to engage its local context in interdependence with polycentric and polyphonic global mission in the service of the greater unity of the Church and its united endeavour in mission (2016:2). This recent trait of global Christianity has been facing new conflicts mainly when it comes to paternalistic missionary approaches. Park rightly pointed out the relations between STM and paternalism. She notes:

¹⁰ Pew Research Center claims that only about a quarter of all Christians live in Europe (26%), A plurality – more than a third – now are in the Americas (37%). About one in every four Christians lives in sub-Saharan Africa (24%), and about one-in-eight is found in Asia and the Pacific (13%). See “Global Christianity – A Report on the Size and Distribution of the World's Christian Population” <http://www.pewforum.org/2011/12/19/global-christianity-exec/> [27.01.17].

Against this milieu of mosaic global Christianity, there have been new patterns of global connectedness affecting the global church. STM provides one paradigm for such patterns, touching on many aspects of the challenges this post-Western, multiracial, and multicultural Christianity encounter. In view of the fact that STM participants and leaders often combine material resources (economic power) with naïve optimism about the benefits of STM, some missiologists wonder whether STM represents a new form of colonialism or paternalism that benefits STM participants more than those they ostensibly serve (Park, 506).

Such a view represents a form of self-fulfilling expectations which reflects Korean STM traits. Together with LTM, STM has long been a major task force dedicated to global mission in the Korean Christian context. In spite of all known limitations such as language, culture, and worldview barriers to the STM, related research clearly shows that Korean STM activities are primarily on what the participants are supposed to do rather than how they engage in parallel and polyphonic conversations with other global fellow Christians and non-Christians. The same phenomenon is found in the STM related research within the Korean missiological community. Many studies have basically focused on the effectiveness and/or usefulness of STM by using various parameters such as strategic alternatives of global evangelization (Jung, 2104:303-37), lay professional mission (Hwang, 2010:1-32), religious tourism (Lee, 2016:433-40), recruiting and mobilizing role for overseas mission (Ahn, 2006:117-35), church renewal (Han, 2008:11-47), frontier mission (Kwan, 2014:349-71), and Senior Mission (Kim, 2013:43-76). While I admit that STM may be an effective way of providing human resources for the world mission, it is necessary to look at the other side of STM as a learning journey abroad. STM experience may possibly enable participants to build their social assets including multicultural identity, global engagement, and intercultural connectedness which are the amount of spiritual knowledge and expertise available to an individual or a culture, where spiritual is taken to mean “meaning, values, and fundamental purposes” (Zohar, 2004:21).

Today, Korea is a fast-changing country with a multicultural society. With the low birth-rate and rapidly aging population, numbers of foreign workers and married

immigrants are increasing dramatically.¹¹ As it all happened so suddenly only within a few decades, Koreans have a poor understanding of the importance and necessity of multicultural acceptance (Won, 2010:4). While taking every possible indicator of intercultural sensitivity into consideration, not only academic discussions but also the real-life issues of intercultural conflicts and tensions between Koreans and others in the Korean context, intercultural sensitivity would be one of the most important and timely issues that has not been thoroughly discussed in relation to the STM. If STM experience tends to foster positive attitudes toward intercultural sensitivity, Korean STM can make a large contribution not only toward global ministry abroad, but also toward a multicultural society in Korea.

2.7 Ethno-Radiance

The concept of “Ethno-Radiance” is defined as the expanding sense of cultural belonging to two or more cultures through the experience of other cultures (Ward, 1984: 257; Harley, 1995:21). To clearly define my research questions, this research focuses on the relationship between STM by Korean Christians and the concept of “ethno-radiance” from a missiological point of view. Ward, an American pedagogue, first mentioned the concept of ethno-radiance in *Living Overseas: A Book of Preparations* published in 1984. He presented this concept in an attempt to analyse vast amounts of data related to the overseas travel of the time and to integrate with his own experience to suggest new alternatives. He stated that travelling abroad is going to the international community that enriches one’s life (8). He defines ethno-radiance as follows:

This concept realistically acknowledges that a person inevitably uses his or her own experiences as an initial frame of reference for everything: after all, perception is always a product of one’s previous experience. But one need not remain the centre of the universe. Indeed, the beauty of

¹¹ According to the Korean Immigration Service, 1,940,000 registered aliens and 200,900 illegal immigrants were reported in March 2016. The number of the foreign population has been increased 59.3% within 5 years. See http://www.seoulmigrant.net/_data/board_list_file/20/2016/20160531144117.4420.0.0.pdf [01.28.17]

liberation from ethnocentrism is not in any rejection of one's own reality and validity but in the freedom to acknowledge the reality and validity of others (257).

One of the important features of Ward's ethno-radiance is that he emphasizes cultural identity. Christian believers' life abroad or their experience of cross-cultural ministry can be an opportunity to expand two or more cultural identities. Harley interprets Ward's notion of ethno-radiance in conjunction with a missionary's cultural identity (1995). He interprets ethno-radiance from a missiological point of view. He says that missionaries should be owning and appreciating their own cultural identity while simultaneously understanding and appreciating other people's culture. He especially emphasizes that missionaries should not reject their own cultural identity (21). In this research, ethno-radiance means expanding cultural acceptance for others through experiences of cross-cultural interactions while maintaining their own sense of cultural affiliation and identity.

The concept of ethno-radiance, however, has not been studied further. In recent years, various terms have been used more frequently, including acculturation, cultural sensitivity, and cultural acceptance, but this does not reflect the unique emphasis of the term. This term, like other related terms, emphasizes the sensitivity and acceptance of other cultures, while highlighting the need to possess and expand a balanced cultural identity at the same time.

The Global Missionary Training Centre (GMTC), in which I am currently working, has seen ethno-radiance as one of the important missions training goals. Founded in 1986, GMTC has been training missionaries to reflect the meaning of the term, even though it did not use the term ethnic-radiance. Harley has analysed the GMTC in depth during his observation and research of mission training institutions in the Global South as well as in the West, and then interpreted GMTC training as a practical model of Ward's ethno-radiance (1995, 21). In his book, Lee states:

[T]he average Korean is not sure now of what is really Korean culture. For the Korean missionary candidates, there are a number of options. He can reject his traditional culture and adopt another culture—the culture of Western missionaries or the culture of the people among whom he serves. This may minimize tension between himself and colleagues or local Christians, but it will also

result in a significant loss of his own self-identity. He may hold on to his Korean culture at all costs, creating a barrier between himself and others, and running the risk of the kind of cultural imperialism referred to above. A third option is for the Korean missionary candidate to become bi-cultural, or even tri-cultural (20-21).

Especially for missionaries who have lived in the backbone of a highly monocultural society for a long time like Korea, the concept of ethno-radiance is more important than any other country. This goal has been one of GMTTC's training goals for over 30 years. As one of the tutors of the GMTTC, I have applied the concept of ethno-radiance to long-term missionaries, taking into account the unique historical background, worldviews, values of the Korean missionaries, and the circumstances of the mission context in the world in which they will work.

This research examines the possibility of applying this concept to STM of Korean Christians. As mentioned earlier, Ward's ethno-radiance is an old concept that has not been subsequently studied, but I hope to apply it to STMs and reconstruct it through lens of intercultural sensitivity in the context of the culturally diversified society of Korea.

Based on this contextual background, I find that there are mainly three problems in the context of the present research, in which the Korean church seeks to recognize the seriousness of problems in a multicultural society and to find solutions. First, theoretical and practical research on the enhancement of ethno-radiance in relation to cultural identity in the Korean church has not been made sufficiently. It is an undeniable fact that Korean evangelical missiology has been devoted to the research of biblical studies of mission and the effective accomplishment of world evangelization. Recognizing the importance of such research, it is necessary to present a more comprehensive understanding of this subject through an integrated research of social and missional studies in Korea's multicultural society.

Although the meaning does not exactly match, the missiological implications of ethno-radiance have been addressed mainly in the area of “intercultural competency” (Hiebert, 1895; Lingenfelter and Mayers, 2016[1986]), “intercultural communication”

(Smith, 2013), “culture shock” (Dodd, 1987; Furnham and Lonner, 1960), “accommodation” (Schineller, 1990; Hauerwas and Willimon, 1989), “cultural learning” (Hiebert and Meneses, 1995; Lingenfelter, 1996), and “inculturation” (Bevans, 1996; Luzbetak, 1989). There is some commonality in that all these concepts or theories, including ethno-radiance, deal with the principles and methods of understanding and adapting to other cultures. These missiological terms, however, are mainly related to the long-term missionary's understanding and adaptation to the culture of the mission area, ethno-radiance differs in that it focuses on changing cultural perceptions and behavioural responses through relatively short periods of cross-cultural travel. It is aimed at ordinary Christians who are not long-term missionaries involved in a relatively short period of study, volunteering, or missionary work. Furthermore, if the missiological terms mentioned above are mainly related to long-term missionaries' cross-cultural adaptation, ethno-radiance explains the gradual expansion of acceptance of other cultures centred on one's own cultural identity.

I review this concept in connection with an analysis of the impact of STM on cultural sensitivity by Korean Christians. Oyserman et al. defined the attribute of identity as "the traits and characteristics, social relations, roles, and social group memberships that define who one is" (2012: 69). In particular, Oyserman et al. insists on the fluidity of past, present and future identities. Identities can be understood on the past - what used to be true of one, the present-what is true of one now, or the future - the person one expects or wishes to become, the person one feels obligated to try to become, or the person one fears one may become (Leary and Tangney eds., 2012). Thus, Oysermann et al. argues that an individual's identity can depend on the social contexts and circumstances of the past, present and future. Current researches indicate that a person can have two or more identities and can be expanded further.

In a similar vein to Oysermann et al., the 'social identity complexity' theory, which explains the relationship between individual interrelationships and multi-group identity, cannot be ruled out (Roccas and Brewer, 2002). Theories on interpersonal and intercultural communication has been vigorously engaged with 'shared identity' (Tonge and Gomaz, 2015; Greenaway eds., 2014; Swaab, Postmes and Spears, 2008), 'identity formation' (Phinney, 2000; Sokol, 2009; Cote, 1996). Although these studies of identity have diverse purposes, the common characteristics of these studies are that identity is dynamically affected by changes in one's social situation and environment.

In the field of missiology, the issue of identity is treated as an important topic. Hiebert, Priest, and Tienou are some of the prominent researchers in this field. Priest presented the concept of double-sided commitment in relation to Christian identity:

While Christians claim "citizenship in heaven" (Phil. 3:20 NIV). We live on "this side of heaven" where we find ourselves enmeshed in realities that are anything but heavenly. And yet our prayer, "thy will be done on earth as it is in heaven," commits us to strive for transformed realities even here on earth. Our commitment is double-sided. First we resist conformity to sinful patterns of this world, a resistance that requires analysis and diagnosis of what those patterns are. Second, we strive for transformation and renewal. This again requires a clear vision both of God's ideals and of how, in practical terms, such ideals must be pursued. It is this double-sided commitment that our book articulated (Priest and Nieves eds, 2007: 323).

Priest's concept of 'double-sided commitment' shows the implicit and explicit relationship between spiritual and cultural identities. This notion suggests that Christians have two identities, which can expand the boundary of identity through inquiry into the society.

Hiebert treated the subject of identity more visually from a cultural anthropological point of view. He deals with cultural identity from three perspectives such as the bounded set: an identity marker of exclusion, the fuzzy set: and the centred set: an identity marker of complementarity. Kwong uses Hiebert's bounded set theory in his book *Identity in Community* to study on the Hong Kong identity (2011). For Kwong, Hong Kong people's cultural and ethnic identity is in the bounded set (212). He, however, points out that "there would be no clear boundary between ethnic identity of people from Hong Kong and national identity of China" (214). In this context, he argues that fuzzy set theory can create a conflict in defining Hong Kong people's identity. The problem is related to its unstable

and “invented” definition of identity (214). Considering the centred set, according to Kwong, some Hong Kong people consider their cultural identity to be superior to the national identity as Chinese. On the other hand, there are those who know little about the centre but are determined to inquire about it. This raises the need to recognize the wide variety of different national and cultural identities (216).

In this regards, Hiebert's set theory can contribute to understanding STM participants' cultural and national identity and their interrelationship with foreigners living in Korea. The field of missiology in Korea deals with the subject of identity as a significant theme. Identity as a person sent to the world (Han, 2017), Christian identity as a sending congregation (Beak, 2016), the socio-cultural identity of missionary kids as the third culture kids (Chun, 2015), Christian identity in the Korean context (Lee, 2008: 373-92), Korean Christian expression of voices, identities, and faith (Oh, 2007), identity of Korean and Korean Christian (Wilson ed., 2007) are only a small part of missiological research in this field in Korea.

In-depth research on the cultural identity of Korean missionaries, however, is not much. Lee discussed Korean missionaries' cultural identity as Koreans, spiritual identity as God's people, and global identity as global citizens (2005). The three aspects of identity of a missionary are significant in that they present an integrated identity that Korean missionaries should pursue. This integrated identity model is one of the basic conceptual backgrounds of this research on the change of intercultural acceptance in different cultures. In fact, the discussion on the identity of Korean missiology has been mainly focused on the cultural identity of long-term missionaries. Consequently, there seems to be insufficient research on the change of cultural identity through STM by Korean Christians. The missiological discussion of STM by Korean Christians is at the point where more in-depth studies of cultural and missional demensions are needed beyond statistical and pragmatic studies of STM.

Returning to the discussion of the ethno-radiance concept, I do not aim to theoretically prove the validity of the concept of ethno-radiance in this research. Instead, I will examine whether it can be developed into a conceptual framework explaining the mechanism of change in intercultural sensitivity.

2.8 Conclusion

The purpose of this research is to explore the impact or otherwise of STM on the intercultural sensitivity of Korean Christians. To achieve this goal, I have conducted a literature review of major theories and concepts directly related to this research, including STM, intercultural sensitivity, ethnocentrism, cultural pluralism, intercultural competence, and ethno-radiance. First, the STM movement, which has been in full swing since the early 1990s, has been active in academic research since the 2000s. This research examines the effect of STM as a learning journey abroad on the intercultural sensitivity of culturally diversified Korean society in Korean missionary studies. According to the above literature review, research in this field is relatively lacking in Korean missiology academia. This research will be an example of multifaceted research on STM integrated with major cultural theories.

Second, most of the Korean studies on intercultural sensitivity have been conducted on research projects for a multicultural policy led by the Korean government. Therefore, the traits of the research mainly focus on the direction of policy-making. It also reflects an approach that attempts to solve problems related to multiculturalism in Korea by relying on national policies. As mentioned above, studies related to conventional intercultural sensitivity have mainly been related to cultural adaptation of foreigners living in Korea. The unique characteristics of this research, however, can be found in a sense that this research is focused on the research of intercultural sensitivity of Koreans in the mainstream of Korean society.

Third, historically, Korean society, which has been referred to as a monocultural nation state, has not been free from the problem of ethnocentrism. Ethnocentrism has emerged as cultural supremacy, materialism, patriarchalism, and authoritarianism, which have been frequently found in the field of modern Korean missions over the past three decades. Cultural diversity presents a new challenge for STM participants to expand their cultural worldview through their cultural interaction experience. The results of previous studies have challenged the fundamental question as to whether or not it is possible to overcome the habitual cultural stereotypes rather than how effectively STM can respond to the diversity.

Finally, the expansion of cultural identity is another important theory related to this research. Ward's ethno-radiance and Paul Hiebert's set theory showed the expanding cultural identity. Especially ethno-radiance has shown the possibility of expanding from a monocultural identity to two or more cultural identities through the experience of other cultures. This research will examine the possibility of expanding the identity by applying these theories to the expansion of cultural identity through STM.

Each of the theories mentioned in the literature so far demonstrated the missiological justification of this research to fill the knowledge gap associated with STM. Based on the literature reviewed above, I explore the link between STM and intercultural sensitivity in the Korean context. Furthermore, I examine whether I can derive applicable theories in other cultures or other contexts by using grounded theory.

CHAPTER THREE

Methodology

3.1 Introduction

Research methodology is not only a field of research in which researchers conceptualize the subject of research and explore how to find objective facts from this concept, but also it provides practical guidelines and methods appropriate for the purpose of the research. As a methodology for this research, I use grounded theory to develop a theory by deriving certain concepts and attributes inductively through a series of systematic analysis processes from empirical data. As a method of selecting research participants, I use a typical-cases selection strategy, which is a method to develop a characteristic profile of cases I seek to explore and to find these actual cases (Goetz and LeCompte, 1984). Further, I develop a plan to meet the criteria of truth values, applicability, consistency, and neutrality of this research. Based on Guba's "Criteria for Assessing the Trustworthiness of Naturalistic Inquiries" model (1981), I have provided specific guidelines for enhancing the credibility of this research. This includes specific applications for credibility, transferability, dependability, and conformability. Finally, as qualitative research has the potential to cause ethical problems, it establishes research ethics to protect the human rights of research participants. The Ethical Guidelines include guidance on the explanations of research information, consent and permission, rights of research participants, confidentiality and accountability, and pseudonymity and anonymity.

3.2 Theoretical Framework of the Grounded Theory

Inductive-qualitative and deductive-quantitative studies have different epistemological backgrounds and advantages, but I use the inductive-qualitative research methodology in this research. This is because inductive-qualitative research focuses on practicality and

usefulness as an alternative methodology that provides rich information with high cultural and contextual sensitivity to phenomena (Meyer, 2006; Maruyama, 1984). Specifically, the reason I implement an inductive-qualitative research approach is to allow research findings to emerge from the frequent, dominant or significant themes inherent in raw data, without the restraints imposed by structured methodologies. Key themes are often obscured, reframed or left invisible because of the preconceptions in the data collection and data analysis procedures imposed by deductive data analysis such as those used in experimental and hypothesis-testing research (Thomas, 2003:2).

Thus, without having any intended assumptions or conclusions associated with these research questions in the entire process of designing and conducting this research, I draw general facts based on the results of various individual perceptions, experiences, and phenomena of research participants. Specifically, this research aims to infer general theories related to intercultural sensitivity from specific facts and circumstances, which are experiences of cross-cultural interaction through STM of research participants. To this end, I will identify 1) characteristics of culturally diversified Korean society perceived by the research participants; 2) examine the changes in response of STM participants to the characteristics; 3) analyse the data carefully to find out what systematic pattern is worth noting more in the data obtained by the researcher, and 4) try to formulate a theoretical statement if there are significant patterns in the data. However, I will overcome this problem by recognizing the weaknesses of causal errors in inductive studies, the generalization process being very difficult, and of being able to fall into structural errors or contradictions in the process of logical explanations.

3.2.1 Interpretivist Research Paradigm

This research adopts an interpretivist paradigm, one of the social science approaches against naturalistic positivism. Unlike positivism, which can discover objective laws by scientific methods on human and social phenomena, a paradigm of interpretation considers that there are many social realities in human and social phenomena. This paradigm further emphasizes the understanding of the human world of language and the change of behaviour based on this understanding. Thus, the understanding of human social behaviour necessarily requires an understanding of the actor's contextual background. This context-bound approach concerns the grasp of the meaning of the actor behind the act itself that is revealed outside. This means that the interpretivist has a belief that the subjective world of an individual is not fixed and unified but is always changing, situational, and multi-layered. Reflecting this research paradigm, I have sought to explore the composition of contextual, specific, personal perspectives or realities based on experience. Thus, rather than discovering universal laws or rules, I conducted research in the context of understanding the historical and contextual backgrounds of how research participants construct the world around them in a given social context.

3.2.2 Philosophical Background: Social Constructivism and Symbolic

Interactionism

Grounded theory has a philosophical background in social constructivism and symbolic interactionism. Social Constructionism is a theory of sociology that studies how social phenomena or consciousness develops in a social context, first introduced by Berger and Luckman (1991). Emphasizing the significance of culture and context in understanding what takes place in society (Derry, 1999), this sociological theory studies the meaning, concepts, and implications of certain elements of a society or of a particular situation.

Charmaz defined social constructivism as follows:

A theoretical perspective that assumes that people create social reality or realities through individual and collective actions. Rather than seeing the world as given, constructionists ask how it is accomplished. Thus, instead of assuming realities in an external world-including global structures and local cultures-social constructionists study what people at a particular time and place take as real, how they construct their views and actions, when different constructions arise, whose constructions become taken as definitive, and how that process ensues (2014:344).

Like the social constructivists of Vygotsky (1962) and Lincoln (2013), she emphasizes social contexts, interaction, sharing viewpoints, and interpretive understandings (2014:14). In this context, this research embraces the position that knowledge and learning are embedded in the social life of research participants (14), and uses the empirical knowledge and learning accumulated in their daily lives as a source of research. Accordingly, social constructivism recognizes the subjectivity of the construction and interpretation of research data and the researcher's involvement, rather than reinforcing objectivity. Based on this theoretical background, this research considers the knowledge and experience that participants have gained through the internalization of social interaction as valid research data.

Social constructivism is in line with symbolic interaction in terms of explaining the meaning of human action in social processes. Charmaz notes that symbolic interactionism is a constructionist perspective because it assumes that meanings and obdurate realities are the product of collective processes (344).

The symbolic interaction theory was systematized by Mead and explained by Blumer as an ideological system developed to explain the meaning of human behaviour in social processes. The symbolic interactionism has a theoretical basis for the following three assumptions: 1) People act based on the meaning of things; 2) the meaning of things, a social product, is not inherent in things, is formed through social processes, transformed and maintained; and 3) people use meanings through analytic processes (Blumer, 1969; Mann, 2008).

Blumer suggested that all social behaviour of human beings is made through the process of watching, interpreting and evaluating the circumstances surrounding the actor, so that an active human view of human beings as active individuals is presented and applied to the methodology (1969). The grounded theory methodology based on this philosophical background focuses on understanding and conceptualizing the nature of the interaction of human behaviour. Reflecting the philosophical basis of symbolic interactionism, the research procedure of the grounded theory method is to form and develop concepts from human empirical data, develop reality theory through revision and integration of concepts, and prepare research reports.

To understand the cultural phenomena of Korean society where cultural diversity is increasing, it is necessary to understand the personal and social meanings of the everyday phenomena that appear as the interactions through human symbols including language, letters, and gestures. In this context, this research is based on the view that socialization is achieved through interaction between individuals or groups, I will identify the differences in the way in which cross-cultural interactions among individuals or groups of research participants respond to cultural diversity. In particular, I will analyse the social process that internalizes how research participants think about and act on cultural differences in daily situations. Therefore, this research emphasizes the subjective interpretation of the actors in the situation rather than the objective situation.

3.3 Investigating the Impact of STM on the Intercultural Sensitivity by using Grounded Theory

The research focuses on analysing the impact of STM on the intercultural sensitivity in the Korean Christian context. STM and intercultural sensitivity studies are much sought after for a methodology based on a qualitative research for the most part, since delicate shades of human perceptions and consciousness require careful observation and analysis

of an informant's intentions and motivations. Generating research theory, however, including this in research, requires a qualitative approach in terms of general application. Ever since Glaser and Strauss published *The Discovery of Grounded Theory* in 1967, there has been a continual reshaping of its definition and methods (Glaser, 1978; Strauss 1987; Strauss and Corbin, 1990; Charmaz, 1995; Strauss and Corbin, 1998; Clarke, 2005; Charmaz, 2006). In short, grounded theory is a systematic but flexible guideline for collecting and analysing qualitative data to construct a theory based on the data itself (Strauss and Corbin 1998, 12; Charmaz 2013[2006], 26). This theory is one of the sociological research methodologies to develop visual models, propositions, and theories based on data collected in the field (Park et al. 2012, 21).

It is an important goal of the grounded theory to collect the data and to describe the theory in detail until the information becomes saturated (Strauss and Corbin, 136). Glaser interprets the saturation of the theoretical category more precisely. According to his view, saturation is conceptualized not by repeatedly confirming the same aspect, but by comparison of issues that show different attributes until the new attributes of that aspect no longer appear (2001, 191). Including this claim, Strauss and Corbin further note that theoretical saturation occurs in data collection when the category is well developed in terms of its properties and dimensions demonstrating variation, and the relationships among categories are well established and validated (Strauss and Corbin, 1998:212). For this reason, Creswell suggests about 20 to 30 in-depth interviewees (1998). I conducted 36 individual interviews and two focused group interviews, each consisting of 12 and 15 people, in this research. An in-depth interview with a total of 63 participants was done to increase the likelihood of generalization of this research and to cross-check. Personal and group interviews have their own characteristics, but I put more emphasis on personal interviews in this research. Group interviews were used to cross-check the significant findings of individual interviews. Unlike individual interviews, group interviews were

limited in meeting in-depth and open-ended interviews because they had to be addressed by a large number of research participants in a limited time. Therefore, this study mainly used personal interview data, and used group interview data as needed.

3.3.1 Procedure of the Grounded Theory

Referring to Glaser and Strauss's four stages in building grounded theory including, 1) comparing incidents applicable to each category, 2) integrating categories and their properties, 3) delimiting the theory, and 4) writing theory (1967), the procedure of the grounded theory used in this research is divided into three stages containing 1) the process of making a raw data; 2) the coding work, and 3) writing a systematic substantive theory.

3.3.1.1 Process of Making Raw Data for Generating STM Theory

The first stage is a 'process of making raw data' that makes the original data into a form that can be analysed. This means that the content obtained through the interview process is written in the same language as the participant's statement and is used as the source of the analysis (Park et al., 79). I interviewed sixty-three participants who met the sampling conditions and explained to them the purpose of this research, the need for in-depth interviews and the specific methods. I transcribed the recorded file of interviews conducted in Korean using Korean.

3.3.1.2 Coding Work: Identifying the Key Factors of STM, Intercultural Sensitivity and Ethno-Radiance

The next stage in data analysis is the 'coding' work. Data coding is a basic process to find out the 'meaning' of the phenomena perceived by the participants. In this process, the researchers must constantly 'ask' and 'compare' the data (Strauss and Corbin, 46; Park et al., 79). The data analysis process in grounded theory is divided into three levels including

open coding, axial coding, and selective coding. Typical scholars of grounded theory, such as Strauss and Corbin, Cresswell and Glaser, provide consistent procedures for the methodology of this research. For this procedural consistency, opinions of related scholars in Korea, including Choi (2012) and Cho (1999) are not much different. The data analysis process of the grounded theory systematically uses open coding, axial coding, selective coding, and writing theories (Strauss and Corbin, 1990; 1998; Creswell, 1998; and Glaser, 2014[1992]). For systematic and structured data analysis, I conducted open coding, the first step of the procedure presented by Strauss and Corbin (1990).

Open coding is a sort of analysis that names and categorizes phenomena through a careful review of data (Corbin and Strauss, 1990:61). Accordingly, I derive concepts, sub-categories and categories from open coding that increase abstraction by refining and integrating similar concepts. When developing a code, I consider the properties and dimensions of the category. Categorization refers to the process of grouping concepts that appear to belong to the same phenomenon. I have assigned the code labels to the raw data obtained from the in-depth interviews, on a sentence-by-sentence basis, and if necessary, on a paragraph-by-paragraph basis, and have derived sub-categories and categories by continuous comparison. I then refined and integrated similar concepts into sub-categories. Finally, I derive the categories by dimensions reflecting abstraction. The following table is an example of the coding process. The initials of the PI in the code label mean that it is an abbreviation of the personal interview.

Code Labels	Descriptive codes	Sub-categories	Categories
PI-100	Racial discrimination against skin colour	Ethnic prejudice	Intercultural tension

Table 3.1 An Example of Code Labels, Sub-categories, and Categories

In this thesis, the descriptive codes are brief summaries of the key points in the process of open coding. I thoroughly inspected the raw materials obtained through the open-ended interviews into individual sections and compared them for similarities and differences. Through this I categorized events and actions / interactions that are considered similar or

semantically related to an even more abstract concept of category. Next, I gave names that can represent the meaning of the disassembled data. These names came from a word or context itself, or they were given the same name if they share common features through comparative analysis. In this process of conceptualization, I have tried to give names in a format that is sufficiently descriptive so that I can think quickly and accurately.

Sub-categories are a representation of the meaning of the participants with the same or similar meanings in one category and their meanings in implicit terms. Factors or categories are abbreviated into the sociological terms of the highest concept. In order to achieve the goal of discovering categories in the whole process of open coding, I first derive sub-categories describing when, where, how, and why.

As a second level of data coding, I have axis-coded to associate categories derived from open coding with the paradigm. Axis coding is an extension of open coding and is a process of specifically linking categories and sub-categories found during open coding and finding evidence of their changes and processes (Strauss and Corbin, 1990; 1998; Strauss 1987). Sharmaz notes that axial coding is the identification of attributes and dimensions of a category (2003). Strauss and Corbin define axial coding as the process of relating categories to their sub-categories, termed "axial" because the coding occurs around the axis of a category, linking categories at the level of properties and dimensions (1998, 123). According to this definition of Strauss and Corbin, axial coding is a way to bring data back into a cohesive whole by categorizing the data into individual events and unique codes through open coding.

Strauss and Corbin presented a "Paradigm Model" for the purpose of explaining the complex relationship between categories (1990). According to Strauss and Corbin, causal conditions, phenomena, contextual conditions, intervening conditions, actions and interaction strategies, and results are conditions, phenomena, contextual conditions, are linked by categories (Figure 2.1).

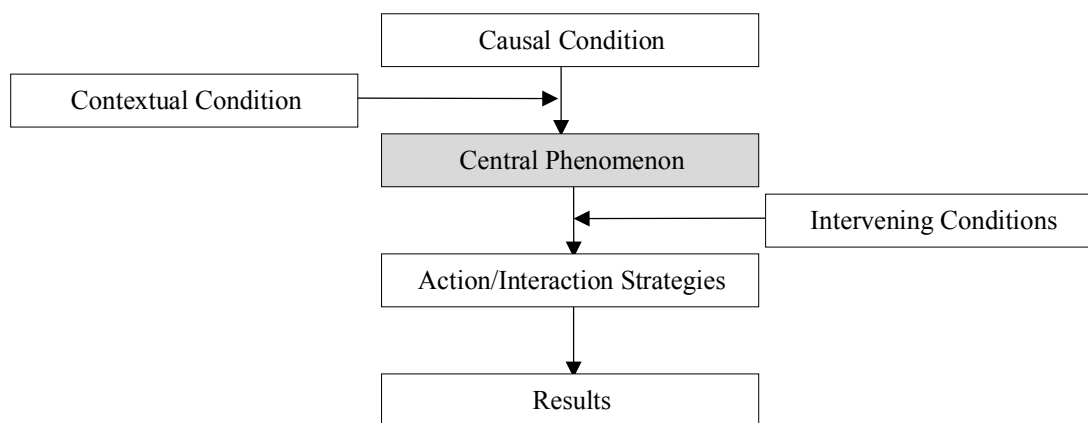


Figure 2.1 Relation between Paradigm Elements and Categories

Phenomena are central thoughts or events that are manipulated, controlled, or engaged by some action and interaction strategies. According to Strauss and Corbin, a causal condition is an event that causes a phenomenon to occur or develop. A context is a specific listing of a set of properties in which a phenomenon is placed. Intervening conditions are the actions taken within a particular context, the conditions acting to promote or inhibit interaction strategies. Action and interaction strategy is a strategy used to manipulate, control, perform, and respond to phenomena, and has a continuous and process-like nature. Result refers to the result of an action and interaction strategy. All hypothetical relationships that have been aberrantly proposed during axial coding should be considered temporary until they are repeatedly verified and verified against subsequently obtained data (1990).

I have axis-coded to link categories derived from open coding. In this process, I tried to organically link various sub-categories according to the attribute and dimension around the axis of one category. At this level of coding, I aimed to enable intensive and consistent analysis by re-combining data decomposed through open coding around the category of central phenomena. Through analysis of data, several sub-categories are obtained. I related the categories and subcategories derived through the process of open

coding to the paradigm proposed by Corbin and Strauss. The analysis of these categories and sub-categories corresponds to the main text of Chapters Four, Five, and Six.

As a final level of data coding, I conducted a selection coding to derive a central phenomenon that summarizes the data and describes the process of change. Glaser has defined this process as a theoretical coding in the sense that selective coding is a conceptualization of how substantive codes are interconnected and integrated into theory (Glaser 1978, 72). Sharmaz further argues that selective coding not only conceptualizes how substantive codes are connected, but also allows analytic stories to have a theoretical orientation (2013[2006]: 138). The selective coding process includes three stages of analysis. This includes 1) naming the core categories that integrate and condensing all categories; 2) describing the analysed results narratively as a connected story, and 3) describing the phenomena and causal conditions, contexts, interventional conditions, and hypothetical relationship statements and type derivation that consistently contrasts the relationship between action / interaction and outcome with interview data (Strauss and Corbin 1998). Selective coding is also a step in selecting a core category. The core category is concept that can represent research phenomena. Furthermore, the core category is the abstract term used to describe what the research content is and what it finds. Thus, the core category is the most central, so other major categories should be able to relate to it and should appear frequently in the data (Strauss and Corbin, 1990).

I have implemented selective coding to integrate the categories. Accordingly, I switched to a highly abstracted theory of data at the stage of selective coding. In order to perform this task, I used a diagram and cumulative analytic memo through open coding and axial coding, since the most important task in selective coding is to create a core category (Strauss and Corbin 2008). As a result, a core category is derived. The analysis and interpretation of the core category will have a direct relevance to the research questions of this research and will be a key contribution to this research. This core

category will be the main topic of conversation with the theories mentioned in the literature research and the core category in the missiological domain.

Through these three levels of coding, I attempted to abstract the core category that represents the central theme of a particular research by combining several words “what this research is about”. To accomplish this goal, I have explored and integrated various changes between the different categories by consolidating the different categories into one core category. I understand that the results of data collection and analysis processes are theories and that they are either ending with the creation of theories for the purpose of the research or that they are subject to generalization verification, and attempt to derive a theory that has validity and consistency.

3.3.1.3 A Theoretical Interpretation of the Impact of STM on the Intercultural Sensitivity

As the last level in the grounded theory, I derived the theory based on the results of data analysis. The purpose of the grounded theory method is primarily focused on a systematic generation of theory from data that clarifies how a characteristic of the social world works. Glaser argues that "when the researcher is convinced that his analytic framework form a systematic substantive theory, that it is a reasonably accurate statement of the matters studied, and that it is couched in a form that others going into the same field could use - then he can publish his results with confidence" (1967:113). As a process of deriving the theory, I presented a conditional matrix that summarizes the results of the research process and suggests a framework for integration (Corbin and Strauss, 1988:135-38; 1990:11). This is the final step in explaining how various kinds of situational conditions (causal, contextual, and interventional) and results are intertwined with action/interaction strategies. A conditional matrix can be schematized along the path of the situation, which tracks each situational condition at various levels and how the outcome varies according

to various levels of interaction. As a next step, I developed a relational model of the effects of the schematic 'STM participants' intercultural interaction on their intercultural sensitivity by analysing the conditional matrix. To this end, I found themes that are suitable for illustrating the relationship between STM and intercultural sensitivity among the various categories and attributes presented in the data. Finally, I presented implications of this theory derived at this stage. Specifically, this research, which seeks to explore the relationship between STM and intercultural sensitivity, also examines how the main themes of this thesis relate to the STM of research participants

3.3.2 Methodological Clarifications

In this research, some methodological clarifications need to be made in the grounded-theory approach. The following three parts, in particular, should be adequately addressed including the establishment of analytic distinctions, the predictable problems of interviews, and the claim to use inductive knowledge.

3.3.2.1 Establishment of Analytic Distinctions by Comparing and Contrasting Various STM Experiences

To establish analytic distinctions, I use comparative methods at each level of analytic work. In order to find out similarities and differences, I compare interview statements and incidents both within the same interview and in different interviews. Furthermore, I use comparative studies to compare research participants' findings from two different STM destinations and what happens to the same group of informants with the same activity in the same place. The task of this method is to make sense of the material, which may challenge taken-for-granted understanding, and grounded theory strategies lead me to remain engaged in comparative analysis to test my theories.

3.3.2.2 Predictable Problems of Interviews with STM Participants

By all means, interviewing like others has strengths and weaknesses. In fact, interviewing has received much criticism for its predictable problems such as intended manipulation, self-deceptions, and ideological assumptions and actions (see Atkinson and Silverman, 1997, Bernard, 2002, Charmaz, 2011, Sparadley, 1979). Due to its own distinct and unique characteristics of such personal subjectivity from a particular incident, I adopt intensive qualitative interviewing which fits grounded theory methods particularly well in a sense that both grounded theory methods and intensive interviewing are open-ended yet directed, shaped yet emergent, and paced yet unrestricted. I do not hesitate to search for the critical analysis and consequences beyond the description while listening to the participant's statement.

3.3.2.3 Claim to use Inductive Knowledge on STM and Intercultural Sensitivity

Grounded theory has been criticized for being overly reliant on empirical data (Parker, and Roffey, 1997:212-47). This criticism is related to the fact that due to the nature of inductive research of the grounded theory, which relies on empirical data, it may not pay enough attention to the existing literature and theories. This criticism, however, is in fact different from the arguments of proponents of grounded theory. Glaser and Strauss encouraged researchers who apply this method to "use any material bearing in the area" (1967:169). Corbin emphasized the study of literature as the foundation of professional knowledge and called it literature sensitivity (1998). In Chapters Four, Five, and Six, I made an empirical data-driven analysis based on the categories and sub-categories created in the open coding phase. However, in Chapter Seven, which explains the relationship model with major categories that have been reoriented around core categories, I actively engaged in the relevant existing literature and theories. Therefore, this research tries to

balance with literature research while retaining its characteristic as inductive research based on empirical data.

3.3.3 Limitations of Grounded Theory for the Research Project

As mentioned earlier, although grounded theory has its own purpose and function as a qualitative research method that integrates the merits of inductive-qualitative research with the merits of specificity and usefulness and deductive-quantitative research with that of general and scientific, this research method also has disadvantages. Allen pointed out two problems of the grounded theory, including "preconception of idea", "coding mechanism", and "theoretical saturation" (2001:1-8). First, while Glaser and Strauss emphasize that the researcher should have "no preconceived ideas" when collecting and analysing data (1967), Allen argues that there has to be some agenda for research by interview (2001:7). He pointed to the real problems that researchers are asking for in life and work, and said, "time and resource constraints are prohibit unfocused investigation" (7). However, Allen knows that this is not a definition of "no preconceive of idea" by Strauss and Corbin:

They were referring to preconceived bias, dogma and mental baggage which, in this case, may be taken to be preconceived ideas about working practices embedded in the researcher's mind (Glaser, 2002). Interviews were therefore focused using open stimuli such as "Tell me about the working practices to do with CM" or "What happens to new components?" Extra time then had to be budgeted for the analysis as the interview transcripts were voluminous (7).

I have created an interview environment that allows for free expression of their thoughts and experiences without considering the researchers' intentions within the scope of specific research topics and questions to avoid the confusion and time wastage that participants would have to suffer when there was no preconceived idea.

Second, Allen argues that the coding process or mechanism of the grounded theory should be more precisely defined. He further notes that grounded theory demands more in analysis than simple inspection of the data (7). He states that the confusion about the concept of code is continuing because Glaser and Strauss (1967) and later Glaser

(1978; 1992) presented a "conceptualization of code" without precisely identifying what "code" is. According to his assertion, if the code is defined as a statement of interest, confusion is inevitable because it is unclear of what is the researcher's interest in the early stages of the research without the preconceived idea. In this research, I defined "code" as identifying markers that allow the key points of the data to be gathered, and performed coding by word, line, sentence, or paragraph unit as needed.

Third, Glaser discusses saturation as the key to knowing when to stop (1978). Allen has argued that the relationship between the time of theoretical saturation and the start of data analysis is as follows:

However, it took many attempts before I was at all confident when to stop the analysis and form the theory. Latterly I found that the theory could be allowed to emerge right from the start. I use the term "allowed to emerge" to mean that concepts and categories should be noted and merged as soon as they are noticed and this is the start of the theory. The researchers' mind-sets are used to waiting until all data are collected before starting analysis and all analysis is completed before drawing conclusions. In GT this is not the case and this needs to be understood and appreciated. Analysis can start with the first interview.

I perceived theoretical saturation as a cyclical process that iterates over the whole process of data acquisition and analysis and interpretation, and conducted data analysis as soon as the data was secured.

In addition, Layder has criticized the limitations of the grounded theory regarding the issues of discovery or emergence, the critique of empiricism and reductionism, and the exploration of social behaviour (1982). I am aware of the limitations of the grounded theory, and I have tried to prepare supplementary measures to overcome the limitations in this research.

3.4 Role and Position of the Researcher

In qualitative research, it is important to identify the role and position of the researcher in the relationship with the research participants (Naples 1996, 83-106; Coloma 2008, 11-27; Smith 1999, 137). I am an outsider who has no causal relationship with those involved in this research. I recognize that this relationship between researcher and participants has

advantages and disadvantages. The following are the advantages of relationship between researcher and participants as outsider. First, I can concentrate on research from a more objective point of view without being preoccupied with prejudice or a subjective prejudgment of the subjects' thoughts and actions. This can be advantageous in that they can honestly speak without the need to intentionally avoid or emphasize certain content in view of their personal relationship with me. In fact, participants have expressed themselves in a free and safe atmosphere about the conflicts and disputes with pastors, team leaders, and team members who have been involved in STM in their church. Second, as an outsider, there is no power structure between the researcher and participants, so I have the advantage of in-depth interviews with participants in unstructured, informal, anti-authoritative, and non-hierarchical environments (Karnieli-Miller, Strier and Pessach 2009, 280). Since there was no form of power structure between the researcher and participants, they were free to express feelings of pleasure, sadness, anger, peace, and happiness they experienced during STM process without an awareness of the researcher's feelings in the actual interview process.

Nevertheless, the fact that the researcher is an outsider has also had disadvantages. First, as an outsider, the acceptance from them can be low because there is no deeper trust with them. It is, therefore, difficult to obtain in-depth research data because of the limitation of the relationship between the researcher and the participant. In particular, the importance of this problem cannot be overlooked in countries that have a culture of face and relationship, such as Korea. To minimize this disadvantage, I tried to reduce the feeling of strangeness about me by exchanging information about each other frequently by phone, e-mail, SNS and similar, before direct contact with them. Moreover, I spent a great deal of time trying to establish familiarity and credibility from them before I started interviewing participants. Second, since I am an outsider, I have had the disadvantage of not being able to accurately understand the detailed situation of the particular STM scene

they experienced. Rose concurred, “There is no neutrality. There is only greater or less awareness of one’s biases. And if you do not appreciate the force of what you’re leaving out, you are not fully in command of what you’re doing” (1985, 77 in Dwyer and Buckle, 55).

To overcome this problem, I had time to hear from them a detailed account of all the physical, cultural, and relational environments in the STM area before starting the interview, and in more detail about the STM situation that I could not understand during the interview when I asked them to explain themselves.

3.5. Data Management Process of the Research Project

3.5.1 Data Collection

3.5.1.1 Sampling: Eight Categories of Generating Data in the Real Life Situations

Glaser and Strauss defined the theoretical sampling as follows:

The theoretical sampling is the process of data collection for generating theories, and the analysts jointly collect, codes and analyses his data and decides what to collect next and where to find them, to develop his feelings. Theory as it emerges (1967, 45).

According to this definition, theoretical sampling is intended to develop a theory that emerges through an analysis of the interrelationships of categories and concepts. Therefore, the theoretical sampling involves a repetitive data collection process for the generation of the theory, in which the researcher collects and analyses the data and then decides which data to collect and where to find the data.

The research was conducted for participants in specific geographic areas within the specified category. The population of this research consisted of those who agreed with the purpose of this research and ethical standards. Due to the nature of qualitative research, ethical issues are likely to occur, so to minimize this problem ethical guidelines have been provided in order that the population can fully understand the potential benefits of this research and possible problems. Sixty-eight people who met the criteria set by the researcher were asked to participate in the research, of which sixty-three agreed. Among

those who disagreed with the research, three said they could not participate because of lack of time for school research, part-time job, and church activities. One of the other two had a plan to move soon, and the other person had a health problem. I set the following categories to form the population that best meets the purpose and questions of this research: 1) Korean Christians with STM experience; 2) Korean Christians who have frequent contacts with foreign immigrants in their social networks; 3) Christians aged between twenty and sixty who are active in social and church life; 4) Christians living in the city of Seoul and its bordering province of Gyunggi-do, the areas with the highest foreign population density in Korea; 5) Gender balance of men and women; 6) Duration of STM from one week to three months; 7) No limit on the number of STMs, but a focus on recent STM experiences within one year; 8) No restriction on the location of the STM, but STM targeting domestic or overseas Koreans is excluded.

The reason for setting the fourth category is that the research of the impact of STMs in these particular regions with the highest foreign population density in Korea is a predictable indicator of other cities with an increasing share of foreigners. The second category was set up to collect specific data to observe not only the impact of the STM experience on the intrapersonal change in intercultural sensitivity but also on the interpersonal change in real life situations.

3.5.2 Data Collection Methods

3.5.2.1 In-Depth Interviews: Five Key Features of Extracting Research Participants' Interpretations of STM Experiences

The essence of in-depth interviews is to extract participants' interpretations of their experiences. The researcher tries to understand the subject, and the research informant has experience to explain the subject (Chamaz, 71). According to Legard, Keegan, and Ward, in-depth interviews have five key features. First, it is intended to combine structure

with flexibility. This means that in-depth interviews should have a semi-structure that addresses the researcher's intended topics, while at the same time the participants should be able to discuss their thoughts and experiences in the most comfortable way about the topic. I selected five key questions, including the following, aiming at in-depth interviews with these open-ended questionnaires: an understanding of situational issues related to multiculturalism in Korea, a personal awareness and behavioural responses to other cultures and cultural differences prior to STM experience, the cultural differences discovered through STM and responses to that cultural difference, and the intrapersonal and interpersonal changes after STM.

Second, interviews are interactive in nature. This is because highly reliable data can be derived when field data is generated by dynamic interaction between the researcher and the participants. Researchers should ask initial questions in a way that participants can speak freely. I have created an atmosphere where they can freely express their thoughts and experiences, taking into account the personal interests and tendencies of the participants in a large framework of the above-mentioned key questions in order to be interactive interviews. Therefore, the amount of time of the participants' answers to each question is different and there is also a difference in the depth of the response to each question. I did not ask all the experiences and thoughts of the participants to tell them everything, but allowed them to state voluntarily about what they could answer well. I have not made any attempt to judge or correct their point of view.

Third, the researcher uses a range of probes and other techniques to achieve depth of answer in terms of penetration, exploration and explanation. This means that if the research participants' initial response stays on a surface level, the researcher should ask follow-up questions to obtain deeper data. I asked them to explain their situation and context more precisely in their contexts, their own viewpoints, and behavioural responses to specific parts, whenever necessary, to ensure that participants' statements reach a

deeper level. Depending on the progress of the interview, I tried to grasp the intentions of the participants by using detailed questions suitable for each situation among the various detailed questions.

Fourth, the interview is generative in the sense that new knowledge or thoughts are likely, at some stage, to be created. This implies that the participants may at some point lead the direction of thought that the researcher did not explore before. Participants may also be asked by researchers to suggest their ideas, suggestions or solutions to the particular topics. Considering the progress of the interviews, I allowed participants to freely express their views, new ideas, solutions, or even physical responses to the specific situation they encountered in cultural differences in the field of STM. In doing so, I was able to discover that participants actively participate in this interview through their own initiative.

Finally, these key features together mean that qualitative interviews are almost always conducted face-to-face. This means that interviews with flexibility and stability are inevitable because interviews should be conducted with the participants and the researcher closely related to each other. Because of the limits of the researcher's memory and the physical limitations of taking notes on all the details of the data, in-depth interviews are voice-recorded with the permission of the participants. Before I started the interview, I explained the need for recording, how to use it, and policies on the researcher's obligations for security, and then asked participants to sign a recording agreement if they agreed. As a result, all participants signed an interview recording agreement.

Next, the researcher should fully transcribe the recorded interview material with the goal of analysing data. At this stage, the researcher should be fully aware of the dangers of decontextualizing, by taking bits out of context (Kvale and Brinkmann 2009, 178). All in-depth interviews, including individuals and groups, were conducted in Korean. I

instantly transcribed the entire contents as it was after each interview. I tried to transcribe the contents of participants as much as possible to reflect their hesitations, repetitive expressions, grammatically incorrect sentences, even emotional changes and facial expressions. For this, changes in the informant's facial expression or behaviour that could not be included in the recording were entered in a separate field note. As a supplement to conventional interview data, the researcher uses field notes. Field notes include descriptive information that records what the researcher observes about the interview environment and participants' behaviour and conversations, and reflective information that records the researcher's emerging thoughts, ideas, and questions during the interview.

3.5.2.2 Archival Documents: Providing Relevant Research Information on the Contexts of Korean STMs and Cultural Diversity

Other valuable research data sources are existing documents including STM-related advertisements, mission education materials, handbooks, regional research materials, language acquisition materials, diaries, reports, STM policies and regulations produced by local churches, mission agencies, long-term missionaries, and STM participants. These archival documents provide valuable information on the missional and educational context of Korean STM.

3.5.3 Data Management: Integrity, Accessibility and Stewardship

I would like to state my data management techniques in relation to the classification, categorization, and storing data of in-depth interview data. If data is manipulated in the course of being created and processed, it will not guarantee the accuracy and reliability of the data (National Academy of Sciences, National Academy of Engineering, and Institute of Medicine on the National Academies, 2009). The key data source for grounded theory is raw data obtained from in-depth interviews (Chenitz and Swanson,

1986; Glaser and Strauss, 1967; Charmaz, 1994). The primary purpose of my data management is integrity, accessibility, and stewardship (National Academy of Sciences, National Academy of Engineering, and Institute of Medicine on the National Academies, 2009). First, the most important way to ensure data integrity is to ensure openness and transparency of high standards. I acknowledge that securing the integrity of data is a key task to maintain the public confidence in the progress of academic knowledge and the system of research, and that the ultimate responsibility for ensuring this is the researcher. As a practice to reach this goal, I have clearly understood and adhered to both the universal standards that apply to all areas of research and the criteria that apply to specific fields, such as data manipulation and the prevention of illegal plagiarism of research results.

Second, securing and sharing data accessibility is the best way to verify the accuracy of the data and verify the conclusions of the research (National Academy of Sciences, National Academy of Engineering, and Institute of Medicine on the National Academies, 2009). I have tried my best to create an environment that can promote data sharing and openness, in the light of the fact that published research findings, related research data and methods, and other key information should be publicly available.

Third, stewardship of data implies the management and preservation of research data. For the value judgment and long-term preservation of research data, it is essential to establish a data preservation plan. I have documented, logged, and categorized my data so that I can keep my research data for a long time and make it available to subsequent researchers at any time easily and correctly.

Table 3.1 shows some of the information and their categories in the data as part of my data management strategy.

Code No.	Data collection strategies (Primary labelling)			Data contents (Secondary labelling)			Category
	Date	Collector	Type	Time	Place	Activity	
1	16/10/16	Self	AR	2013	IN	SS	IA
2	20/10/16	Self	AR	2015	TH	KA	IL
3	27/10/16	Self	AR	2014	KZ	DC	ME
4	02/11/16	Self	AR	2012	BD	BS	IF
5	04/11/16	Self	AR	2015	CN	HR	OD
6	11/02/17	Self	AR	2014	SR	IP	EP
7	19/02/17	Self	AR	2015	IN	SE	MI
8	24/02/17	Self	AR	2013	CO	EP	ER
9	02/03/17	Self	AR	2016	NP	CC	MS
10	12/03/17	Self	AR	2015	TZ	SS	CE

Table 3.1 Demonstration of data labelling and data categorization

As part of data management, the data log consists of three parts: primary labelling, which includes basic information related to the acquisition of data, secondary labelling including STM date, location, major activities, and key categories related to intercultural sensitivity. From the in-depth interview data for this research, several categories can be drawn from one informant, but the categories mentioned in this table are the central categories among the participants' statements. Although primary labelling contains only general information about specific data, the classification and sorting of such research data is one of the data management techniques for enhancing accessibility to the research data.

The secondary labelling of data is useful in that it provides basic information for analysis and interpretation of data. I assign a unique number to each research datum, assign a code label to a word, phrase, sentence, or paragraph of an interview material and classify the same or similar items into sequential steps such as descriptive codes, sub-categories, and abbreviated categories. After that, I linked all the code labels cited in this research to each other so that I could access them as quickly and easily as needed. Furthermore, almost all the primary data needed for this research were originally quoted from the participants' statements because it helps to reduce the time and effort required for the reader to find relevant data and to faithfully understand the informant's intentions.

All primary data, including code labels, descriptive codes, sub-categories, and categories, can be accessed off-line because they are printed as paper documents and stored in folders in order of number.

This data log table is based on the Three-W principle, which includes when, where, and what. This log includes the date of the interview and the year in which the STM was stated in the interview. This information is beneficial in that it tells the researcher how long the latest time from each research participant's STM experience (secondary labelling) has been from the interview (primary labelling). "Place" in secondary labelling refers to the country where STM was conducted. This information allows researchers to identify the cultural background of cross-cultural experiences of STM participants in participants. The name of the country is abbreviated in two digits, which are internationally recognized and commonly used. In secondary labelling, "what" is the abbreviated representation of the main activity of the informant's STM in two letters.

This provides information related to the purpose of the STM that each informant has in mind and the content of the main activity that has actually taken place. This information is informative in that it provides clues to understand the link between participants' missional contribution and cultural learning. The code used for the primary label of this table is: AR = Audio Recording and Self = Researcher. The signs used in the secondary label of this table are as follows: IN = India, TH = Thailand, KZ = Kazakhstan, BD = Bangladesh, CN = China, SR = Sri Lanka, CO = Cambodia, NP = Nepal, and TZ = Tanzania. The abbreviation for "Activity" used in the secondary label of this table is as follows: SS = Social Service, KA = Korean Arts, DC = Dental Service, BR = Bible Research, HR = House Repair, IP = Intercessory Prayer, SE = Sports Education, EP = Evangelism and Preaching, and CC = Child Care.

The abbreviations used in the "Category" section of this table have the following meanings: IA = Intercultural Awareness, IL = Intercultural Literacy, ME = Mission

Education, EP = Ethnopluralism, MI = Multicultural Identity, and CL = Cultural Learning, and S-R = Self-Reflection.

3.5.4 Data Analysis and Interpretation: Multi-Step Data Analysis Technique

Grounded theory uses a systematic set of data analysis procedures to develop an inductively derived theory from the data (Strauss and Corbin 1990, 1994). I analysed data by applying a multi-step data analysis technique. This multi-step data analysis technique has been continuously elaborated, systematized, and generalized by Charmaz (1983) and Strauss and Corbin (1990, 1993). Eaves fused the data analysis techniques presented by the four people above and presented a 12-step data analysis procedure that included: 1) line by line coding; 2) developing shorter code phrases; 3) grouping similar code phrases; 4) creating clusters and meta-clusters with labels; 5) conceptualizing the labels; 6) grouping similar concepts to become categories; 7) identifying subcategories; 8) linking categories; 9) identifying core categories; 10) discovering the basic social process (BSP); 11) generating mini-theories, and 12) deriving of a substantive theory (2001:645-63). Based on Strauss and Corbin's data analysis procedure (1990), I complemented the clarity and systematic nature of the data analysis process and visualized it in the following way (Figure 3.1):

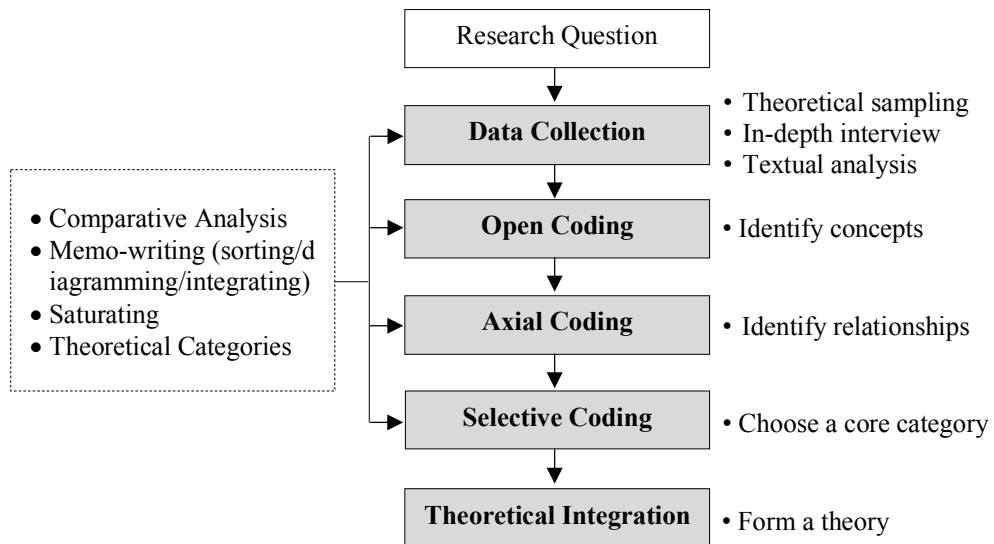


Figure 3.1 Flow of Data Analysis and Interpretation

First, as a first step in data coding, I performed open coding of transcribed raw data. In this process, I deliberately portrayed descriptive codes in line-by-line units in order to best reveal the intent of participants with the aim of description. I carefully read all the statements in the raw data and summarized them descriptively. In the early stages of data analysis, I have attempted to use short, trimmed representations of words or phrases as needed, but eventually changed the plan to describe them in the form of sentences to help readers understand their intentions. In order to improve the retrieval convenience, all descriptive labels are assigned a unique code number.

After completing this process, I have categorized each descriptive label with the same or similar meaning. As a researcher, I continued to classify, keeping in mind that the intent of any research should not affect the classification.

The following Table 3.2 is an example of excerpts, descriptive codes, and code labels used in this research:

Code Labels	Examples of Excerpts	Descriptive Codes
PI-204	Before I went to the mission context, I thought I already knew about mission. Although I participated in short-term missions several times, I had never been educated in missions, so I always felt lack of knowledge about mission. It was only after I received missionary education that I learned what was wrong with my STM.	The need for training, including understanding mission and STM
PI-79	To be honest, Koreans seem to be caught in a kind of unfounded supremacy. I think that people in the mission context I visited and Koreans should be accepted as equal human beings. I do not think we need to have any sense of superiority or inferiority. Everyone deserves to be loved no matter what ethnic group they belong to. One of the things I learned most clearly from STM is that we should rule out any prejudices and treat them with love.	Critical reflection on the Korean supremacy
PI-385	In fact, we can easily see other cultures through foreign news, internet information and SNS exchange in Korea. However, nothing can compare with entering into the lives of locals through STM and practically interacting. Although it is true that overseas tourism provides a good opportunity to see other cultures, it is a problem that there is little opportunity for people to interact with the locals because tourists are only aiming to see, eat, and return to their enjoyment. That's why I think STM is the most effective way to do this.	STM provides opportunities to interact with local people and culture
GI-17	There was a big flood in the village where I stayed. More than half the house I was staying in was submerged. I was very confused because I did not know how to deal with the situation. I thought there was a catastrophe that they could not handle. But they smiled at each other and helped them through the difficulties. Some people grab a fish at home and laugh, some made a small boat with a tree to drive others, the children play in the water.... I was so embarrassed myself that I saw this situation. They all became teachers for me as an example of life.	Learn the wisdom of life while observing the local people's way of life in crisis

Table 3.2 An Example of Classification in Relation to Identifying Descriptive Codes

As open coding is conceptualizing on the first level of abstraction, it requires a process of merging into a new concept through continuous comparison and contrast of descriptive codes. Hallberg defined the concept of category in grounded theory as follows:

Categories/concepts and their qualities/properties are generated from the data rather than being directed by the researcher's hypotheses and preconceptions. Both categories and properties are concepts indicated by the data although varying in degree of conceptual abstraction. Every category must earn its way into the analysis; i.e. it must be grounded in the data rather than being generated from the researcher's hypotheses and preconceptions (2006, 143).

I have done open coding by naming and categorizing the phenomena through a careful review of the raw data acquired through in-depth interviews in this manner. As a next step, I derive sub-categories and categories that increase abstraction by refining and

integrating similar concepts into the set of descriptive codes. I took into account the properties and dimensions of the category when developing the category when performing this process (Strauss and Corbin, 1990, 1998).

Code Labels	Descriptive Codes	Subcategories	Categories
PI-161	Lack of learning other cultures at school	Lack of intercultural education	Intercultural unawareness
PI-173	Never been educated in other cultures during school days		
PI-161-1	Learned only once about the culture of other religion in the church		
PI-136-2	Limitations in understanding local culture through tourism and media		
PI-173-1	No awareness of cultural diversity in the daily lives		
PI-148	Monocultural tradition inhibits cultural diversity and acceptability	In-group favouritism	
PI-1	Vague prejudice against cultural minorities		
PI-100	Racial discrimination against skin colour		
PI-133-1	A national supremacy bias toward poor countries		
PI-135	Proud of being Korean		
PI-25	Lack of confidence in cross-cultural communication due to language barriers	Linguistic incompetence	
PI-151	Could not help others because of language restrictions		
PI-25	Fear and resistance to foreigners caused by not being able to speak a foreign language		
PI-25-1	Lack of confidence in cross-cultural communication due to language barriers		

Table 3.3 An Example of Conceptualization Process

Second, this conceptualization process provides the basis for the next phase, the conceptual framework for “axial coding”. Strauss and Corbin defined axial coding as a set of procedures whereby data are put back together in new ways after open coding, by making connections between categories (1990, 1998). They correspondingly advocate a paradigm model, which intends to help the researcher to clarify the conceptual relationships between concepts and categories that involved causal conditions, contextual conditions, action / interactional strategies, intervening conditions, and results. (1990:96).

Third, selective coding is the process of selecting a core category, making relationship statements for relationships that link key categories and other categories, and

refining the categories further according to such relationship statements. I have chosen "Critical Self-Reflection" (hereafter CSR) as a core category that can represent the research phenomenon of this research. I have seen that this core category enriches the results of the analysis into abstract terms to explain what the research content of this article is and what it finds. I have determined that this core category is the most central and best associated with other major categories. This core category was also the most frequently cited category in raw data.

Finally, the conditional matrix presents a framework for summarizing and integrating the results of the research process, with a variety of situational conditions (causal, contextual, and interventional) and results. It is the last step to explain how interactions are intertwined. The conditional matrix can be plotted along the path of the situation, which tracks the condition of each conditional state at various levels and how the results vary according to various levels of interaction (Strauss and Corbin, 1990, 1998). In Chapter Seven, I present a diagram of a conditional matrix showing the core category and paradigm model contextual path. As a final step in this research, I derived a provisional theory on the impact of STM on the intercultural sensitivity of research participants based on this conditional matrix.

3.6 Trustworthiness and Reliability of the Data

The trustworthiness of qualitative research is one of the key issues of this research. I have applied Guba's Naturalistic Inquiries model. Guba argued for the attributes and interrelation of rationalistic and the naturalistic inquires:

The term "naturalistic" describes a paradigm for inquiry, not a method. There are many paradigms for arriving at "truth"... Chief among the paradigms that have been utilized in support of disciplined inquiry are the rationalistic and the naturalistic. There is no basis for choosing one of these paradigms over others in each and every inquiry situation. Rather, each rests on certain assumptions that must be tested in the context of application. Just as it is proper to select that analytic statistic whose assumptions are best met by a set of data, so is it proper to select that paradigm whose assumptions are best met by the phenomenon being investigated. Particular methods can be used in support of either (or any) paradigm (1981:76-77).

According to Guba, the naturalistic and rationalistic paradigms differ on certain key assumptions. The rationalistic paradigm rests on the following assumptions that 1) there is a single reality upon which inquiry can converge, and that that reality is separable or fragmentary into independently manipulative parts; 2) the inquirer can maintain a discrete (and discreet) distance from the objects of the inquiry; 3) generalizations toward enduring truth statements that are context-free are possible (1981:77). The naturalistic paradigm, on the other hand, rests on the assumptions that 1) there are multiple realities, that inquiry will diverge rather than converge as more and more is known, and that all "parts" of reality are interrelated so that the research of any one part necessarily influences all other parts; 2) never for a moment do they consider that the "optimal" distance is impervious to inquirer-participant interchanges, and 3) generalizations are not possible, that at best what one can hope for are "working hypotheses" that relate to a particular context (77).

Since this research assumes the following assumptions: 1) it is based on a complex realistic situation related to the dynamically changing multicultural phenomenon of Korea; 2) the "optimal" distance and interaction between the researcher and the participant, and 3) the generalization of this research is assumed to be within a limited range, this research takes the position of the naturalistic paradigm.

Guba suggested as the four aspects of trustworthiness in the naturalistic paradigm which includes credibility, transferability, dependability, and conformability. First, "credibility" refers to the internal validity in which researcher seek to ensure that their research measures or tests what is actually intended (Guba, 1986; Shenton, 2004). Guba and Lincoln suggested that researchers should take into account research conditions to ensure that they have studied the phenomenon correctly, including: the adoption of research methods well established, the development of an early familiarity with the culture of participating organizations, random sampling, triangulation, tactics to help ensure honesty in participants, iterative questioning, negative case analysis, frequent

debriefing sessions, peer scrutiny of the research project, the researcher's "reflective commentary", background, qualifications and experience of the investigator, member checks, description of the phenomenon under scrutiny, examination of previous research findings (Guba and Lincoln, 1985; 84-86).

In this context, in order to increase the credibility of this research, I, as a researcher, 1) used well-organized research method, the grounding theory; 2) strengthened my familiarity with the subject culture; 3) used the theoretical sampling method to select participants; 4) conducted group and personal interviews as part of the triangulation; 5) created an in-depth interview environment where participants could freely express; 6) used an iterative questioning method; 7) regularly presented the research progress to research community; 8) received frequent feedback from fellow researchers; 9) continuously assessed the results of the research by myself; 10) tried to strengthen credibility of myself as a researcher; 11) completed the in-depth interviews to check the accuracy of the data through various questions and conversations after interviews; 12) worked for a detailed description that reflects the precise intent of the participants, 13) reviewed the results of the past studies.

Second, according to Guba, "transferability" is another standard for researchers to increase the trustworthiness of research. Guba defined the transferability in terms of naturalistic inquires as follows:

Naturalists eschew generalizations on the grounds that virtually all social/behavioural phenomena are context bound. It is not possible, they believe, to develop "truth" statements that have general applicability; rather, one must be content with statements descriptive or interpretative of a given context--idiographic or context-relevant statement (1981:86).

Guba encourages researchers to carry out the following research work to improve the transferability of research including theoretical / purposive sampling and collect descriptive data. He further suggested that researchers need to develop description of the context in order to make judgments about its fittingness with other possible contexts.

To ensure the transferability of this research, I paid attention to whether the participants were willing to make typical or representative statements in the process of obtaining raw data. I have notified them in such a way as to ask the participants additional questions or to require them examples of the statements in order to maximize the scope of the information so that the participants can state emergent insights. I have written a description of their thoughts and behaviour in order to compare the context of participants' statements with other possible contexts and to identify possibilities for its transferability (Geertz, 1973). For this purpose as much as possible, I adopted a way to directly quote their statements with the contexts before and after them.

Third, Guba asked the researchers to pay attention to the “dependability” of the research. He insisted on the stability of the data: Naturalists are concerned with the stability of data, but must make allowance for apparent instabilities arising either because different realities are being tapped or because of instrumental shifts stemming from developing insights on the part of the investigator-as-instrument. Guba proposed an overlapped method and stepwise replication to enhance the dependability of the research.

I have conducted a number of extensive preliminary deductive-quantitative surveys over the last few years with the same research questions prior to this research. I have consistently compared and analysed this inductive-qualitative research and the results of deductive-quantitative research. I have been asking fellow researchers to cross-check my open coding, axis coding, and selective coding methods and whether the results are methodologically valid.

Finally, for Guba, “confirmability” refers to the concept of the investigator’s objectivity toward the concept of data (and interpretational) confirmability (87). Guba asked to perform triangulation and practise reflexivity processes to improve confirmability. In order to acquire data reflecting diverse perspectives and to test the research questions as accurately as possible, I acquired data through observations, one-

on-one in-depth interviews, and focus group interviews, and constantly compared and contrasted results. Practicing reflexivity refers to "intentionally reveal to his [or her] audience the underlying epistemological assumptions which cause him [or her] to formulate a set of questions in a particular way and, finally, to present his [or her] findings in a particular way" (Ruby, 1980 in Guba, 87). In order to deepen academic thinking related to this research and to reflect on myself as a researcher, I have consistently kept a journal. To deepen the depth of academic thinking related to this research and to reflect my honesty, transparency and integrity as a researcher, I have consistently created a reflective journal.

3.7 Limitations of the Research

This research has the following limitations in methodology, research process and myself as the author of this thesis. The methodological limitations of this study include: First, I selected sixty-three research participants who have participated in STM for this research according to the theoretical sampling method but the composition of the research participants was selective due to the limitations of this sampling, the findings of this research may include content that is not universally generalizable. In addition to the limitations of the sampling configuration, there is also a limit to how to predict the future impact of STM on intercultural sensitivity. The content of this research is based on the traditional concept of STM and its method.

Second, this research did not measure the level of intercultural sensitivity as a dependent variable using measurable indicators to test hypotheses about the difference between before and after STM as an independent variable. This research, which uses qualitative research methodology, is influenced by subjective perception of research participants, so the outcome may vary according to researchers' research capabilities. For this reason, I propose a follow-up study to verify the objectivity and repeatability of

research through quantitative research on the correlation between STM and intercultural sensitivity.

Third, I conducted semi-structured interviews with the research participants for this research. Through these in-depth interviews, I was able to acquire practical, rich and comprehensive data. However, the credibility of these data is not completely free from the following limits of qualitative research: 1) the limitations of selective memory, in which participants state only what remains in memory of past events or thoughts; 2) confusion with memories of other past events – for example, confusion between STM and overseas tourism, 3) attribution to make a positive statement about one's own STM experience and results, and negative statements about other people's experiences, 4) exaggerated expressions over the reality of actual events and thoughts.

I set the following sample selection criteria. To minimize the limitations of such self-reported data and to understand the motives hidden behind their statements in the course of actual interviews, I investigated only those cases where the time gap between STM experiences and interviews among research subjects was less than one year and tried to grasp the subtle nuances behind their intonation, choice of terms, facial expressions, gestures, and emotional expressions. I asked them to provide concrete examples of meaningful statements to verify their memory accuracy. If a participant inevitably talks about an STM experience that is older than one year, I am limited to the participant's most recent STM. While the vast majority are STMs of less than one year, in any case up to three years old STMs are excluded from the statement. These measures have helped to some extent to enhance the credibility of the research data as a qualitative study, but they still have limitations that cannot completely exclude subjectivity. 5) I did not use software developed to organize and streamline this research data analysis including CAQDAS (Computer-Assisted Qualitative Data Analysis Software), NUDIST (Non-Numerical Unstructured Data Indexing Searching and Theorizing), or NVivo (Qualitative data

analysis software). Such software has advantages that allow researchers to organize and manage data so that they can find insights. It is particularly beneficial in terms of providing a tool that not only shortens the researcher's analysis time, but also allows the user to ask questions in an efficient manner.

I analysed and interpreted all the data by hand, despite the positive effects of the software. Such manual analysis and interpretation was a complex task that required a great deal of time and much patience. Nevertheless, the reason for analysing and interpreting the data through manual labour was that it required an intuitive judgment as a researcher to determine the value of subtle data. However, in order to elaborate and objectively derive meaningful sub-categories and categories according to frequency, and to effectively grasp the correlation, I propose a follow-up study to analyse and interpret data using such software.

3.8. Conclusion

In this chapter, I have described the research methodology, methods, and detailed research procedures used in this research. I have also presented specific strategies to increase trustworthiness in this research, including the reliability and analysis of data and the development of interpretation. Finally, in order to protect the identity and privacy of participants in this research, I established the ethical guidelines located in the appendices.

CHAPTER FOUR

Socio-Cultural Problems

4.1 Introduction

The key theme of this chapter is to explore how do the research participants perceive and respond to the issues related to cultural diversity in the Korean context. More specifically, this chapter focuses on identifying key missiological factors in the response of research participants to cultural diversity. Therefore, this chapter inevitably requires analysis of the following three areas of socio-cultural problems: 1) How research participants perceive the various “socio-cultural problems” related to cultural diversity facing Korean society; 2) What are the “causal conditions” that lead to the occurrence of the phenomenon; and 3) In what “contextual conditions,” did the phenomenon occur?

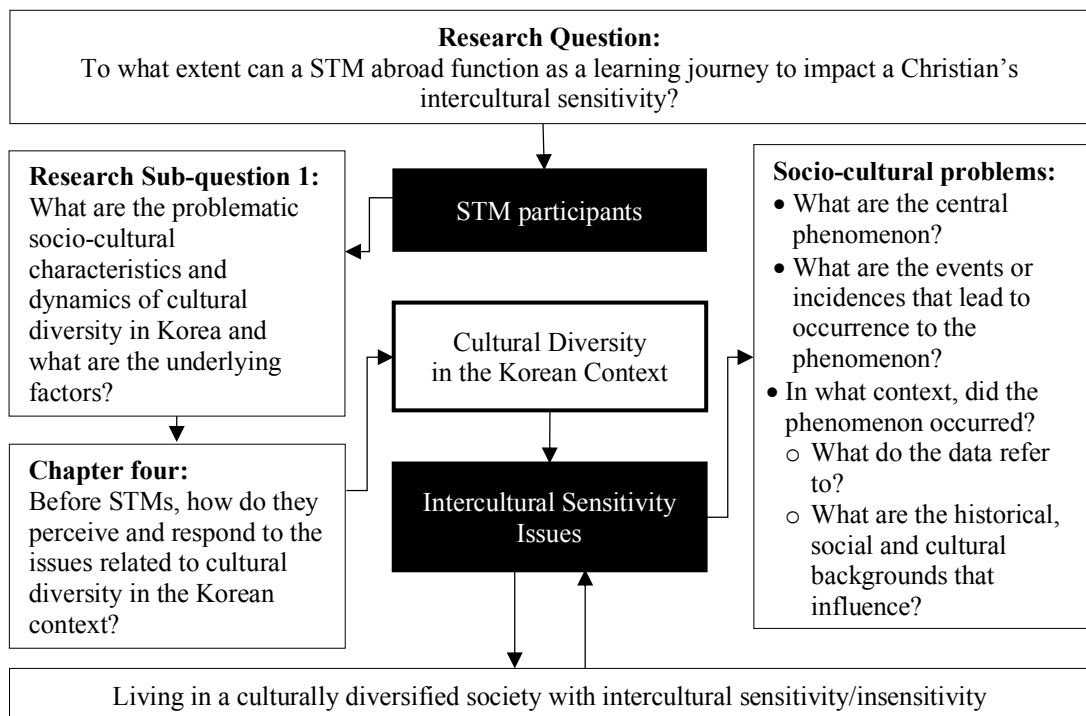


Figure 4.1 Depiction of the Overall Problem in Chapter Four

Figure 4.1 is an illustration of the overall context of this chapter that shows the relevance of the research question, sub-question, and other questions.

4.2 Central Phenomenon of the STM Participants' Understanding of Cultural Diversity in Korea

In grounded theory, a phenomenon is a central idea or event that is manipulated, controlled, or engaged by an action or interaction. In other words, it includes participant observations and experiences about what is happening in relation to cultural diversity. The phenomenon of this study involves the STM participants' understanding of "living in a society experiencing intercultural tension" which includes the sub-categories of "ethnic prejudice" and the "frustration about the gap between Christian ideals and reality".

Intercultural tension refers to the process of disintegration (Artemov et al., 2017), a cause of social anomie (Oru 1983) and a tendency to disequilibrium (Parsons 1972). Some scholars see intercultural tension as a precursor of conflict (Artemov et al., 196). Intercultural tension, however, does not always act in a negative sense. Coser argues that there are hidden positive aspects beyond social tension (1956). According to Coser, if intercultural tensions are mitigated through appropriate measures, it shows the possibility of harmonious social integration just as cloudy air clears.

As of June 2016, the number of foreign residents in Korea is about two million, and increasing every year. The mass influx of foreigners has positive aspects such as the elimination of the labour shortage of the domestic industry and the expansion of social diversity and openness (Lee et al., 2012). However, wage cuts for low-income workers, increased poverty and crime rates, racial discrimination, and human rights abuses are just some of the intercultural tensions that arise from this phenomenon (Kang, 2015). One of the major newspapers in Korea contains the following article on the problem of occupation of foreign workers including illegal immigrants:

Construction work in the Republic of Korea is in a serious situation where illegal immigrants eradicate jobs. Since 2010, the proportion of foreign workers has steadily increased, absorbing the jobs of Koreans, and at the same time, it has led to a decline in the labour force. The maximum number of legally hired foreign workers is only 67,000. However, there are currently 240,000

illegal workers in the construction industry, which is close to 20% of 1.3 million workers (non-regular and temporary workers employed by subcontractors) (www.pub.chosun.com, 18.09.17).

This newspaper article shows the cause of social tension between mainstream society and a foreign minority group in issues of economics or job reduction beyond cultural heterogeneity.

I found a phenomenon of ‘intercultural tensions’ by using the paradigm model proposed by Strauss and Corbin (1990; 1998), which is a tool to help contextualize the phenomenon by modelling the action and interaction strategies of the actors (Rondon and Pastor, 2007:76). This central phenomenon makes it possible to identify causes for the lack of understanding of cultural diversity and the biases that participants presented in causal conditions. In this study, the central phenomenon was represented by intercultural tension, and this central phenomenon was found to have sub-categories of ethnic prejudice and the gap between Christian ideals and reality.

4.2.1 Ethnic Prejudice

Dovidio and others define prejudice as an individual-level attitude (whether subjectively positive or negative) toward groups and their members that creates or maintains hierarchical status relations between groups (7). According to this view, prejudice influences a person or a community to form a vertical relationship with other races or cultures. The problem of prejudice is one of the issues in sociology and psychology. While sociology focuses on social prejudice that is widespread throughout a society, psychology deals with prejudice as an individual's attitude. Although some social prejudice is mentioned in this study, it is mainly focused on prejudice as a personal attitude toward other cultures.

In this study, it is observed that prejudice and preconceptions experienced by research participants have a wide variety of contexts. First, they have a prejudice that they are discriminating against or suffering from certain races:

Since I was a child, my mother told me that racial or ethnic races have suffered too much war, labour exploitation and killing, and that they are being discriminated against even in our country. So Mom said that they should take good care of them because they are poor people ... I grew up with a strong resentment against other races who have suppressed those poor people every time I hear them from my mother (PI-1).

In this case, racial prejudice does not originate from the experience of oneself, but the viewpoint of the other races or people groups is fixed by experiences, observations, or thoughts of another person. A similar case is a prejudice against skin colour:

I also had a prejudice against race. For a long time, I think I discriminated against other races for skin colour reasons. But I do not know why I have discriminated against people for what reasons. Knowing that this prejudice is different from biblical teaching, this prejudice deep in my heart did not disappear (PI-100).

In this study, prejudice against other ethnic groups is not only a rational judgment derived from experience but also some cases have been learned by others during their development. In this case, the prejudice that has been learned for a long time since childhood and is difficult to overcome.

Second, many prejudices associated with ethnic minorities in Korea are related to economic issues. Economic superiority tends to devalue the people of relatively poor countries:

I was captivated by the superiority of being a better person than people from poorer countries than Korea (PI-64).

I had the idea that people in countries with lower economic levels would be lazy people. I've seen on TV some people in a poor country sleeping a lot of naps. As I watched the video, they became lazy because they were sleeping a lot, so I thought they would have to live in poverty (PI-80)

I was interested in a particular country, but because it was a poor country, I was captivated by a nationalist perspective. And there was a stereotype that Koreans were the best (PI-133-1).

These statements show that Korea, which has grown rapidly over the last decades, tends to downplay other countries that have not achieved such growth.

Third, social prejudice includes social disorder (PI-2) and laziness (PI-80):

I've been to a country in Asia, where there are too many people, society is chaotic, and their religion is scary. Their religious costumes were also a threat to me. I was very aware that their religion was scary, society was disordered, and politically unjust. So I have not had any positive thoughts about that country ever since (PL-2).

I thought the poor country had a reason for it. How can people in a lazy country who take a lot of naps become rich? (PI-80)

This prejudice against a particular society is also a prejudice when there is a lack of understanding of the values and meaning behind the phenomenon.

Fourth, there is religious prejudice against believers of certain religions:

I was afraid that people of a certain religion were all wearing the same or similar kinds of clothes. It was very threatening to me especially when I saw women walking around in the same clothes. I thought that religion was a terrible religion that caused many problems, and those who belonged to it were horrible people (PI-5).

It is understood that having such feelings against other religions is due to the heterogeneity felt when the unfamiliar religious communities are introduced in a situation where religions co-existed relatively peacefully in countries where religious diversity is respected. The transmission of distorted information in the media is adding to this fear in the absence of substantial contact with people of that religion.

Finally, there is a vague fear that war and terrorism can happen at any time in the STM destinations:

When I think about that religion, there was nothing to do except to war and terrorism. So there was a fear that if there are a lot of people who followed the religion in Korea, our country would be more dangerous (PI-4).

These prejudices and misunderstandings are not without reason. This is because the mainstream Koreans who have lived in single ethnic and monocultural tradition for a long time discriminate against the ethnic minorities who are very different from them in economic, political, social and cultural terms. From this perspective, Blumer's definition of race prejudice is appropriate. He notes that 'race prejudice is a defensive reaction to such challenging of the sense of group position ... As such, race prejudice is a protective device. It functions, however short-sightedly, to preserve the integrity and position of the dominant group' (1958a:5, cited from Dovidio et al., 2010:6).

In this study, typical reactions to objects of prejudice are divided into the following two categories. First, this prejudice against minority peoples in Korea results in "discrimination". A male participant, who is a company worker in their mid-forties, says that the church is already discriminating against them because the church is not actively responding to the problems of discrimination experienced by domestic ethnic minorities:

I do not think the church should discriminate against people from other cultures, but I think it is one way of discrimination to neglect without care. In fact, I had been discriminating against them while thinking about what I could get when I looked after poorer people than I am. Perhaps I think that ethnic minorities in Korea are being discriminated against in the mainstream Korean society. I think the church should take the lead in solving the problem positively (PI-386).

A female participant in her late twenties who is working as an assistant in the church reported racial discrimination based on skin colour. She has criticized the racism that is rampant in the Korean people according to skin colour as follows:

Korea is no longer a monocultural nation. There are already many races and ethnic groups in our country. I oppose the discrimination of race as white, yellow and black. In fact, human skin colour is very diverse. Koreans, including myself, treat people differently according to their skin colour, which seems to be a product of ignorance (PI-54).

Another mid-forties female participant observed discriminatory treatment, even in the church, according to the economic level of immigrants. She points to the problem of indirect discrimination experienced by multicultural women in their churches:

It seems that Koreans are trying to understand foreign immigrants as vertical relationships in economic terms. This is true in the church as well. I have seen churches do not welcome women in multicultural families. I have also observed that church leaders are much burdened to share the things and facilities used in worship with believers who have emigrated from poor countries. Furthermore, some believers did not even share their greetings with foreign immigrants. I think there is some degree of discrimination in the church (PI-152-1).

In a similar case, a female participant in her mid-twenties says that the root cause of such discrimination comes from the perception that ‘we’ are different from ‘them’. She points out that the hierarchy within the church acts as a burden of helping them, resulting in avoiding personal and horizontal encounters and fellowship:

Our church has separate worship services in various languages. The problem is that the church members do not recognize believers from diverse languages as equal members of church, but rather treat them as objects that we must help ... So, if my church members meet believers from other countries in the church, they have the burden of “We should help them with something,” so Korean members of the church often avoid meeting them. I think Church leaders should correct this misperception (PI-212).

They may have overly generalized certain phenomena confined to particular churches and/or believers, not universal phenomena of the whole Korean Church. Nonetheless, these statements are meaningful in that the churches need to show the spirit and set an example of embracing, rather than discrimination against minorities, in the community in which the church belongs. When research participants witnessed these phenomena of

discrimination against ethnic minorities in Korea, they showed emotional reactions such as sadness (PI-54), anger (PI-63; PI-183), fear (PI-25), and rejection (PI-38).

Second, another response to racial or cultural prejudice in this study is “social negligence”. In particular, the prejudice that has been accumulated for a long time is a cause for not having a particular reason to be interested in ethnic minorities:

I was frankly wondering what we should learn from people in poorer countries than we do. Consequently, I have not found a reason to be interested in their history, politics, economy, culture and so on. I thought it was more important to live faithfully in the life given to me than to try to know about other people or culture (PI-17-1).

Even though people from poor countries living in the country do not harm our country, I do not think I have ever come to them and talked to them first. To be honest, I do not think I was interested in them because of the prejudice that they would be less academic (PI-353-1).

There is also evidence that indifference is not only about people from poor countries, but also from people who are richer than Korea. A female participant in her mid-twenties says that people from developed countries living in Korea are better off than Koreans, so they can solve their problems themselves and do not need to be concerned because they live happier lives:

There are many people from developed countries who live better than us in our country. I thought that Koreans do not need to care for or help their needs because they do not have food shortage problem, they get good health care, and they are capable to solve problems themselves. And I thought that they are not of our interest because they looked happier than us (PI-31-1).

These conflicting statements demonstrate negative consequences from prejudice. They are not motivated enough to have a relationship of respect and learning, beyond mere physical need. Regardless of whether the foreigners in Korea are higher or lower than the average income level in Korea, it is necessary to develop a relationship that contributes to each other based on mutual trust.

This study shows that prejudice against other cultures can manifest as a reaction to discrimination and social negligence to ethnic minorities and their cultures. It also shows that existing prejudices become more intensified if there is no experience of interaction with other cultures. This makes it possible to infer that prejudice leads to a lack of interaction and to a vicious cycle of strengthening prejudice.

4.2.2 Gap between Christian Ideals and Reality

In this chapter, the term ‘gap between Christian ideals and reality’ means an inner conflict from the epistemological gap between the theological viewpoint as a Christian and the actual thoughts and behaviour as a citizen for ethnic minorities in Korea.

In a seminar on the subject of 'Multicultural Society and Christian Education', Han Kukyum raised the theological view of immigrants as a dignified people in God's image, Christian education embracing ethnic minorities, the prohibition of discrimination against migrants and the necessity of caring. He also insisted that Korean Christianity should pursue an open multicultural society that dreams of a multiethnic, multinational, and multicultural society (Jeong, 2009). In his discussion of human equality, Lee suggested that all human beings are in God's image, God's creatures, sinners, God-dependent, and needing salvation (Lee, 2017). The common view of both scholars is that immigrants and workers came to Korea as 'people' rather than a 'workforce'. This view is not much different from what STM participants have learned from the church. Most participants acknowledge that ethnic minorities in Korea are the same God's creatures, brothers and sisters in Christ, and are humans with equal rights and responsibilities. However, participants in this study admit the fact that the actual behaviour of churches and Christians is different from what they believe:

I think that foreigners in Korea are part of the same body in Christ as we are, and they are our brothers and sisters. However, I feel uncomfortable when we worship together. I would like the Korean church to provide separate worship services for foreigners. Even if they understand Korean, if their mother tongue is different, the emotion they feel in their minds is different (PI-94).

Koreans and foreign immigrants do not ignore each other and should treat the same person. Everyone in any country deserves to be loved and can give love. But in reality, I think there is a supremacist feeling as a Korean in my mind. As a Korean Christian, I thought people in poor countries were the objects I needed to help. To be honest, I never thought I could get love from them (PI-78).

Many churches say that churches should deal with foreigners who came to Korea in love, but in fact there are not many churches that provide various programs and amenities for them. I think that all local churches in Korea should accept foreign neighbours living near the church as brothers and sisters (PI-223).

They also had a perception that they are relatively superior in terms of race (PI-1; PI-100), culture (PI-66), economy (PI-64), and morality (PI-113). This study shows that research participants, like Christians in other countries, are influenced not only by their societies but also by the attitude of the church toward their foreign neighbours. These statements from participants in this research suggest that if the cultural prejudice and discrimination cannot be mitigated through the church, the prejudice of Christians against ethnic minorities in Korea can be further strengthened or fixed.

Some participants are questioning the discovery that there are many differences in the teaching and practical attitude of their churches to ethnic minorities. These participants point to patriarchal attitudes, opportunistic thinking, and lack of community spirit in Korean churches:

I have seen people of different races and ethnic groups worship together in a foreign country, and that was good. However, although there are many foreigners who can speak Korean in my church in Korea, they always worship separately. So, it is difficult for me to feel that Korean and foreigners in my church are intimate worship or family communities (PI-358).

I think Korean churches should treat the church in the mission context with equal brothers and sisters, but my church does not. I think that the leaders of the church should be able to go as comfortably as if they were going to a relatives' house when they visited the church in the mission context. However, the church almost always seems to treat the church in the mission context with a paternalistic attitude that helps poor believers and the church. This is far from the biblical teaching that all believers are brothers and sisters (PI-348).

I think Korean churches should not be satisfied enough to invite foreign minorities to Sunday worship. They need to be involved in various small group activities according to their needs and create fellowship. I hope they can interact in various ways during the week, not just on Sunday worship. But I think it is hard to find such a church. Would it be good for the church to do so? (PI-394)

This research calls for CSR on the selfishness prevalent in Korean churches. Participants in this study who discovered the difference between the teachings and the reality of the church say that Korean churches need to make more effort to release the foreign minorities in Korea from the authoritarian attitude and to establish a horizontal relationship as brothers and sisters.

Thus, some research participants appear to have a dualistic attitude of equality and discrimination against foreigners in Korea. One of Korea's leading Christian newspapers, the *Kookmin Ilbo* has reported racist attitudes in Korean churches (*Kookmin Ilbo*,

04.25.17). This newspaper article points to the reality of dual attitude toward minorities in the Korean church, ranging from Sunday school, worship, and fellowship. Recognizing this reality, Jeong argues that Korean churches should make efforts to recognize the culturally changed social environment and to improve the dualistic attitude toward cultural minorities. He notes:

The Korean Church is a leader in missions and service, but does not pay much attention to the institutional improvement of countless discriminations such as non-regular discrimination, discrimination against persons with disabilities, gender discrimination, and racism.... If we tolerate the existing discrimination, there is a possibility that someday it will lead to violence. Therefore, enthusiasm and voluntary efforts to create a socio-cultural atmosphere without discrimination are required. Unlike the past, the present Korea lives together with foreigners and Koreans. It means that the object of mission cannot stay in the Korean people. Nowadays, missionaries and workers are needed for migrants just like sending missionaries to foreign countries. In particular, there should be no dismissing those who suffer from discrimination. Because the Holy Spirit indwelling in the people of God is in mankind, in all life, and in the universe, all human beings in the order of the kingdom of God must not be in any patriarchal dominion as the Household of God (Jeong, 2015).

These two arguments are in line with the results of this research. The research data show that the church has not adequately supported its role in directing these dualistic attitudes of believers to a more consistent attitude. This epistemic gap can be seen to be broader or narrower after new interpretations and integration after contact with other cultures in STM.

4.3 Causal Conditions of the STM Participants' Understanding of Cultural Diversity in Korea

In the grounded theory method, a “causal condition” refers to an event that causes a phenomenon to occur or factors that have caused the phenomenon. In this study, the causal condition corresponding to the phenomenon, the initial condition in which the research participants of the study responded is “intercultural unawareness”. The category of the causal condition “intercultural unawareness” includes sub-categories such as “lack of intercultural education”, “in-group favouritism”, and “linguistic incompetence.”

4.3.1 Lack of Intercultural Education

Although Korean society is rapidly becoming globalized, schools and churches have failed to provide sufficient and practical instruction in this area. Furthermore, idealistic prior learning of ‘peace and harmony’, ‘love your enemies’ (Matt. 5:44), and/or ‘treat others the same way you want them to treat you’ (Luke 6:31, NASB) without proper consideration of the actual situation has sometimes been an impediment to the acceptance of other cultures (PI-139). One of the most common methods of understanding other cultures in Korean society is the acquisition of knowledge about other cultures through media such as television and the internet. Research participants, however, point out the limits of understanding other cultures through media (PI-140). In fact, a significant number of participants reported that STM was the “first” opportunity to provide a real contact experience with another culture:

I have never learned about the traditions and values of other cultures at school. In the old days, I never had a relationship with a foreigner. I participated in a short-term mission program held by the church, and it was my first time to experience and learn foreign cultures (PI-75).

I am by no means learned about foreign cultures or cultural diversity while attending elementary, middle and high schools. Short-term missions provided such an opportunity for the first time (PI-173).

STM provided the first contact experience for the real world. STM made an opportunity to understand cultural diversity through practical personal encounters with people from other cultures (PI-141, 142).

Some other statements are also in the same category with respect to this issue since they are almost identical or similar (PI-136-2, PI-142, PI-162, and PI-173-1). Thus, the reality in Korea shows that there is not enough education about understanding of and adaptability to cultural diversity which is one of the challenges of the global era. The absence of such education on cultural diversity soon resulted in indifference to the issue, and the church also does not fully address this topic (PI-161).¹² Only one participant reported that a

¹² According to the Korea Culture and Tourism Institute's study on the interest, acceptance, tolerance, and necessity for cultural diversity of Koreans in 2017, only 25.5% of the participants answered that Korea is a country with an acceptance of cultural diversity, only 10.3%, replied that there was no discrimination against cultural minorities. Above all, only 11% thought that the rights of cultural minorities, including foreign workers and marriage immigrants, were guaranteed. See Korea Culture and Tourism Institute (2017)

seminar had been held in his church about the culture of a particular religion (PI-161-1). Understanding other cultures through books also has limitations because it does not fully reflect the problems of the real world today (PI-75-1; PI-162).

In recent years, the interest of the Korean people in overseas tourism has been increasing, and tourism has provided opportunities to experience different cultures. Research participants, however, say that overseas tourism has limitations in understanding other cultures because tourists only see what they want to see and they go where they want to go for pleasure:

Overseas tourism has limitations in understanding the reality of other cultures as they are (PI-136-2).

People may think that they can understand the culture of the country through overseas tourism, but I think there is a limit to understanding their current culture in places like famous sightseeing or historic sites. ... I want to get to know the culture of the locals as much as possible while communicating with them for as much time as possible, but I have found a fact that it is difficult to do so with my overseas tourism experiences (PI-23-1).

There are also some similar remarks (PI-19, PI-23-1, PI-44-1, PI-61-1, and PI-143-1). In this way, many participants appear to have grown without sufficient education on cultural diversity because of the lack of education in schools and churches, and the limitations of media and tourism.

4.3.2 In-Group Favouritism

In this study, in-group favouritism refers to a social pattern of favouring members of one's in-group over out-group members (Bennett et al., 1998:902-909; Wahl and et al., 2013:37-43). In more detail, in-group favouritism is the tendency of a person to show a systematic preference for his / her members in a relationship with a mainstream society and a minority group in Korea. The unique ethnicity of the Korean people also proves to be an obstacle to intercultural sensitivity. The long tradition of being proud of the

‘Actual Condition Survey on the Cultural Diversity’, a research paper submitted to the Ministry of Culture, Sports and Tourism of Korea.

monocultural tradition that has been handed down over five thousand years has left a sense of resistance to the rapid growth of international marriages in recent decades:

Korea has been a monocultural nation for a long time and I think it will interfere with understanding and accepting cultural diversity. We are uncomfortable to mix things together ... This should change a bit (PI-148).

I honestly think that people from poor countries are poor and inferior to us. I do not know when this idea came up and why ... It seems to me that our country has this tendency as well as me (PI-163).

Although I did not intentionally hostile or degrade people from other cultures, I was reluctant to marry Koreans from other countries. Even those who have lived in the same culture are not easy at home, if people from other cultures are married, they are more likely to experience more conflict and shock. I was not open minded about this (PI-177).

It is also a concern that such an international marriage phenomenon will result in a weakening of the Korean emotional, cultural, and social exclusiveness (PI-148-1) and some positive aspects of unique Korean values including “*jeong*” (a unique emotional expression of Koreans that expresses feelings of warmth, careful consideration of others, and belongingness of 'us', PI-178).

It is one of the most natural human attributes that a person likes his or her group or nation more than any group of others. Some of the participants in this study, however, show that attachment to internal cohesion and sense of belonging, rather than based on the result of sufficient interactions with other cultures, is the cause of in-group favouritism. Berwer also supports this view that many discriminatory perceptions and behaviour are motivated primarily by the desire to promote and maintain positive relationships within the in-group rather than by any direct antagonism toward out-groups (1999:421-22). Nonetheless, in-group favouritism is a concern when considering the reality of Korean society that cultural diversity is expanding in that it provides a fertile ground for strengthening distrust and hostility to out-groups.

Regarding this issue, Kim Leesun and et al. pointed out that “if we do not reconstruct the value of cultural diversity in these situations, then our culture is likely to remain in a closed identity, with the risk of prejudice, discrimination and exclusion rather

than mutual understanding and relationship-building efforts” (Kim L. S. et al., 2008:85-86).

Historically, in Korea's in-group favouritism, Korea has suffered numerous foreign invasions. The experience of other cultures in Korea, which had never invaded other countries, was largely due to the invasion of these foreign powers. As a result, the power of the Korean people was mainly dominated by exclusivists of foreign cultures. In this historical context, Korea has experienced many conflicts between those who claim to open their doors to foreign countries and those who claim to close them. In particular, the seclusion policy (*swaegugjeongchaeg*), which is a policy that strictly prohibits exchange with other countries in a commercial or cultural way by closing the door of the nation of the 17th century during the Chosun Dynasty (1392-1897), is one of the representative examples of in-group favouritism and out-group derogation.

Two events to strengthen exchanges with foreign countries occurred in the late 19th century, *gabsinjeongbyeon* (1884)¹³ and *gabogyongjang* (1894-95)¹⁴, are typical examples of the reaction to the in-group favouritism of the Chosun Dynasty. As such, large and small clashes of conflicting views on cultural exchanges with foreign countries have arisen, but they have been closed. However, in the modern history of Korea, there was a huge event that positively influenced foreign affairs, which was the foreign military support during the Korean War (1950-53). Due to the positive influence of the foreign countries on the Korean War, Korean history has no more closed policies or movements to foreign countries, but the results of various studies show that the in-group favouritism

¹³ *Gabsinjeongbyeon* was the cause of the reform in 1884, in order to overthrow Min's regime and to pursue modern reforms centred on Kim Ok-kyun in order to liquidate the dependence of the Qing dynasty in China.

¹⁴ *Gabogyongjang* refers to the institutional reform developed by the Chosen government from July 27, 1894 to July 6, 1895. It was also called Gapo reform as a Japanese-style reform that propelled the exiles who had exiled after the failure of the prosperous 10 years ago to return to Japan after the victory over the Sino-Japanese War.

is still present (Yoon I.J. et al., 2011:143-92; Ahn, S.S. et al., 2012; and Lee K.M., 2015:2465-77).

4.3.3 Linguistic Incompetence

Koreans are struggling to communicate in the international community due to language restrictions. In general, Koreans learn English at elementary, middle, and high school, but they have limitations in actual use. In this study, language constraints have been found to be one of the causes of weakening openness and acceptance of cultural diversity.

The following are some of the many statements by participants about language constraints in their social life. A research participant in her middle forties felt sorry that she could not give proper help even in an urgent situation because of language restrictions at her workplace:

When I was working in the hospital, there were a lot of difficulties because of language constraints. When a foreign patient came to the hospital, the patient was in a critical condition because of language problems. Some doctors try their best to communicate, but in fact many other doctors have not done so much. I feel a little hesitant to meet foreigners if the language does not work, and I do not seem to get close. I think there are many cases where I could not help them well (PI-151).

Another participant, based on his own experience, recommends that Koreans should do their best to acquire enough language skill to communicate. It is very difficult to understand and accept cultural differences if language constraints cannot be overcome:

I learned a foreign language when I was in school, but when I meet foreigners, I lost my nerve to say something. As this happened, it became uncomfortable to meet foreigners. As a result, understanding their culture or cultural differences has become irrelevant to me (GI-74).

A research participant argues that if people do not understand foreign language at all and cannot communicate, they will be caught up in unnecessary prejudice:

I was more afraid of people who have different language from me. I had the impression that they were other heterogeneous people not related to me. By the way, even though I am not fluent in their words, I seem to be relieved much of that fear when I approach them and try to communicate (PI-133-3).

Sometimes they experience emotional depression when they cannot overcome language constraints:

When I was having trouble communicating because I was not good at language acquisition, all the people and events I encountered and the temples of other religions were scary and frightening. Sometimes I could not do anything because of the extreme psychological atrophy. In fact, things that are nothing to them are perceived as a very serious problem for me who do not know their language (PI-117-1).

These linguistic restrictions also have a significant impact on STM. One-to-one direct communication with local people who have not gone through an interpreter is impossible and they have difficulty in forming a personal relationship:

It was STM that made me think that I wanted to have active interaction with foreigners. However, I could not even communicate easily in the mission context, so missionaries and others had to translate for me. Otherwise I could not say anything to the locals I want to associate with. I have been actively acquiring foreign languages since I attended STM, where I had never had a chance to make friends with people without knowing the language (PI-86-1).

When communication problems are not solved, STM may be merely sightseeing because of avoiding meetings and conversations:

Before I experienced STM, I thought I could not be friends with foreigners. Without language, I could not overcome different cultures and ways of thinking, and I thought it was impossible to share emotions or become friends. If language does not work, STM seems to have no other meaning except for sightseeing (PI-26).

In other words, language constraints are one of the biggest challenges for Koreans who use a unique language to understand cultural diversity and overcome it in order to become a global citizen. Jeon Jihyeon et al. pointed out in the research project, *Investigating the English-speaking proficiency level Korean people want to achieve*, that despite the enthusiasm and personal investment in English learning, the Korean people generally feel that English communication skills and confidence are lacking (2011:274). In fact, Koreans learn English in the classroom for many years, from elementary school to university, but did not have many opportunities to use it in real-life settings. In fact, Koreans with a unique language have not felt the need to use other languages throughout history, and as the global age has arrived, foreign language skills have emerged as one of the key competencies that Koreans must possess. Analysing the above statements, STM plays a role in reminding its participants of the importance and necessity of foreign language skills.

4.4 Contextual Conditions of the STM Participants' Understanding of Cultural Diversity in Korea

In grounded theory, a “contextual condition” is a description of why and how people respond to phenomena. According to the research, the contextual conditions as a structural context influencing the central phenomenon in this study are “intercultural indifference at individual levels” and “intercultural indifference at public levels”. The categories of intercultural indifference at individual levels include sub-categories such as lack of intercultural interactions and indifference to improving intercultural competence. The category of intercultural indifference at public levels includes sub-categories such as public consciousness and public media.

4.4.1 Intercultural Indifference at an Individual Level

4.4.1.1 Lack of Intercultural Interactions

Some of these participants had a relatively active interaction with foreigners at their workplaces before experiencing STM, while others found that the opportunities for such experiences were limited. Participants in this research over the age of forty say they rarely saw foreigners while growing up in their home towns as children. A participant who grew up in the countryside states:

I grew up in the rural village my elementary, middle, and high school days and I have never met foreigners. And the villagers had little awareness of other cultures. So, it seems like there was no chance for students to learn about this issue both at school and society” (PI-173-1).

Another participant says she has never met a foreigner during her childhood in the countryside, which has led her to have a “vague fear” of foreigners (PI-21-1). Even after becoming an adult, the limited experience of contact with foreigners in colleges, societies, or churches plays a role in the limitation of understanding and acceptance of cultural diversity. Among participants, housewives show little opportunity, if any, to meet foreigners at home and at church. A woman participant in her mid-forties who was married and had two children stated her situation as follows:

As an ordinary housewife, I did not have many opportunities to interact with foreigners. I was busy caring for my husband and my two children. In addition, my mother-in-law was suffering from dementia, and my mother was very sick, so I always had to look after them. So I did not have much time to get interested in other things or to meet other people and get together (PI-20-1).

Another young housewife in her mid-twenties says short-term missions were her first experience of direct contact with non-Koreans:

I have seen a lot of foreigners in Korea, but never had any personal contact or fellowship. STM provided my first experience of communicating with non-Koreans. Koreans usually have a prejudice against foreign workers and marriage immigrants. I was one of them. Even if they did not hurt us, I did not go directly to them and hand them over. I honestly thought there would be nothing to learn from them (PI-60-1).

Another female participant in her early forties recalled how indifferent she was to foreigners before she experienced STM:

Before I experienced STM, I thought that foreigners were quite different people from me. I was convinced that they would have nothing in common with me, from their appearance, culture, and language. So I guess I did not feel the need to care for them (PI-75).

Another woman in her late-forties reveals a typical picture of the church-centred life of Korean church believers:

I was born and raised in a Christian family where my father was an elder. I have spent a lot of time in church since I was a child. This life has continued to this day. I think I have been communicating with the church believers all the time. Because I was too busy to do so, I did not have time to be interested in nonbelievers or foreigners. I do not think there was a chance to interact with foreigners in the church (PI-95-1).

In this way, some housewives have not been interested in foreigners because of family care, the heterogeneity of foreigners, and a church-centred lifestyle. Some participants are employed at work without having any foreign staff. A female participant in her late twenties stated that on business she had no chance to meet a foreigner:

I am a college employee, but I do not have a single foreigner around me. So, I did not have a chance to meet foreigners or experience other cultures in everyday life unless I made a special effort to meet foreigners willingly. So, I did not have a chance to meet foreigners or experience other cultures in everyday life unless I made a special effort to meet foreigners willingly. However, because I was busy with work and church, I could not afford to be interested in foreigners (PI-80-1).

In particular, this study shows that among the pastors of the church, there was little contact with foreigners as they grew into pastors. A minister in his mid-thirties who is ministering to children in the church has stated the following about the absence of other cultures:

I am now working in the child education department in the church. After I graduated from college and theological school, I have devoted myself to study and church work to this day. My father

has been living that way, and I am going the same way. Therefore, I have not had a chance to meet and interact with foreigners since the beginning of the growth process. In fact, it would be right to say that I have never been interested because I have never considered them to be ministerial subjects (PI-106-1).

Thus, some housewives, office workers, and pastors have had little experience in communicating with foreigners at home, for a variety of reasons, including family life, work, and pastoral care. In many cases, the lack of experience of other cultures leads to indifference to other cultures.

Most of those participants state that STM provided the first experience of direct contact with other cultures and people groups. Regardless of STMs, however, there were participants who had many experiences of contact with foreigners. One of the participants states that she is actively interacting with foreigners while working with a large number of foreigners in her work-place and often travels abroad (PI-188-1):

I am a translator and translator in a foreign company. So, I had many business trips in that country. To be honest, I did not personally like them because it was a business visit. I think I was satisfied with the relationship that I did not have any trouble in business, rather than loving them wholeheartedly (PI-440).

Hwang Jungmi argued that acceptance of multiculturalism is a positive attitude to change into a multicultural society and supports the social value of the co-existence of various ethnic and racial groups (2007:6). In addition, Min and others defined intercultural sensitivity as an attitude to co-operate and strive for a harmonious relationship with them, without group prejudice against other members or cultures (2010:1). Lee and Ha argue that the acceptance of a multicultural society means that it is ready to actively cope with the change to a multicultural society by recognizing and accepting it, positively and openly (2015:24-66). Although there are some differences in the terms they use, the common point is that they emphasize the need to enhance the acceptance of cultural diversity by the Korean people.

Even though Korea is one of the central nations in globalization, the individuals, such as students, workers, and housewives do not have many opportunities to interact with other cultures and races in their daily lives. This phenomenon has been observed to

act as a contextual condition in which prejudice and preconceptions and social tensions of other cultures are either escalating or at least not mitigated.

4.4.1.2 Indifference to Improving Intercultural Competence

According to the research, some respondents did not make active efforts to improve their intercultural competence in the growth process and in their daily lives. In general, Korean citizens who have grown up in a monocultural society tend to show indifference rather than active dislike to other cultures. A female respondent in her mid-twenties expressed her indifference to cross-culture as follows:

To be honest, I was not interested in what happened outside of Korea. I wasn't particularly interested in world history, other cultures or languages, or international news. Because, I think these are things that are not really helpful in my life (PI-17-1).

This statement did not recognize the need to develop intercultural competence in everyday social life, including at home, school and church. In particular, Korean society requires a lot of dedication to school, work, or church, so it is difficult to give full attention to other things. This busy life is no exception to the average housewife. A female respondent in her mid-forties explained why, as a housewife, she could not pay enough attention to other cultures or races:

I knew there were a lot of foreign immigrants in Korea, but in fact I had very little chance to see them. As a housewife, I had to take care of my husband, watch for the needs of my children, and take care of the health and well-being of both parents. Furthermore, I was in charge of various responsibilities in the church, so I could not pay any attention to anything else. I lack the time and energy left in me to do something for them with interest in other cultures or countries that are not directly related to me. Even I could not reach out to the foreign neighbours in my village. (PI-337).

This indifference at the individual level to other cultures sometimes results in prejudice and misunderstanding. A female college student in her mid-twenties who had no contact with foreigners had the following prejudice against foreigners from relatively poor countries:

I think I had a bias against workers from abroad. I don't remember when, but I never approached and talked to them because I thought there was nothing to learn from them. And I could not let go of the idea that people from exceptionally fire armed countries would be scary people (PI-353-1).

According to this research, such prejudice seems to be the result of indifference to foreigners, not a fair evaluation based on facts obtained through frequent contacts. Shin (2012) has argued that contact with migrants is an important variable in a report on awareness of international marriage migrants targeting Korean college students (59-67). Shin's research shows that prejudice can be formed or aggravated if Koreans do not have the opportunity to make frequent contact with foreigners in Korea. Furthermore, this indifference at the individual level can act as one of the contextual conditions of intercultural conflict at the social or collective level.

4.4.2. Intercultural Indifference at Public Level

Situational conditions in which intercultural tensions arise are not limited to personal indifference, but also to the public level. According to this research, public consciousness and public media are sub-categories of intercultural indifference at the public level.

4.4.2.1 Public Consciousness

Together with the peculiarity, pride and solidarity of Koreans as a monocultural ethnic group, the research reveals that public consciousness in contemporary Korean society acts as a sub-category that results in intercultural indifference. A male participant in his mid-thirty's reported the impact of the social network involved in determining the location for his STM:

I didn't like the place that my STM team decided on. I was filled with prejudice that it was a very dangerous place. Perhaps if we went there everyone could die. But actually I went there and it was a very peaceful place, and after experiencing the kindness and consideration of those people, I was very embarrassed about my prejudice. When I thought about why those negative thoughts ruled me before I experienced STM, I think it was because almost everyone around me kept me from going there (PI-430).

This statement, although not the view of Korean society as a whole, shows that the collective preconceptions and prejudices of an individual's social network have a significant impact on the perspective of an individual on the other culture. This research

participant does not say that the public consciousness of other cultures is entirely wrong.

He points to the tendency to perceive one side of a country or society as a whole. He notes:

In fear and tension, I arrived in the area. When I went there, the area was not a land of death. They were not dangerous, poor or ignorant. They have their own beautiful culture and are lovely people who live happy lives. The wars, terrorism, poverty and ignorance, disease and death that we thought about the area were only a part of the country. There are differences in degree, but in fact those risks are present in every country including ours (PI-431).

This statement points to the social error of hasty generalization arising from ignorance of other cultures. This generalization of other culture can actually lead to cultural prejudice when meeting immigrants from the area in Korean society.

A female respondent in her mid-forties has pointed out the risk of forming, expanding, and reproducing distorted images of other cultures, ethnic groups, or nations, even at the national policy level.

I have frequent business visits to a country that has had a close relationship with our country. I have heard many critics of our people against the country and its people. In particular, every time our government changed, we have been treating the country differently according to their political position. I have visited the country for business with my preconceived notions from my childhood. But there was a big difference between what I heard about the country in Korea and what I witnessed in that country. This has resulted in me being confused for a long time (PI-444).

This statement testifies to the fact that an individual can foster distrust and conflict over other cultures that have accumulated from his/her country and society, and it takes a long time to overcome the prejudice and reach reality.

Kang (2011) said that Koreans are proud of their country in the growth of democracy, political status on the international stage, economic achievement, social security, science and technology, sport, culture and art, military power, history, fair and equitable social treatment, and nationality of the Korean people (11-36). According to Kang, the contextual conditions under which the central phenomenon of Korean intercultural tension occurs mainly correspond to physical or visible markers. This research, however, shows that internal markers, including indifference and ignorance of other cultures, negative generalizations, and stereotypes inherent in the public consciousness of Korean society, became contextual conditions that resulted in intercultural tension.

4.4.2.2 Public Media

In this research, one of the other sub-categories of intercultural indifference at the public level was found to be the impact of public media. In other words, it is argued that distorted perceptions or images of other cultures or races that have been accumulated through the media for some time were a conditional condition that caused intercultural tension. A male respondent in his mid-thirties stated the following about misunderstandings and prejudice against other peoples that had been formed through the media in Korea:

I was interested in a country in Asia and wanted to know more. So, when the article about the country appeared on TV, newspapers and the Internet, I looked carefully. Almost all of the information I've had in the media over the years has been about war, terrorism, disease, socio-political instability, poverty, and so on. So whenever I think about the country, the image of a land of fear and death was in my mind. By the way, after I visited the country myself, looked around various places and met many people, I realized how much I misunderstood them. For example, the Korean press reported almost daily about infectious diseases that were once prevalent in the country. It was featured in the media as if the entire people of the country were infected. At that time, when I visited the country, I realized that many people already had preventive measures against the disease, and in fact, only a few people in some areas were infected. In fact, most people in that country lived peacefully and happily. The challenges in everyday life they faced were no different from those of us (PI-19).

This statement suggests that information about other countries that have relied on media articles is often a useful tool for understanding the country, its people, and its culture, but can sometimes result in distorted images. The same is true of statements from a female participant in her mid-forties. She argued that the press sometimes results in amplifying fear of other races. According to her:

As information and communication technologies develop, news about the world is pouring day by day. This is obviously convenient and good, but it also seems to carry the risk of negative impressions of the country from time to time. This is a time when we can immediately learn about events happening yesterday or now in any part of the world, but sometimes the media may lead us to conclude that "that area is not a suitable place for people to live." It was the same in any part of the Middle East that I visited. Usually the media information about the area was terrible to me. But what I realized after visiting the area was that the media amplified fear with only a few phenomenon (PI-229).

Another female college student in her mid-twenties has made a similar claim that she has repeatedly been informed through the media that a particular country in Asia is a dangerous country where gun accidents frequently occur. She notes:

I used to think about the image of guns and death almost automatically whenever I remembered the country. But when I went to the country and looked carefully at their cultural and social situation, it was very different from what I thought. Most of the people I met in that country

were very kind, friendly, and caring people. Of course, there are many dangerous people in the country, but it is the same in our country (PI-354-1).

Both participants do not deny the positive function of public media, which provides information about other cultures in near real time. But it does not exclude the dysfunction that causes some social phenomena to be misunderstood as if they are the whole. A male respondent in his early thirties argues that it takes a long time and a lot of effort to identify and correct the realities of distorted information deeply embedded within him through the media as follows:

I have a special affection for Africa. I've been hearing about Africa since I was young, mostly for starving children. So I thought all the children in Africa were in that situation. But what I realized while traveling in Africa was that Africa was very different from what I saw on TV. The problem is that the distorted perception of Africa, which has been imprinted in my mind since childhood, has hardly changed. It feels like I'm being manipulated by the mass media (PI-365).

This statement illustrates the influence of the mass media in understanding other cultures and peoples. Mass media is one of the easiest ways to get information about other cultures, but in some cases it presents the danger of information being manipulated by the producers of the media.

The Migration Research and Training Center (MRTC) pointed out the following about how the media delivers information on foreign crimes in Korea:

Even the same crime deals with crimes by foreigners as a bigger problem than Koreans. The following stimulating news titles are just a few of the examples 'Increase in foreign crimes', 'The crime rate of foreigners is higher than the crime rate of domestics', 'The increase in foreign crimes is due to the large number of illegal residents'... and so on. However, it is doubtful whether these examples are true and whether they are based on good statistics and analysis. Clearly, there are some of these examples. The problem is that they use different kinds of crime statistics to emphasize their logic and arguments, but they rely on poor statistics or cover their tastes. Therefore, the most important thing is to inform the truth and dispel misunderstandings about foreign crimes (MRTC, 2015:1).

The IOM-MRTC further argued that, in order to remedy this problem, it is necessary to rectify any distortions in which foreign media's crimes are overemphasized by the media's distorted reports (10). Taken together, these statements and the findings of academia show that mass media is a useful tool for communicating information about different cultures, ethnicities and races, but sometimes results in the imprinting of distorted images.

4.5 Conclusion and Interim Findings

As mentioned in "1.3 Research Questions," the research question of the thesis is "to what extent can a STM abroad function as a learning journey to impact a Christian's intercultural sensitivity. In this chapter, I intended to analyze the data to answer the first sub-question, "what are the problematic socio-cultural characteristics and dynamics of cultural diversity in Korea and what are the underlying factors?"

Accordingly, I discussed "the phenomena" that reveal what central ideas or events are being manipulated and controlled by or related to certain actions and interactions, "the causal condition" that causes or evolves the phenomenon, and analysed "the contextual condition", which is a concrete list of the set of properties on which the phenomenon is placed. The findings of this study are as follows:

First, Korean society, which has already become a multicultural nation, is currently undergoing the phenomenon of "intercultural tensions" among various cultures due to the combination of "ethnic prejudice" and "frustration about the gap between Christian ideal and reality". The causal condition that causes this phenomenon to occur is found to be "intercultural unawareness".

Second, "Contextual condition" contributes to the occurrence of this central phenomenon and indirectly influences how individuals respond to the phenomenon by intercultural indifference. In this study, intercultural indifference is divided into individual levels and public levels. Participants found that they were "not adequately trained" in how to enhance intercultural sensitivity to cultural diversity in homes, churches, schools, and society. Figure 4.2 is a schematic representation of such socio-cultural problems.

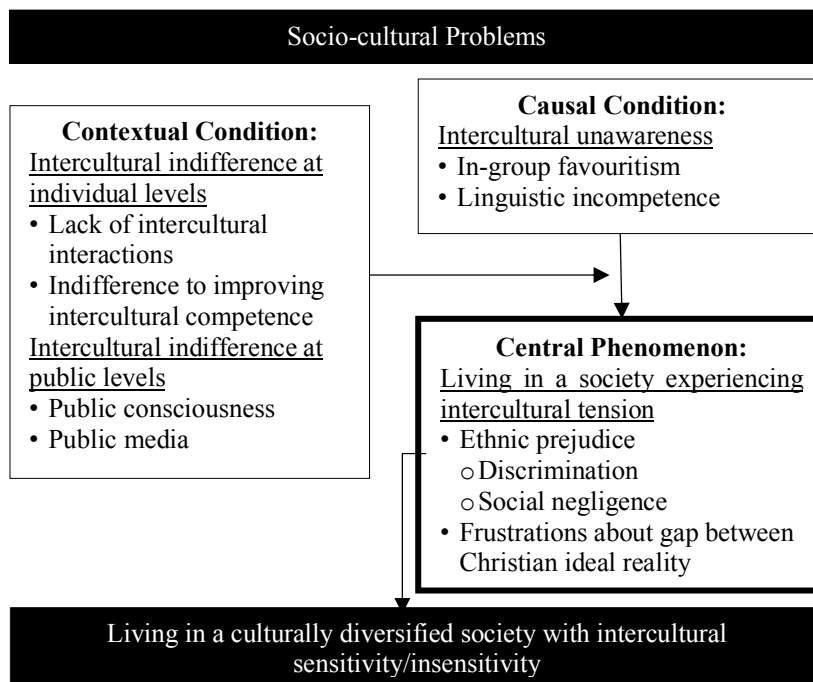


Figure 4.2 Schematic Representation of Socio-cultural Problems

Third, the analysis of this chapter shows that the socio-cultural problems faced by Korean society in relation to cultural diversity are a complex multifaceted problem involving Korea’s unique historical background, cultural preferences, and political and economic problems. Despite the complexity of socio-cultural problems, the analysis of this chapter, based on the grounded theory, shows that the problems faced by Korean society are perceptible and traceable. The recognition of these socio-cultural problems can provide a basis for establishing a theoretical framework for improving intercultural sensitivity.

Finally, contemporary Korean society has more information and knowledge about other cultures than ever before. In this respect, it is difficult to accept that intercultural unawareness is the cause of intercultural tensions that are widespread in Korean society. The analysis in this chapter also shows that information and knowledge alone make it difficult to resolve intercultural tensions. Furthermore, information and knowledge are not the only alternatives to overcome the intercultural unawareness of ethnic prejudice, unfair treatment, social negligence, and the gap between Christian ideals and reality, which are sub-categories of the phenomenon of intercultural tensions. research

participants, like other Koreans in general, grew up without sufficient opportunities to have practical interactions with other cultures.

The analysis of socio-cultural problems related to cultural diversity in Korean society in this chapter provides the basis for analysing and interpreting “the intercultural engagement through STM” in Chapter Five (Intervening Conditions and Action/Interaction Strategies) and “the impact of STM on the socio-cultural problems” in Chapter Six (Results). Therefore, analysis and interpretation after this chapter relate to these socio-cultural problems.

CHAPTER FIVE

Intercultural Engagement through STM

5.1 Introduction

If Chapter Four identifies the major phenomena, causal conditions and situational conditions of Korean society related to cultural diversity, Chapter Five examines how to recognize and respond to cultural diversity in mission contexts while participating in STM. To achieve this goal effectively, this chapter discusses intervening conditions and actions/interaction strategies. According to the methodology of grounded theory, “intervening Conditions” refers to factors shape, facilitate or constrain the strategies that take place within a specific context, and “action and interaction strategies” are strategies used to deal with, control, perform, and respond to phenomena and have a continuous and process characteristic (Corbin and Strauss, 1990:8). In this way, the main framework of the discussion in this chapter based on the grounded theory is as follows.

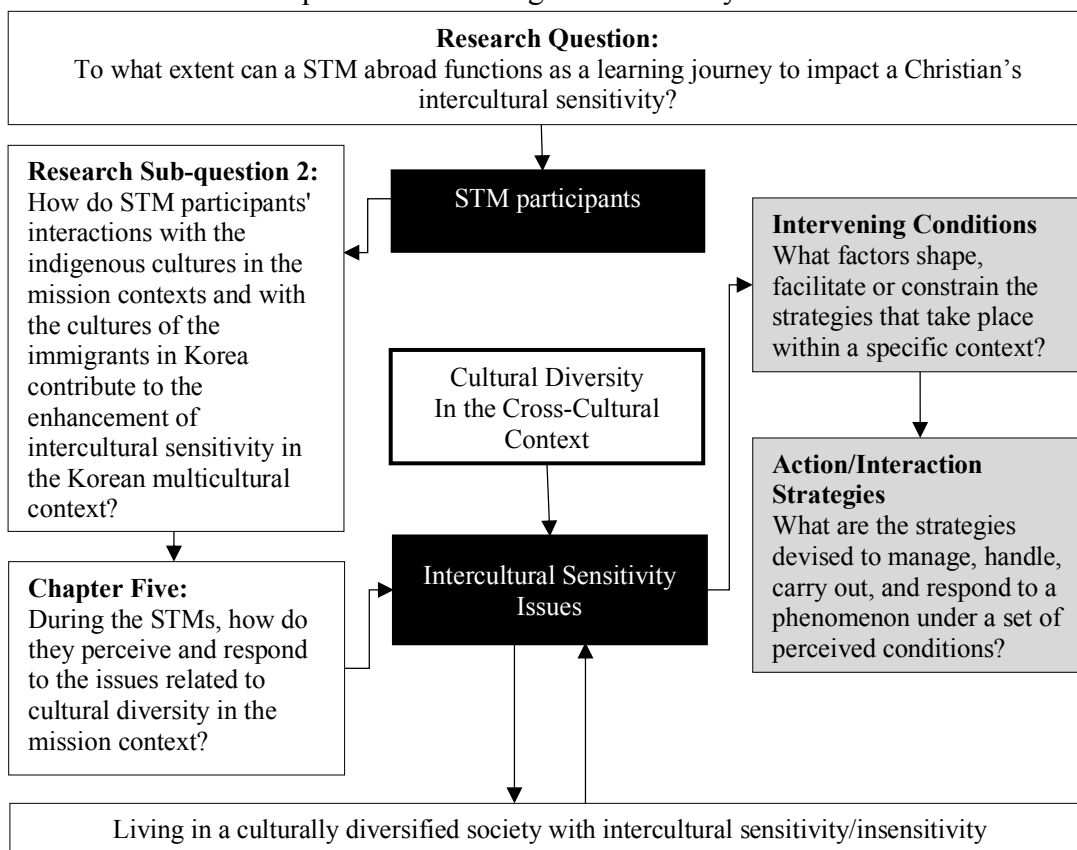


Figure 5.1 Depiction of the Overall Problem in Chapter Five

In other words, this chapter is part of a discussion that considers sequential flows consisting of the research participants' understanding of Korea's multicultural situation (Chapter Four), intercultural interaction while participating in STM (Chapter Five), and Epistemological and Practical Change (Chapter Six).

5.2 Intervening Conditions of Intercultural Engagement through STM

5.2.1 Pre-Field Training

The majority of participants in the study were found to be taking a pre-field training programme provided by their church or mission group for a period of time before they began STM. These mission training programmes, which are typically held for a minimum of four weeks up to a maximum of 12 weeks, were a mandatory course for STM participants. These programmes are generally divided into two categories: theory and practice related to STM (PI-351; GI-45). The theoretical training focuses primarily on the biblical and historical background of missions (GI-2), the motives and purposes of missions (PI-439; GI-9; GI-59), the nature and characteristics of STM (GI-3; GI-12), the mission of the church, and the STMs of the church (PI-204; PI-209). Practical areas of STM training include getting cultural information about the area to visit (PI-432; GI-5), language acquisition, prayer for the area, conflict management (PI-203; PI-207; PI-211), preparation and practice for various STM activities including food, sports, dance, music, drama and others (PI-211). There were no participants in this study who did not acknowledge the importance or necessity of missionary education. One participant asserts that the need for pre-field training is as follows:

I think every STM needs a pre-field training. Because STMs are a kind of mission, I think there is no mission without proper education. Before going to a mission context, I think we should know what mission is and know as much about the culture, religion, and customs of the area as possible. Pre-field training is equally necessary for STM, either individually or as a group (PI-204).

Although churches and mission agencies are dealing with a variety of topics in pre-field training for STM, participants of this study, based on their pre-field training and STM

experiences, have identified the most important themes as understanding the nature of mission and STM, intercultural communication, and identifying predictable intercultural conflicts.

5.2.1.1 Understanding the Nature of Mission and STM

A number of participants in this research project stated that the topic most influenced by the pre-field training programme for STM was the biblical understanding of the nature and purpose of mission and missions. Regardless of the type, destination, and activity of the STM that participants are pursuing, this topic has been vital to the vast majority of churches and mission organizations in the pre-field training curriculum. Furthermore, the biblical inquiry into the nature of mission and missions in pre-field training curriculum is not merely a formal process, but rather an important missiological basis for establishing a major theoretical framework for the significance of STM. A participant of this study stated the necessity of pre-field training on the nature and purpose of mission and missions based on trial and error which went to mission context with simple information and enthusiasm without sufficient missiological knowledge from pre-field training:

I watched footage of African children suffering from hunger on TV and went there to help them. I have never been in pre-field training of any. However, there was a lot of difference between the reality and what I saw through media in Korea. I have done so many trials and errors since I have only been passionate without proper understanding the nature of mission and missions.... After experiencing such painful trials and errors, I realized that I needed a wealth of knowledge and understanding about God's Mission, Church Mission, other cultures and other religions and so on (PI-369-1).

This participant is asking fundamental questions about the relevance of his activities to mission rather than increasing the effectiveness of missionary activities. This statement can also be an example of the case of participation in STM without sufficient understanding of mission. Another participant said that while he was participating in STM activities at the mission context, he was aware that he was doing missionary work without knowing about mission:

Before I went to the mission context, I thought I already knew about mission. Although I participated in STMs several times, I had never been educated in missions, so I always felt lack

of knowledge about mission. It was only after I received missionary education that I learned what was wrong with my STM (PI-204).

Harley emphasized the importance of the biblical and theological foundation in mission education. He stated the connection between the primary functions of missionary and knowledge of biblical truth:

The primary function of missionaries is to proclaim the Word of God (Acts 4:31; 6:4; 6:7; 8:4 and similar). It is obviously important they have good knowledge of that Word. This should include an understanding of the story of salvation, familiarity with the different types of literature within the biblical text, and the ability to communicate biblical truth effectively in the cultural context where they minister (2013:39).

Although Harley's statement was in mind of mission education for long-term missionaries, the participants of this study raise the need to address the same subject matter for STM, albeit to varying degrees or depths. One participant, who has been living a self-centred faith for a long time, has made the following statement about how God's love for all the people she learned through pre-field training is related to her desired STM:

To be honest, I did not know God's heart for the people of this world. However, through the pre-field training that the church has established for STM participants, I realized that God loves them as much as God loves me. I also learned the fact that God loves all souls all over the earth as God loves me. I learned that God's love is the same love to all people, and that I received the same love in a different way. These lessons learned through pre-field training provided a holistic view of my STM activities (GI-9).

She was not only discovering biblical truths about God's love through this mission education, but also being connected to the discovery of what God's love for every person, nation and world is calling for a change in her behaviour. Her argument is a significant turning point for Korean Christian believers, especially those who believe that financial blessings or material riches are always God's will and that their faith increases their material wealth. This argument is appropriate as a visible realization of the ultimate goal of missiological education that has been advocated by mission scholars. Lee K. S. claimed in 1993 that the primary purpose of mission education was to establish a biblical foundation for mission and missions. She argued that it is important to establish a biblical foundation because mission is the work of God that God practices as subject and its basis is presented in the Bible (64). In his essay on mission education, Jeon S. J. says that the

primary purpose of mission education is to understand the biblical viewpoint of the nature of mission (2012:164).

Thus, mission education to STM participants is being used as a useful tool in establishing a biblical basis for the nature and purpose of missions. Education on this subject is further augmented by the understanding of God's mission and the role of the scale in presenting a theological direction for the STM in which they participate. However, intercultural sensitivity is not only an attitude toward other cultures that must be provided for the effectiveness of STM activities, but it also needs to deal with this subject in a more integrated view of the relationship between God's mission, humanity and culture.

Pre-field training for STMs by research participants provides new insights not only in mission education but also in understanding the nature and purpose of mission and missions at a more fundamental level. According to this research, pre-field training gives STM participants a new understanding of the nature of mission, called the mission of God. This is a significant change that can lead to a shift in perceptions of mission to STM participants who have primarily understood mission as the activity of long-term missionaries sent by the church based on the theological motivations of Christology, soteriology and/or eschatology. Changes in the missiological view of mission and missions begin with an understanding of *Missio Dei*.

As mentioned in "2.2.1 Mission in relation to *Missio Dei*," based on previous discussions, including Barth and Hartenstein, Bosch developed a Trinitarian theology of mission around *Missio Dei*. In pre-field training, according to research data, an understanding of the Trinitarian theology of mission had an impact on STM in three ways: First, although not all of the research participants' pre-field training mentions Bosch's Trinitarian theology of mission directly, many of them have been found to emphasize in various ways the idea that mission is not the work of the church, organization, or man, but the nature of the Triune God (PI-204; PI-209; GI-12). The understanding of God's

mission provided new insights into the mission that mission is not the work of man derived from the missionary aspirations of the church, organization, or individual, but the origin of God's nature and God's activity (GI-2). In this context, although Bosch did not develop the Trinitarian theology of mission with STM in mind, his argument seems to have had some positive impact on STM by research participants in various ways.

Second, the Trinitarian theology of Bosch's mission led participants to understand the mission contexts of implementing STM as a world in which God's missionary work takes place. This allowed participants to go beyond the conventional notion that mission contexts were simply understood as areas where long-term missionaries work with STM participants. It further means that the Trinitarian theology of mission has given them a broader view of the mission contexts in terms of God's mission (PI-424; PI-432; GI-5; GI-9; GI-59). This change in view of mission contexts has also been shown to have a positive impact on changes in the attitudes towards people and culture of the place that implementing STM (PI-351). As shifting the perception of mission contexts to the place where God's mission is carried out requires some form of change in the participants' existing views of cultural superiority, ethnocentrism, or exclusivist perspective.

Finally, Trinitarian theology of mission, centred on *missio Dei*, inspires STM participants to have an integrated view between evangelism and social engagement as the missionary tasks of the church. As mentioned in Chapter Two, Bosch's distinction between missions and missions does not undermine the value of mission activities. Rather, on the contrary, STM participants are asked to reflect a balanced view of evangelization and social engagement in their STM activities (PI-421; PI-439). Although pre-field training for STM seeks to understand God's mission to a limited extent, this has been shown to contribute, in part, to positive influences in renewing the participants' understanding of the nature of mission, mission contexts, and the tasks of mission.

5.2.1.2 Understanding Intercultural Communication

In the broad sense, human beings are influenced by a series of cultural symbols and meanings imprinted by time, place, and specific circumstances and, therefore, in essence, all interaction and communication have attributes of cross-cultural communication (Samovar, Porter and McDaniel, 2004). According to this assertion, communication within a community of racial, social, and cultural homogeneity can also be regarded as cross-cultural communication. However, I limit this term to communication in other cultures that are significantly different in language, religion, customs, and worldviews.

In this study, the topic with the most time allocated to pre-field training was related to cross-cultural communication. It is also an education that is the most distinctive of the church's other curricula. STM participants will learn how to deliver the message of the Bible in a cross-cultural context through missionary education on this topic. STM participants are required to promote sensitivity to the culture of the Bible, their own culture, and the culture of the mission context through the education of this topic.

One participant gave the impression that missionary education related to cross-cultural communication presented the necessity and method of interaction with people who grew up in cultural situations different from oneself. He also asserts that the lecture on this topic enabled him to participate in a deeper level of mission:

Pre-field training for STM participants in my church was meaningful for people like me who have nothing to do with missions. And I think it's good to have a pre-field training for STM that can help STM participants to meet people they cannot usually meet. I would like to be able to interact with other cultures so that I can engage in a deeper-level missions through STMs. And it is certain that this education broadened my view of the world. (PI-22-1).

This participant's argument is particularly meaningful because it provides the basis for missiological theories about why and how to respect and accept other cultures for those who are captivated by in-group favouritism. In addition, the pre-field training of this subject is made before the start of the STM, so there is an advantage that unnecessary trial and error can be minimized.

Some participants claimed that language learning programmes for cross-cultural communication should be included in the pre-field training curriculum based on their own trial and error experiences. Furthermore, he argued that the time required to acquire the language in a particular area in pre-field training should continue throughout the course:

According to my STM experience, I think that a basic language skill that can be used in a mission context must be included in pre-field training for STM. Because we need to know a little bit of the language of the mission context. I think that mission is not done for everyone at once but for one person ... and therefore I think that forming a deep trust with the one or a small number of people and maintaining long intimate relationships should take precedence. In order to do that, language learning must take place first. During the entire period of pre-field training for STMs, although there may be limitations, it may be more effective for STMs to learn their language at their best (PI-592).

In general, even though the language acquisition process requires years of effort, intensive language acquisition training during the four to six months' mission training period will allow at least basic communication skills to be learned. This argument is convincing in terms of continuing to develop language capabilities through ongoing STM.

In this study, not only the acquisition of language but also the study of religion is treated as an important topic in cross-cultural communication. One participant argues that missionary education has increased interest in theology and practice of other religions, and has actually read the scriptures of other religions and has had a conversation with each other whenever there is opportunity:

I became interested in other religions through pre-field training for STM. I was beginning to wonder why people are attracted to shamanism, Hinduism, Islam, Buddhism, and other religions. I wanted to know about the historical background of the religions, major doctrines, organizational structures, unique religious rituals and cultural traits. In particular, many questions have arisen, including what Islam is different from Christianity. I think that the better I understand other religions, the more I will be able to interact with them in a way that is appropriate to their culture. After I had a pre-field training, I bought and read the scriptures of other religions, and I talk to people of other religions whenever I get an opportunity (PI-500).

Pre-field training on this subject is meaningful not only for dialogue with other religions in the mission context, but also because it provides insight into how Christians interact with other religions in Korea. In fact, the Korean church has avoided teaching Christians about other religions. As a result, the Korean church could not avoid the problem of interrupting the exchange with other religious believers. Therefore, the Church needs to teach not only the STM participants but also all the members of the church how to interact

with other religious believers in a religiously pluralized Korean society (Jeon, 2012:164). Netland argued that the distinction between “theological exclusion” and “social exclusion” should be made (2013:256). This claim implies that Christians should have a personal inclusion of other religions and other cultures, even if they retain theological exclusiveness related to the authority of the Bible and Jesus’ uniqueness. In this context, J.S. Ahn insisted on the role of Christians in the relationship between church and other religions:

“The world” means the world culture, and it must be seen that forming the world culture is religion. Therefore, the fact that the church exists in the world and is distinguished from the world means that the church exists among the mainstream religions and is distinguished from the religions. The church must be distinguished from other religions, not merely distinguished from other religions by the doctrinal claim, but by living in a way that distinguishes them from other religions in the church's communal life and the Christian's individual life (2014:124).

He asserts here that the key factor in providing content to the culture is religion, and that the distinction from other religions should come from the distinct lives of Christians. Furthermore, he argues that one of the problems facing the church in Korean society is the problem of social exclusivity:

If the church, which is a new covenant community, must exist “in” the world as a sign of the kingdom of God, that is to live with the other religions to form a society and witness the gospel, Christians must be different (123).

In this regard, pre-field training for other religions needs to be dealt with in an integrated view of religious theology and cross-cultural communication. Religious theological insights are needed in order to promote understanding of ontological reality of other religions and grasp the theological viewpoints of other religions of Christianity. It is also necessary from the perspective of cross-cultural communication in terms of dealing with the principles and methods of effective interaction with other religious believers. Therefore, since the relationship between the two is inseparable in pre-field training for other religions, it requires interdisciplinary integration.

5.2.1.3 Understanding Predictable Intercultural Conflicts

In this study, intercultural conflict refers to the tension that occurs when people in different cultures differ from each other's expectations in cultural values, expectations, and outcomes in thought and behaviour (Ting-Toomey 2006:366). Intercultural conflict itself is a neutral term, an indispensable phenomenon in the process of the interaction of any individuals, organizations, communities, or societies (Yalom 1995:344). If the conflict is handled appropriately, it plays a creative and productive role that positively affects the subjects of the conflict, while it also has a destructive effect when the conflict is not properly handled (Okech et al., 2016:350-369).

STMs are likely to cause intercultural conflict because of the "cultural incompetency" caused by the lack of opportunities to fully understand the culture of the mission context due to the "short-term" nature of the term itself. Some causes of intercultural conflicts are difficult to predict in advance, but others can be prevented through pre-field training. A female participant in her mid-twenties confessed that missionary education on intercultural conflict was an opportunity to look back on her own past that grew up in recognition of "other" culture as a "wrong" culture. In fact, she testified that her parents did not tolerate anything other than the parent's expectations of their children's thoughts and action:

Pre-field training on intercultural conflict provided me with the opportunity to look back on myself who grew up in an exclusive family culture. I think I grew up in an atmosphere that I did not tolerate in the "difference" of my views. It was beneficial to learn about tolerance of cultural diversity and difference through pre-field training (PI-207).

As seen in her statement, elevating the spirit of tolerance for cultural "differences" is a key part of pre-field training that helps prevent predictable conflicts that can be faced in cross-cultural situations. From the point of view that the "difference" of cultural values, including individualism, collectivism, high context, low context, and direct/indirect communication, can provide the causes of cultural conflicts such as ethnocentrism and power inequity (Oommen 2017:316; Stage 1999:245-280), educating the church to

tolerate cultural differences for believers not only helps STM, but also strengthens cultural acceptance and adaptability in the context of Korean multicultural context.

Education on intercultural conflict in pre-field training basically deals with conflicts in the cultural differences between STM participants and mission contexts. According to this research, however, an understanding of internal conflicts among different ethnic groups, military forces, religions, political, and economic powers within the mission context is rarely addressed. A women participant in her mid-forties asserted how complex the problem of cross-cultural conflict that they learned through pre-field training:

I thought that I was prepared to accept the difference between the culture in my mission context and mine. But the bigger problem is the conflict between the political, religious and economic powers that are so intricately intertwined in the region and the cultural conflicts within them. After learning about these conflicts within them through missionary education, I came to think about STM's goals and activities that are appropriate for those areas (PI-220).

Her argument is that missionary education on intercultural conflict allows STM participants and ordinary believers to understand the conflict between their culture and other cultures and the realization of various conflicts within a particular region or country. Furthermore, it provides insight into how Christians should interact with them in the context of such conflicts.

As mentioned earlier, studies on intercultural conflicts in pre-field training can help to understand and prevent conflicts arising from differences in individual sub-cultures among STM team members. A female participant in her late twenties who was the leader of the STM team stated her feelings in the process of dealing with conflicts within the team that she had already experienced in missionary education:

As part of my mission training, I became a small group leader for people who would participate in STM in the same area. However, the idea of these group members was so different that it was very difficult to form a harmonious relationship with each other. So, as a small group leader, I was trained to pray and wait till God gave the same heart to everyone. I had a really hard time, and I could not even figure out why I had to do this. But the very same training allowed me to go to the mission context and respond calmly, without being embarrassed or angry, in any situation that occurred between the team members (PI-209-1).

STM, which participates in missions for a relatively short period of time, is highly likely to face conflicts originating from within and outside. Being familiar with the causes and

countermeasures of these conflicts will prevent or mitigate the substantial intercultural conflicts that STM participants may face.

Pre-field training for STM can be a balance when the theoretical education at church or mission organizations and the practical education at cross-cultural contexts are properly integrated. Middle-aged female participants from a church who went to STM with the same team in the same area reported the following in a group interview for this study:

It was good that our STM team could better understand what we learned through pre-field training when we went to the area and observed it after learning through the church's pre-field training programme about the area we visited (GI- 45).

STMs, unlike LTMs, are required to carry out missions for a relatively short period of time in other cultures. By acquiring missiological issues on a variety of topics, including the nature and purpose of missionary work, cross-cultural communication, conflict management, regional studies, and language acquisition, which typically last from four to six months, participants will be able to implement a more balanced and integrated STM. Furthermore, according to this study, pre-field training is also important in providing STM participants with the opportunity to recognize the need to strengthen awareness and sensitivity of culturally diversified societies through various missiological subjects on cultural differences.

5.2.2 Comprehensive Interplay between STM Participants and Support Groups

This study found that the increase or decrease of cultural sensitivity through STM was significantly influenced by the support group composed of diverse communities such as long-term missionaries, local people, STM team members, and sending churches, not participants themselves. These support groups affect the cultural sensitivity of STM participants in different ways. From this point of view, each support group has a unique role as its own facilitator.

The primary goal of support groups in implementing STM is to help those participants reach shared mission goals effectively. Nonetheless, the study found that the support groups played a role as a 'facilitator' in improving the cultural sensitivity of STM participants. In this study, facilitators use communication and facilitation skills to create an atmosphere of STM participants' cross-cultural understanding and intercultural sensitivity, ensuring that these goals are met. This section analyses the impact of long-term missionaries, local people, STM members, and local churches on intercultural sensitivity of STM participants as facilitators.

5.2.2.1 Support from Long-Term Missionaries

In this study, long-term missionaries played a role as facilitators that had the greatest impact on the intercultural sensitivity of the STM team. Long-term missionary's orientation, analysis, and interpretation on the cultural phenomenon in the mission context are significant variables as to how STM participants use this "short" period to promote intercultural understanding and sensitivity. A male participant in his mid-thirties, who conducted STM for three months, stated that long-term missionary support for language acquisition and cultural sensitivity through community living with locals is as follows:

While I was helping a long-term missionary in the mission context for a short period of a few months, the missionary emphasized the importance of 'language acquisition' and 'community life' to me. And he made that environment for me. It was only for a short period of a few months, but I was able to learn the language very quickly by living with the locals. This proposal from long-term missionary played a big role in my deepening into their culture (PI-362).

The missionary often explained to me his observations and insights on Jesus in the culture of the locals, the Holy Spirit working in a unique way in their own culture, and the God who rules their culture. This has also helped me to communicate the gospel with the locals in a culturally appropriate way (PI-369).

A college male participant in his mid-twenties said about the role of a missionary who is working as a professor in a mission context he visited. He thought that "intercultural learning" was greater than "missional contribution", even though he actively engaged in various activities during the STM period. He explained this reason as follows:

The professor allowed us to meet with students who would like to learn Korean among his teaching students. And the missionary gave our STM team a very detailed explanation of the cultural phenomena, regional issues and international relations in the area. And he answered the questions of our STM team members in detail. I was able to learn a lot about the culture through that time, and the lecture was very helpful in meeting the locals (PI-142-1).

A female participant in their mid-forties stated that long-term missionaries' explanations of appropriate attire for their cultures played a role in reducing cultural trial-and-error during the implementation of STM in Southwest Asia:

Appropriateness of dressing was an important issue for me in understanding their culture. They were dressed to reflect their religious beliefs, and I thought I was dressed like them, but the long-term missionary informed me that my outfit was not appropriate. I had a problem with how to use scarf as a single female. The long-term missionary pointed out this problem and taught me how to properly wear scarves. She also taught me about the cultural uses of pants and skirts. This helped me a lot. I was going to put on clothes to look practical and pretty, but I learned from long-term missionary that there were a lot of cultural messages in my dress (PI-425).

Together with culturally appropriate outfits, this participant stated that long-term missionary help played a crucial role in hygiene, transportation, and security issues as a single female:

Unlike Korea, the water in the area contained a lot of calcium. And there was no device to filter food waste into the kitchen sink. So soon the sewer was clogged and stinking. And there was a very high risk of sexual molestation on the bus. The long-term missionary taught me in great detail how to buy clean water cheaply, how to keep sewers out of the way, and how to avoid sexual harassment. Furthermore, the missionary has given me the two women she trusts for safety to live with me. Without all of this help, I think I could not have been there for months in a safe and culturally appropriate mission. So I am grateful to them (PI-429).

A mid-thirties male participant who conducted STM for three weeks in Southwest Asia stated the role of a missionary as a cultural buffer:

Our STM team communicated a lot in the months before we arrived at the mission context. So during the three weeks we spent there, the missionary made a clear adjustment to what we should do and should not do in the mission context. And it was well ahead of the orientation to adapt quickly to the culture. So we were able to get deeply into the culture, even though it was only for a short period of time. Consequently, I was able to avoid unnecessary cultural shocks and conflicts, and I was able to use the time well. In this sense, I think long-term missionaries have buffered my STM team (PI-435).

In a group interview for a two weeks' church STM team in Southeast Asia, a female participant in her early fifties found that when a long-term missionary explained the current political, economic, and spiritual situation of the area with the uniqueness of the cultural phenomenon, it was very useful in understanding the overall situation of the area (GI-44).

However, missionaries do not always have a positive impact on the STM team's intercultural sensitivity. Although the number of participants in the study was small, some participants were found to have had a negative impact from long-term missionaries. The following are examples of STM participants who did not have the opportunity to learn about other cultures and understand the mission well because of "materialism" and "immorality" of long-term missionaries:

To be honest, I promised myself that I would never repeat this again after I went to STM. I met a missionary couple in a mission context, and they lived in an abundance of imagination. They constantly tried to justify their material abundance. In my eyes they seemed to be materialistic people who only stick to money. I have not found spirituality beyond them in reality. It was too far away from the missions I had learned in the past. They have had almost no good effect on me (PI-203).

I am grateful to have met with a good long-term missionary, but my colleague STM participants who came to the mission context for few months like me did not. Many of them left during STM. They were so disappointed by long-term missionaries. Long-term missionaries did not help STM participants settle in the mission context and adapt to the local culture. The missionaries handed them a lot of work while treating them as simple workers. They did not have any meaningful missional or cultural learning. Sometimes when I meet those colleagues, they would pour their complaints on me. One of them said, "I will never participate in missions from now on" and he has left (PI-369-2).

I decided to dedicate my life as a missionary since I was 25 years old. By the way, a long-term missionary told me, "Do not come here unless you have enough money." One missionary owned a very nice house and a very poor house in the mission context. The missionary usually lives in a good house, and when the STM team arrives, he finds himself staying in a shabby house. This fact gave me a big heartbreak. By the way, I know that not all missionaries are exactly like him. I still respect missionaries because I have seen a lot of voluntarily practicing self-sacrifice and dedication for God and people in the mission context among Korean long-term missionaries (PI-373).

The discovery of these negative aspects of long-term missionaries sometimes makes STM participants disappointed not only in missionaries but also in Korean missions as a whole. On the contrary, this discovery helps STM participants understand the reality of Korean missions as they are. In particular, critical observation of how long-term missionaries interact with the local culture may lead to an opportunity to reflect on STM participants' perspectives and attitudes toward other cultures.

In contrast, some other STM participants are positively influenced by long-term missionaries through missionary life and ministry and their dedicated support for the needs of STM participants. The following statements are examples of positive impacts from long-term missionaries on understanding mission and culture through examples

such as “voluntary self-sacrifice”, “frugal life overcoming ownership”, and “mutual learning”:

I had a chance to get a glimpse of missionary life and ministry in the mission context. While looking at their sublime and devoted appearance, I thought, “What am I doing?” It seems a little stronger, but “It’s like I’m rubbish,” compared to them. I know that God loves me, and I find myself a poor person. Nevertheless, the fact that God still loves me was amazing... The life of a missionary seems very hard, nothing too good to see, and in a very poor environment. Looking at it, I realized again that I am a sinner. That was the core of my STM trip (PI-376).

We went to the mission context of the missionary first, and we are pounding from the start. We have been there before. So the missionary worked hard in the early days, and I wonder how he is doing now. The missionary who does not have a child expecting what kind of appearance it is now, the church young people who were with the missionary couple in the yard are waiting, and the missionary welcomed us very much. The missionary has devoted himself since his youth and ministered the children of the mission context as his own children. I felt his heart, and my tears fell on him. He introduced us to ministry while welcoming us. He raised more children than we did when we first visited him. Now the leaders were scattered to each of the seven places, where they were studying the Bible and making disciples. The missionary left the church and pioneered elsewhere, although he was in the early stages, but he was already doing ministry for over a year. The missionary delegated many things that he had pioneered to others without any intention. When he said, “Let’s go back to the beginner!” I was very impressed (GI-46).

The missionary, who has a rich experience in missions, did not try to teach us about missions unilaterally but instead let us talk about insights into “what is mission” we had through STM, which we had for a short period of time. And the missionary gave a great deal to our understanding of mission and the culture of the area. It was a very enjoyable learning time for mission and the culture of the area. The missionary asked me to preach for the church youth of the mission context. I was not confident, but I prepared my best and preached. I cannot forget the eyes of the young men who heard the sermon. After that, I really loved the country, I respect the missionaries, I became devoted to missions (GI-56).

Thus, this study shows that the support of long-term missionaries has a significant impact on understanding the cultural diversity of STM participants and promoting sensitivity to other cultures. Thus, STM participants are supported by long-term missionaries who are helped with language acquisition and community life, understanding mission of God the Trinity, understanding cultural, social, political and international issues in mission context, and supporting costume, hygiene, transportation, security related issues. This study also shows that the participation of long-term missionaries is crucial in the process of preparing, implementing, and evaluating STMs in the particular area by churches, mission organizations, or individuals. As mentioned above, the areas of materialism, morality, self-sacrifice, frugal life, and mutual learning attitude of missionaries have a significant impact on STM participants’ understanding of mission and cultural diversity and cultural sensitivity.

5.2.2.2 Support from Local People

In this study, locals were found to be part of a support group that affected STM participants' understanding and sensitivity to cultural diversity. The local people here refer to the general public in the mission context where STM participants meet through long-term missionaries or directly. This includes both Christians and non-Christians. Although long-term missionaries may have lived in the area for a long time, they will not be able to escape from the etic or outsider perspective. However, STM participants will have an opportunity for emic or insider's perspective (Morris et al., 1999:781-96) when locals open their homes and social networks and show their perspectives within real contexts.

A male participant in his mid-thirties, who participated in STM for three months in a Southwest Asian country, stated the following cultural lessons learned through community life with the locals. This can be seen as a synergistic effect as a result of local encouragement of cultural learning:

I lived with the locals. They helped me a lot in my cultural adaptation process. They tried to understand the cultural differences with me, and they took great care of me. So I was able to learn their language and culture relatively smoothly without major cultural clashes.... They seemed impressed by the way I tried to adapt to their culture. I also tried harder to learn their culture because they recognized my efforts (PI-176).

A male participant who participated in an STM in an African country for three months states that a genuine dialogue about cultural differences with the locals has been more helpful than one-sided learning:

I often told the locals, "I respect your culture, but my culture is so different, so you have to help me." Even though they were friendly with them, they talked about their culture almost overnight. So, I became a close friend with them, and I learned a lot of things by crying and laughing (PI-170).

A female participant in her mid-forties who has been conducting STM in the same area every year stated that there was a deep emotional interaction with each other, beyond the level of cultural sharing through unfortunate events in the region:

The locals in the area know that we visit there every year at certain times. So every year they prepare to welcome us. So there is a lot of missionary activity, and they and we have mutual trust and help each other a lot. They tell us a lot about their culture and life. So the STM team is able to understand the local culture. Unfortunately, a long-term missionary who had been working

there died in a natural disaster. It was a great sorrow for the locals and everyone who knew him, including us. The incident brought deep feelings of sadness to the locals. Since then I have had a deeper relationship with them than before (PI-340).

A female participant in her early-forties who participated in STM activities in a Southeast Asian country gave the following meaning to the relationship with local believers:

Long-term missionaries working in the area said, "Now that it's a rainy season, you might feel the smell of the locals' bodies." However, none of our STM team members felt the smell from them. Rather, we were careful to smell unpleasant things in our own bodies. The long-term missionary asked us to "each meet at least six locals and remember their names". So we tried to make as many people as possible. I have been able to communicate a lot with my six native friends, and I remember their names vividly for over a year now and I am always praying for them (PI-401-1).

A mid-forties female participant, who played a role of leader of a church in a Southeast Asian country, expressed her experience of close interaction with them without knowing the local language:

When I met the locals on the street, I asked for their help with a bright look. I tried to communicate with the hand gestures, the facial expressions, and the pictures. To my surprise, they quickly understood what I was going to say. When I finally visited their home, they told me to stay in their home while I was staying in the area. Once the mind and heart were connected, communication was very easy from then on. Only one night I learned a lot about them. I think I have not had much more valuable learning than ever before. I would also like to encourage young Korean youths to experience this kind of experience (PI-395).

The influence of the locals is not limited to the cultural dimension. A female participant in her early-fifties made the following statement of the challenge she received from devout laymen of a local church that she had visited and fell in love with:

One of the things that impressed me was that there were a lot of young and talented lay ministers in the missionary church. The surprise was that high school students were in charge of financial responsibility. The missionary who pioneered the church told us that all the believers of the church agreed that he was the best fit for him. It was amazing that young students were recognized for their important responsibilities and leadership in the Church and were good at doing it excellently. People in the area were generally smaller than us, but the courage of their faith was not small. I was envious of this church because my church in Korea tends to avoid trying to do church work among adults. I thought our church should learn a lot from the church in this mission context. I hope that more believers in our church will go to this church in the mission context to learn (GI-60).

As such, local people, along with long-term missionaries, are also an important part of the support group for cultural learning of STM participants. Although long-term missionaries have been living in the area for a long time and are well aware of the area, locals can provide cultural information to STM participants in different dimensions and ways. The support of the locals is further strengthened by the "indigenous cultures"

(Krader 1971:1184), which is capable of showing the grassroots culture, language and values as they are without being filtered by the long-term missionary's point of view. This is significant in that it is a micro-level cultural exchange through a direct meeting of individuals and individuals, not a cultural orientation established academically by local experts or cultural experts with a specific intention and purpose.

This study shows the possibility of deep emotional interaction at the affective level beyond the level of acquiring cultural information at the cognitive level through in-depth intercultural engagement and intercultural friendship among the locals and STM participants. Furthermore, the interaction with these locals is an integral learning in that it can be a place for mature mutual learning on the spiritual or missional level with cultural exchange.

5.2.2.3 Support from STM Team Members

In this study, STM team members were found to be one of the support groups that influenced the intercultural learning of their respective members. Unlike long-term missionaries and locals, members of the STM team have been involved in building, developing, and maintaining trust through churches and mission agencies at least a few months or a few years prior to STM. This section looks at the impact of STM team peers on the development of cultural interaction and sensitivity for STM team participants.

In a group interview, a female participant in their mid-forties said they had learned a native language through training programs several months before STM started, but how they complemented each other's deficiencies:

The teamwork of our team was very good. Our team was all short of people. Especially, there was no person who was excellent in language acquisition. I learned a native language, but nobody completely understood it. However, when I spoke with the locals in the mission context, they all helped each other in the language they knew. In the process of supplementing each other's shortcomings, we have become better together than ever before, motivating each other to acquire local language. I really liked it (GI-22).

This example shows that the problem of language acquisition caused by the restriction of “short-term” which has been pointed out as the inherent limit of STM is solved by complementing the linguistic knowledge acquired by STM members themselves. This is an example of the importance of team dynamics in effectively reaching the community's goals.

A female participant in her mid-twenties who performed STM in a region for one month stated her experiences of STM members outreach for one night and two days a week:

Our STM team conducted an outreach program once a week for one night and two days. We mostly stayed in the locals' houses and communicated with them. What was important here was that it was very beneficial for our team members to share their experiences of cross-culture with each other, and to share new insights and thoughts gained from their experiences. It was amazing to see the same cultural phenomenon, and the viewpoints of each other could be very different. Even though it was a short period of time, I think STM members learned more than they actually experienced because of sharing each other's experiences (PI-203).

This means that this “time of sharing” amongst STM members is not a one-sided approach to the perspective of the experts, but rather reinforces the capacity of objective interpretation beyond the subjective judgment of a specific cultural phenomenon. A male participant in his mid-thirties stated his example of overcoming displeasure and frustration from a clever trick by a local trader to a foreigner through encouragement, support, and cultural interpretation of STM members:

Our mission team was often pick pocked from the locals for a month. And merchants on the streets sometimes asked foreigners for ten times the normal value of goods. Later on, I learned that foreigners have an idea that “this money is not big money for you”. Every time I experienced this, I was very uncomfortable. But the STM team members comforted me. And they prayed that I could treat them with a wiser and more generous mind about these matters. This prayer and support has helped me to continue to love and serve those locals (PI-408).

This demonstrates the role of STM team members in reaching the community's goals in the context of the unavoidable side effects and stresses resulting from dense intercultural interactions. This may also be a small model of crisis management within the STM team in a cross-cultural context.

A female participant in her mid-forties stated on the basis of her experience, the advantages of cultural learning when an STM team is composed of various age groups:

Our STM team also included my son. The team included men and women, children and adults, and young people and the elderly. In fact, I was a bit concerned when I started STM for a team of various age groups. By the way, something I had not thought about happened. The diversity of our team has been positive for our team to meet local people of different ages. The children of our team got to know the locals very quickly and played well. Of course, the children also fight with local children (laughs) (PI-219).

This case demonstrates the benefits of the STM team, such as the "family community," who overcame the limitations of the STM team of similar age groups. It is meaningful that it is possible to make various cultural contacts beyond generations through enlargement of contact with the locals of almost all ages.

In addition, participants in this study stated that they learned about teamwork, leadership, obedience to order and authority, and organizational skills (PI-218; GI-53) through their STM team activities. One participant experiencing conflict within the STM team raised the need to include teamwork training and leadership training in the preliminary training for STM (PI-203).

STM teammates are different from other support groups in that they share the same goals and schedule as a community of faith that has long established friendships with churches and mission agencies. They have a distinctive role as a kind of support group different from long-term missionaries and locals in terms of a homogeneous group that experiences cultural diversity and promotes cultural sensitivity in a cross-cultural context.

As mentioned above, STM members have positive effects on language acquisition, understanding of other cultures, communication with local people, and emotional support. However, STM team members do not always have a positive impact on each other's cultural learning. Conflicts within the STM team sometimes have a negative effect on each other's learning about other cultures. In particular, there is a risk that STM can proceed without having enough time to settle because of relatively short duration of STM. The role of a leader who is well trained in the operation of the organization and has a balanced view of other cultures is important.

5.3 Action and Interaction Strategies of the Intercultural Engagement through STM

5.3.1 Encountering Cultural Difference

The mission context is a place where STM participants are engaged in mission activities but also a place of interaction with other cultures. Some of the participants in this study have experienced cultural differences abroad for a variety of purposes including STM, work, tourism, and study abroad. On the other hand, some participants reported that STM provided almost a unique opportunity to experience cultural differences. In both cases, the experience of facing actual cultural differences in the mission context can have a positive or negative impact on the change in sensitivity to their cultural diversity. In a paper analysing the relationship between their intercultural engagement and the global perspective of undergraduate students, Engberg et al. argued:

An increasingly globalized and interconnected society requires interaction across myriad differences and begets a critical call to action for post-secondary education leaders in preparing students to become global citizens (2016:253).

In this context, STM provides a rich practical interaction experience for cultural differences. However, in this study, the critical thinking of STM participants on the experience rather than the mere “experience” itself appears to have an impact on cultural sensitivity.

5.3.1.1 Critical Thinking for Learning about Other Cultures

Critical thinking refers to the ability to use reason to make clear and rational judgment when deciding what to do and what to believe (Moore and Parker, 2009:3). In particular, critical thinking has a limited meaning in this study meaning competence to distinguish differences from claims based on emotional opinions about cultural differences that are widely spread in Korean society and self-reflection from direct experiences such as observation, interaction, and evaluation of cultural difference. In this study, critical thinking in interaction with other cultures was a reflection on one's own narrow and emotional views that were uncritically accepted by existing social preconceptions about

other cultures. A female participant in her mid-forties, who experienced STM six times, had a critical view of the misperception of Koreans based on her STM experience:

To be honest, Koreans seem to be caught in a kind of unfounded supremacy. I think that people in the mission context I visited and Koreans should be accepted as equal human beings. I do not think we need to have any sense of superiority or inferiority. Everyone deserves to be loved no matter what ethnic group they belong to. One of the things I learned most clearly from STM is that we should rule out any prejudices and treat them with love (PI-79).

She gained insights from STM that she should seek interdependent relationships based on common values as “humans” who need “love” rather than one-sided contributions based on patriarchal attitudes. The following three statements from participants show the characteristics of the economic, moral, and racial prejudices Koreans have about other cultures:

Koreans, including myself, do not like to be discriminated, but they seem to be the ones who discriminate against others. I've done STM on both poor and richer countries than Korea. I have seen that the attitude of those who have participated in STM depends on the economic strength of the mission context. I think we tend to go to poorer countries than we do, and to go to wealthy countries to get caught in inferiority. Recently I visited STM in a country that is poorer than our country, and the country has a great historical and cultural similarity with our country. They had a very strong sense of self-respect for their people. But it seems like we cannot deny that we tend to ignore them (PI-47).

When I was going to a country for STM, people close to me told me not to go there because it was a dangerous country where rape was rampant. However, when I went there to meet several women, talk and observe, it was true that there were some problems, but it was not more dangerous than I thought. There was no difference between Korea and this country on this issue (PI-45).

As a matter of fact, I had some attitude toward racism. I think it was racial discrimination, especially due to the colour of the skin. The Bible says that everyone is the same, but frankly, the message of the Bible is not well received by me. However, when I went to another country through STM and worship with local Christians, I came to realize that everyone should be an equal God's people who believe in one God (PI-101).

The common characteristic of these three arguments suggests that there is a limit to overcoming their prejudice against their economic, moral, and racial prejudices within Korean society, including churches and schools. Therefore, in Korea, there is a tendency to strengthen legal measures in the national policy as the best way to overcome the problems of discrimination and stereotypes in multicultural societies. Berry and Kalin, however, proposed the following four ways to become a successful multicultural society including acceptance of multiculturalism as a valuable resource for society, low level of intolerance or prejudice, positive attitudes toward diverse ethnic groups that make up

society, and national unity (1995:302) This implies that the social dimension of multiculturalism, inter-group biases, and national attitudes, as well as the political dimension of the relationship between diverse ethnic and racial groups within a country, are essential to understanding the present situation (302).

Given this argument, the problem of racial discrimination should be approached by a change in attitudes toward other people at the psychological level of social or individual as well as at the legal and policy level of the state. In this context, as shown in the above statements (PI-47; PI-45; PI-101), cross-cultural experience through STM positively contributes to the change of psychological attitudes on the individual level of discrimination in a multicultural society. This means that there is a need to complement each other with the general teachings of cultural diversity provided by Korean churches and schools as mentioned above (PI-232).

In this study, critical thinking in learning about other cultures was found to occur in various areas including human equality (PI-74; PI-94), habitual negative thoughts (PI-9), ignorance about other cultures (GI-25; PI-32; PI-160; PI-162), subjective criteria (PI-49; PI-368), social exclusivism (PI-41), racial discrimination (PI-101), false cultural preconceptions (PI-34; PI-75), economic greed (PI-105; GI-7), and economic superiority (GI-13).

Nonetheless, encountering other cultures through STM does not necessarily have a positive impact on an individual's cognitive, intrapersonal, and/or interpersonal changes. The participants of this research compared the existing prejudices and stereotypes of other cultures with the findings of new facts through STM, diagnosed the problem, and thought about the problem from what point of view. As a result, it is observed that the prejudices of the past have been removed or alleviated through a process of reasoning about what is the right viewpoint.

This research shows that the subcategory of critical thinking is essentially a diagnostic tool for ethnocentrism, which regards one's own group as the centre of everything, and all others are scaled and rated with reference to it (Sumner, 1906: 13). This suggests that STM itself does not automatically increase or decrease intercultural sensitivity, but that the experience of intercultural interaction through STM provides an opportunity for self-assessment of participants' self-centred thinking.

5.3.1.2 Cognitive Flexibility in Cultural Diversity

Cognitive flexibility can be summarized simply as a shift in thought between two different concepts (William, 1962). However, I use the term in the limited sense of human ability to exercise cognitive flexibility in the face of new and unexpected situations in other cultures. This is a reinterpretation based on the definition of Cañas, Quesada, Antolí and Fajardo: "The human ability to adapt to cognitive processing strategies to face new and unexpected conditions in the environment" (2003:482). This psychological theory, especially when faced with a new cultural environment that deviates from everyday living environment, uses a series of strategies to perceive and reinterpret in a different way than the past, paying attention to a new environment called culturally diversified society. Cañas and others argue that in order to avoid human error, an individual needs to realize that the situation has changed in order to be able to 'log out' of the automatic processing mode and come into the controlled processing mode (483).

They have presented Rasmussen's proposal as a typical example in this paper that classifies human behaviour using this idea as a framework:

He distinguished three levels or categories of human behaviour: (1) skill-based level, for activities done in an automatic way; (2) rule-based level, for situations in which our experience give us a response in a known situation; and (3) knowledge-based level, for new situations in which there are no rules and the individual needs to plan a different response (Rasmussen, 1983:653-688, cited from Cañas and others. 2003:483)

According to Rasmussen's classification framework, skill-based and rule-based levels are behavioural responses appropriate to the environment in which they live, and knowledge-

based levels are “log out” from past behavioural responses. It means to “log in” in a new way suitable for the new environment. This section focuses on the cognitive flexibility theory in that STM participants log out of past automated cultural prejudices modes and log on to a new mode suitable for multicultural societies based on newly acquired knowledge. Furthermore, this section tries to integrate with the viewpoint of Cañas and others for cognitive flexibility, Rasmussen’s taxonomy of human behaviour, and changes in research participants’ behaviour from their experience of cross-cultural interaction through STM as new cultural knowledge. These three examples show how to “log out” from the automatic processing mode of past ignorance and prejudice against other cultures and “log in” to a new mode with new knowledge based on direct cross-cultural experience through STM.

5.3.2 Responding to Cultural Diversity

5.3.2.1 Awareness of the Fallacy of Hasty Generalizations

Hasty generalizations, in general, refer to a logical error in reaching an inductive generalization based on uncertain evidence (Walton, 1999:161-82). From a statistical point of view, only some of the population lacking validity in all populations are surveyed statistically and the results are used to reach universal conclusions (Campbell, 1974). Here, hasty generalizations refer specifically to prejudices, or negative perspectives that are already common, although there is no or only limited grounds for the other cultures that these participants have acquired in Korea.

The cognitive flexibility that has been shown through the critical thinking about past biases mentioned above by the participants is based on the knowledge gained through new experience by logging out from the generalization error of other cultures that had previously been almost unconsciously accepted. They show a more flexible attitude toward culture than in the past:

In fact, I have never had contact with people from other countries. So I thought that people in poorer countries are unhappy people, and in all respects they are more deficient than we are. And I thought they were troublesome, dangerous, and frightened. But what I felt most striking was that when I went to them with STM team and lived with local people for a certain period of time, “they are no different from us.” And once I got close to them, I realized that it was wrong to think we were right and they were wrong, and that we were just different (PI-44).

In the past, when I met a foreigner, I habitually ignored or abandoned them. I thought that there would be no good to meet because they are so different from us. But when I went to the mission context, I saw that young people, homemakers, and students, like us, are doing their best to solve the problems they face, although language and culture are different, I realized that my prejudice against them was wrong (PI-133).

The biggest benefit I got from STM is that I realized how ignorant I am about other cultures. I went to the mission context and decided that I might die. I even wrote a will before I joined STM. I was ignorant about the actual appearance of other countries. When I went there, the country could not find any sign of the danger of death. You can see how I was obsessed with ignorance and prejudice (PI-162).

These three examples show how to "log out" from the automatic processing mode of past ignorance and prejudice against other cultures and “log in” to a new mode with new knowledge based on direct cross-cultural experience through STM. The log out in this section signifies a log out from a premature, uncritical generalization of the other culture. The log in here is the third level of a knowledge base derived from experience of intercultural interaction as proposed by Rasmussen (1983) in a taxonomy of human behaviour.

This implies that CSR on the fallacy of hasty generalization occurs most effectively when STM participants directly experience cultural differences and similarities in the context of other cultures. However, this does not weaken the importance of education through pre-field training on cultural differences. This research shows that a theoretical understanding of cross-culture through pre-field training can be a balance when supplemented by practical experience at the STM site.

This research also shows that it is relatively difficult to log out by itself in an existing environment that has been almost unconsciously operating an automatic process mode. Although participants in this study can perceive cultural diversity in Korea in a variety of ways, including mass media, books, the internet, and the Social Networking System (SNS), the experience of direct interaction with other cultures through STM has

been the greatest help to alleviate or solve the problem of wrong generalization of other cultures:

In fact, we can easily see other cultures through foreign news, internet information and SNS exchange in Korea. However, nothing can compare with entering into the lives of locals through STM and practically interacting. Although it is true that overseas tourism provides a good opportunity to see other cultures, it is a problem that there is little opportunity for people to interact with the locals because tourists are only aiming to see, eat, and return to their enjoyment. That's why I think STM is the most effective way to do this (PI-385).

Although there are a lot of foreigners in Korea, I did not care about them in Korea and it did not matter to me how I treat them. But when I came to the mission context, I had to be sensitive to their culture. I think I learned more about their culture through the repetitive process of doing what is acceptable to them and avoiding what is not (PI-40).

I think that seeing foreigners only in Korea is a hindrance to understanding cultural diversity or improving cultural acceptance. In Korea, due to the social atmosphere and values of Korea, it seems that it is hard to escape from the vertical relationship in the relationship with foreign immigrants. However, if we experience STM in foreign countries, STM should help us because we have to get out of such a vertical relationship (PI-149).

These statements mean that STM has provided direct experience for cultural interaction, opportunities for culturally appropriate action, and opportunities to escape from erroneous hierarchical relationships. In this respect, STM helped them to log out from the culture they were in, and provided new knowledge based on experience to log in to the new process mode of cultural diversity. CSR after discovering cultural differences in cross-cultural contexts is, in fact, an area that can be orientated through pre-field training, but can be better understood when supplemented by practical experience.

In this research, the main cause of hasty generalizations was cultural ignorance resulting from a lack of practical interaction experience with other cultures (PI-32; PI-160; PI-162-1; PI-166; PI-166; GI-25). This cultural ignorance, as mentioned in Chapter Four, is the absence of a proper education on cultural diversity and acceptance in the home, school, church, and society. Another cause of cultural ignorance is the lack of practical contact with other cultures as analysed in this chapter. In order to solve the problem of hasty generalization of other cultures, STM provides the opportunity for participants to reassess their cultural prejudices while interacting with local people in the intercultural settings. From the perspective of a new knowledge-based response based on experience in a new culture through STM, this study presents new possibilities in that the

cognitive flexibility theory defined by Cañas and others (2003:483) can be applied to the STM through a log-in model of the new environment and log-out from hasty generalizations through STM. This research, however, demonstrates that logging in to other cultures through STM does not guarantee that all participants automatically log out their perceptions and actions from hasty generalizations.

5.3.2.2 Trust in People from Other Cultures

Trust is the foundation of all human relationships across people groups, races, and borders. In this study, trust refers to the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trust, irrespective of the ability to monitor or control that other party (Mayer et al., 1995:712). The ‘party’ mentioned in this definition can be applied to both individuals and organizations (Schilke and Cook, 2013:282). However, this study will mainly focus on the individual’s cognitive, intrapersonal, and interpersonal trust.

Specifically, trust in this section refers to the attitudes and social distances of the Korean people to foreign immigrants in Korea. According to Chung and others’ study on ‘Attitude Changes toward Foreigners and Immigration among Koreans’, the Korean people's trust in immigrants as follows:

As for the opinion that it will help the national competitiveness due to the expansion of cultural diversity or that the culture will be enriched by the increase of migrants, the rate of approval is higher than that of the opposition, but the ratio of having a reserved attitude is as high as 38 ~ 39%. On the other hand, the percentage of people who are increasingly accused of increasing crime rates or accepting people with different cultural backgrounds has increased considerably in recent years, two to three times more than those who oppose them (2016:xii).

Thus, Koreans have the highest distrust of the economy and crime among immigrant related problems. However, recent research suggests that Koreans need to look at the crime of immigrants from a more objective point of view. Kang D. K. argues that the crime rate of immigrants is relatively low compared to that of Koreans:

The rate of crime by foreigners is relatively low compared to the crime rate by Koreans. However, in Korea, some violent crimes exceed the crime rate of Koreans. Therefore, there is a limit to advocate that the crime rate of foreigners is low due to the total crime rate alone (Kang, 2017:10).

Kang also argued that prejudice against foreigners would create conflicts among foreigners, and that such conflicts could lead to crime, so it would be necessary to minimize prejudice against foreigners through more detailed and accurate disclosure of data (10).

A male participant in his mid-thirties observed man's irresponsible behaviour in the mission context and the resulting tragic life style of women and children. He then realized that he was desperately aware of the need to be a "trustworthy person" and the need for ongoing STM activities to gain trust:

The area I was visiting was a cultural difference from Korea ... The area where I did STM activities was the poorest in the country. My biggest heartache was that the fathers were generally unreliable people who did not care for the family. Dad did not exist in almost 70% to 80% of homes. This fact has been very heart-breaking to me. In order to restore trust in this society where there is no trust in the father and the man, I first thought that I should become a trustworthy person. Since then I have been visiting and communicating with them constantly (PI-364).

Although this participant did not have experience of establishing a trust relationship with foreigners before STM, he realized that even though culture, religion, and values are different, love and trust are the foundation of all human relations and missionary activities. To date, it has been practicing it in various ways continuously. Mayer and others argue that "making oneself vulnerable to taking risk. Trust is not taking risk per se, but rather it is a willingness to take risk" (712). In this sense, this participant chose "vulnerability" to gain confidence along with the willingness to appreciate the traits of trust.

The following is the case where people in the mission context first show trust to STM participants. A male college student in his mid-twenties feared that it would be difficult to build trust because of the historical relationship between the two countries. But the actual situation was different from what he expected:

The images and pictures I saw about the country were mostly poor people, destroyed roads and poor homes, and people carrying guns. Furthermore, I have heard that the historical relationship with our country is not good. So I was worried that they would hate us. But I was rather surprised to see them welcoming us and giving us confidence. Of course some of them may not, but most of the people I met were good enough people to trust (PI-417).

Several changes have occurred to him who has had the experience of being trusted by the people in the mission context, such as the prohibition of the use of profanity in the country,

the unfounded criticism of foreign immigrants, and the revision of school friends' bias (PI-418).

In a group interview conducted with STM participants in a church, a female participant in her early forties suggested the necessity and alternative of establishing a lasting trust based on her STM experience:

I hope that our church's mission will not be a one-time or occasional event but will continue in any way. I think I should go at least once a year. It is not necessarily our group, but any group of our church. And I hope that the student department of our church will also participate in STM and build deep trust with people in that particular area with the long-term perspectives (GI-29).

The nature of missions, in general, requires long-term plan and action. However, STMs are difficult to establish a trust relationship with long-term perspectives due to the periodic nature of the term 'short-term'. Participants in this study were generally aware of this limit of STM and showed a tendency to overcome that limit through continuous and repetitive STM.

This study shows that building trust in other cultures through STM occurred in a variety of contexts. STM participants claimed that their trust in them became even deeper when discovered locals love and care for their family and neighbours (PI-364), when locals helped STM participants persevere in their cultural adaptation (PI-176) and when STM participants tolerated mistakes due to the cultural ignorance (PI-125).

As stated earlier in Mayer and others (1995:712), one side is willing to be vulnerable to the other's actions. It is necessary to take the risk of losing something important. In this study, STM participants were found to be willing to go to the other party's site voluntarily, with the risk that they could come from misunderstandings and prejudices to build trust with their counterparts. This research, however, found some examples of one-sided STM activities without making sufficient efforts to build trust. As such, this research shows that a project-driven STM that doesn't make enough effort to build trust relationships, as Ver Beek (1998) found, does not become an STM where

continuous change occurs to both the people in the mission context and the participants themselves.

Trust has reciprocal characteristics. In some cases, STM participants have long and continuous efforts to gain trust from people in the mission context, and conversely, STM participants have a fear of misunderstanding and rejection, but people in the mission context first show trust. Regardless of which case, the study found that STM participants were generally aware of the importance of establishing trust in mission activities.

5.3.2.3 Tolerance of Cultural Difference

In this research, tolerance means openness, inclusiveness, and diversity, all ethnicities, races, and walks of life (Florida, 2003:10). The term ‘tolerance’ is a very comprehensive term used in almost all disciplines, including politics, religion, economics, society, and morality. However, people in one country’s mainstream society openly accept the cultural differences of ethnic minority groups. Recent studies have shown that Korea has many problems in openness and the acceptance of domestic immigrants and foreign residents. A study on “the actual state of abomination and the actual situation of regulatory measures” published by the National Human Rights Commission of the Republic of Korea shows the serious problem of prejudice and hatred towards minority ethnic immigrants in Korean society:

Social minorities have a very high level of experience of abusive expression both online and offline. Furthermore, abhorrent expressions and abusive violence toward minorities are widespread in Korean society, which is enough to say that Korean society is an abhorrent society (2017).

There is an increasing trend in research on discrimination and exclusion of foreign immigrants in Korea (Lee et al., 2016; Kim et al., 2015; Kim et al., 2017; and Park and Jung 2010; Park et al., 2016). In addition, some studies have shown a double attitude of envy and exclusion depending on the economic level, residential environment and occupation of foreigners in Korea (Kim et al., 2015; Cho, 2014; Kong, 2013; and Park et

al., 2016). According to Jeong et al., the foreigners' experience of discrimination shown in the rapid transition to a multicultural society is unfamiliar to Koreans who have not been prepared for multiculturalism. The results showed that Koreans were prone to discrimination and the exclusion of foreigners (2017:308). They also reported that race and colour had a significant impact on foreign discrimination and exclusion (328).

As the participants of this study, they are not free from the above results. However, direct cross-cultural experience through STM has provided new perspectives on issues of tolerance of other cultures. A female participant in her mid-forties conducted STM six times in a mission context. Her early STMs in the area gave her a very negative perception of the social disorder and confusion. Even after the six STMs, the situation in the area did not change, but her perspective changed:

I participated in STM activities six times in a particular area of the country. During the first few times, I became strongly disagreeable with the disorder and confusion of the community. I could hardly understand or accept their culture. However, as the number of STM's in the area increased, I could understand the underlying cause behind the cultural phenomenon. I think that as STM frequency increases, my point of view has been changed in the direction of accepting it as it is, rather than immediately criticizing their cultural phenomenon. At present, I do not have a reluctance to their culture (PI-77).

Another participant in her late twenties who has conducted STM in four different places says her STM experience has convinced her that accepting cultural diversity is the right idea:

By continuing with STMs, I become convinced that there will be good reason for their thoughts and actions, though their behaviour was not understood to me. One of the biggest changes that has happened to me through STM is that I accept the fact that the cultural phenomena that I cannot understand or accept is not wrong but just different from me (PI-82).

A male participant in his early forties testified that his attitude toward them changed after experiencing tolerance of the locals when a tense relationship with the locals caused his mistake resulting from cultural ignorance:

Because I did not understand their culture, I made a big mistake in the mission context. My mistake was that the locals could be very angry or uncomfortable. I was in a very difficult situation. However, they understood that I was a foreigner and did not know the culture there, and they accepted me very generously. Since the STM, I have come to appreciate the cultural mistakes that foreigners made in Korea and to respect their culture (PI-383).

These three statements have similarities and differences in terms of tolerance to other cultures. Both PI-77 and PI-82 gradually increased adaptability to the culture of rejection and gradually increased the generosity to the culture as they grasped the causes behind the cultural phenomenon. Both of these cases show that the numbers of STMs were affected to some degree. In the case of PI-383, however, a specific event, rather than the number of STMs, had a decisive influence on the participant's tolerance for other cultures.

Taken together, the tolerance of the locals in the crisis situation caused by the cultural mistakes of the participants of the STM made it possible for them to have a spirit of tolerance for other cultures. Though not enough examples to demonstrate objectivity, this study suggests that the frequency of STM may be a significant variable to increase cross-cultural tolerance, but the variable is not necessarily applicable to all cases.

5.3.3 Intercultural Learning Activity

In this study, intercultural learning is based on making meaning across different life skills and experiences (Vasbø, 2013:87). While Vasbø argues that all social interaction in cultural encounters is perceived as learning activities, he notes that the key elements of learning in complex cultural contexts are from both dialogical and interactional perspectives:

What the sociocultural learning theory and the critical hermeneutic intercultural communication theory have in common is the weighting of a dialogical and interactional perspective. The attention is directed towards the encounter with 'the other' in oneself and the encounter with 'the other' outside oneself. This bridge-building between theories contributes to a more open approach towards intercultural learning that arises in young people's lives in their contemporary world (87).

This section focuses on interpersonal dialogue and interaction as a way of intercultural learning that gives meaning to cultural diversity and acceptability. Although there are some differences in terminology and orientation, such discussions have been made in the field of missiology in relation to STM. Offutt has given the following meaning to the interaction between hosts and visitors:

STMs interface with local communities is as a collection of people ready to create friendships with their hosts and engage in joint world-building activities. Interaction between hosts and visitors creates, and is sustained by, transnational, transcultural relationships. Members of the two communities compare pre-existing, similar systems of meaning. They then externalize new, shared meaning systems that imply a changing reality for all participants. Structures that support participants' new view of the world, or plausibility structures, are created that stretch between previously distinct communities. Such structures facilitate flows of discourse, action, social institutions, and goods (2011:800-801).

He points out that although STM has inherent limitations, including different cultural backgrounds, brief face-to-face encounters, and language barriers, which can be a factor in failing to reach their goals, these significant obstacles can be overcome when hosts and teams can begin to relate to each other by finding common stocks of knowledge (805). Participants also found intercultural learning about various ways of life and culture using the method of intercultural dialogue and interaction.

5.3.3.1 Interpersonal Dialogue and Interaction

Intercultural learning can occur when STM participants and locals make an effort to find common interests among themselves, overcoming the inherent obstacles of STM mentioned above by Offutt. In this process, interpersonal relationships are formed, maintained and developed. A male participant in his mid-thirties, based on his STM experience, made the following claims about his misunderstandings and new thoughts about the role of participants:

Before I started STM, my thoughts on missions were aligned to "feeding their needs." By the way, as I went there and hanged out and fell in love with them, my thoughts changed. In many cases, native people who have had previous contact with a 'missionary' have been asked to "fill our needs". However, I have noticed that generations without such experiences are different. I could share many commonalities with them as human beings. When doing so, the difference in race and culture between them and me was not a big problem. I now think that mission is sharing thoughts and interests through the example of life (PI-119).

This statement implies that intercultural learning can happen when locals and STM participants recognize that they are personally equal entities rather than as giver and take, share common interests, ideas, and concerns through life. As Offutt notes, language constraint is one of the inherent obstacles of STMs. A female participant in the mid-

twenties testified how she could overcome the constraints of the language and form and develop relationships:

I could not get to the locals easily. The reason was because of my language restrictions. However, the locals approached me and tried to communicate. The area I went to was mountainous so I had to walk a lot of mountain trails and they came to see my hardships and gave me the extra shoes they had. The shoes were much more comfortable than the shoes I was wearing. They came to me first and helped me open my heart. After that, we could communicate with each other in a wide variety of ways, including facial expressions, gestures, body movements, drawings, songs, and sounds. I realized that language is not the only tool in getting people in other cultures. And they became good language teachers to me. I taught them Korean too. We really enjoyed it (PI-356).

This case illustrates a specific example, although limited, of overcoming language problems, forming, maintaining, and developing relationships, resulting in learning in other cultural contexts. It also plays a role in overcoming the existing cultural prejudices of not being able to make friends without knowing the language of the mission context (PI-26). If PI-356 is an example of overcoming the limitations of language that has been pointed out as an inherent limitation of STM, a female participant in the late forties shows that it is not necessarily time-consuming to make friends in a cross-cultural context:

I oppose the STM teams getting ready to run a lot of event programs. To the extent that the locals can accommodate, I would like to encourage the STM team to visit local people and live sometime together. Sometimes we are given only a very short time, and even if there are language limitations, we can communicate with them in various ways. I did not even know the language of the area at all, which was not a problem in opening each other's minds. If you cannot sleep at a local residence, you can meet and communicate with children, young people, and seniors on the streets as much as possible. During my first STM, I did not have enough time to run them because I was preparing a lot of event programs. The STM was a very busy trip, but after returning home there was nothing left. But I made a lot of friends in other STMs. The STMs have been around for a long time, but I am still communicating with them. I am freely communicating with them now. I think the key to STM is meeting people (PI-396).

A similar case can be found in the experience of a mid-thirties male participant leading a STM team of twenty youths in their church to live with the locals in the mission context:

I worked as a leader of the STM team of twenty youths in my church. I spent a couple of weeks thinking about what I could do for them. I have done a lot of activities with them in the mission context. But once the STM team returned to Korea, it was the only program that had the biggest impact on all of them. It was that each of the STM team members went to the home of different locals to eat, sleep, live and return. For security reasons, I only allowed this for one night. These STM participants, scattered among the twenty local families, became amazing friends with the locals in just one day. Some locals even held a feast in the village for their Korean friends who visited them. It's been a few years now, but they are still interacting with the friends they created in that short period of time (PI-371).

PI-356, PI-396, and PI-371 are some of the examples that illustrate the importance of interaction formation, maintenance, and development in intercultural learning. In

particular, non-verbal communication, such as caring for the physical and emotional needs of each other, rather than the language-centric communication, which is the inherent limit of STM, gained confidence in each other and eventually helps the language acquisition.

This close interaction experience can also be a conviction that it is not difficult to make friends in other cultures and to continue to develop the relationship. The male participants in their mid-thirties expressed their confidence in the experience of overcoming language constraints through close interaction with the locals:

The biggest benefit I got from STM was that I was convinced that I could make friends with people in any foreign country. People often negatively talk about how people can communicate during short STMs with people who do not speak well. But because I do not speak, I have become very familiar with them when I enter the centre and eat, sleep and live with them rather than staying in the periphery of the culture. Sometimes the language cannot pass through the heart. These experiences gave me a very important lesson in my life. Now I am not afraid of language problems wherever I go. I can now share my thoughts and minds with anyone in any country (PI-106).

This study shows that the communication experience through close interaction in the context of other cultures not only gives them confidence in intercultural fellowship, but also contributes to increasing the will to further cultural exchange. A female participant in her late twenties, an office worker, stated in relation to this:

My STM experience in a region in Southeast Asia has inspired me to want to have more interaction with foreigners. From then on, I started to interact with foreigners regardless of whether they are domestic or foreign. So I started learning foreign languages in earnest. This is because I want to communicate directly with the local people, not through the interpreter of others. In fact, I had experienced that the intention of the other person could be transmitted differently through interpreting. STM has increased my curiosity about other cultures and my will for exchanges with foreigners, and I am doing my best to acquire language as one of the concrete ways of practicing (PI-86-1).

Lack of knowledge of other cultures and limitations in communication skills have been pointed out as STM's inherent limitations. Moreover, because of these issues and others, the usefulness of STM has been criticized (Ver Beek, 2006; Winter, 2007; Hanciles, 2009; Park, 2008; Massaro, 2014). In this research, intercultural dialogue and interaction did not usually begin with an excellent ability to use the native language. When a relationship of trust is formed through various non-verbal communications, learning the linguistic communication skills is motivated by the necessity of a deeper level communication.

Intercultural learning takes place in an informal way throughout the process of continuous verbal and non-verbal communication. Furthermore, this research shows that the problem of the “short” period, another inherent constraint of STM, is also overcome through dynamic interactions, continuous visits, and subsequent follow-up.

5.3.3.2 Learning Different Ways of Life

Korea is a nation composed of one nation that does not have ethnic minorities whose language, ethnicity, or culture is different. Therefore, Koreans generally share a common ethnic consciousness as a homogeneous community in which Koreans share a common culture. On the whole, this monocultural ethnic idea remained until 1988 at the Seoul Olympics, where foreigners and foreign cultures began to flow rapidly into Korea. Since then, the overseas travel of Koreans has increased rapidly, but the majority of the international travel has remained in the level of tourism and leisure, and efforts for in-depth understanding of the local culture are largely lacking (Korea Tourism Organisation, 2017:238).¹⁵

Many of the participants in the study claimed that STM provided an opportunity to observe, interact, and learn from each other's ways of life in the different cultural contexts. A male university student participant in his mid-twenties, after observing the lifestyle of a people he was prejudiced against, has stated the following:

To be honest, I was a nationalist proponent that my country is the best country. But I visited several families in STM in one of the poor countries. After observing their way of life, I could not help being surprised. Their life was full of precious lessons I had to learn, and I had to learn modestly. Since then, my perspective on them has changed (PI-133-2).

Specifically, he testified that although they were relatively poor, he was fascinated by the way of life in which they practice their “hospitality”, “humility”, and “sharing”. A female

¹⁵ According to the Korea Tourism Organization (KTO), Koreans ‘main purposes’ of overseas tourism are leisure, entertainment, and vacation (88.0%), followed by business and professional activities (5.4%), visiting family and friends (3.0%), and education and training (2.1%). <https://kto.visitkorea.or.kr/kor/notice/data/status/tstatus/natstatus/board/view.kto?id=430094&isNotice=false&instanceId=296&num=1> [30 Oct. 2018]

participant in his late twenties who had experienced seven STMs became aware of the problem of a 'speed' centred lifestyle unique to Koreans through a slow but relaxed way of life that she repeatedly observed in the mission context:

As you can see, Koreans love to do things quickly. I lived with this as a normal way of life. But the more I continue to STM, the more I feel that I am living abnormally. As you can see, Koreans love to do things quickly. I lived with this as a normal way of life. But the more I continue to STM, the more I feel that I am living abnormally. In Korea, people are strongly dissatisfied with the speed of the Internet and the administrative system of the nation, but it seemed that they did not pay much attention to 'speed' in the various mission contexts I went to. I see how abnormal I am living. So, every time I finish STM, I look at myself through the lives of the locals (PI-48).

An example of this experience in Southeast Asia is found in the case of a male participant in his thirties who has been doing STM activities in a tribal society in Africa. Especially, this case is meaningful in that he mentioned his observations about the time-oriented values, which became a Korean cultural tradition and the relation with 'blessing'.

Despite the poverty of African tribal societies, I am deeply impressed when there is joy and satisfaction in their homes and they praise God with enthusiasm. To me, who like to handle things quickly, they say "hurry, hurry, has no blessing (*Haraka haraka haina baraka*)". The people of the tribe know what it means to, "It's important to do well, but do not hurry". At first it was not well received, but now I am working at their pace every time I go to the area (PI-367).

A woman in her mid-forties who had conducted STM six times in one area could get a glimpse of the values and worldview inherent in their lifestyles as the number of STMs increased:

I read a lot about the people, but I did not really understand it. But as the number of STM's in the region increases, I realize that they are very proud of their people. And gradually I became aware of the causes of their way of thinking and lifestyle. And as I learn about what my actions can bring down their self-esteem, I act carefully every time I deal with them. And I also thought I should be proud of my people like them (PI-388).

A male participant, who was obsessed with many prejudices and discriminations against other peoples, came to realize his wrong way of thinking after observing the way of life of other peoples through STM:

When I talked with my friends, I used a lot of profanity and abuse of other people or poor immigrants. I used to say a lot about them using their skin colour or some other visible feature. Especially, I did not like foreigners talking loudly in restaurants. When I joined a STM, I looked closely at their dining at the restaurant. They enjoy their fellowship with their family and friends while eating. And I learned that eating time is a time to talk about each other and that time is the happiest time of the day. Since then I have stopped blaming them, and I am trying to make it a good time to eat with my family (PI-418).

In a group interview with a participant in a church that ran STM in one area, a female participant in his late forties, after observing how locals cope with natural disasters:

There was a big flood in the village where I stayed. More than half the house I was staying in was submerged. I was very confused because I did not know how to deal with the situation. I thought there was a catastrophe that they could not handle. But they smiled at each other and helped them through the difficulties. Some people grab a fish at home and laugh, some make a small boat in a tree to drive others, the children play in the water I was so embarrassed myself that I saw this situation. They all became teachers for me as an example of life (GI-17).

In addition, participants in this study found that STM learned a variety of ways of life, including practicing “sharing” despite poverty in other cultures (GI-19), desiring spiritual abundance rather than material abundance (GI-26), and the values of parents on children’s education for happiness rather than success (PI-48). The common trait in this section is that participants in this study do not make a simple comparison with Korea in their everyday lifestyles that are exposed while participating and interacting with family life in the mission context.

Participants are paying attention not only to the different lifestyles they have witnessed, but also to the differences in viewpoints, values, and worldviews of people in mission contexts hidden behind the scenes. As mentioned above, the participants found that when STM participates in a different way of life in a cross-cultural context, they were deeply impressed with the satisfaction and gratitude of living in a deprived situation, mealtimes with rich conversations with my family, flexible attitudes to cope with the crisis, and relaxed ways of life without haste.

In this study, participants are observed to encounter internal conflicts with cultural prejudices they already had when encountering other lifestyles. According to Hiebert, the level of evaluation often occurs based on the misunderstanding in the cognitive dimension and ethnocentrism on the affective dimension (1976:373-83). From this point of view, the direct experience of cross-cultural communication and interaction through STM has a significant potential for overcoming the misunderstanding of the cognitive dimension and the ethnocentrism of the affective dimension. The reason for this is that STM provides opportunities to evaluate other cultures from an objective point of view based on their own experience of entering, observing and interacting with other cultures.

5.4 Conclusion and Interim Findings

In Chapter Five, I intended to analyze the data to answer the second sub-question "How do STM participants' interactions with the indigenous cultures in the mission contexts and with the cultures of the immigrants in Korea contribute to the enhancement of intercultural sensitivity in the Korean multicultural context?".

Figure 5.2 shows the overall flow of research findings of “action and interaction strategies” and “intervening conditions” in Chapter Five in a continuum from Chapter Four.

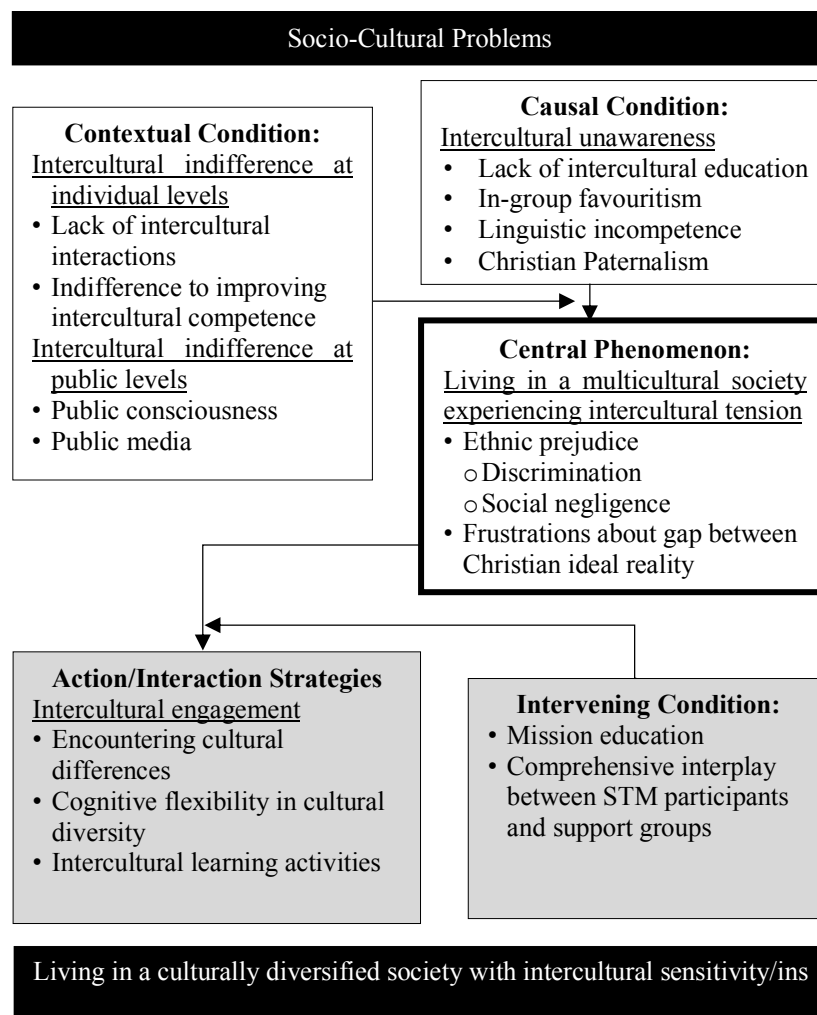


Figure 5.2 Schematic Representation of Intercultural Engagement through STM

First, the participants in this study found that pre-field orientation for STM over a period of four to six months had a significant impact on the intercultural sensitivity of STM

participants. Pre-field orientation on a variety of topics, including the nature and purpose of missions, cross-cultural communication, area studies, basic language acquisition, and cultural conflicts taught through pre-field training, provides the theoretical underpinnings of practical activities and experiences in the context of other cultures appear. However, this research suggests that local churches need a long-term strategy to foster STM professionals who are in line with the reality of the church in order to overcome the limitations of pre-field orientation by external lecturers who lack expertise in specific STM destinations.

Second, STM participants are faced with cultural differences in mission contexts after they have completed their pre-field orientation in their home country. This research shows that self-reflective learning occurs in other cultures beyond the level of simple curiosity or interest in visible cultural differences in STM participants. CSR refers to the comparison, contrast, and evaluation of the reality of other cultures faced in the field of mission and their own cultural, racial, and ethnic preconceptions, prejudices, and misunderstandings. However, this research shows that when STM participants are not equipped with the skills and attitudes of CSR, they tend to accept or reject other cultures indiscriminately.

Third, this CSR exercises the cognitive flexibility of cultural diversity including reflection on impatient generalization, trust people in other cultures, and tolerance for cultural differences. In this section, it is shown that STM participants are more likely to accept horizontal differences than to make rigid judgments about right and wrong of values of other cultures. Some STM participants, nevertheless, also express the attitude of cultural supremacy on the basis of differences in economic and technological levels. This research reminds STM participants to focus specifically on the development of CSR skills and attitudes in this area.

Fourth, STM participants have learned different ways of life using various methods such as observation, participation, dialogue, and interaction in other cultures. In this research, STM participants have a unique opportunity to broaden their understanding of the uniqueness and universality of decision-making, family relations, and social relationships in a variety of living environments in the process of cultural learning. This experience of STM missions, however, does not always have a positive impact on their intercultural sensitivity. The experience of negative learning about other cultures may also confirm or reinforce the prejudices of the past. Thus, the strengthening of intercultural sensitivity through STM requires lectures, dialogue, and discussions with stakeholders such as sending churches, missionaries, and local people, without relying solely on individual competence.

This study shows that cultural learning does not occur only by STM participants' own efforts in the context of other cultures. Intervening conditions, which are elements that strengthen or constrain intercultural engagement through STM, appear to be a "comprehensive interplay between STM participants and support groups". This support group includes long-term missionaries, local people, and STM team members. Each support group for learning through intercultural engagement of STM participants has their own advantages and limitations. Therefore, these support groups need complementary support in close communication. This study shows that the support capacity of these support groups has a meaningful effect on the cultural learning of STM participants. The next chapter, Chapter Six, analyses the effects of intercultural engagement through STM in Chapter Five from the socio-cultural problems in Chapter Four.

CHAPTER SIX

Results of Intercultural Engagement through STM

6.1 Introduction

This chapter analyses the "results" according to the sequential flow of the paradigm model based on axial coding of the grounded theory proposed by Strauss and Corbin. In the paradigm model, the results are the consequences of action and interaction strategies discussed in Chapter Five (Strauss and Corbin, 1990:3-21). Figure 6.1 shows how this chapter relates to the overall objective of this research and the research questions. If Chapter Four deals with the perceptions and behavioural responses of participants in relation to cultural diversity prior to the start of STM and Chapter Five focuses on intercultural action and interactions through STM in the field of missions, the purpose of this chapter is to analyse the impacts of STM experience on the intrapersonal or interpersonal levels of the intercultural sensitivity in Korea's multicultural context, whether positive or negative.

The intrapersonal level in this research, on the one hand, refers to the "desired internal outcome", which includes the informed frame of reference. In this research, the intrapersonal level refers to the changes that occur in the mind of an STM participant. This includes changes in the perspective of adaptability, flexibility, and/or empathy of other cultures within the mind of an individual person. The interpersonal level in this research, on the other hand, means "desired external outcome", which includes effective and appropriate communication and behaviour in an intercultural situation (Deardorff, 2006).

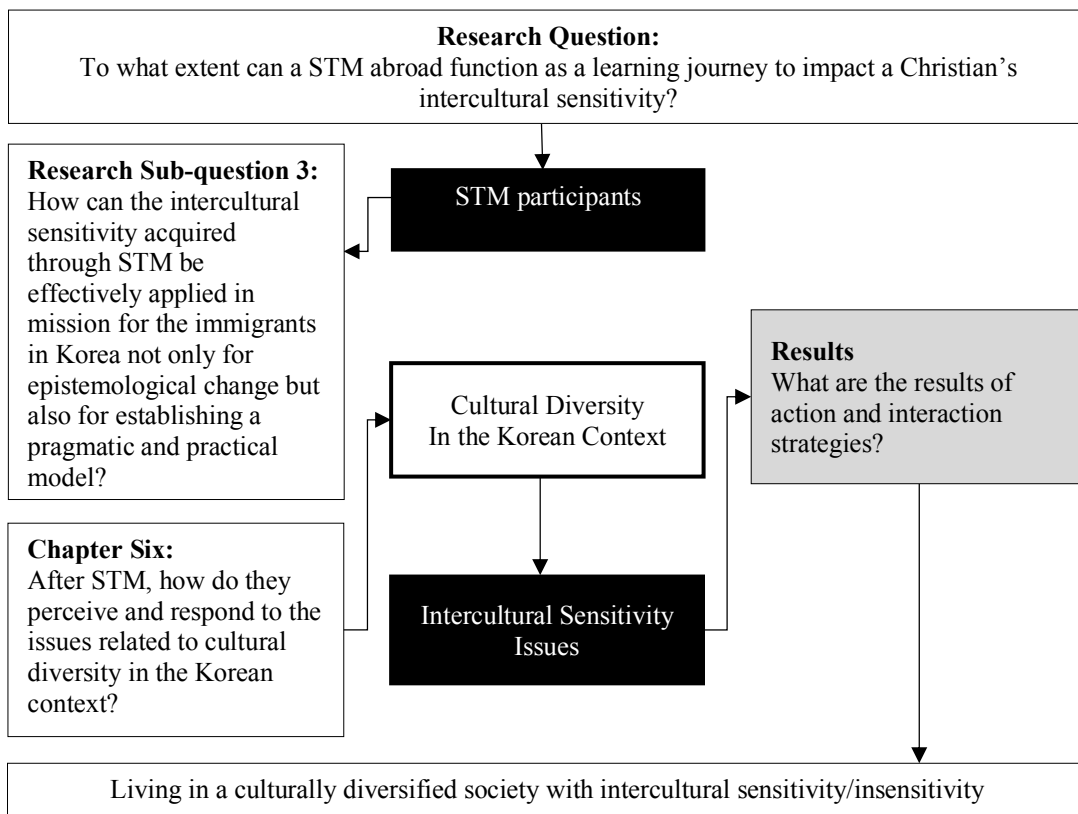


Figure 6.1 Depiction of the Overall Problem in Chapter Six

Due to the nature of qualitative research and the possible limitations of the researcher's capacity to be without any bias, a degree of randomness and subjectivity cannot be completely ruled out in the judgment of the results, but I will critically examine the meaning of each of the participants' arguments as closely as possible. Furthermore, the results of intercultural engagement through STM are mainly based on the participants' statements. To increase the scientific objectivity and credibility of the research, independent validation from their family members, friends or colleagues is required, but this independent validation process is omitted in this research for the following reasons: First, the key theme of this research, intercultural sensitivity, has common attributes based on the self-conception and self-perception of participants (Ennaji, 2005: 19-23). Thus, this research evaluates their intercultural sensitivity based on the self-perception of intrapersonal and interpersonal changes before and after STM.

Second, unlike other qualitative research methods, the grounded theory is a method to identify the core category and other categories through the sequential coding process of the participants' statements obtained mainly through in-depth interviews in order to strengthen the objectivity of the research (Glaser and Strauss, 1967; Strauss and Corbin 1990). However, I used additional questions to understand the context of each statement to verify the credibility of the participants' statements. Moreover, this chapter elaborates the participants' statements by using the maximum description method to understand the context as well as the key themes of the participants' statements.

In the data analysis process for establishing the paradigm model, I found that not all participants had a change in the areas of all sub-categories mentioned in this flow diagram. I derived 602 descriptive codes, 35 sub-categories and 14 categories through the conceptualizing process. The following applies these subcategories and categories to the structural framework of the paradigm model.

The following Table 6.1 is a paradigm model showing the linkage structure of categories and sub-categories derived from the open coding process:

Open Coding		Axial Coding
Sub-categories	Categories	
Lack of intercultural education In-group favouritism Linguistic incompetence	Intercultural unawareness	Causal Conditions
Lack of intercultural interactions Indifference to improving intercultural competence Public consciousness Public media	Intercultural indifference at individual levels Intercultural indifference at public levels	Contextual Conditions
Ethnic prejudice Gap between Christian ideal reality	Living in a culturally diversified society with intercultural tensions	Phenomenon
Understanding the nature of missions and STM Understanding intercultural communication Understanding predictable intercultural conflicts	Pre-field training	Intervening Conditions
Support from long-term missionaries Support from local peoples Support from STM team members	Comprehensive interplay between STM participants and support groups	
Critical thinking for learning other cultures Cognitive Flexibility in Cultural Diversity Awareness of fallacy of hasty generalization	Encountering cultural difference	
Trust in people from other culture(s) Tolerance to cultural difference Interpersonal dialogue and interaction Learning different ways of life	Responding to cultural diversity Intercultural learning activity	Action/Interaction Strategies
Reinforcing in-group favouritism Reinforcing out-group derogation Alleviation of In-group Favouritism	Strengthening intercultural insensitivity	Results
Accepting the Reality of Cultural Diversity Adjusting the Self to Culturally Diversified Society Adjusting self to culturally diversified society	Strengthening intercultural sensitivity	
Intercultural competence Ethno-radiance	Multiple and shared cultural identity	
Avoiding intercultural conflict situations Re-experiencing intercultural situations	Living culturally diversified society with intercultural sensitivity	

Table 6.1 Results of Open Coding and Axial Coding from the STM Participants' Experiences

Whether on the intrapersonal or interpersonal level, participants were found to be affected by some of the sub-categories mentioned in this flow diagram. As a result of analysing the data, four results are derived including “the strength of intercultural insensitivity”, “adapting culturally diversified situation”, “shared cultural identity”, and “living in a culturally diversified society with intercultural sensitivity”. Out of four, one of them is a negative category, and the rest of them are positive categories. This means that the experience of intercultural interaction through STM does not always positively

impact on the improvement of intercultural sensitivity. Each of these four categories includes several sub-categories. The following is a detailed analysis of the categories and sub-categories of "results" of action and interaction strategies.

6.2 Strengthening Intercultural Insensitivity

According to Bennett et al., "intercultural sensitivity" refers to the ability to discriminate and experience relevant cultural differences (2003:421-43). In contrast to this definition, the term "intercultural insensitivity" refers to the absence of ability to discern cultural differences and to interact in a manner appropriate to different cultures. Although not a large proportion of the participants, some participants indicated that their experiences of intercultural interaction through STM further strengthened their negative perceptions and behavioural responses to other cultures. The prominent responses to cultural differences among participants in this category are reinforcing in-group favouritism and out-group derogation.

6.2.1 Reinforcing In-Group Favouritism

In-group favouritism is a value-neutral concept in that it is a universal characteristic of humans in that they have a desire to have a sense of belonging, stability, and attachment to their own communities. Fu et al. argue about the attributes of in-group favouritism as follows:

In-group bias is a central aspect of human behaviour. Across a variety of scenarios, people tend to be more helpful to members of their own group rather than to those of other groups. In-group favouritism has been shown to occur based on real-world salient groupings, such as ethnicity, religiosity and political affiliation, and has also been artificially manufactured in the laboratory using trivial groupings. Discrimination based on group identity is a powerful force for both good and ill in human societies. Therefore, understanding the evolutionary dynamics of group identity and discrimination is of primary significance (2012:1).

In this way, there is also a positive function in that in-group favouritism can strengthen the evolutionary dynamics of group identity to the country, society, organization, or culture to which people belong (Wilson, 1979). Nevertheless, the negative side of this

term cannot be ruled out if in-group favouritism is based on ethnic superiority, exclusiveness, or even hostility to other cultures. The participants of this research found that experience of intercultural interaction through STM strengthened cultural, economic, information and technology, and moral supremacy as Koreans. A male participant in the mid-thirties who conducted STM for three months in a country shows a case in which an exclusive supremacy is reinforced based on an incident he has experienced:

Before I went to STM in that country, I heard a lot about the negative aspects of the culture of the country from people around me. So, I was worried before I joined STM. By the way, I was hit by a motorcycle crash in that country. I fell and was wounded. Pain was severe. Then the driver pretended to raise me up, and he confirmed that I was a foreigner and ran away. I was so absurd that I did not know what to do. A few days after that day, I told this story to my local friends. But they told me, "Such is a common occurrence in our country." I was shocked by that. With this incident, I became more dislike of the people of the country. I still want to tell people in those countries who are in Korea to go back to their country. I hate the people of the country more than I did before STM. I've experienced STM a few times, but I think my country is the best for me (PI-185).

This case is also an example of out-group derogation affecting in-group favouritism. The fact that this participant had a negative perception of a particular country originated from the negative advice of the people around him and from the specific case he experienced. Even if he had heard negative rumours about the culture of the country before he did STM, his perception of the country could have changed if he had had a positive experience in that area. From this viewpoint, the outcome of in-group favouritism through his intercultural experience cannot rule out the possibility that he might have been prematurely generalized on the basis of a single negative event. Nevertheless, it is true that he has resulted in the strengthening of national exclusiveness through STM.

This case has resulted in the weakening of cultural openness through experience of intercultural engagement through STM. It soon became apparent that there was an increase in cultural closeness to a particular culture at the intrapersonal level. Besides, when analysed only to the extent of this research, it can be interpreted that this participant's intercultural insensitivity is strengthened through STM experience. If this participant, however, has a positive experience in strengthening the credibility between

the locals and himself in other STMs, then a further comparative research of the impact of this experience on his in-group favouritism is needed.

A male participant in the mid-forties who has been working in Korea for the last twenty years shows an example of in-group favouritism stemming from the relative superiority of Korea's advanced information technology and hi-end electronic devices:

I am a person who takes science technology and information seriously. So, I am interested in Korea's advanced information technology industry and hi-end electronic devices. For STM, when I visited a country close to Korea, I took Korean video camera, digital camera, and the latest laptop and cell phone. When I visited a small city in the country, I was surprised to see the locals look in their respectful eyes for these electronic devices I took. It was like they were seeing these devices for the first time. When I told them about these devices, I was more proud of the fact that I am Korean than ever before (PI-66).

This research participant shows a view of the relativity of cultural supremacy in the development of science and technology compared to the mission context he visited for STM. According to Fu et al.'s view of the attributes of in-group favouritism mentioned above, the theory of in-group favouritism is mainly concerned with ethnicity, religiosity and political affiliation (2012). However, as the modern world develops transportation, communication, and information networks, grouping is being done in highly complex and diversified areas. In other words, global grouping, local grouping, or intercultural grouping can be carried out at various levels including economics, technology, information, culture, and art, beyond ethnicity, religiosity, and political groupings. This case (PI-66) is an example of in-group favouritism for Korea, grouped into science and technology units.

This case can be assessed as strengthening the in-group favouritism at the intrapersonal level, which strengthens the national identity of Korea as a unit of science and technology through intercultural engagements through STM. During the in-depth interview, he did not provide evidence of attempts to gain interest and understanding of the development of science and technology in mission contexts.

A female participant in her late twenties described her dual criteria for other cultures as follows:

In fact, the Bible teaches that all people are the same people of God. I actually believe that. But when I went to the mission context, I could not help but admit that they were really different from us. I tried to think and act as the Bible taught me, but to be honest I feel that Korea is superior to them in many ways. In fact, we, STM team members, are the people who give and they are the recipients ... I am proud that Korea has become an economically rich country and can help other countries (PI-400).

This participant has been learning about the Bible since she was a child. This participant, whether poor or rich, has learned that God loves everyone equally, and that all humans are equal. However, after experiencing other cultures through STMs, this participant is more proud of Korea's economic superiority than in the past. For this participant, the relationship between herself and the people in the mission context is the relationship between the giver and receiver. The participant perceives her culture as one of the most progressive and developed among the countries she has interacted with. Consequently, STM provided the momentum for strengthening the differential view at the intrapersonal level, although this participant did not conduct any direct discriminatory behaviour.

In-group favouritism has a property of relativity in that it is a pattern of favouring members of one's in-group over out-group members (Aronson, 2010; Taylor and Doria, 1981). As a result, for some participants, STM provided a source of cultural comparisons that resulted in strengthening in-group favouritism. Research participants in this category showed a tendency for intercultural insensitivity at the intrapersonal level, although only a minority compared to the total number of participants in this research.

These examples also suggest that a balanced pre-field training, including pre-field orientation for STM, between theory and practice is needed including theoretical dimension of human and cultural equality and Christian perspectives and behavioural responses to cultural differences in real life situations. In other words, pre-field training is furthered in education at the ideal or theoretical level of human and cultural equality, and at the practical level, including the Christian viewpoint and behavioural response to cultural differences in real life environment. Furthermore, the balance of pre-field training in this research implies the balance between strengthening the spirit and practice of

respect and consideration for other people groups and their cultures while promoting STM participants' national pride as Koreans. As noted above, in-group favouritism is inseparably related to outgroup derogation due to the nature of its relativity. The following is an analysis of the effect of STM on out-group derogation.

6.2.2 Out-Group Derogation

Outgroup derogation refers to making or seeking negative evaluations of groups of which oneself is not a member, or displaying a preference for messages that negatively characterize out-groups (Jackson, Sullivan, Harnish, and Hodge, 1996). There are several factors that influence the out-group derogation. Numerous studies argue that it is a common example of out-group derogation for the purpose of reinforcing in-group cohesion and loyalty (Harwood, 1999; Hewstone et al., 2002; Negy, Shreve, Jensen, and Uddin, 2003; Appiah, Knobloch-Westerwick, and Alter, 2013). This research, on the other hand, shows that disappointment, frustration, and anger resulting from failing to meet expectations for out-groups may result in strengthening in-group favouritism.

Out-group derogation occurs mainly by "observation" and "interaction" for STM participants. Observation refers to something that STM participants have learned by seeing or watching cultural traits and thinking about it in the intercultural contexts. In addition, interaction also refers to actions that affect each other as they are involved in specific events or phenomena that occur between STM participants and locals. First, the following are examples of out-group derogation as a result of STM participants observing cultural differences in other cultures. The following are examples of negative aspects of the religion that have been formed or strengthened as a result of observing religious phenomena in the mission context:

After seeing religious altars in the vast majority of their homes, I became a bit reluctant about their religious culture and avoided visiting their homes. I was surprised to see that there was an altar of other religions in the missionary's home that helped my STM team. The reason is that the owner of the house demanded that the religious altar be left untouched, and that the missionary inevitably lives with the altar. After listening to this story, I was greatly depressed psychologically (PI-154).

This is just my opinion. But there is something I can say with confidence. The power class of this country maintain and strengthen their power by using the religious beliefs of the lower class. When I saw the oppressed and exploited lower strata in this country subjugating without any complaints due to the religious beliefs that pledged the next life, I felt heart-breaking (PI-153-1).

The country I visited for STM was worshipping the serpent as a religious symbol. I have often seen snake shaped statues on the roofs of the houses of the country. I hate snakes very much. So when I saw the snakes on the roof, I felt like they were so different that I could hardly reach them (PI-95).

In addition, STM participants state that they have become resistant to the culture since observing the unique smell and filthy environment of religious shrines (PI-97), and unique religious costumes (PI-3) in the mission context. The common feature of these statements of STM participants is interpreted as a strengthening of negative prejudices through observations of surface dimensions of specific religious phenomena. For example, rather than attempting to explore the ultimate religiosity of human beings embedded in the religious symbols beyond the phenomenological observations of religious altars provided in each family (PI-154), some STM participants showed an immediate refusal and avoidance of this religious cultural phenomenon. This cognitive response was similar to that observed by STM participants in their attire of other religions, the symbols, the smell, and cleanliness of religious shrines (PI-97; PI-3; PI-95).

The following are examples of out-group derogation resulting from observations of differences in general cultural phenomena in intercultural contexts. Specifically, the following are “observations” of STM participants on the social environment. First, the emotional rejection that occurs when STM participants and locals see different values or conflicts in their lives tends to be a factor in out-group derogation:

I was confused when I saw that the culture of the mission context was the opposite of ours. I like to do my best and finish quickly if a mission is given to me. But they seemed to have no time concept. They seemed to be always relaxed, not taking the promise seriously, having no responsibility, and not being motivated to change and develop. And they seemed to be used to lying and deceiving for immediate benefit. Not only me but also our STM team have experienced conflicts often because of these problems. I felt sorry for them with these thoughts. I was embarrassed not knowing how to treat them. That is still the case today (PI-61).

Second, misunderstandings arising from observations of cultural expressions may make people feel threatened, resulting in out-group derogation:

I greeted the people I met during STM with a smile. I tried not to lose my smile and laughter with good intentions, but I was shocked to find that the local men could understand my expression differently. To them, my smile could mean "sexual permission." After knowing this, my expression got stiffened and I became aversion to the men in the area. As a result, I wanted to get out of the area as soon as possible (PI-155).

Third, observations of unclean living environments that are not understood in common sense may result in out-group derogation:

I think it is natural to throw away the trash in the litter bin. So, if there was no litter bin on the street, I would put the rubbish in my pocket and come home to handle it. But I was surprised to see people throw rubbish out of nowhere. I was very disappointed to see that even throwing food rubbish and toilet paper on the street. Despite the road being so messy and stinking, no one seemed to be trying to fix the problem (PI-155-2).

Finally, observing the reality of the lives of oppressed women in the male-centred society tends to result in an out-group derogation of the society:

I want to point out the polygamy problem in the area I visited. There may be a good thing about polygamy, but it seemed that the society lacked the human rights of women because it was a men-centred society. A woman in her early 20s who I met said she got divorced from her husband without knowing why. It turns out that men can easily divorce, and women do not have the right to do so. The woman's life seemed so miserable and hopeless. I thanked God for not being born there (PI-38).

Hewstone et al. argue that out-group derogation occurs mainly when an in-group is threatened by an out-group (2002, 575-604). However, this research shows that out-group derogation occurs only when judging that the phenomenon of other cultures is out of their cultural frame of understanding as a result of comparing and contrasting with the cultural values and behaviour that are familiar to STM participants without receiving physical or mental threats.

The following are examples of STM out-group derogation maintained or enhanced through "intercultural interaction": First, when STM participants are discriminated against and racially disadvantaged by their skin colour, the out-group derogation for the ethnic group tends to be strengthened:

To be honest, I did not think I would be discriminated against because of my skin colour. They preferred white people and they laughed, discriminated against and disadvantaged the people of the yellow, including me. In fact, I was jealous and bullied because of my skin colour as a yellow man. I even saw police and immigration officials in that country discriminate against other people for different skin colours. The administrative system of the country was like common sense to treat people differently according to their skin colour. I do not know why, but Koreans, by comparison with other races, have confirmed by my own eyes that they are suffering from many disadvantages in the country. From then on, I began to dislike the country (PI-63).

Second, out-group derogation tends to be made to the ethnic group when they experience a vigilance and contradictory attitude toward the cultural outsiders.

Although the country that I visited for STM seem to be richer than we are, but their hearts seemed to be poorer. It seems they treat me kindly when personally met, but in fact I felt that they are very alert to strangers. The uniformity that I found from them was vigilance, contempt, and coldness. As I see them, they were like dual people with different mind-sets and seemingly different behaviours. I was so sad that they were living like that, so I ended up crying. Since I have seen their reality through STM, I still do not hate them, but I do not like them either (PI-21).

Third, out-group derogation tends to accumulate when a person is threatened or experienced frequent theft as an outsider:

I was a single woman, and I almost got sexual harassment in the train toilet in the mission context. I went to the toilet with my fellow women to protect each other for safety, but a man still tried to molest. Fortunately, I was safe from the crisis, but since then I have not used the toilet on the train. And STM team members lost things almost every day. No matter how well we kept our stuff, it was useless. Nearly every team member was picked up in their cameras, wallets, and bags. We went to the police station and complained, but it was useless. These things were repeated until our STM team got out of there. It was a terrible experience. I will never go back there (PI-156).

Finally, in the process of STM participants purchasing goods on the market, out-group derogation of the people tends to appear when locals attempt irresponsible attitudes and unjustified justification for their deception:

Our STM team members were often deceived when buying things in the mission context or in public transportation. Whether the amount of the money is large or small, it seemed as though they were trying to trick us and take money if given them a chance. A local have advised us that "in fact, it's not a big sum for you, getting stolen is ultimately helping the poor." I think it's a different matter for us to help them and for them to trick us into taking money. I have become scared after STM in that area (PI-408).

A common characteristic of these statements is that STM participants strengthened out-group derogation by negative external factors such as complexion (PI-63), double attitude (PI-21), frequent theft (PI-156), and groundless justification for wrong behaviour (PI-408) in their mission context. Unlike the cases of in-group favouritism mentioned above, these participants did not associate enhanced outgroup derogation with in-group favouritism through such negative experiences. Many of them know that there are many people in Korea who discriminate against foreign immigrants because of their colour, economic level or cultural differences.

The STM participants who are related in these categories showed avoidance and evasion through STM. As a result, it can be interpreted that, in some cases, STM provided the moment for the increase of cultural insensitivity to a specific people or culture as a result of out-group derogation on the individual level. According to this research, out-group derogations that were formed or enhanced by the STM influence of STM participants are generally seen as "reject and avoidance" at the intrapersonal level. They did not, however, appear to physically or psychologically threaten people who came from those countries in Korea at the interpersonal level.

6.3 Strengthening Intercultural Sensitivity

Intercultural sensitivity refers to one's ability to understand and accept social shifts to a multicultural society and to the extent of receiving of those who have different racial and cultural backgrounds as members of their society (Yoon et al., 2010:857-68). Except for some of the cases mentioned above, most research participants were found to have positively influenced STMs in strengthening their intercultural sensitivity. The positive effects of STM on intercultural sensitivity were derived from categories such as "adopting culturally diversified situation", "change in cultural identity", and "living in a culturally diversified society with intercultural sensitivity".

This research suggests that the intercultural sensitivity strengthened as a result of intercultural engagement through STM begins with the recognition and acceptance of cultural diversity as their social reality. After that, STM participants adapt themselves to culturally diversified societies and attempt to live in harmony with other cultural units. In this context, "accepting the reality of cultural diversity" and "adjusting self to culturally diversified society" are derived as sub-categories of this category.

6.3.1 Alleviation of In-Group Favouritism

As mentioned above, for some respondents, cross-cultural experiences through STM may result in further strengthening of existing group cohesion and exclusivity to outsiders, for many respondents who participated in this research, STM can lead to alleviating in-group favouritism in a variety of ways. First, STM stipulates a new insight into the society under the domination and control of superstition. A female participant in her mid-forties, who is continuing to conduct STM only in a particular country, stated:

Of course, overseas tourism and business visits may be a way to feel fresh shocks about other cultures, but I think STM is unique in that I can get spiritual challenges. My church in Korea does not drive out demons. However, there are many problems related to demons because there are many superstitious cultures in the mission context I visit frequently. So, when I go there I get a lot of interest in the invisible spiritual world. For this reason, whenever I go to the mission context, I become more dependent on God. This seems to be one of the great benefits of short-term missions (PI-194).

A STM participant in her mid-twenties who visited a Southwest Asian country also stated similar experiences (PI-211-1). They are not merely portraying the activity of the devil observed in the mission context, but a new understanding of the cultural phenomenon where the devil's influence is strong. Although this phenomenon is well described in Paul G. Hiebert's theory of "the excluded middle", a theory that there is a spiritual realm between the divine domain and the human domain that has largely excluded the view of the Western world (1982:35-47). Nevertheless, further research will be necessary whether these particular occurrences experienced through STMs are consistent with this theory. The perception of the invisible spiritual world in other cultures can sometimes influence strengthening the rejection of other cultures but, in this study, STM has contributed to providing a new understanding of the invisible spiritual world that is often found in other cultures in a positive sense.

Second, STM can lead to changes in in-group favouritism by enabling them to discover very meaningful and valuable cultural values and practices that are often not seen in the participants' home countries:

I have made a big difference in my thoughts and ways of raising children after I have been on short-term missions. I have regretted the idea that I raised my children like a frog in the well

while nurturing my children only in the frame of Korean education that only pursues economic prosperity. Since then I have come to believe that my child is not being nurtured by his parents' economic capabilities, but rather by helping them to do their job well, based on the deep trust and intimacy of their parents and children. I want to expand my fellowship to learn more from them if possible (PI-104).

This statement is not merely a learning of new child-rearing methods that have not been known to us in the past, but is meaningful in that it extends beyond the limits of in-group favouritism and has expanded the understanding of the out-group culture.

Third, STM experience contributes to making it easier to access and adapt to other cultures by seeing their cultural traits more objectively:

Considering the experience of my church, I think that the more Korean churches and believers experience STMs, the greater the accessibility of domestic foreigners. I am sure there will be a distinct difference from the church that has not experienced STM (PI-73-1).

Koreans seem to be people of exclusive in ethnicity who do not like to be mixed with others. This really needs to change. I did the same. I also discriminated foreign immigrants on the grounds of skin colour and the gap between rich and poor, just like other Koreans. But STMs have given me a chance to change the way I look at them. I saw them as creatures made in the image of God like me, and I became aware of them as brothers and sisters (PI-149).

These testimonies and other evidence demonstrate that the STM experience positively or negatively affects participants' in-group favouritism and out-group derogation, but additional in-depth studies are needed about how the STM experience affects national exclusivism.

Fourth, STM provides an opportunity to understand not only the external viewpoints of other cultures but also the insider viewpoints:

I think that Christians, like non-Christians, will have prejudices against foreigners. The idea I have after experiencing STM is that we should look at issues related to domestic foreigners from their point of view rather than ours. I think our prejudice can be alleviated to a certain extent when we try to identify from their point of view what they really need and fill that need (PI-74).

As such, if STM contributes to the need to understand the insider viewpoint of cultural minorities, STM plays a significant role in solving the problem of in-group favouritism.

This will be discussed in more detail in the next two chapters.

Fifth, STM contributes to becoming a global citizen while maintaining a unique identity as a Korean:

When I went to the mission context to observe and experience their culture, I learned that their culture was not bad. People in each country should have their own ethnic identity. The same goes

for Koreans. I think it is important to be firmly in possession of one's own identity and at the same time being a responsible person for things happening in the world (PI-135).

This statement shows that it does not mean abandoning his/her national identity to become a global citizen. This is not a shift from one identity to another, but an expanded identity that integrates cultural and ethnic dimensions.

Finally, STM contributes more to universal values than the supremacy of Korean traditions:

I think STM can humble young people who are particularly in the cultural supremacy. I was indeed in the pride of economic supremacy, and I was deeply introspected about human equality while meeting and communicating with various people in the mission context. I knew I was one of the millions of people in the world (PI-127).

It was very difficult for me to decide to participate in STM because of economic and family reasons. But when I went to the mission context, God enlarged my view of the world. The mission context is a country that experienced a national tragedy more than 20 years ago, but they did not express anger by violence and practiced a generous spirit of embracing. They were still very pure and warm people. I thought that I should help them because they were poor, but rather they helped me with great enlightenment (GI-34, 35).

This statement shows that STM provides opportunities to discover universal values such as humility, human equality, generosity, inclusiveness, purity and warmth. It also shows the possibility that past superiority is not a state of comparative advantage based on objective facts, but that unfounded cultural intolerance creates or enhances superiority. These statements also show the possibility that the absence or lack of actual cross-cultural contact experiences can create or reinforce in-group favouritism.

Aboud argues that in-group favouritism has a characteristic of developmental value, not a collective bias to the out-group (2003:48). As Aboud argues, in-group favouritism in the Korean context is not adhered to, but shows that progress can be made in some situations or circumstances. The above statements show the possibility that STM is one of those situations. Korea's in-group favouritism also has characteristics of developmental value as Aboud said, but at the same time Koreans have the characteristic of conditional values that distinguish foreigners as in-groups and out-groups according to immigration purpose, economic contribution, and racial preference. Although cross-cultural experience does not automatically mitigate in-group favouritism, the experience of

different cultures through STM provides an opportunity for self-reflection on past in-group favouritism. Nonetheless, a simple comparison of the comparative advantage of development in Korea, such as science, technology, education, healthcare, and high-speed computer networks, has a somewhat negative impact on reinforcing in-group favouritism in a negative way respectively.

6.3.2 Accepting the Reality of Cultural Diversity

STM participants seek alternatives to coping with the reality of cultural diversity in the mission context they visited rather than at home. As a first step in enhancing intercultural sensitivity, STM participants recognize and accept the fact that one's own culture is just one of many different cultures and worldviews of equal value. In this research, this category includes representing attitudes of respect and acknowledgment of differences in behaviour and values that exist in the mission context.

A woman in her mid-twenties, who conducted STM for a month in a West Asian country, described how she overcame her prejudices and got a new perspective on cultural diversity as follows:

I stayed in the mission context for a month. I changed a lot of my thoughts there. Most of all, when I first arrived in the area, I was very scared about the main religions in the area. But as I became acquainted with those who followed their religions, I gradually became more and more attracted to their lives as the number of times I ate in their homes increased. Above all, my negative prejudices against them have disappeared. While I was running STM in the area, I also admired "Oh, there is another beautiful life." Although religion is different, I think Koreans have a lot to learn from their values and culture (PI-14).

This is an example of overcoming the vague cultural prejudices and fears that are not based on the reality of the cultural traditions and ways of life of the people of the country. In other words, it can be interpreted that the experience of interacting with other religious believers through STM positively contributed to overcoming stereotypes at the intrapersonal level of cultural diversity and expanding the range of cultural openness. In the same vein, a male participant in his mid-twenties also insisted on expanding the cultural inclusiveness of the Korean people as well as the church. This participant points

out the problem of generalizing some negative events related to foreign immigrants as if they are universal phenomena. "After STM, I started to recognize foreigners as people who are equal to me. This is a big change for me" (PI-136-1). This participant further states that this change in perspective on people in the mission context has substantially changed the plan for his future:

Before I went to STM, my plan for my life was to stay in a stable place with my job only in Korea. In fact, I preferred to be a regular middle school teacher or work at the school board. But since I've been to STM, my thinking about my life plan has changed a lot. I am going to become a teacher in the country where I went to STM. I am inquiring into an international exchange organization that specializes in this matter (PI-134).

This is a case in which a person's experience with STM makes meaningful changes in terms of not only a change in perspective on the people of the mission context at the intrapersonal level, but also in making concrete and practical preparations to become a global citizen by extending his life boundaries from Korea to other countries.

The following is a part of examples of changes by their CSR on narrowed perspectives on other cultures through STM:

I was working as a nurse in the hospital. One day a foreigner came to the hospital and showed us some medicine and talked to us in his language. None of the doctors or nurses got to know him. And doctors and nurses did not listen to him as annoying. Actually, I was one of them. However, after several experiences with STM, my thinking changed. When such a person came to the hospital, I asked myself, "What if I go to the hospital and urgently need to get right medicine in the mission context and I get treated like this?" After that, for the sake of basic communication, I am learning to do several foreign languages now (PI-152).

The statement of PI-152 is a case in which STM provided the opportunity to "identify" with a person who is experiencing difficulties stemming from cultural differences:

I have been challenged in the process of observing the worship culture, believers' way of life, and their cultural traditions in the local churches I visited for STM. They were doing their best to live boldly in the daily life of the Word of God that they had learned in the Church, even in a very harsh religious environment. I felt like they were really great people. I had many challenges from them. However, the Korean church seems to treat them as if they are spiritual children and to teach them. I want them to come to us and broaden our perspective on spirituality and Christian culture (PI-226).

According to PI-226, the STM provided an opportunity of CSR of the unreasonable authoritarian attitude of the Korean Church, who treats local Christians in the mission context as immature individuals, regardless of their spiritual, personal, and cultural maturity:

I conducted STM seven times. I can tell from the difference in the content of the conversation with me and my friends about how I was affected by STM. No matter how well I explain the content of cultural learning in other cultures to my friends who do not have STM experience, they do not understand or pay attention. But I was surprised to see that communication with my friends who had experienced STM was very good. Friends who have not experienced STM have prejudices about other cultures or other people groups that I had before I experienced STM. It seems that I have changed a lot. For example, when I heard news about media terrorism, violence, rape, and so on about the country in which I ran STM, my friends who did not experience STM found this news as an image of the whole country. But when I actually went there, I realized that the phenomenon was nothing but a very small part of the country (PI-344).

PI-344 explains the impact of STM on the overcoming of cultural prejudice by means of specific comparisons and contrasts. In the same context as PI-344, a female participant in her mid-forties makes the following statement about the problem of cultural dishonesty in Korean churches:

As the STM experience increased, I have learned that Korean people have unique cultural exclusiveness. Even in the church, although the church helps foreign immigrants a lot, it seems that the church does not accept them as the same church members as other existing Korean members. In my church, foreign immigrant believers are almost always in charge of the church's relief and mission departments. Even though they are Christians, the church still recognizes them as the object of relief and mission. Even after several months or years have passed since they started attending church, the church's perception of them seems to be rarely changing. I think that churches should change their perceptions and attitudes more than Korean society in general about cultural diversity (PI-41).

Both PI-344 and PI-41 point to the problem of a patriarchal attitude that Korean churches have shown consistently in a society where cultural diversity is commonplace. Nevertheless, I note that these two participants have become aware of this problem as a result of intercultural interactions through STM rather than the question of authoritarianism in the Korean church itself. Accordingly, PI-155, PI-226, PI-344, and PI-152 can be interpreted as examples of strengthened cultural openness by critically assessing the problems of fixed idea and discrimination at the intrapersonal level by means of identification and objectification to others.

In addition, as a result of intercultural engagement through STM, examples of participants' increased acceptance of Korean cultural diversity include: First, the increased confidence that there will be good reasons for unacceptable cultural phenomena of others (PI-82), Second, the increased desire to reflect and learn cultural values of others against previous cultural prejudices (PI-118), Third, the increased awareness of the suffering of foreigners in Korea (PI-23), Fourth, the increased awareness and

understanding of the grievances of foreign workers in Korea (PI-42), Fifth, the decreased prejudice against believers of other religions (PI-57), Sixth, the reduced fear of new cultures (PI-68), Seventh, the gratitude for foreigners who are trying to learn Korean culture (PI-88), Eighth, the generous attitude without criticizing the problem of adaptation of foreigners to Korean culture (PI-15), Ninth, the respect for the cultural traditions of other religions (PI-121), Finally, the increased awareness that compulsion to adapt to a culture is merely one of the products of cultural supremacy (PI-164-1).

A common characteristic of these statements is the acceptance of cultural difference at the intrapersonal level that does not involve a specific behavioural response. Nonetheless, the intercultural engagement through STM has a positive impact on the increase in the intercultural sensitivity, as it has had a significant influence on the perception of acceptance of cultural differences among participants in this culturally diverse Korean society.

6.3.3 Adjusting the Self to a Culturally Diversified Society

If ‘acceptance of the reality of cultural diversity’ is an analysis of the impact of intercultural engagements through STM on intrapersonal levels of intercultural sensitivity of participants, then this section focuses on analysing specific behavioural changes at the interpersonal level. The results of intercultural engagement through STM showed various behavioural responses at interpersonal level of adaptation of and integration of cultural difference including: participation in intercultural communities, language acquisition, intercultural communication, religious activities, and personal interactions in the non-formal settings. First, the following are examples of continuing interaction with immigrants and students' communities living in Korea who came from previously visited countries of STM. A female participant in her mid-twenties has been continuously

engaged in intercultural communities since STM to engage in cultural exchange, language learning, and Korean language education:

I am now regularly involved in the community of workers who have migrated to Korea from that country. At that meeting, I learn their language and food culture, and I listen to their grievances and comfort and encourage them. And I'm always doing my best to help them. Every time I go to the meeting, they are very pleased to welcome me. I am so glad that they come to Korea. I wish that more people from that country will come to Korea (PI-16-1).

This participant states that she would not have participated in the meeting if it had not been for STM's influence:

If I did not go to the area to run STM, I would have no reason to join the meeting. Because the people who come to the meeting are the ones whose age is similar to that of my father, and it is not my age group. In fact, there are not many common interests between me and them (PI-17).

Another female participant in her late twenties who had experienced STM seven times consistently participates in related meetings in Korea since STM:

As a matter of fact, I have participated in work related to immigrants from the area organically in Korea since the implementation of STM. My meeting is "Women Practitioner's Meeting". This is a meeting to support migrant women. Through this meeting, I regularly meet with migrant women to support sports exchanges, Korean language education, and cultural adaptation. Compared to what I learned from the locals through STM, what I am giving them is too small and shabby (PI-59).

All three cases have participated in a variety of support activities since joining STM and currently participating in a community of immigrants from the area that they visited for STM. These three cases can be interpreted as STM having a positive impact on reinforcing the intercultural sensitivity by overcoming the avoidance and evasion in the cultural relationship at the interpersonal level by mutual exchange in a positive and concrete way.

Second, some participants showed behavioural responses that reinforced their language competence as a result of intercultural engagement through STM. These participants learned the language of the STM region and communicated with domestic immigrants and visitors in the local language, or they gave language support to immigrants who need to acquire Korean language qualifications:

After STM, I met people who came from that country in Korea. I actually wanted to learn the language of the country, so I had a lot of expectations for the meeting. But they wanted to learn Korean rather than talking in the language of the country. So, I set up a long-term plan to teach them Korean in a systematic manner, studied for five years and finally got a Korean language

teaching certificate. Since then, I have been volunteering as a Korean language teacher for foreigners at a university and now I am communicating with them in Korean (PI-225).

According to the statement of PI-225, the participant had a strong desire to acquire the local language through STM. Immigrants who came from STM place realized that they would rather learn Korean, and then establish a long-term plan and qualify as a Korean language teacher. This participant has consistently demonstrated a practical behavioural response to the receptor oriented communication (Kraft, 2001: 206) rather than her own needs to learn the local language. Another participant in their mid-twenties established the purpose and direction of language acquisition through STM and then showed the following behavioural responses to achieve that goal continuously:

I have changed my song since I went to STM. I used to play a lot of CCM which is impressive in my mind, but now I am listening to lots of local Christian music. The reason is that since STM I have come to believe that God wants to be worshiped in all languages of the world. In fact, I have been neglecting to study foreign languages before, but I am intentionally working hard these days. I'm trying to memorize a lot of words (PI-145).

PI-145 is an example centred on the importance of language acquisition for worship and missiological purposes. This participant's belief in the purpose of language acquisition influenced his attitude, method, and persistence in language acquisition. A female participant in her mid-forties stated the moment when she overcame the burden of language acquisition:

I always thought that I am not good at language acquisition. Consequently, I did not learn any foreign language properly. While participating in STM, I was amazed to see the locals seeing and responding to my intentions instantly, even though I only used a few words I wrote in my notebook. So, I came back to Korea and learned this language hard for a year and decided to come back there next year and communicate more with them. I am now learning a local language once a week to meet immigrants from that country in Korea. The next STM is expected. Maybe I can talk much more than last year (PI-20-2).

This participant was confident about language acquisition after experiencing a small accomplishment of communicating as a result of trying to convey her intention using some simple and easy words. In this case, STM presented this participant with more desirable communication goals and possibilities. According to Figure 6.2, the flow diagram of "Results" in the paradigm model, these cases are interpreted as reinforcing intercultural sensitivity at the interpersonal level in that they showed behavioural

responses of language acquisition as a method for mutual exchange, a sub-category for the purpose of enhancing the category of cultural relationship.

Third, some participants reported the impact of STM on church activities, including prayer, education, and exchanges with foreign believers. Most participants in this research were actively involved in a variety of activities, including church worship, prayer meetings, and Bible study. A female participant in her mid-twenties stated the opportunity to participate in the foreign worship of her church:

The church I attend has a meeting for worship and cultural exchange for people who have emigrated from countries I have been to for STM. I was actually not interested in the meeting. But one day I suddenly thought of this. "I have come far to the country and have worshiped with them, why am I not paying attention to their worship in our church?" From then on I am attending the foreign worship service. And I keep communicating with some foreign believers attending the meeting through direct contact and SNS (PI-359).

For this participant, STM provided an opportunity to participate in a multicultural worship community in an intercultural context. Furthermore, the experience of participating in the worship community in such a cross-cultural context provided the participant with an opportunity for CSR on participation in multicultural worship in Korea. A male participant in his mid-thirties who has been working as a Sunday school teacher in the Church has stated his educational content changed after STM:

I have been teaching church school for quite some time. I have been faithful to the contents of Sunday School education. I have taught the Bible stories to students every Sunday. Of course, after STM, I teach the Bible as before, but now I'm also teaching about living how to interact and harmonize with many people in the world, including foreigners, in this culturally diversified society of the global age as Christians (PI-131).

This participant's change in education at Sunday School is significant in that he teaches students accepting cultural diversity and concrete ways of intercultural interaction. Particularly, since many of the participants in this research grew up without receiving enough education on intercultural engagement and interaction from the church or school during their growth (PI-141; PI-161; PI-161-1; PI-173; PI-409; PI-424-1; PI-434), education on intercultural interactions in such churches is significant.

A female participant in her early forties who has been doing STM intensively in a particular country stated that her most obvious change is that the content of prayer has changed significantly from the past:

I have had a lot of time to pray after STM. To be honest, in the past, prayer time seemed to be a bit short, but now I am using a lot of time to pray. And the content of the prayer is completely different from the past. I have prayed for the health and economic wealth of myself and my family each time I prayed. By the way, now I am almost always praying for the friends I met at the mission context. As the number of STMs increased, so did the number of friends who needed to pray. I am happy whenever I pray for them. And I have time to pray with them every time I go to STM and meet them. I am also praying for the people of that country in Korea (PI-447).

This participant has made a significant difference in the time and content of prayer through STM. This case is meaningful because it is the contribution of STM in expanding the range of prayer for others in the world beyond the scope of oneself and family in the situation that the Korean church is being evaluated as pursuing an economic richness-centred faith (Baeg, 2003:199-220; Jung, 2009; Kim, 2000:9-30; So, 2018: 205-34).

A male participant in the mid-thirties who conducted STM for three months in a specific area in West Asia voluntarily participates in the church's foreign immigrant support department:

After attending STM, I am involved in volunteer work related to foreign welfare in the church. I work with a missionary who retires from my mission context and returns to my home country. In the process of participating in the work, I learned how big and heavy the difficulties that foreigners face in Korea, including visa, medical care, law, and education. I continue to help them by participating in the community. Of course I am not helping them directly, but I am only a bridge the church to help them, but they also trust me now (PI-126).

In this case, the STM experience of an individual is the example of the sustainability of cultural exchange through the church-centred foreign immigrant support activities in Korea.

Applying these examples to the Figure 6.2 flow diagram of “Results” in the paradigm model, these cases can be interpreted as an increase in the intercultural sensitivity at the interpersonal level in that they showed more consistent attitudes and behaviour in the sub-categories of the dual criteria that fall within the category of cultural universality. The dual standards here refer to the change from the Bible knowledge-based

education to the integrated education of knowledge and practice, and to the centre of individualistic faith and to the altruistic faith centre.

Nevertheless, among the participants, there were only few cases where the experience of intercultural engagement through STM had a significant impact on the increase in intercultural sensitivity at the church level. This means that STM needs to find ways to influence the accumulation and consolidation of intercultural sensitivity on a multi-faceted basis, including worship, service, prayer, Bible study, and fellowship on a church level.

Fourth, some participants showed that the intercultural engagement through STM had an increasing behavioural response to personal interaction with foreign immigrants in the non-formal settings. A female participant in her mid-forties who experienced STM six times argues that as the number of STMs increases, she becomes more active and more energetic in interacting with foreigners in Korea:

The biggest impact I had on STM was that I became very active in communicating with foreigners in Korea. This has never been imagined in the past. Previously, when a foreigner approached me, I avoided it. Of course there were language restrictions, but I felt terrified to treat strangers. But now foreigners want to know what they are. That's why I often lead to them and talk to them. I used to be afraid of foreigners before, but now they are welcome to me (PI-24).

This case is significant in that STM has positively influenced this participant in overcoming vague and unfounded fear of foreigners. Similar behavioural responses were seen with a female participant in her late twenties who experienced seven STMs:

As the number of STM increases, I have more foreign friends naturally. I am constantly communicating with these friends through SNS. Now that they have introduced me to other friends, I have a lot of SNS friends. I have shared a lot of interesting daily life stories with these friends, and have formed a large online community in the process of sharing, encouraging, and helping each other with their troubles and problems. This SNS has become a precious global network that is now indispensable to me (PI-52).

A male participant, in his mid-thirties, contributes to the STM of churches and individuals through local research activities for STM:

I have been interested in area research since STM. When I first went to STM, I just acted on a given schedule. At that time, I did not know about the area, so I just did what was given. So I became interested in area research for STM. I am now researching and sharing area information about the church I belong to, or the people I know (PI-216).

In addition, other research participants showed behavioural responses such as care for foreign patients (GI-68), enabling to work in foreign countries (134), and immediate support for the needs of foreign neighbours (151). Thus, non-formal behavioural responses at the individual level were revealed in a variety of ways including active exchanges with foreign immigrants, global networks through SNS, and regional studies.

According to these cases, these participants can be interpreted as having improved intercultural sensitivity at the interpersonal level compared to before they participated in the STM. The non-formal behavioural response at the individual level is broad in its diversity, but measures are needed to strengthen its sustainability at the church or mission organization level.

As mentioned in this section, STM does not only impact cognitive changes in the intrapersonal level of its participants on the acceptance of cultural difference, but also leads to practical changes in behavioural responses on the adaptation to cultural difference. In addition, this research shows that the integration of cultural differences occurs simultaneously in the whole process of adaptation to cultural difference. These results can be interpreted as a positive impact of STM on ethno-pluralism by the adaptability of STM participants who are living in a culturally diversified Korean society.

6.4 Multiple and Shared Cultural Identity

While the term identity is defined as the traits and characteristics, social relations, roles, and social group memberships that define who one is (Oyserman, Elmore, and Smith, 2012:69), cultural identity refers a person's self-conception and self-perception to the identity or feeling of belonging to a group related to nationality, ethnicity, locality or any kind of social group that has its own distinctive culture (Ennaji, 2005:19-23). In this context, multicultural identity is a sense of belonging or identity to two or more different cultures. In particular, I would like to illustrate the change in cultural identity through

STM by applying the concept of intercultural competence (Deardorff, 2011:65-79) and the concept of "Ethno" by Ward, which means the extension of cultural identity through different cultural experiences (1984).

6.4.1 Intercultural Competence

Intercultural competence is defined as effective and appropriate behaviour and communication in intercultural situations, which again can be further detailed in terms of indicators of appropriate behaviour in specific contexts (Deardorff, 66). He asserted the importance of service learning abroad in the accumulation and strengthening of intercultural competence as follows:

Intercultural interaction is central to both service learning and education abroad experiences. The contact hypothesis theory (Allport, 1954) constitutes a helpful foundation on which to implement intercultural experiences successfully. Erickson and O'Connor (2000) claim that "contact theory . . . was introduced and developed by social psychologists to examine and evaluate the various conditions under which face-to-face contact would promote greater personal and social understanding between members of different ethnic and racial groups" (p. 63). Among those conditions for optimal learning interactions are common goals, intergroup cooperation, equal status of interactants, and mutual support for rules, laws, customs, and authorities (70).

Thus, along with education abroad, he argued that service learning through face-to-face contact in intercultural context is one of the optimal learning interactions. He also suggested the possibility that service learning in the intercultural context could influence changes in the undeviating cultural view of its participants:

These intercultural exchanges mean that some learning about identities different from students' own will occur; the question becomes, Will the learning perpetuate stereotypes or will it open students to be more appropriate and effective in their views about and engagement with other people, especially those who differ from them? (70-71).

Deardorff categorized the two categories of "attitude" and "knowledge" as measuring the individual's intercultural competence. According to him, attitude dimension includes respect (valuing other cultures); openness (withholding judgment); curiosity and discovery (tolerating ambiguity). Sub-categories of knowledge include cultural self-awareness, deep cultural knowledge, sociolinguistic awareness, and skill to listen, observe and evaluate; to analyse, interpret and relate (2006).

Based on this theoretical background, this section narrates the impact of participants' intercultural engagement on intercultural competence through STM as a type of service learning abroad. First, one of the results of intercultural engagement through STM that impacts the accumulation and consolidation of participants' intercultural competence in this research is a different attitude towards foreign immigrants in Korea:

To be honest, I had strong prejudices against foreign immigrants in Korea. Regardless of whether they are Christians or not, immigrants from poorer countries than ours were perceived as inferior to us. I had the question, "Why should they come to Korea?" Since I've been to STM a few times, I've been completely different on this issue. I am very embarrassed that I had these prejudices against them in the past. Perhaps many foreign immigrants living in Korea think they are aware of the Korean prejudice against them. I would like to apologize to them if I have a chance. I think that Koreans should accept them with a much greater acceptance than in the past. I think Korean churches should set an example for this society in the inclusion of foreign immigrants (PI-384).

I had a hard time adapting to the culture of my STM destination. The taste of food, the style of the house and their way of life were too uncomfortable and difficult for me to adjust. But the locals did not condemn me for not being able to adapt to their culture and I was very kind to help me stay there. This experience has changed my attitude to foreign immigrants living in Korea. I do not think they should adapt to Korean culture. I think we should help them adjust well (PI-72).

Since STM, I started communicating with foreign immigrants in my neighbourhood. I was shocked to find that they were experiencing much more difficulties in terms of labour wages, child education, health benefits, legal aid, and cultural adjustment than I had expected. I thought about what I could do for them. As a result, I have been teaching them Korean, food, and manners since then. And I am providing them with educational information on their children. Among immigrants, mothers with children are very interested (PI-138).

In addition, other participants' statements related to this category include: an increased resistance of foreign immigrants to poor working conditions (PI-42), a recognition of the problem of the patriarchal authoritarianism of the church against foreign immigrants (PI-180; PI-394), an awareness the problem of the lack of church interest in foreign immigrants (PI-213), an understanding of the problem of a wide range of social prejudice against foreign immigrants (PI-353; PI-357), and an admission of foreign immigrants as equal persons (PI-139).

These examples show a common positive impact of STM on Deardorff's assertion of the category of "attitude" including sub-categories of respect, openness, curiosity and discovery. By interpreting these cases, the participants have overcome some of the past dual criteria and stereotypes in the category of cultural universality. In the category of cultural relations, much of the prejudice such as avoidance is solved. Moreover, in the

category of cultural universality, it was found that STM had an impact on overcoming the double standard of foreign immigrants. This implies that the results of intercultural engagement through STM have an impact on both the intrapersonal and interpersonal levels of intercultural sensitivity.

This research also suggests that intercultural competence of STM participants can be effectively strengthened when the following two conditions are met: intercultural competence, on the one hand, acquired in the field of other cultures is an extension of cultural learning abroad. When this learning is complemented by cultural knowledge and theories (Ward and Rowen, 1970), and the STM participants' cross-cultural experience will develop into a more balanced intercultural competence. Therefore, participants in STM need to reflect on their experience in knowledge-based learning such as continuous reading, discussion, and seminars to enhance their intercultural competence.

On the other hand, STM participants should deepen their cultural interaction. There is a limit to the strengthening of cultural capacity through visits of tourists, photographing for SNS, or STM projects focused on Korean culture introduction. As the number of STMs increases, their intercultural competence can be further strengthened as STM participants deepen their contact with their local culture with the support of long-time missionaries, locals, and STM colleagues.

6.4.2 Ethno-Radiance

This section of the research analyses the impact of STM as a service learning abroad mission on the concept of ethno-radiance by combining these two models. First, participants were found to have or feel a sense of belonging to two or more different cultures as a result of intercultural engagement through STM. A female participant in her late twenties who had not travelled abroad except for STM stated the psychological changes after their STM on other cultures as follows:

Until I visited STM place, I was not interested in the area at all. I just thought the area was a place I do not care about. No matter what happens ... I have been to STM several times in one area during that time. However, when I visited the area frequently for STM, it became a very important area for me. It seems that a kind of psychological closeness has been formed in the area. When terrorism or volcano erupts in the area, I feel very anxious, and I am eagerly hoping that the people in the area are safe and trying to keep up with the news about the area. It's a change in my attitude that I could never have imagined. When I hear that people in the mission context are experiencing difficulties, emotional down like worry and anxiety arise in my mind. Just like my family was in danger...(PI-89).

The emotional tie of this female participant to the STM region shows a significant difference before and after STM. In the case of this participant, it is observed that not her ethnic or legal sense of belonging, but her ethnic identity with her birth and living has expanded her cultural affiliation to another area. A male participant in his mid-thirties who has been conducting STM activities for three months in a particular area states that the familiarity with them has become even more intense when he accepts the reality of their lives as they are:

I have often been deceived by money from local people in the mission context. Every time I got into it, I got angry, depressed, or hated. ... But as time goes by and the number of STM's in that area increases, I love the reality of the people as they are. I realized that God loves the people just as God loves me as a sinner. To be honest, I do not have a romantic love for the people. I am convinced that as God loves me, even though God knows all my weaknesses, He loves them even though He knows them better than anyone else. Now they are part of my life like family, no matter what I hate or like (PI-114).

The expansion of this participant's cultural identity is interpreted as based on a theological view rather than on his personal cultural preference. For this participant, the result of intercultural engagement through STM has influenced the strengthening of intercultural sensitivities at the intrapersonal level based on his theological beliefs. This expansion of cultural affiliation based on one's own theological conviction provides a stronger sense of belonging than a sense of belonging on a situational or emotional level. A female participant in her mid-forties who performed six STMs in the same area expressed her psychological bonds with immigrants from the region:

When I first visited the area, there were not many immigrants from that area in Korea. But in recent years that number has increased a lot. When I met them on a street in Korea, it was as if I met my family on the street by chance. It became a habit of listening to the news about the area. And it has been a long time since the news began to be a new prayer title (PI-391).

A similar case appears in PI-125-1. This participant stated that the participants began to build another preference in their cultural interactions that to a certain extent the level of

their reception toward the people from their mission contexts is higher than other ethnic minorities. This emotional sympathy can also be seen on PI-215.

Ward, who presented the concept of ethno-radiance, argues that liberation from ethnocentrism is not in any rejection of one's own reality and validity but in the freedom to acknowledge the reality and validity of others (1984:275). He also argued that perception is a product of experience. This means that a new intercultural "experience" can be a useful tool in expanding its cultural boundaries by accepting the reality and values of other people and cultures beyond the limits of ethnocentrism, which recognizes oneself as the centre of the universe. In this context, it can be interpreted that the above-mentioned STM-based intercultural interaction experience has a meaningful impact on the freedom to escape the cultural boundaries of ethnocentrism by providing a sense of belonging to two or more different cultural realities and values.

Second, some participants are observed to have expanded or strengthened to a global identity beyond their two or more cultural affiliations through their STMs. Global identity refers to a sense of interdependence of belonging to a human community and being a "world people" (de Rivera and Carson, 2015:310). A male participant in his early forties described his own example of a national identity as a Korean and a cultural identity as a global citizen:

Of course, I have pride as a Korean. By the way, what I feel when I participated in STM is that we all are like small ants in the universe, no matter what country we belong to. In God's eyes, everyone in any country is the same creature. In front of God, it does not seem to have much meaning to which country we belong to. In the end, I think that we are all human beings that are essentially not much different from each other. Since I have been thinking about this, I have changed my attitude toward people in relatively poor in the mission contexts. I no longer treat them rudely. Because I believe that they are no different than me (PI-381).

This participant is an example of trying to maintain the balance of cultural identity by embracing the universality and homogeneity of mankind beyond the cultural difference within the framework of his theological perspective. A female participant in her mid-forties understood the expansion of cultural identity as a privilege given to STM participants:

STM made me meet people I could not meet, and made me dream that I could not dream of. And this made me think of something I could not think of. And above all, I saw God, much bigger than I thought ... STM changed my view of the world and God who is on duty of his mission. I do not think now that I belong to a single country. As the experience of STM increases, in fact, I do not think there is any inconvenience to adapt to the culture no matter where I go now. Now I am enjoying the cultural differences and commonalities wherever I go (PI-443).

From a missiological point of view, this participant's case can be interpreted as a positive impact of STM in discovering the greatness of God in mission and cultural universality as God's community of people. PI-114, PI-381, and PI- 443 consistently show, as Ward argues, although ethno-radiance can be accumulated or reinforced by the rich cultural experience itself, it also emerges as a result of CSR from a missiological perspective on cultural diversity and universality as part of God's creation as a result of intercultural engagement through STM. Taken together, if ethno-radiance is defined as the accumulation and strengthening of the sense of belonging to two or more different cultures not only through cultural experience itself, but also the same result can be obtained by missiological perspective of CSR on the God's mission and the people of God.

However, ethno-radiance has the following weaknesses. On the one hand, the emotional sense of belonging to two or more cultures through STM does not reach the in-depth scope of the culture or the possibility of staying in an unresponsive romantic sense of belonging. Thus, there is some risk of logical leap to argue that the experience of visiting a particular area in a relatively short period of time and interacting with a small number of people in the context of limited communication capacity extends to belonging to the people or culture. On the other hand, unlike the other missiological terms mentioned above, the concept of ethno-radiance itself is a metaphorical expression that is limited in inferring its direct meaning. If this term is missiologically related to STM, it may need to be replaced by another term that is more intuitive.

6.5 Living in a Culturally Diversified Society with Intercultural Sensitivity

As a final category of the results of intercultural engagement through STM, participants living in culturally diverse societies develop intercultural sensitivity. There are two sub-categories in this category including: an increased ability to cope with cultural conflicts and strengthened commitment to continuous interaction with other cultures. Specifically, participants showed that their capacity to cope with cultural conflicts was more flexible than before they experienced STM. Furthermore, the desire to interact with other cultures continuously increased at home and abroad.

6.5.1 Avoiding Intercultural Conflict Situations

Intercultural conflict refers to the result of the incompatibility of values, expectations, and processes between two or more different cultures (Ting-Toomey, 2006:366). In Korea's multicultural situation, “assimilation” and “differential exclusion” have been the cause of many cultural conflicts. Assimilation means policy measures to resolve social conflict through full assimilation of nonmainstream culture to mainstream culture when mainstream culture and sub-culture exist in one country and differential exclusion means to completely exclude a sub-culture (Kang, 2006:5-34; Park, 2007; Lee et al., 2010:63-85; Oh, 2009:9-32). In this situational context, this section looks at the impact of intercultural engagement experience through STM on changes in the capacity to cope with multicultural conflict situations.

A female participant in her mid-twenties, based on her experience of living with the locals for three months in a mission context, stated:

I was not very good at English, I was timid, and I was afraid of foreigners. I always thought that I could not be friends with foreigners. Because of the different cultures, I might get into a lot of conflicts and that conflicts are probably hard to overcome. However, I participated in the STM for three months with the locals. While living with them, of course there were big and small conflicts, but there was much more in common between them and me. There were not many serious conflicts coming from cultural differences. It was people who liked me, including me, who did not want to clean, who did not want to work, were annoyed when they got tired, liked their family, and liked to play. By the end of my joint life with them I was already a family with them. I am confident that in Korea I will be able to overcome differences with foreigners as much as I can (PI-28).

The participant had preconceptions that it would be almost impossible to overcome limitations of language and cultural differences to become friends with people of other cultures. However, during the three months of the STM implementation, the participant's cohabitation with the locals was a turning point in the intrapersonal and interpersonal response of this research participant. In analysing this statement, the central factor in her change was the discovery of cultural similarities as a human being beyond cultural differences. This three-month experience of intercultural interaction through STM not only confirmed the possibility of intercultural friendships, but she also discovered the essential virtues that must be met to overcome conflicts in cultural differences as follows:

I think we can be more caring as we know each other. When we try to understand each other's culture even though they have different cultures, I think that conflicts from cultural differences will be reduced a lot (PI-35).

Based on the experience of intercultural engagement through STM, this participant found that the virtues to overcome conflicts in cultural differences are respect and care. Furthermore, she also realized through CSR that these virtues require attitudes and effort to understand the other's cultural values and ways of life. This finding can be interpreted as a significant effect of STM on the formation or enhancement of intercultural sensitivity. Similar cases were also found in PI-121, PI-137, PI-170, PI-176, PI-207 and PI-432.

A female participant in her late twenties noted the importance of the attitude of the person dealing with the problem rather than the cultural or economic difference itself:

What I felt when I practiced STM often was that the conflict between us and them was mainly due to the economic level of disparity. But the problem seems to be how to deal with this problem rather than the economic gap itself. If we give them material benefits with cheap compassion, it seems to offend their self-esteem. The most important thing in preventing all cultural conflicts is to truly respect them (PI-93).

This case can also be analysed in the same context as PI-28 and PI-35 above. PI-93 deals with the cultural conflicts that arise from economic differences if the above examples provide the virtues necessary to overcome cultural conflicts that are largely due to differences in lifestyle and communication methods. This research participant points out

that the attitude of supremacy arising from the economic gap and the behavioural responses such as economic support from simple sympathy should be treated with caution.

In Korean STM, while economic supremacy has been pointed out as one of the main factors of cultural conflict (Park, 2008; 506; Choi, 2013), the research participant points out that, based on his own STM experience, the attitude of genuine personal respect is a key virtue to overcome this conflict. This statement suggests that overcoming conflicts in economic disparities should be preceded by an attitude at the intrapersonal level rather than an immediate supportive activity at the interpersonal level. As a result, STM has had a positive impact on her intercultural sensitivity in that she has gained insight into the internal qualities that it should provide to solve cultural conflicts through STM. PI-64, PI-205, and GI-44 are some of the similar cases of conflicts arising from the problem of economic supremacy.

A male participant in his mid-thirties stated the change in his viewpoint through STM on social conflicts caused by foreign immigrants:

I have never been interested in foreign immigrants living in Korea before STM. I thought their problem was a problem that was not related to me. If they cause any social problems, I always have wondered, "Why do those people come to my country and raise the problem?". But now I have changed my mind. Now I am worried about "how difficult they are to live here". I think that if we Koreans accept them as a part of our society with a little warmer heart, the social conflict we are facing will be much reduced (PI-123).

Based on the experience of intercultural engagement through STM, this research participant takes an attitude to overcome past indifference and unilateral condemnation of social conflicts related to foreign immigrants and to find solutions to problems from their situation perspectives. In other words, STM positively influenced him in strengthening his willingness to form a cultural relationship of mutual exclusion beyond the indifference and stereotypes of cultural diversity to foreign immigrants. In this context, the experience of intercultural engagement through STM positively influenced the accumulation or reinforcement of his intercultural sensitivity in that he abandoned the exclusivist view of different cultures and became inclusive in the intrapersonal dimension.

A female participant in her early forties who repeatedly conducted STM on the same mission context suggested her theological viewpoint as a way to heal cultural conflicts:

The biggest impact that STM has had on me is that I have the assurance that my citizenship is in the Kingdom of God. That's why I tell people in the mission context that I have two citizenships. In fact, I have been running STM regularly in one country only. However, the country has historically been in an uncomfortable relationship and conflict with our country. It seems that the distorted reports of the media have contributed to this. In fact, on a personal level, Korea and the country maintain very close relations and have a lot of interaction with each other. I think there are a lot of people in our country who deal with the people of the country downgraded. Every time I went to STM in that country I saw that they were very disappointed and angry with our attitude to them. When I say to them, "If we all become people of God's kingdom, all these wounds can heal and become one," they are very interested in my words (PI-442).

This research participant has consistently participated in STM with deep missional commitment to a particular country. This participant has sought a theological way to resolve the old conflicts of the two countries over the entire period of STM participation. As a result, this participant uses the theological metaphor of "the citizen of the Kingdom of God" and attempts to reconcile through the theological commonalities of conflicts stemming from cultural differences. This theological conviction gave the research participant confidence in the real reconciliation between the two countries:

I am not simply telling them what they want to hear from us. I think this is the law of the kingdom of God. If we remain sinners, the condemnation toward one another will not be stopped. I think we can make authentic reconciliation with each other when we acknowledge that we are sinners and find common ground in the kingdom of God. If it was not for STM, how could I have thought of this (PI-442-1).

This participant has made a CSR between his self-identity as a Korean and his identity as a people of God for the sake of genuine reconciliation between the two countries in the process of implementing STM for the region. In other words, it can be interpreted that STM had a meaningful positive impact on the intercultural sensitivity of this participant, in that CSR at the intrapersonal level of ethnic and spiritual identity appeared as a dialogue and behavioural response at the interpersonal level.

Examples such as God's love for all nations (GI-9), self-identity as a people of God's Kingdom (PI-436), God who is living the culture of the mission context (PI-369), participating in God's mission (PI-209) can be interpreted in this context.

Cultural conflicts arise when two or more different cultures lack acceptance of values, expectations, and processes. There are various ways to resolve or alleviate the cultural conflicts that arise in the culturally diversified Korean society including political, social, cultural, educational, and economic levels of support (Kim, 2013; Kim, 2013:207-37; Kang, 2016:5-34). Within this broad framework of multicultural conflict resolution, this section looks at how the Korean Christian experience of intercultural engagement through STM has an impact on the prevention, resolution, or mitigation of the cultural conflicts in Korean society.

As a result of intercultural engagement through STM, it was found that there were various intrapersonal and interpersonal changes in coping abilities including "respect for cultural differences and universality as a human being" (PI-28), "attitudes and efforts to understand the fundamental causes of cultural conflicts" (PI-35) "changes in the way of coping with conflicts from economic gaps" (PI-93), "the attitude to understand cultural conflicts from the other's perspective" (PI-123), and "the expansion of commonality as a citizen of the Kingdom of God" (PI-442). Although the approaches of these research participants in resolving cultural conflicts are different, they generally disagree about unilateral assimilation and discriminatory exclusion, which have been pointed out as major causes of conflict in Korean multicultural society. Consequentially, nearly all of the excerpts from the data set of this research show that STM participants contribute to solving cultural conflicts in Korean society through micro-level understanding and tolerance, not through macro-level policy or organizational intervention.

6.5.2 Re-Experiencing Intercultural Situations

As one of the results of intercultural engagement through STM, participants hoped to continue interacting at home and abroad without escaping or rejecting other cultures. Furthermore, some participants are encouraging not only themselves but also other

Christians to have the opportunity to form and strengthen intercultural sensitivity through STM.

A female participant in their mid-twenties assessed the difference between STM and overseas tourism that she has experienced as follows:

I have often been in overseas tourism, and I have been involved with STM every time I get an opportunity. I like both, but there is a big difference between the two. The reason for my overseas trip is to enjoy the local food, to relax in a good hotel and to have a good time exploring the wonderful sightseeing spots. But STM always gives me a valuable learning opportunity. This makes me grow in many ways. Although overseas tourism sometimes gives me a break and healing for myself, STM seems to give me a change in my life's values. I will be participating in STM for the rest of my life, which has given me a different perspective on the world. In doing so, one day I will have a good influence on the people I meet in the mission context (PI-360).

According to this research participant, overseas tourism is mainly a trip for resting and recovering, and STM is a journey for contributing and learning in an intercultural context. This statement is meaningful in that it identifies the difference between overseas tourism and STM from the viewpoint of this research participant based on her own experience of both. Furthermore, it is also significant that this participant has shown a willingness to continue participating in STM in the long-term prospects for this cultural learning and missional contribution. However, recent researches on STM are seen as a type of tourism in a broad sense (Lee, 2017:31-44; Gmelch, 2009; Gmelch and Kaul, 2018). According to these researches, cultural understanding and acceptance can be expanded through various forms of travel including service learning, study abroad, and religious tourism, and STM also needs to be understood within this framework. Considering these researches, overseas tourism and STM need to be understood as complementary and integral within a large framework of the concept of overseas learning, not as conflicting concepts.

A male participant in the early forties who had experienced three STMs stated that they would continue to participate in the STM for similar reasons as PI-373-1:

I will continue to participate in STM. First, I can experience God not only in knowledge but also experientially. Second, I can learn people's thoughts and ways of life in other cultures. Third, through these two, I can discover who I am. I think these are a good reason for me to do STM for the rest of my life (PI-383).

This researcher claims STM as a journey to learn about God, others and oneself. This case emphasizes STM as a journey to seek balance with learning from the experiential level by overcoming limitations of learning mainly on the knowledge level in God and others and self in the church. This is an example of the possibility of STM as a part of learning in the field of life away from the classroom. Furthermore, according to this research participant, STM is an integrated learning journey in terms of providing an intellectual and practical understanding of God and others in different cultural contexts, as well as discovering their own cultural and spiritual identities through STM participants' relationship with God and with different people groups. As a result, the motivation for this theological and cultural learning through STM served as a reason for this research participant to continue to be involved in STM with intercultural sensitivity to other cultures.

A female participant in their mid-forties asserted that the reason for her continuing STM is due to the expansion of Christian worldview through intercultural interactions and the positive impact of this on the whole area of life:

There is only one reason I am often involved in STM. It has broadened my view of the world. If I had only been interested in myself or my family being blessed by God, my vision grew from STM to the blessings of all the people in the world. STM has now given me the willingness to sacrifice me if people in other countries are needed to receive God's blessing. The expansion of my vision of the world has affected all areas of my life, including my prayers, offerings, interests, activities, and even the content of reading. This is why I want to continue to participate in STM (PI-402).

The motivation for this research participant to continue participating in STM is that it contributed to the expansion of her view of the world. According to the statement of this research participant, this expansion of the world view positively affected her daily life change, including the purpose and method of financial use, contents of prayer, content of reading, and activities in church and society.

A common feature of the statements in this section, including PI-360, PI-380, and PI-402, is that the motivation for continued STM involvement is that it is beneficial to oneself.

Participants in this research showed that those with increased intercultural sensitivity as a result of intercultural interactions through STM showed two interpersonal responses, suggesting that they “encourage others to participate in STM” or they “strive for further interaction with people of other cultures”. First, a male participant in his mid-thirties who had been involved in STM for three months in a mission context stated his plans for STM:

I am actively encouraging others to participate in STM. There are many reasons for this, but I will only mention two things. First, if you want to see how God works in the whole world, join STM. If so, you will probably see God's heart and his activities that you have not experienced in Korea. Second, if you want to know how wide the world is and how much you can learn from others, join STM. In the mission context, you will learn various ways of life that you could never imagine in Korea. For both of these things, I am convinced that any cost to pay for STM is worth it (PI-373-1).

This research participant is convinced of the theological and cultural benefits of STM and persuades others to participate in STM based on his experience. This participant presents STM as a means to learn more about God and other cultures. The key point of his statement is that learning from other cultures through STM is difficult to master in Korea. This may raise the issue of balance between the two by emphasizing STM only in the overseas rather than in the culturally diversified Korean society. Nonetheless, the assertion of this research participant is beneficial in that it demonstrates the benefits of STM in two aspects of theology and culture. Based on what he is doing, he further advocated for others the continuity of STM:

I prefer to interact with locals through STM for a lifetime in one country or one village rather than participating in STM in many countries for the sake of simple curiosity about overseas. In my experience, I think that I can overcome some of the limitations of STM, language acquisition and cultural adaptation, and continue to enhance the depth of learning and contribution (PI-373-2).

According to this statement, this research participant emphasizes ongoing interactions based on accountability, not STM as a one-time event. His statement emphasizes the need for STM as a life-long learning journey for the accumulation of personal trust in particular people in a particular area.

A female participant in her late thirties who has used more than ten STMs in one area to utilize her profession has stated the reason for inviting others to participate in STM:

I think that STM is not a combination of "short term" and "mission" but a combination of "mission" and "love." Just as we are the people who owe God's love for us, I think we are the people who owe love to everyone in the world. I think that it is STM that comes into a different culture and shares love with God like Jesus who came to a world completely different from the world called heaven and showed his love to us. I believe that cultural learning must inevitably occur between us and the people in the mission context in the process of reaching this goal. Because of this benefit, I am actively encouraging others to STM (PI-598).

This research participant has a theological conviction that STM is sharing God's love in other cultures. Furthermore, this participant claims that cultural learning cannot be a priority goal of STM and is an inevitable process for the theological purpose of STM. This research participant's claim is consistent with the results of past research on the main goals and activities of STM. The main goals and activities of STM of Korean Christians are mainly related to theological themes such as evangelism, prayer, worship, and Bible study (Eum, 2009; Beak, 2010; and Hong, 2011). This theological goal and related activities served as the driving force behind the STM of this research participant. Nonetheless, some of the participants in this research encouraged others to participate in STM to expand their cultural or situational understanding including: overcoming cultural exclusiveness as a Korean (PI-46; PI-338), exiting from patriarchal authoritarianism (PI-394), promoting an understanding of cultural diversity (PI-344; PI-354); encouraging fellowship with foreign Christians (PI-212; PI-223), expanding global friendship (PI-355), overcoming racial discrimination (PI-370), overcoming cultural inferiority and inferiority (PI-64; PI-78; PI-105; PI-127), broadening the perspective of understanding the world (PI-122; PI-232; PI-447), and promoting understanding of the economic and environmental reality (PI-19; PI-431).

6.6 Conclusion and Interim Findings

In Chapter Six, I intended to analyse the data to answer the third sub-question of the research, "how can the intercultural sensitivity acquired through STM be effectively applied in mission for the immigrants in Korea not only for epistemological change but also for establishing a pragmatic and practical model?"

This research suggests that the experience of cross-cultural interaction through STM may have a variety of effects on participants' intercultural sensitivity. This effect can be largely divided into two. STM, on the one hand, has a negative impact on the formation or strengthening of intercultural competence. As a result of STM, some STM participants have further strengthened their negative prejudices against other cultures and people groups they had in the past. This trend is reflected in the strengthening of in-group favouritism, which means strengthening cohesion with existing social networks, and out-group derogation, which tries to cut out people from other cultures in their fellowship. Although the quantitative share of research participants in this category was not significantly large, this research clearly demonstrates that STM does not automatically or spontaneously contribute to the enhancement of participants' intercultural sensitivity. Furthermore, it has been shown that STM also results in enhanced intercultural insensitivity.

On the other hand, although there is a difference in level, this research has shown that STM has a generally positive impact on the formation or enhancement of intercultural sensitivity of participants. This positive influence is manifested by the expansion of cultural identity, the strengthening of intercultural competence, the acceptance of cultural pluralism, and the change of worldview.

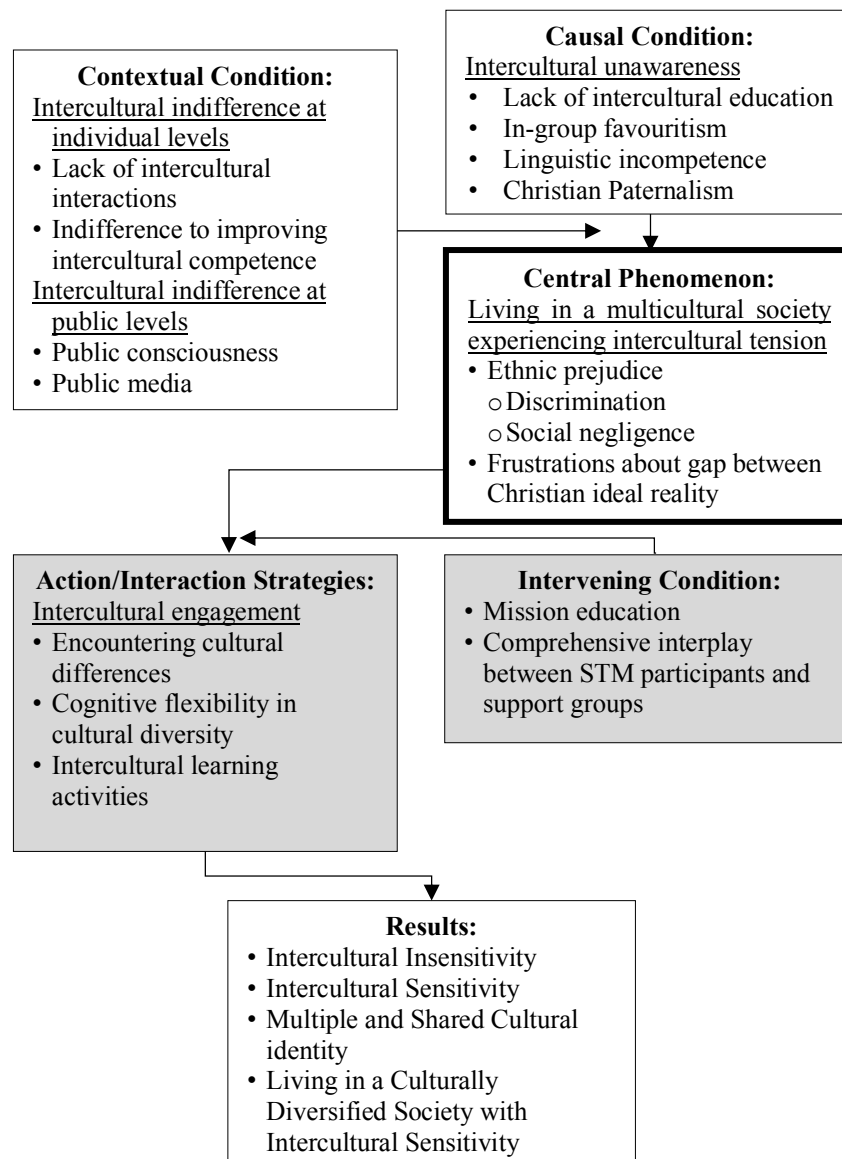


Figure 6.2 Schematic Representation of Developing Intercultural Sensitivity through STM

This change positively affects STM participants in living in a culturally diversified Korean society as citizens who are more sensitive to cultural differences than in the past. Figure 6.2 depicts the entire process, including these results, as a sequential flow diagram.

Chapter Six enables the following three findings: the complementarity of evangelization and transformation and the expansion of cultural identity as a social asset, and the virtuous cycle structure of intercultural sensitivity. First, the mutual complementarity between evangelization and transformation means that spiritual goals and socio-cultural changes pursued by STM participants have the properties of

complementary relations. The phenomenon that appears consistently in this research is that the primary goal of Korean STM is not to strengthen intercultural sensitivity. Whether explicitly or implicitly, the vast majority of STMs implemented by Korean churches and mission agencies are viewed as a way to reach the goal of evangelization. Thus, the cultural attributes of STM have in fact been overlooked.

Second, in terms of contributing positively to solving or alleviating cultural conflicts and tensions in the culturally diversified Korean society, the goal of self-transformation at the cultural level through STM is more than just a supplementary means for the missional goals pursued by Korean churches and mission organizations. Although the experience of cross-cultural interaction is limited, if the experience of living in a different culture as a social minority individual or community through STM leads to emotional empathy and specific supportive actions for the minority immigrants who have been preoccupied with social prejudice, this research suggests that it can become a rich social asset in the Korean context.

Finally, the chapter shows the possibility of achieving a virtuous cycle of intercultural sensitivity that the understanding and belonging of other cultures expanded through STM can alleviate epistemological prejudice against other cultures, to dynamically interact with people from other cultures with intercultural sensitivity in culturally diversified Korean society, and to participate in STM with a deeper sense of belonging to two or more cultures. However, as this chapter shows, although it is a phenomenon seen in minority, the possibility that STM may create a vicious circle that enhances intercultural insensitivity cannot be ruled out.

CHAPTER SEVEN

Implications

7.1 Introduction

Based on the analysis of data in Chapters Four, Five, and Six, I will identify a core category that can represent research phenomena in this chapter, and construct a storyline¹⁶ around this category. I present a tentative theory according to the context of this storyline. Accordingly, I tried to grasp the essence of this research phenomenon by analysing the process, which implies the development process and the connection of action and interaction sequence over time based on the coding in the previous three chapters. Furthermore, this chapter illustrates how and why intercultural engagement through STM as action and interaction influence the increasing, sustaining, or regressing of intercultural sensitivity of these research participants, why the development of events occurs, and what changes in context enable the continuation of counteraction and interaction, and what is the nature of the events centred on the results.

For Strauss and Corbin, the selective coding stage is the final stage of coding, which derives the central category and integrates and elaborates the theory (1998; 2001). I first associate each category and sub-category, form a narrative of the important interactions that can be observed in research participants, and outline a story by conceptualizing and abstracting them. Through the outline of the story, I derive the central category by abstracting the story described above more conceptually.

¹⁶ Storyline is the process of identifying the relationship with other categories around the core category and describing it in a narrative form (Plummer, 2001; Sandelowski, 1991; Strauss and Corbin, 1998). This research derives the core category of 'critical self-reflection' and develops a narrative outline based on this category.

7.2 Storyline of the Impact of STM on Intercultural Sensitivity

Storyline refers to a descriptive narrative about the central phenomenon of the study (Strauss and Corbin, 1990). In the context of this definition, the following is a re-configuration of the conceptualized categories derived from the paradigm model. This storyline is confined to the scope of this research data and is not a generalization of the entire STM of Korean Christians.

Participants in this research project are generally not very likely to have interacted with foreigners in childhood. There is no opportunity to learn how to interact with foreigners from their parents, neighbours or friends during their time of growing-up. In particular, there is no opportunity to make friends with people of different cultural backgrounds in elementary, middle and high schools, and the curriculum of the school does not include subjects that promote cultural sensitivity in multicultural societies. Furthermore, the church provides opportunities to learn about mission, but it does not provide an opportunity to interact with people from other cultures.

In addition to the lack of education and interaction with other cultures, prejudice about other cultures accumulated due to Korea's long tradition of cultural homogeneity and limitations of linguistic competence. This tendency is amplified by the surge of domestic foreign workers and media reports related to their crimes. The result is a negative reaction such as ethnocentrism, indifference to other cultures, discrimination and ignorance. The resulting phenomenon is to live a culturally uniform life in a culturally diverse society.

Participants take one week to three months of STM, led by churches or mission agencies, as a way to participate in missionary work. They are taught about the nature, purpose, current status, and methods of missions by participating in pre-field orientations ranging from 6 weeks to 12 weeks provided by churches or mission agencies. During this time, they also learn about cultural diversity and commonality and how they behave in

other cultures. Furthermore, although within a limited range, they also learn how to deal with cultural conflicts that may arise in interacting with locals in cross-cultural situations. Those who participated in STM will have experience interacting with the locals in the context of other cultures. Their STMs are broadly divided into ministry-centred programmes and relationship-oriented programmes. The ministry-centred STM programme usually spends most of its time in performing pre-organized activities within a limited time in the mission context. On the other hand, relationship-based STM programmes use most of the time given for the formation of relationships with the locals and cultural learning. Both of these types, although varying in magnitude, suffer cultural shocks and conflicts in the process of interacting with locals in cross-cultural situations.

In this process of intercultural interaction, they receive a variety of support from support groups such as long-term missionaries, local people, and STM members. Nonetheless, some participants have more in-group favouritism and out-group derogation than before. The majority of those in this case are increasingly proud of their comparative advantage over the culture of Korea and the mission context.

However, the majority of participants are more sensitive to other cultures than they were before implementing STM. They embrace culturally diversified social situations, moving away from the cultural uniformity of Korea. They are proud of their national identity as Koreans, but at the same time they have a deep bond of appreciation for other cultures. They also enjoy cultural exchange and learning from each other while interacting with the locals in other cultural situations outside of their cultural safety zone of Korea. They prefer a cultural pluralism model that seeks to harmonize with the cultural diversity of a multicultural society. In addition, they seek ways to live in a harmonious relationship with foreigners in Korea after the STM in a culturally diverse Korean society. These changes include not only changes in the epistemological view of other cultures but also

changes in behaviour, including close fellowship with the domestic multicultural community.

These changes complement each other in pre-field orientation, direct experience of cross-cultural interaction at the STM site, and the role of support groups such as missionaries, local people, and STM team members. Nonetheless, the CSR of the participant has the greatest influence in maintaining, strengthening or weakening intercultural sensitivity.

As mentioned above in this section, this storyline is limited within the scope of this research, so it is difficult to extend it to all Korean Christians. This research, nevertheless, allows to some extent the wider implication that STMs of Korean Christians may have some effect, positively or negatively, on changes in intercultural sensitivity. More specifically, STM may have a positive impact on the intercultural sensitivity of Korean Christians as an integrated mission education and support group contributes to strengthening the critical self-reflection capacity of participants. However, a stronger justification for this conclusion requires extensive follow-up studies of more Korean Christians.

7.3 Core Category: Critical Self-Reflection

The result of intercultural sensitivity depends on the CSR during interaction with other cultures. As a result of data analysis, I derive the core category as 'CSR on the culture of participants based on experiences of other cultures' interaction. Figure 7.2 is a paradigm model reconstructed by integrating the analysis of Chapters Four, Five, and Six, focusing on the core category. CSR in this research refers to a series of insights that objectively assess, reflect, and improve one's existing cultural perceptions and behaviour in light of cross-cultural experiences through STM. These CSRs generally occur throughout the STM, including the pre-field stage, the in-field stage, and the post-field

stage. However, in this research, it appears to be the most dynamic in between the in-field and post-field stages.

There are three main causes the participants to do CSR including pre-field training, dynamic interaction with support groups, and critical self-questioning about existing assumptions. First, STM participants acquire phenomenological, theological and missiological knowledge of cultural diversity and differences through pre-field training. For STM participants, the knowledge learned through this pre-field training acts as the theoretical basis of epistemological and practical reactions to cultural differences faced in other cultures. Indeed, for the majority of participants in this research, knowledge of the culture accumulated through pre-field training served as a theoretical framework for evaluating their perceptions and behavioural responses to cultural differences.

Second, the solution to the cultural differences faced in the field of STM is not always found only in the cultural knowledge that participants have acquired through pre-field training. Participants are provided with the opportunity for CSR through observations or dialogue with the support groups including locals, long-term missionaries, or colleagues on the issues of cultural differences raised in cross-cultural interactions. CSR occurs in the process of comparing and contrasting the various views of people in this support group with those of the participants themselves.

Finally, the willingness to re-evaluate the participants' own cultural assumptions, based on theoretical knowledge acquired through pre-field training and interactions with support groups in other cultures, is one of the causes of CSR. In other words, based on the communal interaction of pre-field training and support groups, epistemological and practical reactions to cultural diversity are finally made by the participant's own judgment. The reason is that intercultural sensitivity is related to the reaction to the conflict with the cultural assumptions that are inherent in one's inner self.

Given these causes, CSR in this research shows characteristics such as spontaneity, practicality, and interdependency. First, CSR is voluntary without being constrained by others. The role of support groups, including long-time missionaries, local people, and colleagues in the STM team, is on an ancillary level, and the final self-assessment is voluntary and self-reliant. Second, CSR on cultural differences experienced in STM field is an integrative understanding of practical evaluation and theoretical view on the cultural diversity. Finally, though independent evaluation and application occur in the end, the process of CSR is accompanied by interdependent co-operation with various people associated with their STMs.

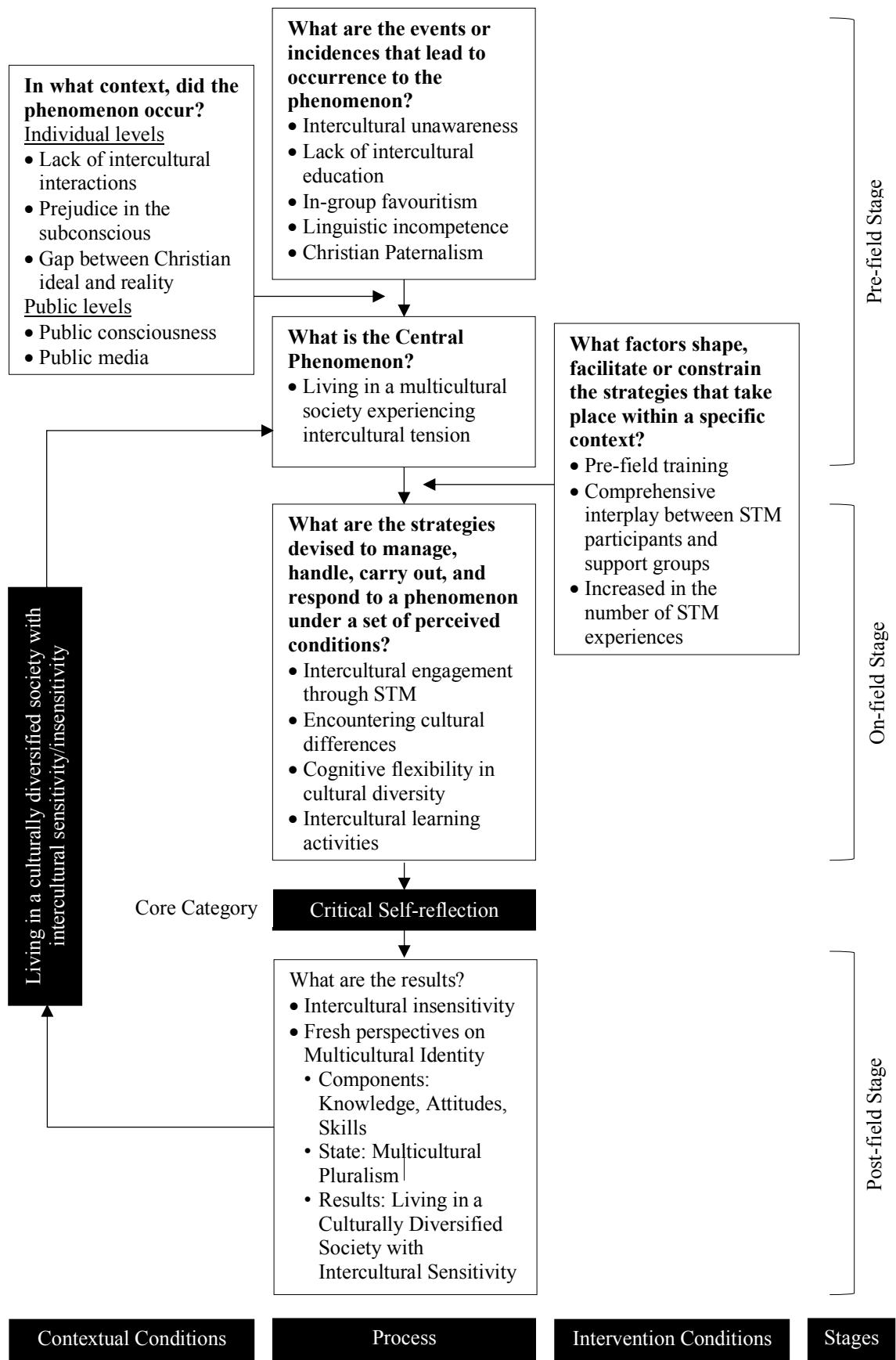


Figure 7.1 Paradigm Model of the Impact of STM on Intercultural Sensitivity

7.4 Missiological Insights in Epistemological and Practical Changes through CSR

CSR, derived as a key category in this research, was found to have a significant impact on epistemological and practical changes in participants' intercultural sensitivity. Specifically, the central changes that resulted from CSR were found to influence participants' understanding of multicultural identity. This research, however, has shown that, although not a prominent phenomenon, cross-cultural interactions through STM may cause side effects that form or enhance intercultural insensitivity. Both of these results have their own significant missiological implications. The negative consequences of STM caused by the lack or absence of CSR are discussed first. Next, I examine the missiological insights of epistemological and pragmatic changes through CSRs centred on a fresh understanding of multicultural identity.

7.4.1 Reinforcing Intercultural Insensitivity with the General Lack of CSR

STM can contribute to forming or reinforcing intercultural insensitivity. This research shows that STM does not always or automatically have a positive impact on the increase in intercultural sensitivity. STM sometimes affects the strengthening of negative preconceptions against other ethnic groups and cultures that the participants have accumulated in the past. The resulting responses at the intrapersonal level of these phenomena are in-group favouritism and out-group derogation. On the one hand, in the process of experiencing the culture of the mission context, STM participants become more obsessed with ethnocentrism after observing their mission contexts in terms of economic, scientific and technological merits compared to Korea. Even the appearance of Christian culture is subject to comparative advantage. This evaluation of a simple comparative advantage strengthens in-group favouritism, which is revealed as national supremacy.

On the other hand, out-group derogation is strengthened as a result of negative prejudice against relatively poor countries. People in this category are caught in the prejudice that the people of countries that are less economically or technologically advanced than Korea are ignorant or lazy. Furthermore, they come to the conclusion that they will have little or no learning from the people of those regions. In Korea, STM participants in this category are indifferent or disregarding foreign migrants or marriage immigrants from the mission context they have visited.

According to this research, surface causes of increased intercultural insensitivity through STM are lack of pre-field orientation, support groups, and understanding of STM and culture. The fundamental cause, however, is the premature evaluation of STM participants from the simple comparison of other cultures with their own culture, without passing through the process of CSR on their own culture. STMs belonging to this category also influence how they work in the mission context. In this research, the activities of STM participants in this category tend to focus on a one-sided proclamation of Christian messages and Korean culture and tradition, rather than horizontal exchanges with locals.

As far as I know, there is not much research on the relationship between STM and formation or enhancement of intercultural insensitivity in the Korean Christian context. However, studies suggesting such research results have been under way. Ver Beek conducted a study on the changes in the lives of STM participants who were mobilized to recover from hurricane damage in Honduras in 1998 (2006:468-95). He reported in this study that almost no changes were found in the lives of STM participants in tangible areas.

Kyungsook Park looked at the problem from the perspective of paternalism (2008:505-28). She has argued that there is a paternalism of unilateral relations in the relationship between the sending and receiving churches of STM participants. This unilateral relationship has shown that STM participants not only weaken cultural

sensitivities but ultimately strengthen ethnocentrism and, furthermore, STM does not positively influence participants' value and need for intercultural and missiological education. As a solution to this problem, she raised the need for STM education, but overlooked the function and role of the support group as an intervening condition.

Ver Beek, Park, and my research in this area have in common that STM has not made meaningful changes in their understanding or behavioural responses to other cultures. However, the difference between them and my research is that the majority of their research subjects have shown this phenomenon, but only a fraction of those in my research. The causes of these research results may vary. In general, the difference between research questions and methods may also be a cause. However, the most fundamental differences are presumed to be the difference between the subject and the time of research. Ver Beek and Park conducted research on Western STM participants, but I targeted non-Western participants. Differences in Western and non-Western perceptions of other cultures, on the one hand, may have had some impact on the differences in these results. On the other hand, Ver Beek's and Park's research differ from mine by more than ten years. During this period, the STM of Western and non-Western countries gradually became more systematized and structured. The commonality between Ver Beek's and Park's work is that both have not fully addressed the impact of CSR on their findings. Further research, however, is needed in this area to accurately understand the causes of these phenomena.

Missiologically speaking, intercultural insensitivity can lead to ethnocentrism-based missions that consider their own race or culture to be better than others. Intercultural insensitivity itself may possibly be a value-neutral concept, but it is generally used negatively in missiology. This discrimination can affect Christian mission either personally or collectively. As seen in Chapter Six, this discrimination is manifested through prejudice that contains negative perceptions about other cultures and by asylum-

like behaviour emanating from that perceptions (Wan, 2014[2000]). Wan argues that ethnocentrism based on intercultural insensitivity is unbiblical, causes adverse effects, and further interferes with missions. He referred to Romans 7 through 9, claiming that many Jews did not fulfil the duty given by God to preach grace to all nations due to their ethnocentric prejudice. For Christians, according to Wan, ethnocentrism can interfere with obedience to the Great Commandment, which loves your neighbour as yourself (Matt. 22:39).

Further, ethnocentrism can be an obstacle forcing foreign missionaries to ignore the cultural background of the mission context and to commit Christian traditions such as missionary worship, mission forms, discipleship training programmes, and church policies to be accepted by new converts (Wan, 2014[2000]: 1306-08). In this context, the lack of CSR of ignorance and prejudice against other cultures can result in strengthening ethnocentrism, not only for long-term missionaries but also for STM participants.

7.4.2 Fresh Perspectives on Multicultural Identity

CSR plays a key role for STM participants in their fresh perspectives on multicultural identity. In particular, CSR impacts on all areas, including components, states, and results of multicultural identity. I have addressed the formation of a fresh perspective of STM participants on intercultural identity within the framework of the theory of intercultural sensitivity (Chapter Six). Thus, this category is one of the major categories of intercultural sensitivity, but dealing with this category separately in this section is due to the fact that other categories are integrated into this category.

This research shows that as the experience of intercultural engagement through STM accumulates, STM participants tend to increase their self-awareness of belonging to two or more cultures by CSR of one's assumptions through comparison and contrast in the process of cross-cultural interaction. This means that STM has a significant impact

on making meaningful changes in self-awareness to a cultural or social sense of belonging by CSR. This trend tends to be more pronounced as the number of STM experience and the density of interaction increases. Initially, it was a missional or spiritual visit, but as the number of STMs increased, the degree of CSR gradually increased resulting in an increase in the participants' objective view of cultural diversity and acceptance of other cultures. This phenomenon appears to be similar in STM cases in the same region or in various regions, but is more pronounced in repetitive STMs in the same region. Such a deeper level of CSR, which is the result of intensified interaction through frequent and repeated STMs in a particular area, also significantly influences increased interaction with people who visit or migrate to Korea.

Furthermore, STM has a positive impact on understanding of multicultural identity. This means that beyond the level of cultural attachment to the STM places, the accumulation of STM experience has a positive impact on becoming a person who understands the reality of multicultural society better than his past that allows mutual respect and interchange in any cultural context. Increased understanding of multicultural identity does not mean a weakening of national identity as a Korean, or other ethnic identity outside of Korean identity. Although some studies argue that nationality (Triandis, 1989: 506-20; Sussman, 2000: 355-73; Khuh and McPartland, 1954: 68-76), race and ethnicity (Cross, 1991) are not the most essential elements of cultural identity, this research, however, suggests that nationality and ethnicity acquired during the course of a person's birth and significant period of growth in a particular cultural context are also important parts of cultural identity.

Increased understanding of multicultural identity through STM can be an important positive role not to be overlooked in terms of expanding and strengthening cultural compatibility both culturally and theologically for Korean Christians who have grown up in a single cultural background. Culturally speaking, on the one hand, as the number of

STM participation have increased, it has generally been associated with reduced cultural prejudice (Chapter Four), increased tolerance and respect for other cultural values (Chapter Five), an increased understanding of the reality of cultural diversity (Chapter Six), and enhanced adaptive capacity to other cultures (Chapter Six). Specifically, in a situation where Korean Christians have not had enough experience of cross-cultural interaction in school, church, and society in the process of their growth, STM has been able to alleviate this conflict in the midst of neglect (PI-397), indifference (PI-17-1; PI-31-3) and prejudice (PI-1) and discrimination (PI-100) against foreigners in Korea.

Theologically, on the other hand, STM positively contributes to the understanding of other races and peoples as creatures with the image of God (PI-373), brothers and sisters in Christ (PI-94; PI-348), and people of the Kingdom of God (PI-9; PI-436). This viewpoint is taught in churches and seminaries, regardless of STM, but STM empirically confirms these theological perspectives in other cultural contexts. If STM participants have been interacting with believers in their church in the past, they will be able to communicate with the Christians in various regions after STM through SNS (PI-51; PI-359) or continuous meeting (PI-360; PI-375; PI-384). In this process, STM participants become Christians who have a balance of unique characteristics as Korean Christians and adapt to the unique culture of the region visited for their STMs.

In missiology, multicultural identity has received relatively less attention as individual cultural differences and uniqueness are emphasized (Kraft, 2005; Lingenfelter, 1988; Loewen, 1995). Nevertheless, in parallel with this missiological trend, it is worth noting that Harley applied the concept of 'ethno-radiance' proposed by Ward (1984), a pedagogue, from a missiological point of view (1995). Ward presented this concept from a pedagogical point of view in terms of enriching their lives by studying or volunteering abroad. Harley applied this concept from the missiological point of view to the expansion of cultural identity through the missionary's cross-cultural experience. Harley's ethno-

radiance, however, focuses on the expansion of cultural identity that occurs when long-term missionaries live in the cross-cultural contexts throughout their lifetime. In this context, this research suggests that the experience of cross-cultural interaction through STM for a relatively short period of time, from one week to three months, may not significantly contribute to change their cultural identity. Nonetheless, this research shows that STM has a significant impact on having a fresh perspective on multicultural identity. In particular, such perspectives on multicultural identity through STM tends to become more apparent when developing relationships with locals through on-going, regular visits to the same area and the density of interaction with people of other cultures increases.

Multicultural identity refers to a person's sense of belonging to two or more cultural or ethnic groups. This term involves the flexibility and integrity of cultural identity. The nature of the flexibility of the multicultural identity, on the one hand, implies that individual's diverse cultural experience and CSR on that experience has an impact on having fresh perspectives on multicultural identity. If the existing Cultural Identity Theory (CIT) is a static concept that refers to a sense of belonging to a given culture or norm group (Lustig, 2013), multicultural identity in this research focuses on dynamic flexibility, including variations in cultural affiliation. In particular, this research shows the dynamic flexibility of cultural identity through experience of other cultures. Nonetheless, the reason for not using the term cultural identity expansion is that this research does not preclude the impact of cross-cultural experiences on in-group favouritism and out-group derogation.

The integral character of multicultural identity, on the other hand, is the integration of national identity and cultural identity. As mentioned above, the CIT tends not to include or national identity, a person's identity or sense of belonging to one state or to one nation (Ashmore et al., 2001: 74-75; Tajfel et al., 2004), as a key element. In this research, however, multicultural identity considers this static dimension of national identity to be

a significant element along with a dynamic dimension of cultural identity. This research shows that the fresh perspectives on multicultural identity takes place on the basis of one's own national identity, rather than a shift from ethnic, racial, or national identity to cultural identity. Although the concept of ethno-radiance has a similar meaning, it is a metaphorical expression of the term itself, which has the limitations of ambiguity not clearly conveying the explicit meaning of the multicultural identity implied by this concept. It also focuses only on the extensibility of cultural identity, and not, on the contrary, on the integrated nature of multicultural identity.

7.4.2.1 Components of Multicultural Identity: Knowledge, Attitudes, and Skills

According to this research, participants' fresh perspectives on multicultural identity can be classified into three areas including knowledge, skills, and attitudes. Knowledge includes cultural self-awareness, knowledge of culture, and understanding of global issues and trends. Second, skills include elements such as listening, observing, evaluating, analysing, interpreting, relating, and critical thinking. Finally, attitudes include respect, openness, curiosity, and discovery (Deardorff, 2006:241-66).

According to the research, through STM experiences in the cross-cultural contexts, participants will be able 1) to articulate how their own cultural value has been formed through the experience of intercultural interaction through STM (Chapter Five); 2) to understand the history, value, politics, economy, and communication styles of one or more STM places (Chapter Five); 3) to acquire interpersonal dialogue and interaction skills (Chapter Five); 4) to identify how global issues and trends are addressed to specific communities (Chapter Six); 5) to realize the meaning of culturally unique behaviours and customs in a particular area (Chapter Five); 6) to interpret the world from other cultures' point of view (Chapter Six); 7) to value cultural diversity and difference (Chapter Five); 8) to think comparatively without prejudice or preconceptions; 9) to suspend hasty

criticism of other cultures (Chapter Five); and 10) to seek out further intercultural interactions (Chapter Six). Thus, this research shows that STM generally has a significant impact on the fresh perspectives on multicultural identity, although there is a difference in the degree of individual propensity and characteristics or the purpose and method of STM. The fresh perspectives of multicultural identity, including these factors, may be insignificant when compared to those of long-term missionaries, but show significant differences when comparing participants themselves before and after STMs.

The research suggests that experiences of cross-cultural interaction through STM may result in changes in internal outcomes, including adaptability, flexibility, empathy and increased understanding of diversity. But it may not necessarily be expressed as an external outcome that includes improvements in behaviour or communication skills that are consistent with the internal outcomes. Sometimes, on the contrary, changes in internal attitudes have not occurred or are not sufficient, but they show positive changes in behaviour (Figure 7.2).

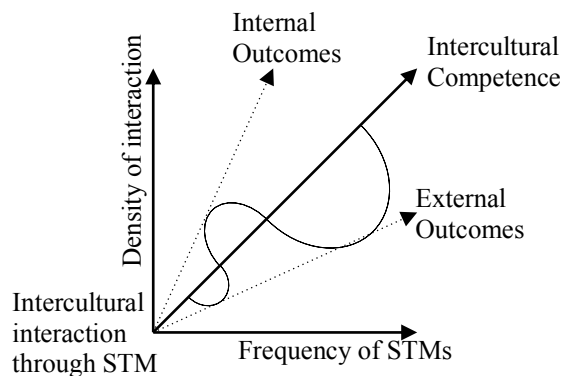


Figure 7.2 Relationship Model between Internal and External Outcomes

In addition, intercultural competence generally tends to be increased as the density and frequency of intercultural interactions through STM in the mission context increase but this increase does not always guarantee a balanced growth of internal and external outcomes. In-depth follow-up research is needed to verify whether this is due to cultural differences between Western and non-Western cultures or due to inherent limitations of intercultural interactions through STM itself in the field of missiology in particular. A

more fundamental cause of the unbalanced growth of internal and external outcomes seems to be a matter of inconsistency in CSR. Sometimes the internal outcome does not manifest itself as an external outcome, or there is not enough epistemological assumption change, but the forms and contents of the external outcome may be different.

7.4.2.2 State of Multicultural Identity: Cultural Pluralism

Cultural pluralism, in this research, refers to a society will be called culturally pluralistic or diverse where as a necessary condition members of the constituent groups possess the status of roughly equal legal status and enjoy some minimum of equality of educational, economic and political opportunities (Singh, 1987). This term is similar to multiculturalism in that it does not pursue cultural assimilation or homogeneity, but there is a difference in that cultural pluralism does not deny or overlook the necessity of mainstream culture as a centre of society. It is distinguished from ethno-pluralism, which insists on the separation of ethnic groups for the purpose of strengthening nationalism (Bar-On, 2001; McCulloch, 2006). This research shows that, as this definition implies, STM participants tend to prefer foreign immigrants living in Korea to maintain their unique cultural identity and tradition rather than being absorbed or integrated into the mainstream culture of Korea.

As discussed in Chapter Five, the majority of participants in this study hoped that communities with diverse cultural values, practices, and identities would become a society that recognizes and respects each other's differences, rather than creating a gigantic dominant culture in which all cultures are integrated. Likewise, participants of this study argue that Korean society should not be functioning independently of multiple cultural members independently but should be a society in which mainstream society respects the values and functions of various cultural communities and harmonizes with each other (Chapter Five). Furthermore, if necessary, legal protection and administrative

support (PI-138) should be provided to enable the cultural values and identities of ethnic communities in Korea to be maintained more effectively (Chapter Six). This does not mean that Korea's mainstream society has to accept uncritically the immigrant's own cultural tradition and identity. Foreign immigrants need to deepen their understanding of mainstream culture in Korea and respect and follow the social, moral and ethical norms that Koreans explicitly or implicitly pursue (PI-88).

The reasons why STM participants pursue cultural pluralism can be summarized in the following two points. STM participants, on the one hand, found that they were not being forced to adapt unilaterally to the local culture from the local people they meet in the mission context, but the majority of local people are hoping for mutual interaction and learning with STM participants (Chapter Five). This phenomenon observed by the STM participants in the mission context provides an opportunity for CSR on their ethnocentric attitude toward foreign immigrants in Korea (PI-1-1). In other words, STM makes a meaningful contribution to overcoming the prejudice that foreigners must be absorbed and integrated into a single mainstream culture. In this respect, STM participants tend to pursue integration rather than cultural assimilation.

On the other hand, due to the inherent limitations of STM, which are implemented in a short period of time, from one week to three months, participants are more concerned with pragmatic goals of cultural exchange rather than high expectations of cultural adjustment. However, some STMs showed a tendency to transmit Korean culture vertically and unilaterally to mission contexts rather than horizontal and mutual cultural exchanges (Chapter Six). CSR on this phenomenon provides an opportunity to develop in the direction of mutual exchange (Chapter Six). This CSR become stronger as the number of STM and the density of interaction increase and appropriate supports are given (Chapter Five).

As a premise of the concept of ethno-radiance, as mentioned in Chapter Two, Ward argues that humans tend to use their own experience as an initial frame of reference for everything (1984:257). If this is right, this implies that humans have the attribute of evaluating different cultures with the framework of ethnocentric thoughts accumulated by experience. In other words, if a change occurs in the experience, it means that the person's initial frame of reference can also change. In this context, the research suggests that a unique cultural experience through STM has a significant impact on bringing change to the initial frame of reference for evaluating other cultures. According to this research, although limited in scope, the initial frame of reference for STM participants has shifted from ethnocentrism to cultural pluralism (Chapter Six).

Furthermore, the increased understanding of cultural pluralism through STM experience may provide new insights into the missional work for foreign immigrants in Korea. Craig Ott (2011) has emphasized the need for contextualization as lived experience in a culturally pluralized society: "The early church lived out its gospel contextualization. Likewise, for Christ's ambassador in a pluralistic world, contextualization is not a communications theory, nor is it primarily an intellectual exercise: it is a lived experience" (191). According to this assertion, contextualization should not only be a task for long-term missionaries working abroad, but also an experience of daily life and ministry of all believers. It is reasonable to reason that Christians who have experience of cross-cultural interaction through STM can participate effectively in Christian ministry in the Korean context that does not assimilate into mainstream society but requires respect and consideration for each other's cultural differences.

Although historically minority ethnic groups have been assimilated or absorbed into the mainstream, Monsma argues that the mainstream group should not impose it (2014: 91). His claim is no exception to the cultural situation in Korea. Since Korean society

began to diversify culturally, having a fresh perspective on the multicultural identity of Christians is becoming a fundamental issue.

According to this research, STM positively contributes to having a fresh perspective that certain cultures cannot prevail or dominate other cultures (Chapter Six). Furthermore, STM makes a meaningful contribution to bringing a new perspective that everyone can meet God in their own culture, not out of culture (Chapter Six).

7.4.2.3 Result of Multicultural Identity: Living in a Culturally Diversified Society with Intercultural Sensitivity

This research shows that the experience of cross-cultural interaction through STM tends to contribute positively to making a fresh perspective on multicultural identity. The result is that the participants live in culturally diversified Korean society with increased intercultural sensitivity compared to the past. As mentioned above, it has been found that STM has a positive impact on the improvement of knowledge, attitudes and skills of cross-cultural interaction. Though there are some differences depending on the social situation of the STM participants in Korea, changes in these components generally occur at both intrapersonal and interpersonal levels (Chapter Six).

As mentioned in Chapter Four, the central phenomenon of culturally diversified Korean society is living in a society experiencing intercultural tension. Although not a part of the organizational activities of the Korean Christian community or co-operating with government agencies, STM participants have shown a significant difference in their knowledge, attitudes, and skills in resolving or alleviating such intercultural tension. This research reveals that changes in the intrapersonal level do not create or avoid situations where intercultural tension is likely to occur (Chapter Six).

As shown in Chapter Six, STM participants generally try not to promote inferiority and superiority through simple comparison, but have a viewpoint as a supporter rather

than a judge of other cultures. This change of perspective on other cultures is more prominent when they discover cultural commonalities (Chapter Six). Although cultural differences exist in many areas, such as language, customs, religion, skin colour, and the environment of life, the discovery of cultural commonality as a human being with a common need is crucial to strengthening the bond with people in the mission context (Chapter Six). These cultural commonalities include treat older people with respect (PI-165), love and care for family and neighbours (PI-364), compassionate support for those who are in crisis (PI-54), generosity (PI-62), and innocent mind PI-99). When discovering these cultural commonalities, STM participants will have a new perspective on other cultures in other cultures, including emotional empathy (PI-37), cultural curiosity (PI-85), and sense of togetherness (PI-78). Intercultural ties based on the discovery of these common cultural trends tend to emerge in a way that mitigates or avoids the factors that cause cultural tension on an individual level (Chapter Six).

At the interpersonal level, after participating in STM, they actively participate in cultural exchange with foreign immigrants, visitors, or international students in Korea. This aims to learn a new language (PI-22; PI-145; PI-219), explore deeper parts of other cultures (PI-99-1; PI-437), and participate in regular meetings (PI-24; PI-59; PI-357). Furthermore, they participate in a variety of support activities, including legal, medical, educational and language acquisitions that foreign immigrants need to live in Korea (PI-56; PI-138).

Another consistent trend that emerges from this research is that STM participants want to continue to develop fresh perspectives on multicultural identity from experiences of cross-cultural interaction, both at home and abroad (Chapter Six). This means that after STM, the intercultural situation is accepted as part of a natural life that is not afraid or awkward (Chapter Six). In this research, the reason why STM participants want to continue to participate in cross-cultural situations was in self-interest, not self-sacrifice

for others. The benefits of STM to the participants themselves include: 1) cultural, social, or spiritual insights (PI-129; PI-360; PI-373, PI-384); 2) a variety of solutions to the problems of life (PI-375), and 3) real-world information about the world's problems.

Certainly, as a citizen living in a multicultural society, STM's role in providing a fresh perspective on multicultural identity is one of the functions that research participants cannot overlook (Chapters Five and Six). However, this research shows that these changes are mainly on the individual level. According to this research, the increase in intercultural sensitivity through STM does not significantly extend beyond the individual level into the steps of participation at the church community, organizational action to improve social awareness, and public opinion formation for national policy making (Chapter Six). This can be pointed out as a weakness or limit of the current STM trend of Korean Christians. To overcome this limitation, this research calls for a collaboration of STM-related stakeholder groups, sending churches, long-term missionaries, local Christians in the STM areas, and participants themselves to become STM as a learning journey abroad (Chapter Five and Six).

7.4.3 Toward an Integrated Mission Education Model for STM

While mission education plays a role in strengthening participants' CSR, CSR contributes to maximizing the application of mission education. In this research, STM participants learn about mission and culture in the whole process of STM including pre-field training, on-field intercultural interaction, and post-field follow-up. First, as mentioned in Chapter Five, pre-field training for STM involves understanding the nature of missions and the principles of cross-cultural communication, and the prevention of predictable intercultural conflicts. STM participants usually have a series of pre-field training sessions to learn including: 1) the nature and purpose of missions containing STM as a way of participation in God's mission (PI-209; GI-12), God's call and obedience (GI-2),

the task of missions (PI-422), and Christian lifestyle and missions (PI-439; GI-5); 2) principles and methods of cross-cultural communication together with an understanding of cultural diversity and difference (PI-204), regional studies and language acquisition (PI-211), and understanding values and worldview of STM areas (PI-42), and 3) an understanding and prevention of intercultural conflicts that STM participants may face in mission contexts covering self-understanding of ethnicity and character traits as Koreans (PI-203) and respect for other cultures (PI-207).

Pre-field training for STM is usually carried out from six to twelve weeks. Although pre-field training for STM is the theoretical training that takes place mainly in a relatively short period of time, compared with mission education through seminary or missionary training institutions, this training seems to be balanced and supplemented in some degree by the on-field intercultural interaction and post-field follow-up and post-field follow-up. If pre-field training is poor or absent, it is difficult for STM participants to have a frame of reference on how to deal with the cultural differences they face. Therefore, it is necessary to strategically organize this step to enhance cultural learning or intercultural sensitivity through STM.

Second, according to this research, STM participants tend to experience the most realistic learning about missions and culture through direct intercultural interactions with other cultural contexts in the regions they visit. As mentioned in Chapter Five, on-field intercultural interaction occurs through encountering cultural differences, constructive thinking, and various intercultural learning activities.

If pre-field training focuses on theoretical education on missions and culture, on-field intercultural interaction is a step to confirm the theory through direct cross-cultural experience. At this stage, STM participants are more actively engaged in cultural learning through comparison and contrast between their own culture and other cultures (Chapter Five). In this process, STM participants develop a reflection on the prejudiced view of

other cultures and to trust people belonging to other cultures. This research, furthermore, showed that STM participants in this process had some degree of cognitive flexibility about cultural diversity. Such cultural learning is a difficult area to deal with through pre-field training. This means that STM participants will have opportunities for practical cultural learning as they face the cultural differences directly and undergo trial and error (Chapter Five).

Third, empirical data from this research suggest that post-field follow-ups also play an important role in mission education. According to this research, churches and missions agencies that run STM generally have been conducting post-field follow-up on a one-off event basis. According to this research, churches and missions agencies that conduct STM have generally found that post-field follow-up is conducted on the level of financial settlement and administrative reporting-oriented one-off events. Therefore, this research points out that follow-up activities after STM mainly depend on the individual's ability to change their viewpoints on their own epistemological level of understanding cultural diversity and to change behaviour on a practical level. In this research, in general, the greatest change on an individual level after STM is the increase in emotional empathy and compassion for the STM area that they have visited. The result is an increase in the desire to know more about the local culture, an increase in emotional ties, the acquisition of language, and participation and exchange in the gathering of domestic ethnic immigrants in Korea (Chapter Six). Taken together, this research suggests that learning about mission and culture takes place not only in the preparation for STM, but also in the whole process of STM, including intercultural interaction in the mission context and subsequent follow-up.

Fourth, learning about mission and culture through the entire process of STM does not always lead to positive results. STM may result in the formation, adhesion, or reinforcement of participants' prejudices and ethnocentrism towards other cultures. On

the other hand, CSR plays a role as a safeguard that leads to positive results in learning about mission and culture that occur in the whole process of STM. Knowledge of mission and culture acquired through pre-field training provides CSR data from a theological and theoretical perspective that can analyse and interpret the cultural diversity and differences that STM participants will face in the future. CSR enables objective comparison with one's own cultural preferences through on-field intercultural interaction. Moreover, it serves as a motivation to bring about changes in views of mission and culture, emotional changes to people in other cultures, and social contributions through follow-up actions at the post-field stage. This is the role of CSR in helping to integrate and reinterpret the learning of mission and culture through the whole process of STM with preconceptions and experiences.

Finally, STM participants have a fresh perspective on multicultural identity through the above-mentioned procedures. According to this research, STM has a significant impact on providing participants with new perspectives on multicultural identity as they are interested, connected, sympathized, and participated to other cultures. The fresh perspectives on multicultural identity are generally reinforced as the number of STMs increases and as the nature of intercultural interactions deepens.

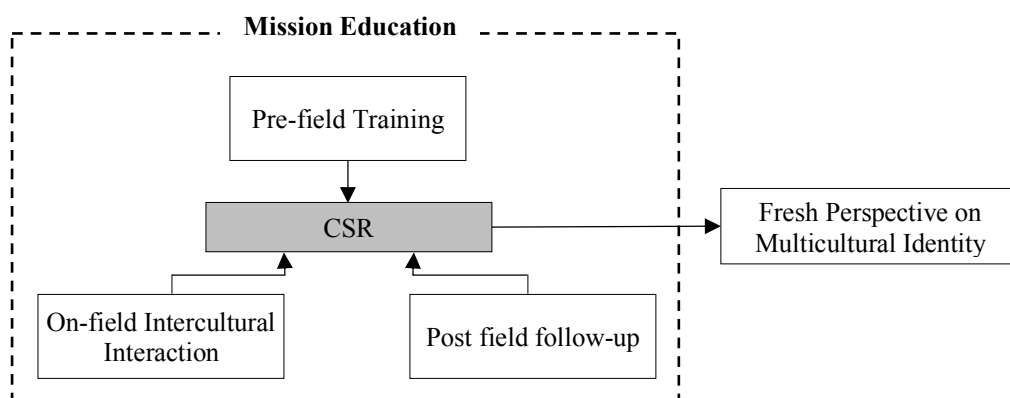


Figure 7.3. An Integrated Mission Education Model for STM

I have described the integrated mission education model for STM with the diagram, combining these factors, processes, and their relationship flow in Figure 7.3. Lewis argues that in mission education, "knowledge is not a goal in itself, but combined with obedience

and diligent practice, will lead to understanding, maturity, and competence” (2006: 23). In this context, Brynjolfson and Lewis presented an "integral training model" in mission education. They note that “integral training delivers a learning experience that intentionally addresses the needs of the whole person, including their character and spiritual formation, skill development, and their understanding” (2006: 5). In the Korean mission education context, Lee argues that such holistic training can be most effectively achieved when formal, non-formal, and informal training are integrated (2017: 77). The commonality of these claims regarding mission education is the pursuit of "outcome-based integral and intentional education." Although these three views are primarily focused on mission education with long-term missionaries in mind, they may also apply to mission education for STM.

From this point of view, STM can be one of the holistic and integrated mission education models, including theoretical knowledge of mission and culture, hands-on practice through intercultural interaction, and continuous personal and social application. Furthermore, STM can provide a place for mission education that will innovative what Bosch says (Bosch, 2003[1991]) in understanding mission and culture. This is because STM enables participants to renew their awareness of God's mission and multicultural identity by participating in God's mission in God's world as God's people (Wright, 2006: 48-51; Kirk, 1999: 23-37 in Wright, 62).

However, in order for STM to effectively reach this goal, it is necessary for all stakeholders involved in STM including home church leaders, long-term missionaries, locals in the STM areas, and STM team members to lead STM in that direction intentionally with specified learning outcomes in mind, as Brynjolfson and Lewis point out (22).

7.5 Conclusion

The impact of STM on intercultural sensitivity is bilateral. Although intercultural sensitivity is not their primary goal in the Korean church's STM, this research suggests that it is one of the undeniable ripple effects, both positively and negatively. On the negative side, ethnocentrism of participants can be formed or strengthened as a result of STM. Kraft used the concept of Tippet's "reservoir of tension" (1987: 287-88) to describe the general reaction to a new culture. He argues that tension builds up and accumulates when everyone or any community enters a new culture. If this tension is not handled properly, the existing ethnic cohesion will be further strengthened and the result will be enhanced in-group favouritism and out-group derogation. Conversely, when properly interpreting and critically embracing this tension, changes can occur through contact with new cultures for relatively short periods of time, while maintaining or enhancing existing ethnic cohesion.

According to this research, among the many positive impacts in Korean STM, representative categories related to intercultural sensitivity have been found to produce fresh perspectives on multicultural identity. One of the issues to be noticed here is which factors affect different outcomes for the same STM. One core element and other factors affecting this element appear. The core category is CSR. In order to alleviate the tension accumulated in the face of new cultures, some STM participants may undergo uncritical rejection and result in intercultural insensitivity. On the other hand, others can find increased intercultural sensitivity while maintaining their cultural cohesion through CSR. Thus, CSR acts as an important category that determines the impact of STM on intercultural sensitivity. The factors that influence this category to produce positive results are the role of pre-field orientation and support groups.

Such CSR contributes positively to the fresh perspective on the multicultural identity needed to live in a culturally diversified Korean society. First, STM participants

showed significant positive changes in multicultural identity in areas such as knowledge, attitudes, and skills of cross-cultural interaction. Second, the state of multicultural identity that STM participants hoped for was cultural pluralism. Finally, participants in the STM showed that they hoped to continue to face intercultural situations with improved intercultural sensitivity in a culturally diversified Korean society.

However, the problem is that it is difficult to maintain the sustainability of this change when it is dependent on the individual's interest or enthusiasm. This implies that when a church or mission organization prepares for STM, it needs to develop an integrated STM model that includes the pre-field stage, the on-field stage, and the post-field stage. This integrated STM programme should include plans for spiritual or religious activities as well as plans for intercultural learning. This research suggests that when STM participants overcome prejudices against other cultures and treat foreign immigrants and visitors in Korea as equal individuals regardless of race, ethnicity and colour, even if indirectly, cultural diversification STM will contribute to mitigate or alleviate intercultural tensions facing Korean society.

CHAPTER EIGHT

Conclusion

8.1 Introduction

This thesis is intended to analyse the impact of the STM movement, which has been extensively conducted by Korean churches over the past three decades, on the intercultural sensitivity of participants. Along with LTM, which has been the main focus of Korean mission academia, STM has become one of the main research subjects as another axis of the Korean mission movement. This research is correspondingly an extension of this tendency. One of the most prominent coherent categories in this research is the fact that the greatest impact of STM is not on the missional impact on the mission context but on the participants' own viewpoint and behavioural changes in spiritual, social, and cultural aspects. This implies that the attribute of STM as a learning journey abroad is an important area that cannot be excluded in missiological research on STM. At the same time, STM as a learning journey abroad lies in an inseparable relationship with STM as a ministry journey abroad. Furthermore, this journey has been shown to have a generally positive impact on intercultural interaction and missional work in the home country of the participants. This shows the possibility of being linked to the "long-term" impact of "short-term" missions that transcend geographic boundaries. In this context, this research on the impact of STM on intercultural sensitivity suggests two missiological implications.

8.2 Re-Mapping the Research Findings and the Central Argument

In missiology, various studies have been carried out to improve the efficiency of STM, but the majority of studies have been focused on phenomenological studies on the results of STM. As mentioned in Chapter Two, other studies related to STM have proven that STM makes a positive or negative contribution to understanding and acceptance of other

cultures, but this research has its originality in identifying to what extent can a STM abroad function as a learning journey to impact a KOREAN Christian's intercultural sensitivity.

To get closer to the answer to this research questions, I have identified what are the sociocultural issues in Korea where cultural diversity is becoming common, and how research participants interact with indigenous cultures through STM. Furthermore, I reviewed what changes occurred on the epistemological and pragmatic levels of participants in relation to intercultural sensitivity in response to cultural diversity and what are the key categories that influence these changes.

To carry out this research, I conducted an in-depth interview with sixty-three participants who have participated in STM based on the research methodology of grounded theory. All of these research populations were recruited using the method of theoretical sampling among KOREAN Christians living in Seoul and Gyeonggi-do, the most active regions of cultural diversity in Korea.

I transcribed the research data obtained through this open in-depth interview and immediately performed data analysis. I carefully examined the transcribed data, naming and categorizing the phenomenon. After completing this step, I connected the categories or sub-categories according to the paradigm. I then refined the category further by selecting a core category, making a statement about the relationship between the core category and other categories, and reaffirming the relevance of the statement. Finally, I connected action-interactions sequentially over time, allowing me to grasp the pattern of the consequences of these changes as they changed under the influence of interventional context variables.

Through this procedure of the research methodology of grounded theory, I came up with the following findings to the above-mentioned research questions: First, regarding the first research sub-question of this research, " What are the problematic socio-cultural

characteristics and dynamics of cultural diversity in Korea and what are the underlying factors?," I have identified the socio-cultural problems, including the central phenomena that occur in the Korean socio-cultural context that have entered a multicultural society, and the main causes and contextual conditions that affect the occurrence of such phenomena (Chapter Four).

Second, In connection with the second research sub-question "How do STM participants' interactions with the indigenous cultures in the mission contexts and with the cultures of the immigrants in Korea contribute to the enhancement of intercultural sensitivity in the Korean multicultural context?," I have examined how cross-cultural experiences of STM participants interact in manipulating, controlling, performing, and/or responding to these factors related to intercultural sensitivity issues in the Korean context. This includes identifying the strategies that respond to controlling, co-ordinating, and implementing the central phenomena and the intervening conditions under which they are implemented (Chapter Five).

Third, in accordance with the final research sub-question "How can the intercultural sensitivity acquired through STM be effectively applied in mission for the immigrants in Korea not only for epistemological change but also for establishing a pragmatic and practical model?," the results of the strategies of action and interaction through STM are presented (Chapter Six). In analysing and interpreting the data related to these subsidiary research questions, I found that the key category of this research is CSR, which directly affects intercultural sensitivity.

From a missiological point of view, it is worth noting that the impact of STM on intercultural sensitivity is more influenced by the degree of CSR of participants than the location, duration or programme of STM. However, the frequency of STM and the density of intercultural interactions were found to have a significant impact on the increase in intercultural sensitivity through CSR.

According to the research, STM's initial goal, in general, was largely to contribute to the mission context spiritually or culturally but, in fact, STM's biggest beneficiaries turned out to be its participants themselves. In other words, STM participants' own cultural learning through cross-cultural interaction is one of the great benefits of STM. The core category that enables this cultural learning is CSR.

This research shows that a lack of CSR can result in uncritical acceptance or rejection of other cultures. In this sense, other cultures act as mirrors to illuminate the reality of cultural self-portraits of STM participants. Although STM has been overlooked in terms of cost effectiveness as a short-term trip (Chapter Two), this research shows that cultural learning is meaningful even in a short period of time. Although cultural learning in other cultures through STM may not yet be a direct measure to overcome the intercultural tension across the Korean society, at least the changes in the individual perspectives of the participants are noteworthy. Although there are no reliable statistics yet, Korean Christians who participate in STM number several hundred thousand people each year. Therefore, from a long-term viewpoint, STM seems likely to make a meaningful contribution to relieving or alleviating cultural tensions in Korean society.

CSR for cultural learning through STM also calls for the need for internal maturation in missions, regardless of whether it is personal or communal in the Korean mission community, which tended to focus on external growth (Jeong, 2010:68-86). This implies that there is a need to strengthen the capabilities of CSR throughout the process of pre-field training, on-field interaction, and post-field follow-up for STM.

According to this research, there is no clear evidence that STM contributes directly to changes in the cultural identity of participants. This implies that a period of one to three months of intercultural interaction is not enough for a significant change in cultural identity to take place.

This research, however, shows clear evidence that the sense of belonging and adaptability of one culture to which STM participants belong extends to another culture they visited (Chapter Six). Some participants in this research showed a temporary emotional response, but many participants are seen not only as being persistent, but also getting stronger (Chapter Six). I call this phenomenon, which I found through this research, a multicultural identity. However, data from this research show that it is more appropriate to say that STM can have a significant impact on having a fresh perspective on multicultural identity, as it is not the establishment of multicultural identity through STM (Chapter Seven).

According to this research, there has been a significant change in the areas of knowledge, attitude, and technology for cross-cultural interaction among STM participants (Chapters Five and Six). Moreover, the expected state of multicultural identity of STM participants was cultural pluralism that respects and cares for each other's culture rather than being assimilated into mainstream culture by ethnic communities (Chapter Six). Finally, the formation of new perspectives on multicultural identity through STM is an intercultural situation with stronger intercultural sensitivity than in the past (Chapter Six). Finally, the formation of a new perspective on multicultural identity through STM is a driving force to live in a situation where intercultural tension is generated with enhanced intercultural sensitivity compared to the past (Chapter Seven). Furthermore, in this research, it can be seen that many STM participants are continuing to participate in STM and are consolidating a new perspective on their multicultural identity (Chapters Six and Seven).

The results of this research may be interpreted in various missiological terms, but above all, when Korean Christians have a fresh perspective on multicultural identity before becoming a long-term missionary, it can be a way to prevent problems such as ethnocentrism, paternalism, or cultural chauvinism that have been found through the

history of Christian missions in Korea and abroad. Since the beginning of the 21st century, there has been a growing interest in Korean Christianity for missions targeting immigrants in Korea (Lee, 2012:25-34). It is not unreasonable to infer that Korean Christian missions will have a better chance when Korean Christians interact with foreign immigrants with fresh perspectives on multicultural identity than in the past.

As mentioned in Chapters Five and Seven, STM is a journey that provides a place to learn about mission and culture. This STM as a learning journey abroad involves the entire process of STM, including pre-field training, on-field intercultural interaction, and post-field follow-up, rather than at any particular time or stage. However, learning about mission and culture through STM can lead to a fresh perspective on multicultural identity through the process of CSR. For this reason, missionary education through STM of Korean Christians needs to intentionally reorganize their strategies to achieve more integrated and holistic results.

On the surface, the STM movement by Korean Christians has grown to be broad and dynamic. This STM movement has received considerable criticism regarding participation motivation, strategic feasibility, and cost-effectiveness (Ver Beek, 2006; Winter, 2007; Hanciles, 2009; Park, 2008; Massaro, 2014). This research is not intended to dispute these critical views. However, when I look at the STM conducted by Korean Christians in this research, it is clear that STM provides meaningful opportunities for mission education where learning about mission and culture is taking place. In addition, it is becoming an integrated mission education that includes knowledge, attitudes, and skills compared to knowledge-based mission education.

Nevertheless, this research, although only a small part, also shows that the whole process of STM, including pre-field training, on-field intercultural interaction, and post-field follow-up, does not form a structure of mission education integrated with each other centred on CSR (Chapters Five and Six). This means that some of the STMs by Korean

Christians are performed in a functional and partial perspective. This provides one of the causes of the negative views on STM mentioned above. Therefore, an integrated mission education model through STM requires integration of theory and practice, mission and culture, intrapersonal learning and interpersonal learning (Chapter Six) as well as integration of pre-field training, on-field intercultural interaction, and post-field follow-up (Chapter Five). When such a supplement is made, STM by Korean Christians can become a mission education model that integrates mission sensitivity and cultural sensitivity.

This research, on the one hand, raises the need to approach STM in terms of "mission as an integration of evangelization and social engagement".¹⁷ This research shows the inseparable continuity between the two. The change of attitude towards other people groups and cultures is related to the proclamation of the gospel beyond the level of social engagement. Escobar has argued that racial discrimination, which permeates individual attitudes and social structures, is one of the biggest obstacles to proclaiming the gospel (2004 [2003]: 178). According to Escobar, when a Christian cannot overcome racial discrimination as a matter of personal attitude and social structure, he or she can face difficulties in moving the gospel from one culture to another. In fact, Christians who live in contemporary Korean society, culturally diversified more than ever, have such social problems.

According to this research, Korean Christians, although there are differences according to individuals like other Koreans, are not ruling out discriminatory attitudes toward ethnic minorities in Korea. This phenomenon, as Escobar points out, can also be an obstacle to evangelization. This implies that changes in the viewpoints of Korean

¹⁷ Lee emphasizes that dualistic thinking, such as evangelism and social engagement, the soul and the body, the present and future of our salvation work, cannot be the subject of further controversy, which is traditionally and partly recognized as a challenge to be overcome (2001, 139). As an extension of Bosch's "comprehensive salvation" (2010, 399-400), he stresses that the missionary activities of the church in God's mission must be comprehensive and integral, including evangelism and social engagement (139).

churches and individuals about other cultures are related to the proclamation of the gospel beyond the level of socio-cultural transformation.

In this context, given the need for appropriate pre-field training and support groups to be established, this research suggests that STM may make a positive contribution to strengthening its participants' ability to interact dynamically with people of diverse cultural backgrounds. This research also shows the possibility that STM will become a focal point for a socio-cultural transformation that begins within Korean Christianity when such individual or small group self-transformation through STM is extended to Korean churches and believers as a whole. Beattie's thesis on transformational missiology in the Asian context suggests this direction in a larger framework:

Asian evangelical identity is constructed in relation to both the wider evangelical world and issues that are seen to be important in Asia, particularly the need to relate the gospel and the Christian community to Asian societies, and indicates that there are evangelicals in Asia who are interested in concepts of mission that go beyond the confines of mission defined exclusively in terms of "mission as evangelization" (2006:231).

If STM participants not only feel sympathy and compassion for the social reality of the general public in their mission context, but also participate in sustainable voluntary support activities both at home and abroad, STM has the potential to be one of the beneficial practices in the Korean Christian context for transformational missiology as proposed by Beattie.

If the STM of Korean Christians depends on the intercultural sensitivity of individual STM participants without the structural support and involvement of the church in the socio-cultural transformation, such a transformation may eventually end up in a personal and temporary dimension, or it may be difficult to overcome the limitations of unilateral declaration of Christian messages that do not take into account the socio-cultural context.

This research implies that Korean STM is generally implemented under the premise of mission as evangelization. Due to many practical limitations including duration, language, and cultural adjustment issues, actual STM is more like a journey of cultural

learning through cross-cultural interaction. This realistic trend does not mean that STM cannot contribute to the goal of evangelization. This research suggests STM contributes positively to promoting sensitivity to other cultures, and that it ultimately leads to the effective delivery of Christian messages considering cultural differences and to the goal of evangelization. From this perspective, STM raises the need to understand mission as an integration of evangelization and transformation.

8.3 Summary of the Implications of this Research

1. Integrated study. Due to the nature of STM, which requires direct interaction with social reality, missiological research on STM should be integrated with sociological philosophy, research methods, and evaluation methods. Given this context, the study requires field-oriented, participant-centred, and phenomenological approaches.
2. Because pre-field training plays a role in providing the rationale for CSR that occurs in the whole process of STM, in this training course, in-depth training on the theological, historical, social and practical aspects of culture should be included. One of the goals of this training process is to strengthen the capacity to observe, analyse, interpret and apply cultural differences. Furthermore, pre-field training programmes that include such content should be developed on the basis of the changing needs of STM participants as the depth of cross-cultural interactions increases and the number of visits to mission contexts increase.
3. The concept of ethno-radiance, which means the expansion of cultural identity through the experience of intercultural interaction devised by Ward, was not well utilized due to the implicit and metaphorical nature of the term. In view of the time and contextual changes, I propose to amend the “Multicultural Identity,” as a more explicit and direct expression. Furthermore, I propose a future study of

how this concept can evolve into Multicultural Identity Theory (MIT) in relation to STM.

4. This research calls for the need to understand STM as one of the integrated mission education models. This mission education model involves the integration of theory and practice, mission and culture, and intrapersonal learning and interpersonal learning. However, the integrated model of mission education through current STM is limited and requires considerable complement. In particular, pre-field training, on-field intercultural interaction, and post-field follow-up need to be combined with CSR. This research shows that STM by Korean Christians is developing in this trend, but needs more supplementation.

8.4 Contribution to the Existing Body of Knowledge

The results of this empirical research, which analyses the impact of STM on intercultural sensitivity of research participants, are useful for identifying epistemological and practical changes in cultural diversity among Korean STM participants. This research is significant in terms of cultural aspects, especially in that it adds knowledge about how STM makes a difference for its participants.

This research will be an original contribution to academic research:

1. This research is, to the best of my knowledge, the first and original missiological research to examine the impact of STM on intercultural sensitivity among Korean Christians. I hope this research will play a role in facilitating multifaceted and multidisciplinary studies of STM by Korean Christians. Further, this research will contribute to the collective efforts of the worldwide Christian missiological communities involved in STM to bridge the gap of knowledge in this area.

2. This research provides unique cultural contexts, values and perspectives for Korean Christians. To understand the nature of the missiological discourse of global STM, this situation-based approach is needed for the study of STM in different Christian communities around the world.
3. This research explores participants' epistemological and practical changes in culturally diversified sociocultural phenomena. There is an increasing need for missiological research on STM to be more actively involved in sociocultural phenomena.
4. I hope this research contributes to the development of research in integrative mission education for STM from a missiological perspective. In particular, I explored the need to develop mission education for STM into an integrated education that includes pre-field, on field, and post-field training. Furthermore, I studied the necessity of incorporating this mission education with CSR. It is my hope that mission education for STMs of Korean Christians will strengthen the CSR capacity of participants and, as a result, the effectiveness of mission education will increase not only their missional activities but also their intercultural sensitivity.

8.5 Limitation and Scope for Further Research Recommendations

There is no doubt that this research did not adequately address the full range of issues related to the impact of STM on intercultural sensitivity. This research is inevitably limited and incomplete, as the samples of this research were limited to only a few STM experienced residents in Seoul and Gyeonggi-do in South Korea which provided reasonable areas of research. This research, however, has its inherent limit that cannot be universally generalized because it covers only the examples of Christians in a country.

This research focuses primarily on empirical data from recent years. Since they had to rely on the memory of the participants, there was a limit in accurately comparing or contrasting past and present experiences. For this reason, this research has a limitation that does not fully reflect the trend of dynamic cultural and acceptability changes in the past and present in Korea and STM sites. In order to overcome this problem, supplementary studies with quantitative investigations on a wider range of samples are necessary.

It is necessary to make crossover studies where the core factor and other main factors derived from this research appear in other relevant studies. Subsequent research on missiological insights into CSR and multicultural identity that emerged as the main themes of this research is required. I also accept the fact that my analysis and interpretation of data cannot be completely objective. This is because, despite the advantages of being an insider who is a Korean, the disadvantages cannot be completely excluded. Therefore, in order to reinforce the objectivity of research, I propose a cross-analysis and interpretation of internal and external researchers on the same data.

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Appendix I

Participant Consent Form

You have been asked to participate in this research conducted by Joo-Yun Eum, a researcher at Oxford Centre for Mission Studies, OCMS. Please read the following information about this study and mark it in the appropriate box and fill in the name, date and signature.

1	The researcher explained to me the purpose and procedure of this research, risks and benefits, and the confidentiality issues, and I understood it fully.	Yes <input type="checkbox"/>	No <input type="checkbox"/>
2	I have read the ethical guidelines of this research and I agree with these guidelines.	<input type="checkbox"/>	<input type="checkbox"/>
3	I voluntarily participated in this research and understand that I can refuse at any time during my participation in this research.	<input type="checkbox"/>	<input type="checkbox"/>
4	I understand that data about me cannot be withdrawn after it has already been collected.	<input type="checkbox"/>	<input type="checkbox"/>
5	I agreed on each of the following research methods. <ul style="list-style-type: none">• Observation• Interview recording• Question and answer	<input type="checkbox"/>	<input type="checkbox"/>
6	I understand that personal information about me would be kept safe and used only for research purposes that I agreed to.	<input type="checkbox"/>	<input type="checkbox"/>
7	I understand that the results of this research could be published and that the publication would not include any personal information that could suggest anything about me.	<input type="checkbox"/>	<input type="checkbox"/>

I, _____, agree to participate in this research as an informant.

Date

Signature

Appendix II

Semi-Structured Interview Guide

Interviewee Name:

Interview Code #:

Sex:

Age:

Section I. Initial Stage of Open-ended Questions

1. Please tell me about yourself, including your name, age, beliefs, church and workplace.
2. Please tell me your motives for your interest in STMs.
3. What motivated you to be involved in your first STM?
4. Who influenced you to participate in STMs?
 - 1) How did he/she affect you?
5. What specific changes have occurred in your life since you have been on STMs?

Section II. Intercultural Issues and Questions

1. What do you usually think about other cultures or other races?
2. Before participating STMs, what was your general idea of foreigners living in Korea?
3. Have you ever learned about cultural diversity and intercultural sensitivity in your home, school, church or your work place?
 - 1) If so, when, where and what did you learn?
 - 2) In what ways have you acquired information and knowledge about other cultures?
 - 3) How do you think such knowledge and information helped to increase your sensitivity to cultural diversity?
4. Before you experienced STMs, what did you think were the biggest real problems associated with domestic foreign immigrants?
5. What practical interaction experiences did you have with foreigners residing in Korea?
 - 1) Did you have a foreign friend?
 - 2) If not, did you want to make foreign friends at the time?
 - 3) Have you invited foreigners to your home or visited their home in Korea?
 - 4) Have you ever learned foreign languages to communicate with foreigners?
6. What do you think are the commonalities and differences between foreign immigrants or workers in Korea and ordinary Koreans?

Section III. STM related Missiological Issues and Questions

7. Did you gain new insights or lessons about other cultures and races through STMs?
If so, explain in detail what it is.
 - 1) Who influenced you in getting such a lesson?
 - 2) When did it happen?
 - 3) Under what circumstances did this happen?
 - 4) What happened next?
8. What positive changes have happened in your life since you have been in a STM?
 - 1) If so, explain it specifically.
9. What negative changes have happened in your life since you have been in a STM?
 - 1) If so, explain it specifically.
10. What thoughts and feelings do you now have about other cultures and other races?
 - 1) What are the key moments that have made this change?

11. When you look back at your STM experience, are there any special events that have led to a change of perspective or behaviour in relation to the problem of cultural diversity?
12. Have you ever wanted to do something about domestic foreign workers or immigrants after you have returned from a STM?
 - 1) Have you actually done what you wanted to do?
 - 2) What is the real problem you may face in relation to domestic foreign workers or immigrants?
13. What specific elements of STMs have led to a change in your point of view or behaviour for domestic foreign workers or immigrants?
14. If you have experienced STM twice or more, what type of organization, program, or activity do you think has the most impact on your perspective or change of behaviour on cultural diversity?
 - 1) Give a concrete example.
15. What do you want to happen to STM in your church?
 - 1) What is your church's STM policy?
 - 2) What changes do your church need in light of your STM experience? Why?
 - 3) How should your church respond to foreigners living around?
 - 4) Do you think your STM experience has affected your view of how your church should treat foreigners? If so, what specific experience of your STM did you specifically influence?
16. How are you currently interacting with domestic foreign workers, immigrants or tourists?
 - 1) If so, do you think STM provided the cause of this interaction? Explain a concrete example.
17. What do you think is the difference between overseas tourism and STM?
18. What do you think is the difference between discovering cultural diversity through TV, the Internet, Books, or SNS, and STM?
19. What do you think is the most useful way for Korean Christians to increase understanding and acceptance of cultural diversity?
20. Did you experience a different reaction than before you went to STM when you saw the news about the area you visited for STM through mass media in Korea?
 - 1) How did your response change specifically? Explain for example.
21. What was your general prejudice against foreigners?
 - 1) Has this cultural bias been mitigated or resolved through your STM experience? If so, explain it specifically.
 - 2) On the contrary, does your negative viewpoint have more enhanced experience with STM? If so, explain it specifically.
22. Have you ever been to a church in the country you visited for STM?
 - 1) If so, is there any new lesson learned about the God, world, human, church, culture, scripture, or mission that you have learned from that church? Give a concrete example.
 - 2) What do you think the Korean church or your church should learn from them?
23. From your point of view, do you think that we are maintaining a satisfactory condition with regard to domestic foreign workers or immigrants?
 - 1) If you are not satisfied, what improvements do you think need to be made?
 - 2) What do you think the role of the Korean church is for this improvement you propose?
24. What is a positive cultural experience in the area you visited for STM?
25. What is a negative cultural experience in the area you visited for STM?
26. If a Korean Christian is worried about joining STM, how would you like to advise him/her? Why do you think so?

27. Do you think it is natural for Koreans to expect domestic foreigners to adapt to Korean culture?
 - 1) Is there a difference between before and after the experience of STM in relation to this problem? If so, please give the reason.
28. Looking back at your STM experience, how can long-term missionaries, local leaders, or STM team members help you learn the culture of the area that you have visited for STM?
29. When you look back at your STM experience, what do you think the contribution from the world mission dimension and learning at the cultural level took up a greater share of STM?
30. Are you proud to be a Korean person, not someone from other countries? If so, why do you think so? If not, why do you think so?
 - 1) If your perspective is different from the past, do you think the STM experience has affected the change in this view?

Section IV. Closing Questions

31. Is there anything I should know more about to better understand your STM experience?
32. Is there anything you have not thought of in the past through interviews?
33. Do you have something to ask me?

Appendix III

List of Interviewees

The names of the interviewees mentioned below are treated as pseudonyms for the protection of personal information in accordance with the ethical guidelines established for this research (see Appendix IV).

Personal Interview (PI)

Code No.	Name (Pseudonym)	Church / Denomination	Data collection strategies (Primary labelling)			Data contents (Secondary labelling)		
			Date	Collector	Type	Time	Place	Activity
1	Junghyun	Sarang Presb. Ch	16/10/16	Self	AR	2014	IN	SS
2	Jinkyun	Juan Presb. Ch	20/10/16	Self	AR	2015	TH	KA
3	Yuhee	Saehanul Med. Ch	27/10/16	Self	AR	2014	KZ	DC
4	Haesun	Onnuri Presb. Ch	02/11/16	Self	AR	2015	JN	EW
5	Myungju	Hanmaum Bap. Ch	04/11/16	Self	AR	2015	CN	HR
6	Minjeong	Youlin Presb. Ch	11/02/17	Self	AR	2014	SR	IP
7	Soojin	Sungchun Bap. Ch	19/02/17	Self	AR	2015	IN	SE
8	Hyungju	Sungkwang Bap. Ch	24/02/17	Self	AR	2014	TZ	SCE
9	Philyeon	Gilbot Presb. Ch	02/03/17	Self	AR	2016	MN	EW
10	Kyunglin	Oryun Presb. Ch	05/03/17	Self	AR	2015	KH	SS
11	Jongsung	Yeongheung Presb. Ch	10/03/17	Self	AR	2014	LA	EW
12	Sungyoun	Onnuri Presb. Ch	12/03/17	Self	AR	2016	JP	CE
13	Jungkyun	Jesu Bep. Ch	14/03/17	Self	AR	2016	CN	CD
14	Youngjae	Pureun Bap. Ch	17/03/17	Self	AR	2015	NP	IP
15	Junghyun	Yongsan Presb. Ch	20/03/17	Self	AR	2016	TH	KA
16	Sunhwa	Onnuri Presb. Ch	21/03/17	Self	AR	2016	ID	HE
17	Jisung	Moksan Bap. Ch	24/03/17	Self	AR	2014	IN	HR
18	Gaewon	Cheil Med. Ch	27/03/17	Self	AR	2016	KH	SCE
19	Changkyu	Sekwang Presb. Ch	30/03/17	Self	AR	2016	VN	HR
20	Eumhae	Sarang Holiness Ch.	12/04/17	Self	AR	2016	MN	IP
21	Haekyu	Gilbot Presb. Ch	16/04/17	Self	AR	2016	CN	EW
22	Youngeun	Mokyang Holiness Ch.	20/04/17	Self	AR	2015	KH	CE
23	Haesun	Seojin Presb. Ch	24/04/17	Self	AR	2016	CN	CD
24	Younguk	Dobong Holiness Ch	29/04/17	Self	AR	2016	IN	SS
25	Juhyung	Cheil Med. Ch	29/04/17	Self	AR	2014	TH	KA
26	Haesoon	Chunho Med. Ch	02/05/17	Self	AR	2016	NP	HR
26	Kyungho	Gilbot Presb. Ch	08/05/17	Self	AR	2016	MY	EW
28	Sungyoung	Sungmin Bap. Ch	10/05/17	Self	AR	2016	VN	IP
29	Hyo Eun	Chngbu Presb. Ch	10/05/17	Self	AR	2015	MN	EW
30	Hwahaeng	Onnuri Presb. Ch	12/05/17	Self	AR	2016	LA	EW
31	Jinhyun	Kwangsung Presb. Ch	12/05/17	Self	AR	2016	NP	CE
32	Chasub	Chunho Med. Ch	17/05/17	Self	AR	2014	SR	HE
33	Dongkyu	Gilbot Presb. Ch	18/05/17	Self	AR	2016	IN	CE
34	Kichun	Kwangsung Presb. Ch	22/05/17	Self	AR	2016	CO	CE
35	Boseong	Suwon Presb. Ch	22/05/17	Self	AR	2015	BD	CE
36	Youngjun	Dongseoul Presb. Ch	24/05/17	Self	AR	2016	MN	SS

Group Interview (GI) #1

Code No.	Name (Pseudonym)	Church / Denomination	Data collection strategies (Primary labelling)			Data contents (Secondary labelling)		
			Date	Collector	Type	Time	Place	Activity
37	Haesol	Sungchun Bap. Church	16/06/17	Self	AR	2016	CO	EW
38	Dahjeong							
39	Somyung							
40	Joeum							
41	Inyoung							
42	Haejin							
43	Jinyoung							
44	Hyojin							
45	Eunkyung							
46	Mihyung							
47	Junwoong							
48	Boyoung							

Group Interview (GI) #2

Code No.	Name (Pseudonym)	Church / Denomination	Data collection strategies (Primary labelling)			Data contents (Secondary labelling)		
			Date	Collector	Type	Time	Place	Activity
49	Choljin	Cheil Presb. Ch	28/06/17	Self	AR	2015	SR	IP
50	Sangsoo	Unhae Presb. Ch				2016	CN	CE
51	Kyungju	Kangnam Cheil Presb. Ch				2016	NP	HE
52	Insoo	ShinMokdong Med. Ch				2014	JP	BS
53	Heejin	Moksan Bap. Ch				2016	ID	SCE
54	Ilwoo	Sarang Presb. Ch				2016	KH	CD
55	Dongwon	Dongsan Presb. Ch				2015	CO	CE
56	Sangjae	Dongsan Presb. Ch				2016	VN	KA
57	Injae	Sungkwang Bap. Ch				2016	MY	CE
58	Jungju	Saeronam Presb. Ch				2015	VN	SS
59	Haejun	Kwangchun Med. Ch				2015	LA	EP
60	Junsung	Gwoon Holiness Ch.				2015	ID	IP
61	Gaesuk	Pyunggang Presb. Ch				2016	KZ	SS
62	Junghwa	Youngkwang Bap. Ch				2016	MN	IP
63	Hyungjung	Saesomang Presb. Ch				2016	CO	HR

Appendix IV

Ethical Guidelines Established for the Research

Research using people may inadvertently harm not just physically but by embarrassing them, violating their privacy, and so on (Booth ed. al 2008, 83). While I admit the fact that measure the “ethicalness” of search is not so simple (see Bernard 2011, 57), I will be highly aware of this critical part of the research and attempt to minimize every possible kind of related problem. Accordingly, I have established the ethical guidelines for this research based on "Research Ethics at OCMS: Principles, Guidance and Procedures" issued by Oxford Centre for Mission Studies (OCMS). Before I started my research, I became familiar with OCMS's research ethical guideline and tried to adhere to this policy throughout the research:

1. This research project does not include potentially vulnerable groups in my research, e.g., children and adolescents, those with learning disabilities or cognitive impairments, or individuals with a dependent or unequal relationship.
2. This research project does not include people lacking capacity in this research project.
3. This research project does not cover anything related to sensitive topics, including: participants’ sexual behaviour, their illegal behaviour, their experience of violence, their abuse or exploitation, their mental health, or their gender or ethnic status.
4. This research project does not involve deceased persons, body parts or other human elements.
5. Without sufficient and understandable explain the purpose, research method, and personal information processing method of the research, no qualitative interviews were performed. I interviewed all participants after describing the subject, purpose and method of this research, policy on the management and retention of data, signing the research consent agreement. And manages the data according to that policy. This consent agreement also states that during the interview, the participants may ask the researcher to stop the interview immediately, even if he or she feels any threat, including sexual harassment or personal profanity.
6. Before the focus group interview, I explained the subject, purpose and method of this research to the pastor of the church, the gatekeeper of the group, and explained the management policy of the date obtained through this interview and proceeded with this research. After that, I was given permission to interview from all the members, including the leader of the group.
7. This research project does not access to records of personal or sensitive confidential information, including genetic or other biological information, concerning identifiable individuals which would or might induce psychological stress, anxiety or humiliation, or cause more than minimal pain.
8. Personal information of all participants including names, ages, affiliations, theological preferences, and other personal issues are scientifically coded so that these data cannot be taken away by anyone for any reason.
9. I do not ask the participants to perform or ask for the administration of substances, vigorous physical exercise, or techniques such as hypnotism. And did not ask to disclose the daily life of participants in intrusive interventions or data collection methods.
10. I do not conduct this research in a place where participants felt threatened.
11. I do not ask the participant to participate in the research through the place where the visual image is used, where there is a sensitive issue, or via the Internet.

12. I do not use or produce research methods that could identify personal information of participants, such as visual images or auditory information.
13. I do not disclose information that could violate the terms of confidentiality of the research topic or data collection agreed with the participants.
14. If not significantly relevant to this enquiry, I do not attempt to collect any other information. However, if I upload, accumulate, transfer, or disclose any confidential information, I do so at my own risk.
15. And I do not compensate by giving money but the summarized report of the research.

Appendix V

Samples of Data Collected by Open-Ended Interviews

A. Samples of data from the category of ethnic prejudice

Code No.	Date	Collector	Age/Sex	Type	Name (Pseudonym)	Place	Activity
1	16/10/16	Self	25/F	A/R	Junghyun	JN	EW

Interviewer: What do you usually think about other cultures or other races?

Interviewee: I was more vigilant about white people because I was influenced by my mother. My mother has always told me that "people in the Third World, including Africa, are pitiful, and that too many people have been killed and their labour exploited because of war, terror, and corrupt power." And my mom told me, "In the past, when our country was in financial difficulty, many Koreans went abroad to work, and they suffered very severe discrimination from white people and multinational corporations." My mother also said, "Every time I hear that foreign workers working in Korea are being discriminated against by Koreans, it is very sad and heart-breaking." I have often heard this from my mother since I was a child, so I had a lot of antipathy and prejudice against the white people and the authorities. So I thought white people were scary and racist. On the contrary, it seems to have been more generous with respect to Asia, Africa, and South Americans. By the way, when I went to other countries through STM, my thinking and attitude changed a lot. Until I started STM, my mother's point of view about other cultures and other races had a direct impact on me, but after that I got my own thoughts.

Interviewer: You stated that STM influenced the change in thinking and attitude toward other cultures. Give specific examples.

Interviewee: The first time I actually met Muslims was when I first went to India for STM. The first impression of India was too many people, disorganized and scared. They were so different from us that I was scared and shocked, and it was really scary for Muslim women to wear hijab. I think that Muslims and the Middle East that I encountered through TV and internet are just war and terrorism, and that Islam is a terrible religion. However, after I went there and actually met those, my thoughts and attitudes about them changed. I thought Muslims are scary people. The Muslims, however, invited us to their homes so kindly for us, allowed us to use the bedrooms, and even though the time we visited was during the Ramadan period, they were very generous and distributed food because we were foreigners. After experiencing this kind of generosity to foreigners, I began to think that Korea is relatively unfriendly to others. After experiencing this kind of generosity to foreigners, I began to think that Korea is relatively unfriendly to others. I want to know if there is another country that discriminates people more than Korea.

I was scared at first about India, but when I went directly into their lives, I was amazed that there were such pure people in the world. It was shocking to me that they accepted their fate. The people I have met live in tents on the street, and they say, 'If I live well this time, I will be born higher in the next life. I am happy now, and I am satisfied with this life. These thoughts and attitudes about their lives were shocking to me. This was a real world that was so different from what I saw on TV or in books. If I had just gone sightseeing in India, I would not have thought of this. I have visited many Indian

homes for STM and learned a lot while eating, sleeping, watching and communicating with them. If I look at them on the outside, what I see is everything, but when I hear what they think and look at their way of life closer, I think it's too different from what I expected. This was the same in every country where I conducted STM. When I went to Turkey for STM, I went to the shantytown of the Turkish capital city and met people there, and I was surprised to find that they were so thankful for the life given to them. They have a lot of gratitude for the small and insignificant things, and I was so embarrassed that I thought I was richer than them, but I did not appreciate what was given to me.

Interviewer: What thoughts and feelings do you now have about other cultures and other races?

Interviewee: In fact, I'm still afraid of white people. But now, whether white or black, regardless of race or skin, if I meet foreigners on the subway or on the street, I come to them and say hello first, and if they need help, I'm actively helping them. When I went to another country for STM, I got a very big challenge about the positive thoughts and attitudes of the people I met. As I experienced STM, I became aware that I was living in a very negative culture. For example, we seem to say a lot to our children and others, 'Don't do it!'. At first I thought their positive thoughts or words were influenced by a particular religion, but I found the same positive attitude among people from other regions with different religions. Despite living in a very poor and filthy environment, they showed me how thankful they were for having loved ones. I was especially impressed to see that their communities were interacting very closely. The people I met were personally poor, but they had the belief that they were happy and safe because of community care. So I thought for the first time that "people with different religions can be happy as well." In particular, I was challenged to see Muslims follow their religious teachings very faithfully. It was another shock to me that their community was very solid and trusting each other. In fact, I think that the personality of the team members who participated in the STM was so strong and divisive that it was more difficult for me to adapt, so I was more impressed with the life of the Muslim community. I received much care and kindness from them in their community. Through this experience, I came to realize that Koreans should give more care and kindness to foreigners living with us in Korean society.

B. Sample of data from the category of linguistic competence

Code No.	Date	Collector	Age/Sex	Type	Name (Pseudonym)	Place	Activity
4	02/03/17	Self	26/F	A/R	Haesun	JN	EW

Interviewer: What practical interaction experiences did you have with foreigners residing in Korea?

Interviewee: I quit my job to join STM in many countries. I was encouraged by the pastor in charge of the youth ministry in my decision to participate in STMs. I had a vague fear of foreigners because I did not speak English well. So I am intentionally avoiding meeting foreigners. As a matter of fact, I had no intention of making foreign friends in Korea. I did not have an exchange with foreigners before STM. I hated many foreigners who came to Korea who talk loudly in restaurants or public places. To be honest, I was a person who never thought I could be friends with foreigners. By the way, I stayed in an American home for a month and a half in the US to run STM. Because of the differences in language and culture, I thought it would be impossible to have emotional communication or

intimacy with them, though minimal communication would be possible. But an amazing thing happened. I was able to make many friends in just a month and a half, and I became very close to some of them. I am still communicating with the friends I met at that time through SNS. I am still not very good at English, but I am not uncomfortable with my English ability to be friends with them and to maintain and develop their friendship. When I met foreigners to practice STM, I realized that personal authenticity is more important than language and cultural differences in becoming friends with them. Although language and culture were different, I found that there was a lot in common between them and me. What is surprising is that despite the fact that language does not work well with each other, I was able to talk with them about their anxieties, to mourn, to rejoice together, and to live together. There were things that were uncomfortable while I was living with them. They thought we should wear shoes in the house unlike us and I should maintain a warm room temperature, but they were just as much as they preferred low temperatures. These inconveniences could quickly adapt to me. Although there were such differences, there was more in common between them and me. We all do not want to clean our rooms, we do not want to work hard, we get annoyed when we get tough, and we miss our family (laugh).

Interviewer: What positive changes have happened in your life since you have been in a STM? If so, explain it specifically.

Interviewee: The biggest lesson I learned from STM is that my preconceptions that I cannot have a deep relationship with foreigners are broken. And I understand that I understand cultures other than Korea, and that I have a lot of knowledge about the differences and commonalities of culture and race. In particular, one of the things that has been beneficial to me is the increased understanding of how locals work. I had a lot of flexibility and I preferred to do things quickly, but they wanted to do the right things, even if they worked slowly. Their way of doing things seemed frustrating and inflexible to me. But they seemed to see a big picture of the work process. If the charity I worked with in STM was in Korea, it probably was likely that people were abusing it, and I learned a lot from the way they treated the agency very honestly on principle. After experiencing STM, it is nice to meet foreigners in Korea and not hesitate to approach them. This is a big difference compared to my past.

Interviewer: Have you ever wanted to do something about domestic foreign workers or immigrants after you have returned from a STM?

Interviewee: In the process of running STMs, I understood the difficulties of living in foreign countries, which seemed to have helped me to understand the grievances of foreigners in Korea. Now my English ability has improved much more than in the past. Now I am used to approaching them first and listening to them. If I join STM again, I want to learn as much as possible the language of the region I want to visit. As a result, even though it is a short period, I want to communicate with as many people as possible and learn a lot about their culture. Though the duration of the visit is short and I am not familiar with the language and culture, STM has obviously broadened my view of other cultures. Now, unlike the past, I try to understand them from an objective and relative perspective, not with subjective preconceptions. Above all, overcoming the language of English in the context of my language constraints has increased my curiosity and motivation to learn other languages.

C. Sample of data from the category of cultural diversity

Code No.	Date	Collector	Age/Sex	Type	Name (Pseudonym)	Place	Activity
9	02/03/17	Self	42/M	A/R	Jinhyun	MN	EW

Interviewer: If you have experienced STM twice or more, what type of organization, program, or activity do you think has the most impact on your perspective or change of behaviour on cultural diversity? Give a concrete example.

Interviewee: Normally, STM participants seem to be preparing a lot of programs and events. It seems as though we are preoccupied with teaching them something or helping them. For example, it seems that STM participants take the role of teaching or informing people in mission contexts about Korean traditional dance, contemporary music, and food culture. For example, STM participants seem to take for granted the role of teaching or informing people in mission contexts about Korean traditional dance, contemporary music, and food culture. I have been observing a lot of these STMs, and I think we are making a big mistake. We are giving ourselves great significance to such programs and activities, but I wonder if people on the STM place give that much meaning. That intention is not that such programs or activities are all bad. I think we are deeply committed to this program because we have the premise that our culture is superior to their culture. Recalling my experience with STMs, I think it was the greatest benefit for us to get into and learn from them in their lives, rather than teaching or imparting our culture unilaterally to them. In the same vein, long-term missionaries who work in the local area do not help us carry out the programs and activities that we have prepared, but we think it is better for us to go in, observe, participate and learn in the lives and ministries of missionaries. I think STM participants should use as much time and effort as possible to interact with the locals. In doing so, I think they too will have the opportunity to learn from us about our spirituality, personality, gospel and culture.

Interviewer: Did you gain new insights or lessons about other cultures and races through STMs? If so, explain in detail what it is.

Interviewee: In retrospect, I was ignorant of other cultures before STM. For example, I thought that there were only yellow people living in China. But when I joined the STM team and travelled to many places in China, I was surprised to see the various races living there. I thought of Mongolia simply as a "cold country," but it was a great benefit to meet people there and understand their rich culture and ethnic background. Of course, the level of science, technology or economy can vary from country to country. But the obvious lesson I learned from STM is that everyone is precious.

Interviewer: When you look back at your STM experience, what do you think the contribution from the world mission dimension and learning at the cultural level took up a greater share of STM?

Interviewee: I can say that by participating in STM, the difference in proportions between my cultural learning and contribution to mission is nine to one. I regret that I have not really prepared much for STMs. I learned the language of the STMs for a very limited level and did not have much to contribute to missionary work in just 10 days of travel without knowing their culture. Through my actions and words in such a short period, I did not think that the locals would know about the existence of God that they had not known. Looking back at all my STMs, I learned a lot more from them than I did to them.

And the reality of the cultural diversity that I learned through STMs was so different that I simply could not compare to what I learned through overseas tourism. As I entered into their lives and interacted with them, I was able not only to understand their culture but also to experience God's love and grace for me and them.

Interviewer: Do you think it is natural for Koreans to expect domestic foreigners to adapt to Korean culture?

Interviewee: I think that foreigners living in Korea should not be unilaterally forced to adapt to Korean culture. I got a lot of care and respect from the locals through STM. At that time I became more and more loving and respectful of them and their culture. In this regard, STM seems to have the benefit of enabling me to discover who I am in the world. In my case, it seems clear that STM has strengthened my willingness to interact with foreigners.

Interviewer: What do you think is the difference between overseas tourism and STM?

Interviewee: I think that most of overseas tourism is to experience only the superficial dimension of their culture because they see well-developed scenes of sightseeing places and eat, rest and enjoy food that suits our taste. On the other hand, I think that STM is much more beneficial than tourism in terms of cultural understanding, even though it is a short period of time, because it provides an opportunity to explore and interact deeply with their culture.

Interviewer: What changes do your church need in light of your STM experience? Why?

Interviewee: In the past, there was a double standard in my mind about foreign immigrants. On the surface, I say they are people like me, but in my mind I have been discriminating against them. But, of course, it is not perfect, but it is clear that the gap between the two has been significantly reduced. I think that Korean Christians will be more accessible to other cultures if they participate in STM. In my case, I can say that because I have gone to other cultures and experienced their culture, I have become more intimate with other cultures than before. For this reason, I strongly encourage others to participate in STM. I would like Korean Christians to actively communicate with foreign immigrants living in their neighbourhoods. I think Christians should apologize and seek forgiveness for our discrimination against them. If Mongolians living in Korea come to Korean churches, they should participate in what they want either Korean or Mongolian worship and we should respect and welcome their decisions. In my experience, I think Korean Christian STMs are suitable for at least 15 to 30 days. The STM period of 10 days or less will not reach this level of cultural understanding.

D. Sample of data from the category of behaviour changes

Code No.	Date	Collector	Age/Sex	Type	Name (Pseudonym)	Place	Activity
3	27/10/16	Self	45/F	A/R	Yuhee	KZ	DC

Interviewer: How are you currently interacting with domestic foreign workers, immigrants or tourists? If so, do you think STM provided the cause of this interaction? Explain a concrete example.

Interviewee: STM has had a big impact on my life. I think that the biggest change is to learn systematically about mission, culture and ministry. I have been living as a housewife for a long time, so I became aware of my lack of professional knowledge. STM made me realize the need for constant self-development. So I entered Cyber University and studied NGO for 5 years. I decided to study NGOs in order to find ways to help people in mission contexts more effectively. I had no interest in NGOs because I had studied art and music in the past. Through this study of NGOs, I was able to gain a lot of understanding about the history of relations between the great powers and the weak countries. I also learned a lot about how to help them when they encounter accidents, terror, famine, or natural disasters in the mission context. Because there are a lot of missions in the past and the present that have bad relations with Christianity, I wanted to meet them through an NGO.

Another impact that STM has had on me is that there has been an increased interest in foreign immigrants living in Korea. In fact, there are a lot of foreigners from all over the world living in Korea. There are many people who live in Korea for various purposes such as marriage immigration, business, study, and labour. I have been interested in how I can help them since STM. In fact, I am going to a Japanese school near my church and communicating with them. I have been learning Japanese for this purpose. And after finishing my studies on NGOs, I also got a teacher certification for Korean language education for foreigners living in Korea. As a result, I am currently working as a teacher of Korean language education programs for foreigners at a university in Korea. At first I started this work with a heart of service, but now I have a sense of mission and I am trying not to teach them only Korean but to be friends. In particular, I am listening to and consulting about the cultural adjustment problems they are experiencing in Korea, and I feel great reward for this.

Interviewer: Have you ever learned about cultural diversity and intercultural sensitivity in your home, school, church or your work place?

Interviewee: I lived in the countryside, so I did not have experience interacting with foreigners. So I was afraid to meet and interact with foreigners. Besides, I had difficulty in human relations because I was a very low self-esteem. For this reason, I was having difficulty communicating with Koreans, and I could not even imagine meeting foreigners.

Interviewer: How are you currently interacting with domestic foreign workers, immigrants or tourists? If so, do you think STM provided the cause of this interaction? Explain a concrete example.

Interviewee: STM has helped me a lot in the change of human relations in Korea and other cultures. In preparation for STM, I learned about the language and culture of the mission context I was going to visit, and in the process of meeting and communicating with them, I became more and more active than before. Looking back at my early STMs, I was very nervous when I met locals, but unexpectedly, the locals were very kind to me. They had an open mind about cultural differences and other people groups than I am. When I visited the mission context for STM, the locals recognized what I needed, and they prepared meals, drinks and sleeping places. At that time, I felt shame when I realized that they were open to strangers more than I am. There are a lot of foreigners in my area. Now I always go ahead and try to talk. In fact, I was not interested in other cultures before STM. And I did not even try to know about them. Now, I am happy that I am busy working for foreigners to teach Korean and to communicate with them. Before STM, I could not have imagined that I had changed that much. It was a great encouragement for me to teach Korean to foreigners. If I had not experienced STM, I would probably be doing housewife work just as I did in the past.

Interviewer: Is there any new lesson learned about the God, world, human, church, culture, scripture, or mission that you have learned from that church? Give a concrete example.

Interviewee: I thought it was mission that we give to the poor as rich people. Almost all members of our church who participated in STM with me were thinking this way. But through STM, I realized that this idea was wrong. Now, in my understanding of missions, love, sharing, respect, and learning have become more important than one-sided giving. After we have experienced STM several times, the pre-field training for our church's STM has changed. Compared with the past, we have greatly strengthened education on culture and cross-cultural interactions.

Interviewer: How are you currently interacting with domestic foreign workers, immigrants or tourists? If so, do you think STM provided the cause of this interaction? Explain a concrete example.

Interviewee: The team who went to STM opened a Korean language school program in our church for foreigners in the community. That's why I got a Korean language teaching certificate. And some members of our church who have a foreign language ability participate in the foreign language worship program and carry out interpretation and Bible study. Another activity initiated as a result of STM is support for married migrant women. Our church is trying to support the needs of the marriage immigrant women to acquire language, adapt to culture, relationship with husband, and educate their children. I am partly involved in this activity.

E. Sample of data from the category of support groups

Code No.	Date	Collector	Age/Sex	Type	Name (Pseudonym)	Place	Activity
8	24/02/17	Self	33/M	A/R	Hyungju	TZ	SCE

Interviewer: When you look back at your STM experience, are there any special events that have led to a change of perspective or behaviour in relation to the problem of cultural diversity?

Interviewee: I led 20 youths and conducted STM for 15 days in a tribal society in Africa. As the head of this STM group, I asked a long-term missionary who is working in the mission context what preparation is needed for this STM. The missionary discussed this issue with local leaders. After their discussion, a reply came saying, "Do not prepare anything but just play with the children of our village." When I heard this, I was a bit embarrassed. I thought we had to organize something for them. However, the missionary who was working there told us, "Do not prepare anything, just eat, sleep, play and work with the children here. Actually, we went there and we spent all the time with them. Before STM started, I was worried about the communication problems between STM members and local teenagers, and I was surprised to see them interact with each other with their hands, feet, body, facial expressions and pictures. We enjoyed them and every day football, basketball and various African folk games.

By the end of STM's schedule, local leaders suggested to me to make a special memory that all of us participate. The leaders of the village proposed that each STM member be invited by a local family to stay together for two days. In fact, as a leader of

STM, I could not help being concerned about safety issues. However, the long-term missionary who was working there told me that I could trust the local leaders and I decided to do so. Local leaders have teamed up with the heads of local families and STM team members in 20 homes. Surprisingly, the heads of the 20 local families were at least an hour to four hours of walking across mountains, rivers and deserts. I was frankly frightened that they did not know where to take us. The locals laughed brightly, but I was a little afraid. Finally, after they all mated, they were scattered all over the place. STM members walked into the desert for the first time and began their adventure to another village.

As I saw the locals actively preparing, I began to feel confident that this opportunity would be the best way for STM members to learn about other cultures. I came to feel that it would be more effective to learn about other cultures by experience rather than words. Finally, our STM members, teenagers, walked from one to four hours to the tribal villages with the locals who mated. The STM members were very surprised to see the whole town welcome when they arrived. They sang, danced, eaten, and hunted with the locals. And they slept on the dirt floor of the hut. STM members continuously felt shock and admiration for an entirely different culture they experienced. After two days, finally, all STM members returned safely to the promised location. They all came back with a variety of heart-warming stories that they had experienced for the first time. They did not stop laughing as they all sat around and talked about their experiences all night. This figure was rarely seen in Korean youths who are studying day and night. All the young people gathered there laughed greatly when they heard that a member said that he had experienced sleeping with chickens and goats.

Interviewer: What positive changes have happened in you and your team members since you have been in a STM? If so, explain it specifically.

Interviewee: Since returning to Korea, there have been remarkable changes in these youths. They began to actively participate in worship, which in the past was unimaginable. And they themselves began to pray for African friends they had met. These young people who were usually in an uncomfortable relationship with their parents began to respect, love and thank their parents. Their lives have changed quite a bit after STM. Their parents, pastors, and Church members were also amazed at the change in these young people. They are all preparing to go back to the area they visited again. This STM experience has had a huge impact on me as well. This STM became a motive for me to give my life to God as a long-term missionary.

Appendix VI

Samples of Descriptive Codes and Open Coding Labels

Code Labels	Descriptive codes	Open Coding	
		Sub-Categories	Categories
PI-185	Strengthening resistance to the whole culture when deceived and betrayed	In-group favouritism	Strengthening intercultural insensitivity
PI-64	Economic superiority and pride		
PI-66	Superiority in owning high-tech equipment		
PI-206	Because it is more convenient and familiar than the mission context culture, the STM experience contributes to the strengthening of the attachment to the one's own culture		
PI-400	Although the words say that all peoples are equal, there is a double standard in mind that cannot abandon the pride and exclusiveness of Koreans		
PI-63	When treated unfairly as foreigners, the negative perception of the nation is strengthened.	Strengthening out-group derogation	
PI-21	Increased antipathy towards cultural duality that is completely different from appearance and inner heart		
PI-61	Negative view on the opposite values and worldviews		
PI-154	Reluctance to place religious symbols and altar in the house		
PI-63	Increased antipathy toward other cultures due to racial discrimination experienced in mission context		
PI-155	Socially prevalent sexual harassment for women		
PI-155-1	Irresponsible attitude toward a filthy living environment		
PI-156	Frequent stolen experiences create resistance to the culture		
PI-157	Insensitivity to the socially widespread family affair		
PI-158	Sexual harassment in the public transportations		
PI-38	Rejection of discrimination against women in male-centred society		
PI-95	Emotional rejection of serving animal as a god		
PI-97	Uncomfortable to unique smells of religious altar and facilities and resistance to filthy environments		

PI-113	Theft and fraud against foreigners that are widely accepted in society		
PI-155-2	Increased sense of rejection to the insensitivity to hygiene including problems with garbage disposal		
PI-1-1	When one was forced to adapt to the culture of the mission context, he/she became averse to the culture itself.		
PI-153-1	When one gets the impression that religion is being manipulated politically, one may have an antipathy towards the culture.		
PI-63	When they are racially discriminated in the mission context, they have a strong sense of antipathy and resistance to the culture.		
PI-53	Increased awareness that ethnic identity has a greater impact on cultural difference than racial identity		
PI-205	Feel deep compassion for a nation that is culturally and economically exploited by imperial power		
PI-206	Strong hostility toward exploited forces and compassion and love for the exploited ethnic groups		
PI-220	Increased understanding of the complex and realistic conflict structure and dynamics among the people groups within a country		
PI-370	While cultural misgivings may arise when STM participants are racially discriminated and bullied in the mission context, the experience may help them understand the feelings of foreigners being discriminated against by Koreans.		
PI-82	Increased confidence that there will be good reasons for unacceptable cultural phenomena of others	Accepting diversified cultural environment	Adapting culturally diversified situation
PI-14	Increased recognition and acceptance of reality of various lifestyle		
PI-23	Increased understanding the suffering of foreigners in Korea		
PI-42	Looking for ways to increase awareness and understanding concrete measures to understand the grievances of foreign workers in Korea		
PI-45	The preconception that the country that STM team visit will be more dangerous politically and socially than my country is broken		
PI-57	Decrease prejudice that Muslims will be scary people		
PI-65	A change in perception of the merits of a family-based society rather than work-centred		

PI-68	Reduced fear of new cultures		
PI-88	Feel grateful for foreigners who are trying to learn Korean culture		
PI-102	Feel a sense of intimacy from the vigilance of cultural heterogeneity		
PI-15	It has a more generous attitude without criticizing the problem of adaptation of foreigners to Korean culture.		
PI-121	Respect for the cultural traditions of other religions		
PI-137	Every individual is free to choose his/her own identity and culture, and the decision must be respected		
PI-164-1	Increasing awareness that compulsion to adapt to a culture is merely a product of cultural supremacy		
PI-179	Increase awareness that immigrants can live happier if they maintain their culture		
PI-179-1	It is wrong to criticize foreign immigrants not being fully assimilated into other cultures		
PI-135	Foreigners should maintain their own cultural traditions and identities		
PI-152	Recognizing the need to develop into mutually beneficial relationships rather than one-sided help		
PI-136-1	Since STM, there has been a shift to the idea that foreign immigrants should be accepted as the same society and individuals as that of ours		
PI-118	When one found a cultural tradition that is against negative prejudices in the past, one would have a chance of reflection and learning.		
PI-226	While experiencing the diverse cultures of the mission context, one reflects on the narrow-minded cultural viewpoints		
PI-344	When discussing cultural diversity, there is a difference in the level of understanding between STM experienced and non-experienced.		
PI-345	Friends who have not experienced STMs can still see prejudice against other cultures or other species that I had in the past		
PI-346	Although it is a short-term visit, it can go into the depths of the culture when it is constantly visited with long-term goals		

PI-17	Due to the influence of STM, regularly attend and interact with social gatherings of foreigners in Korea	Adjusting self to culturally changed society	
PI-22	From the indifferent attitude to other cultures, there is a change in learning languages and culture actively to communicate with people of different cultural backgrounds		
PI-24	In the past, avoided meeting foreigners intrusively, but since STM, one has become a person who speaks to foreigners first in Korea		
PI-40	Invite more people from different cultures to home, café, and church		
PI-51	Increased engagement in global communication through SNS		
PI-59	After STM, participate in the migrant woman's meeting, international student sports team, and foreign language worship groups		
PI-60	Increased frequencies to care for foreign believers who have not received sufficient care and support in the church		
PI-69	Increased frequencies to watch and read media reports about social, economic, cultural, and political issues of the country that have visited through STMs		
PI-145	Specific commitment to foreign language acquisition in the daily lives		
PI-151	Immediate and sincere support for the needs of foreign neighbours		
PI-131	Teach Christians in the church how to live in the world entirely different from us		
PI-134	Increase in job seeking abroad		
PI-126	Begin to take care of the welfare and happiness of foreign workers in Korea		
PI-216	Began to study and share with other people specifically about the culture, values and worldview of other people.		
PI-219	Use time and money to learn the language of the mission context and use it to meet and interact with local people as much as the language skills increase.		
PI-223	Establishing a network of Christians living in Korea those who came from the mission context and developing a program to support the people group in Korea		

PI-225	After STM, acquired a language teacher certificate and exchanged while teaching Korean language to foreigners.		
PI-361	It was not until I came to the mission context that I discovered how privileged I am and grateful to God.		
PI-403	Language acquisition and cultural understanding for exchange with students and parents of foreign schools near the church		
PI-423	After STM, study Korean language education at graduate school to help foreigners in Korea and abroad.		
PI-438	Recognizing the advantages of human-centered culture rather than work-centered, STM has helped to build personal relationships and expand fellowship with foreign workers in my home country		
PI-447	Since STM, the most concrete change is that the scope of prayer has expanded from the self to the whole world.		
GI-68	Since STM, regularly visit hospitals near the church to comfort patients and provide them with the help they need.		
PI-89	Increased psychological intimacy to different cultures		
PI-90	Increased concerns when the STM destination faces a crisis		
PI-127	STM contributed to the recognition of oneself as a citizen of the world who was in the national superiority.		
PI-122	Able to move from the self-centred cultural boundary and see oneself in the wider world		
PI-18	It appears that national identity is more important than racial identity when interacting with people of different cultural backgrounds.		
PI-114	After experiencing short-term missions, the events that occur in the area are equated with great interest and will be watched as if they are the problem I am facing.	Feeling of belonging to two or more different cultures	Extended cultural identity
PI-147	STM provided meaningful opportunities of cross-cultural engagement that lead to change in worldview		
PI-130	Broaden the view of the world		
PI-124	Although ethnicity and race are different, it becomes emotional identification with domestic foreigners who have cultural adaptations and difficulties in living.		
PI-55	Increased awareness that foreigners should not lose their cultural identity in Korea		

PI-72	The difficulties experienced in other cultures helped to identify and sympathize with the difficulties of foreigners in Korea		
PI-878	Koreans must recognize and respect the unique identity status of foreigners in Korea		
PI-215	Deep empathy for the emotions, culture and immediate social issues of the mission context		
PI-215-1	Very happy and active to meet the people of mission context in Korea.		
PI-378	There was no interest in the past, but after STM, the things that happen in the mission context begin to identify with my problem		
PI-380	As STM experience grows, becoming a global citizen who is more interested in commonality and universality of humanity while respecting the unique characteristics of each culture		
PI-390	Very strong intimacy and bond experience when meeting people from mission context in Korea		
PI-391	Intentionally identify the news and information related to the mission context and take an interest in follow-up		
PI-398	As the experience of STM increases, the identity as a Korean is also firmly established, and the cultural identity of two or more ethnic groups or countries is also expanded.		
PI-399	When I heard that the mission context I was visiting was experiencing a great disaster, a strong emotional upsurge arose and made an effort to pray and help until the problem was resolved as if it were a problem I faced		
PI-436	Prior to the experience of STM, the identity as a Korean was strong, but as the number of STM increased, it became an identity of God's people who fulfilled given responsibilities in the world.		
PI-84	Increased curiosity to know the differences in similar cultures	Increased curiosity to know more about other cultures	
PI-106	Cultural differences in becoming friends with foreigners are not a bigger problem than they should be		
PI-86	Strengthening the will to communicate with foreigners		
PI-99-1	Increased willingness to learn good things about other cultures		
PI-183	Increased resistance to socially widespread corruptions and poor working conditions facing foreign workers		

PI-74	Increased understanding of how Korean people threat foreigners from a foreigner's point of view		
PI-138	Attempt to understand the difficulties of foreign immigrants and increased willingness to help them		
PI-56	Promote understanding of the grievances from cultural conflicts of foreigners residing in Korea by becoming a foreigner through STM		
PI-186	When STM increases acceptance to different culture, interest in other cultures increases as well		
PI-120	Understand and respect of cultural differences such as clothing tradition and eating habits of foreigners in Korea		
PI-128	After STM, pride in cultural superiority shifted to the concern of homogeneity as a human being		
PI-333	Increased curiosity to know more about other people, meet people, and interact with each other		
PI-334	STMs are a very beneficial journey to see how my prayers for the people are being answered, and to know specifically what to pray for		
PI-402	In the past, it was passive in cultural interactions in Korea, but now participates very actively in various activities.		
PI-410	STM enabled me to see myself as a global citizen who had a narrow view of the world.		
PI-437	As the number of STM increases, one can understand the deep part of the culture of the area, and the more one knows, the more curiosity to learn more about the culture.		
GI-35	STM has broadened the horizon of looking at and interpreting the world, and has made various efforts to learn more about what is happening in the world.		
GI-36	The desire to learn the generosity and wisdom of these people who interpret and apply national misfortunes positively has increased.		
GI-37	Pure and innocent ethnicity brings bright hope for the future		
PI-31	Increased willingness to avoid unnecessary conflicts with foreigners and actively engage in exchanges		
PI-92	Have sensitivity to behaviours that cause them to feel relative deprivation	Avoiding intercultural conflict situations	Living in a culturally diverse society
PI-93	Increased awareness of the side effects of imprudent sympathy		

PI-35	Less complaints about cultural discomfort		
PI-123	STM has changed the view of other cultures from judge to supporter		
PI-381	The attitude of ignoring the relatively poor person has disappeared.		
PI-442	Since we learned from the experience of STM that racial conflicts are mainly caused by mainstream repression of minorities, so that one trying to pay attention to the positions of weak people and their situations.		
PI-132	Reflect on Koreans who demand excessive labour and illegally treat foreign workers		
PI-129	Encourage others to participate in intercultural situation because it has many benefits beyond imagination	Re-experiencing intercultural situations	
PI-360	Continue to engage in intercultural exchange because it is a way of life that contributes to each other's changes in a very close relationship with people from various cultural background		
PI-373	Intercultural engagement is worth experiencing no matter what price one pay because it provides a deeper and broader understanding of God, the world, and mankind		
PI-375	Continue to participate in intercultural context because it has given new insights the fundamental question about life, family, and the church		
PI-377	Continue to participate in cross-cultural situations since discovered the reality of the love of God for myself and all people, which I knew only intellectually		
PI-382	Continuously participate in other cultural contexts because there are many theological, cultural, and social learning outcomes		
PI-384	Continue to engage in cultural exchange because it helps to better understand the vivid and practical experience of God, the critical reflection of who I am, and God's redemptive work toward the world		
PI-385	Living and interaction experience with people who have different cultural background provides opportunities to learn about the intimate contact with the local people, personal interaction, and the actual image of the culture, which cannot be provided by overseas tourism, TV, Internet, SNS, and books.		

PI-401	It contributes to widening the values and world view of each other, and will participate in cultural interactions continuously at home and abroad		
PI-408	Felt greater compassion for the people as watched them steal and lie to escape from extreme poverty. Therefore, one has been committed to this people at home and in this country with a sense of mission.		
PI-443	STM gave a chance to meet people one could not meet, one had the hope that one could not dream of everyday, and because one had a global vision that one could not think of, one will continue to practice STM at home and abroad.		
GI-34	Because STM has brought about changes in all areas of prayer content, scope, depth, concreteness, and urgency, one will continue to practice STM at home and abroad.		