

A New Beginning for Short-term Travel: Preparing Participants and Creating Mutually
Beneficial Partnerships for Sustainable Cross-Cultural Development.

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“Part of me wants to say that it is not just for a thesis, but to understand our globalizing world and help work for positive social change.”

-Seth M. Holmes

Introduction

In twelve weeks, an organization founded and run by an American couple in rural Uganda hosted eight short-term mission groups with a total of seventy-five travelers from May-July of 2018. These short-term team members came from various American locations after hearing the same message, “YOU can make a difference and save a life in Uganda.” The original organization model intended to be as much about the American travelers’ experiences as it was to provide care for the Ugandan community, but the model’s goals have shifted out of proportion.

At that time, the organization had around forty staff members who interacted with these American travelers in various capacities. Every time the teams arrived full of anticipation and excitement, the travelers asked questions and told everyone they met how excited they were to serve this needy community for ten days, two weeks, sometimes even just one week. For each new team, the Ugandan staff opened their hearts and arms to every guest, showing their gratitude for these American travelers. However, the week, ten days, or two weeks passed with the same daily schedule of breakfast at seven, outreach from nine to noon, lunch, outreach from one to five, and dinner. The Ugandan employees went home and returned again by eight to do the day all over again. Breakfast, outreach, lunch, outreach, dinner, repeat. At the end of each short-term trip, the Americans cried saying goodbye to their new Ugandan staff “friends,” making

statements like, “You’ve changed my life forever,” “I’m not saying goodbye, only see you later; I know I will be back,” and “You are my Ugandan sister forever.”

All of these American travelers’ statements were sincere and often well intended; they did not know any better. I understand because I was once one of these travelers. The problem here, however, is the unequal “power” or dignity of the travelers over that of the local hosts. The travelers come in believing they are heroes and are treated as such. During that summer as I interned with this organization, my eyes opened to a new reality. I saw for the first time the life and reality of Ugandan native non-profit employees who host unprepared American short-term travelers on a regular basis. These employees have become more tourist guides in the name of religion than anything else. Many Ugandan ministries have resorted to taking the American short-term visitors to visit local churches and local families in material poverty so that the Americans see the life and faith of these people. These employees forced to host the “tourist” trips are overworked and required to care for too many people to actually “make a difference in Ugandan lives.” There is no room for true community with the local people they are serving because they are barely holding on themselves. I watched as they grew weary, even bitter, to new travelers by the end of the summer, saying hello and goodbye, week after week, to the well-intentioned but unprepared Americans.

This story is all too common in the current surge of short-term mission trips often sent from American evangelical churches. This mission’s movement has led to teams of ten to fifteen travelers who spend, on average, one to three thousand dollars per trip (Banister). They travel to a third world country for two weeks or less with little to no contextual and cultural training prior to departure. The mission teams rarely consider the hosting organization, but regardless, the hosting organization members will forfeit their own needs and cater to the traveler’s desires. In

my experience, the hosts most often schedule ministry outreaches before the team arrives. While that sounds productive, it often isn't because of the influence the visiting team has. For instance, the organization I partnered with for three months has many different ministries, and they let the Americans choose from them all; as a result, there is very little consistency for the community. The travelers can choose the people they want to visit, and the hosting employees change the schedule – even canceling already planned outreaches – if visitors want something different. Perhaps this over-the-top flexibility happens because of the historical but still evident colonized perspective of Africans and Whites. Because Uganda was once colonized by the British, and because of medias portrayal of rich Whites, there is a perceived “superiority” of the travelers over the hosts. The hosts’ desire to please the travelers also stems from the financial gain a visiting team brings to the organization. The traveling teams often receive training on their own health, safety, and packing information. But they continually lack training about the hosting country, the organization, or how to best serve the locals in their two-week endeavor.

Sports ministries are one positive example for which local Ugandan organizations are increasingly accepting short-term American travelers, specifically American university sports teams. Sports ministries are used for Ugandan holistic youth development, and more and more American athletes seek to support this work. However, their involvement does not always result in mutually beneficial outcomes, largely due to the lack of contextual and cultural training for the American travelers explained above. Because they lack training, the Americans fall into culture shock or become disappointed from their role and misunderstood involvement in the trip. In addition, the Ugandan ministries are then overworked to accommodate for the team’s expectations and discouraged by the misuse of the team’s resources and time for the ministry’s tangible needs. American athletes who want to serve effectively need training in advance that

makes them more culturally aware, that orients their expectations to the goals of the sports ministries, and that prepares them for the personal transformation opportunities that cross-cultural service offers. This thesis will explain the research I have completed at multiple Ugandan sites, further explain the current short-term trip and the ways American travelers lack preparation, and offer solutions for properly preparing American short-term travelers. Part two will present the training curriculum I have created for visiting American athletes who seek to help local Ugandan sports ministries as well as a section on the previous research I have completed that defines the effectiveness of sports ministries facilitating holistic youth development.

Credibility

Soccer History

My particular interest in sports ministries comes from a life-long involvement in soccer, or as known by the majority of the world, futbol. I began playing soccer at the age of four and continued through my university on a scholarship to complete my soccer career at twenty-one years old. Over the years, soccer provided me with numerous teams and enduring friendships, many of whom I still know today. More than anything, soccer was all competition: I competed with my teammates for starting positions and pushed my body to its physical limits. My parents spent thousands of dollars every year on tournaments, tryouts, team fees, uniforms, and transportation to and from daily practices. While I benefitted from my soccer participation, I did recognize in my final year playing for my university team, that the hyper-competitive atmosphere of American sports had made soccer my identity and personal worth, not simply a positive part of my life. As I approached that last season, I decided to quit the team to get away

from the competitive atmosphere and the negative characteristics it was creating in me. After leaving the team, however, I felt as though I was losing part of my identity; I had never known my life without soccer. This sense of loss made the transition away from being an athlete incredibly complex and difficult, and I have heard this same story of identity loss from many American athletes who play at a highly competitive level throughout their entire adolescent lives. I was frustrated that sports had become a negative influence when I had always thought being athletic was a positive thing. After traveling internationally, I have been encouraged to learn that many developing countries use sports for much more than competition. For example, in recent years, sports ministries have become a common way to teach necessary life skills, critical thinking, and self-confidence to kids trapped in poverty. Sports have become a tool for development rather than for selfish competition. I became intrigued to investigate why and how these sports ministries have been so successful.

Short-term Trips Taken/ Witnessed

I have participated in mission trips to Burkina Faso, Mexico, and Uganda. In March 2020, I completed my fourth trip to Uganda totaling seven months of living in the country. My first trip was to Burkina Faso in June 2017, when I traveled with a team of six university students who partnered with an organization that provides outreach in three rural villages. My second trip was in October 2017, to Camalu in the Baja California region of Mexico. This trip was a class requirement while I earned my undergraduate degree. Twenty of us, all students, assisted an organization in finishing a building project. My third trip was in May 2018, our team included eight university students, and we were in Uganda for ten days. I stayed in Uganda when the team departed for the United States, and completed a three-month long internship with this organization, returning to the states in August. It was during this internship that I witnessed the

harm of uneducated short-term travel. My fourth trip was back to Uganda in December 2018, I worked with a team of five professors and pastors to produce a symposium conversation for non-profit leaders in Uganda's northern region. In July 2019, I traveled again to Uganda for the third time to research the effectiveness of sports ministries for holistic youth development, what I originally thought would be the topic of my thesis. This initial research is attached as an appendix in part two of this paper. Contrary to what I had thought and because of these first five short-term trips, I was intrigued to discover how American teams can best partner with local organizations in the Global South. I had hoped to discover how the Americans could travel and help create an overall positive impact for themselves and the hosting organization, contrary to what I had experienced on previous trips. To test this question, I returned to Uganda for the fourth time in March 2020, with a team of fourteen people. This trip was with my former university women's soccer team, and in Uganda, Robert Katende and his sports ministry, Sports Outreach Ministry (SOM), hosted us. Sports Outreach Ministry exists to teach Ugandan youth important life skills, mentorship, critical thinking, and self-confidence all through learning to play chess and soccer. Our team spent ten days with Robert and SOM; we played soccer with other university students and with the local children in the slums. Throughout this thesis, I will incorporate my trips to Uganda through story and data collection.

Interviews & Research

During my last two trips to Uganda, I traveled to five different regions of the country and collected interviews from over forty people in seven organizations. I began my research with the goal to understand how sports ministries positively influence Ugandan youth development. I asked coaches, players, parents, and pastors from seven different communities what they thought of their sports ministries and why they work so well for the youth. This research has provided a

wide variety of positive perspectives and stories to learn from. The focus of my research, completed in the first trip from July-September, was on the effectiveness of Ugandan sports ministries, and the results of this research are included as an appendix following the curriculum. The focus of the second trip in March was to learn how American university soccer teams can best partner with these thriving and successful sports ministries.

Through my experience and my research, I have learned that the health of this partnership is so important. It is vital for sustainable ministry to know how to avoid the situations I shared at the beginning of this paper, where the short-term teams “serve” in a way that actually harms the community, not helps it. I was particularly aware of this imbalance of power between the travelers and the hosts because I am an includer by nature. This trait is in the relational category of the Clifton Strengths Finder Assessment. I love people, and I love justice for all people. In the book *Living Your Strengths*, about the Strength Finders Assessment, Albert Winseman and Don Clifton describe this includer personality as an accepting person who fundamentally believes that we humans are equal despite ethnicity, wealth, education, or other social/cultural measures. Therefore, we are all equally important, and no one deserves to be ignored or placed outside the circle (Clifton). As a result, on my short-term trips, I struggled as I watched the visiting teams delegate and undervalue the local people who serve day in and day out in their ministries. These visiting teams, myself included at the beginning I am sad to admit, entered these communities believing they had all the answers. Because of these observations and frustrations with this unfair, unproductive relationship between the visiting teams and the local sports ministry leaders, I was determined to create a curriculum to educate short-term travelers prior to their trip departures. And as I stated above, the first team to test-run this curriculum was the Northwest University Women’s Soccer team from Kirkland, Washington, on our trip to Uganda in March

2020. On this trip, I learned just how important education for travelers before they leave home can be for the overall health of the trip and long-term partnership with the local organizations. Before sharing the lessons that will best prepare Global North travelers to partner with Global South organizations, I will share the current situation with short-term travel.

Current Short-Term Mission

Due to the overall health and success of holistic youth development through local Ugandan sports ministries, more American sports teams have traveled there to see the great work the ministries are doing. However, instead of partnering alongside these ministries, the American travelers want to “help” and “fix” these Ugandan youth. Their reaction stems from the complex and incorrect American concepts about poverty and the developing world (Abuzeid). In this section, I will provide research about both current American short-term travel to aid these organizations and also about the effect of their travel on local Ugandan sports ministries. But before explaining the ways in which short-term American travelers can cause harm in poverty alleviation, it is important to acknowledge the history of the movement and the good intentions that most travelers possess when they board the plane.

The current short-term mission movement began more than two decades ago when the average American was able to afford flights across the world, and a push to care for those with “less” became more widespread, mainly in American churches. Across America, Christians began traveling when they decided to take the Biblical mandate, “Learn to do what is right, seek justice. Defend the oppressed” (Isa. 1.17). Because of this movement, today, more than 1.6 million adult American churchgoers travel annually on international mission trips (Wuthnow). With that many people embarking on short-term mission trips, it is important to assess the impact of their efforts. Although it has not been researched extensively, there are, indeed, some positive

impacts of short-term travel on the participants. Haley Brendle, an American currently serving as a long-term missionary and teacher with an organization located in one of the slums in Kampala, Uganda, acknowledges the benefits these short-term travelers can offer. Haley explains that the short-term visitors often bring encouragement and creativity into stale situations. Sometimes, the local organizations get stuck and lack new ideas to handle hard problems they face every single day, and sometimes, with collaboration, the visiting team can see the situation with fresh eyes and offer helpful suggestions to the local employees. There are indeed some benefits to these travelers journeying all over the world to serve. Brian Fikkert and Steve Corbett in their book *Helping Without Hurting in Short-Term Missions*, explain a few of these benefits. For instance, short-term travelers later give more to long-term missions and become more involved in ministry work in their own communities. They are more grateful, and in some cases, they become life-long missionaries (Fikkert and Corbett 23). It is clear that some good results can come from short-term travel for the travelers, but there is a twofold problem with these results. First, these results often center around the traveler and pay little attention to the local community the traveler has visited. And the second, Fikkert and Corbett later find, is that the feedback studies measure these results upon immediate arrival to the travelers' home church and town. However, those studies that have further tracked the long-term effect of the short-term travel on American travelers show greatly diminished success of these results.

Although short-term missions have proven to affect travelers in a positive way, my research has left me convinced that there is still much work to be done to properly train American short-term travelers before their departure. Current short-term trips are riddled with financial waste, disappointments from wrong expectations, and a savior complex that is creating deeper dependency and more need from those whom Americans are seeking to serve. Haley

Brendle also explains that short-term travelers can negatively affect local organizations. She adds that many of the visiting short-term travelers travel with an ‘unsubmitted’ heart and exhaust the hosting organization that works so hard to host these teams, even working hours on top of their normal day-to-day jobs. Minor changes in the perspective and understanding of the short-term traveler can potentially make a meaningful difference for those hosting these teams (Brendle). Some of these negative impacts are hard to believe because, overall, Americans are acting with a heart of good intention. The fact remains, though, they simply lack the knowledge and training to aid the Ugandan ministries significantly and in a mutually beneficial capacity.

Financial Waste

Short-term missions’ methods and goals need to change first because of their financial impact and, in many cases, the financial waste that takes place on these trips. Every trip costs an American traveler an average of one to three thousand dollars (Corbett and Fikkert). Nationwide and annually, that number becomes four billion dollars that goes to international short-term mission trips (Wuthnow). Many of these trips last two-weeks or less, and they have little to no long-term impact for the local organizations because of a lack of education for the travelers before they leave home. Cynthia D. Moe-Lobeda in her book *Resisting Structural Evil* explains Americans as, “...a society [of people] so addicted to [their] consumption-oriented ways that [they] close [their] hearts and minds to the death and destruction it requires to sustain [the consumption patterns]” (59). My intention here is not to argue that Global North citizens should stop traveling entirely because it wastes money; rather, I argue that regardless the amount, they should make sure that they are spending it well and actually benefitting the people they hope to serve. By educating travelers before they leave home, there can be peace knowing money is being spent well. The curriculum I have offered at the conclusion of this paper will help ensure

that Americans – spending millions of dollars on missions – are making the most positive impacts that they can. But another key here is to know *what* will actually benefit the community that the short-term teams choose to serve and benefit their host organizations' expectations as well. This dilemma leads to my next point: many American short-term travelers and hosting organizations each end the trip with disappointment from unmet or unrealistic expectations.

Disappointment from Wrong Expectations

These feelings of disappointment from both sides are detrimental to long-term relationships between local ministries and American teams, yet these disappointments are easily avoidable. Often if an organization has never hosted an American group, or even if they have but desperately need the teams' financial support, they will primarily seek to keep the Americans comfortable and happy. These local ministries will approve and lend excitement towards whatever plans the American teams think of doing even if they know it will be ineffective for their community's needs. They avoid pushing back on the traveling teams out of fear of losing the financial support and Global North partnership. Because of colonization, they have learned that the white-skin foreigners are there to fix their problems, so they seek to please out of fear. And because the American traveler has not been culturally taught about the people they hope to serve – coupled with their own deep-rooted colonialism – they think their ways are best and don't question this undue encouragement from the local ministry. David A. Livermore in his book *Serving with Eyes Wide Open: Doing Short-Term Missions with Cultural Intelligence*, explains that even though Global North citizens have an increased physical access to the globe, it doesn't seem to have diminished their colonist tendencies. Actually, in contrast, he explains, "A subtle sense among North Americans that we have the 'right' culture and thus need to 'convert' others to our ways still permeates much of our cross-cultural perspective and practice"

(Livermore 15). Because of this belief, Global North travelers go into short-term trips expecting that these “lowly” and “needy” people will gratefully adopt their new theological training or vacation Bible school program, and they are disappointed when things don’t go as planned. These travelers are disappointed when their task to build a school fails because of local road flooding which prevents the materials being delivered in time for them to complete it in their ten days in the country. As a result, the Global North travelers go home frustrated, feeling as if they did not “do enough” while they were there. But this “do enough” mentality is entirely the wrong perspective and measurement of success. How can Global North travelers succeed when they don’t *really* know what’s needed from them? Upon visiting another country for the first time in a short-term capacity, unless these travelers have specific training, they cannot know what the community needs, and are at a loss to understand the many cultural nuances that will arise as they hope to complete new development projects.

Savoir Complex

Global North citizens believe they have the best ideas and can change any community for the better because of a “savior complex,” or the concept that God has given those living in the Global North the responsibility of and power to “save the world.” This savior complex is the third reason Global North citizens need to evaluate current short-term mission models and provide education to travelers prior to departure. Evangelical Americans have long learned that they have a message and a hope that the whole world needs to know. As an American Evangelical Christian, I believe this mission is true. But these Evangelical Christians must find ways to do their work that does not imply their superiority over one of their fellow human beings. The ultimate goal should not be to read Bible stories with the unevangelized and collect their convicted “salvations” so that travelers can go home with good stories. Rather, travelers

should desire to know these people. The goal to aid development should begin with a genuine wish to learn from the local's own experiences of the Lord and to hear from them their specific community needs. The American savior complex exists because of generations of wealthy colonialism, and because of this fact, most of the developing world unfortunately sees the Global North by their wealth first. Steve Corbett and Brian Fikkert in their book *Helping Without Hurting*, share one of their reflections from an experience with a slum church in Kampala, Uganda: "Finally there was me, the mzungu [white person], and all which that word represents: money, power, money, education, money, superiority, and money" (25). Finances are a huge part of development, an unavoidable part, in fact, and in many ways still the greatest asset to local ministries in the developing world. Therefore, Global North travelers must seek to develop in specific ways the locals need most, combining their money with the locals' ideas, ultimately creating mutually beneficial relationships over time. This wise combination can succeed when the American short-term travelers or other mission travelers have received prior training about the importance of knowing and working with the locals and their needs.

I have seen the unfortunate flip side of this development take place. When I boarded an airplane for my first international mission trip, I had one agenda: my own desire to take pictures, play soccer with African children, and tell all my friends and family about it when I got home. It wasn't until a year later that I began to learn just how damaging my presence probably was to that community. I learned to acknowledge my American "savior complex" and humble myself to see all people with equal value, just as the Lord made us. After this revelation, I felt shame and embarrassment, but then I took encouragement because I knew that with my new knowledge, in the future I will act in ways that will leave long-term, positive impacts.

This positive impact begins primarily through a relationship with someone from a local ministry. Once the relationship is built, the travelers can depend on the locals to make the development decisions, and the travelers role is to partner with the locals and support them in their endeavor. In this way, Global North travelers can avoid unnecessary cultural confrontation. For example, a local host in Sierra Leone once asked about the Americans he was hosting: “Why can’t Americans just visit? Why must they always meddle? It’s as if you were invited to dinner at someone’s house, and in your brief visit, you insisted on rearranging all of the furniture in the house to suit your tastes” (Anonymous). This is a challenging example; for most Americans, going to someone’s house for dinner and rearranging the furniture in their host’s house would be very rude. And Americans “rearranging” of ministries overseas is rude as well. This “meddling” is all too common in the current mission movement as Global North travelers hope to “fix” and “change” the developing world, and – because of their white-skin superiority and savior complex – they are confident that “their way is best.”

Curriculum/ The Solution – Education

What is there to do now? Do travelers go, or stay home? There is much to question about short-term mission trips in general: whether or not they help or hurt poor communities long-term; how the Global North can best engage a local community over time; what cultural and religious values travelers should know. A broad group of American community developers and Christian missionaries research and discuss these topics. My research and curriculum do not dive into this conversation but, rather, seek to aid the current trip. Today, thousands of teams travel every year and send out these teams with little to no cultural training. To counteract some of this harm the Global North travelers are creating in the developing world, I argue for a training curriculum given to short-term travelers prior to their trip, a curriculum that deals with the complexities of

cultural awareness, proper expectations, and individual transformation. Until the research concludes and identifies whether short-term travel is actually beneficial or not, my goal is to better equip those who are traveling now to serve their host communities in effective, long-lasting ways.

Cultural Awareness

Cultural awareness is the first pillar of American teams being properly equipped to travel to local Ugandan sports ministries. Culture affects everything. Culture is in every people group and influences every decision. Culture is so deeply rooted in humanity that people are often unaware of our own cultural identity and influences. Edward T. Hall, a lifetime American Anthropologist studying cross-cultural social cohesion, states, “Culture is the medium evolved by humans to survive. Nothing in our lives is free from cultural influences. It is the keystone in civilization’s arch and is the medium through which all of life events must flow. We are culture” (Hall). If “we are culture,” we must consider the culture and cultural differences of the people we visit overseas. Ironically, Americans are often the most unaware of their own culture because America is an individualistic society. Americans don’t hear stories and learn traditions from their grandparents and tribal leaders; therefore, they do not see themselves as “cultural.” This is a detrimental misunderstanding of the definition of culture. No one can escape the cultural “medium” that influences everything that they do. Geert Hofstede in *Cultures and Organizations* explains that the complexity of culture lies in how unnoticed and concrete these patterns become within us. And to open oneself to learning from other cultures, Global North travelers must first attempt to unlearn some of what they know, and “unlearning is more difficult than learning something for the first time” (5). As soon as Americans can acknowledge the depth of our their cultural identity, they will begin to understand how different their cultural influences are from

those of the people they are visiting, and they will be better positioned to relearn some other ways of daily life.

Cultural awareness is important because so often on short-term trips, challenges arise between the hosts and the travelers. Challenges such as misunderstandings, personality conflicts, communication errors, bad teamwork, etc. David Livermore author of, *Serving with Eyes Wide Open: Doing Short-term Missions with Cultural Intelligence*, explains that travelers often “try to respond to these challenges by attempting to change surface level behaviors rather than getting at the assumptions and convictions behind our behaviors” (16). Those assumptions and convictions that Livermore references are from one’s individual culture. Until Global North travelers understand the vital role of cultural differences and how proper awareness can help them better understand those differences, they are doomed to experience a trip filled with misunderstanding and frustration between the hosts and themselves. However, two practical applications of cultural awareness can greatly benefit the short-term traveler: practicing contextualization and asking the question, “Is this wrong or simply different?”

Contextualization

Cultural awareness is evident when people have begun to understand the need for knowing their own cultural nuances and can then see ways in which cultural differences can explain many of our misunderstandings and miscommunications when traveling. When travelers understand that culture affects everything, they will contextualize their work overseas. As defined in a lecture by Dr. Forrest Inslee, “Contextualization is the practice of designing programs and processes with attention to the particular cultural characteristics and inherent resources of a given people, place, and time” (Inslee). The practice of contextualization acknowledges the unique culture of the group a short-term team is visiting. Contextualization

requires that the hosts have an equal voice with the travelers regarding the activities and projects that the two hope to accomplish during the traveler's time in the country, because only the hosts know what is actually best for their community. This idea of contextualization and the need to understand the culture and context before beginning a project can also be referred to as "ethnodevelopment." In *Theories and Practices of Development*, Katie Willis describes ethnodevelopment as "development which takes into account the need to maintain ethnic diversity as development takes place" (134). Contextualization, accounting for the diversity present in different cultures, is necessary for the success and sustainability of development. Teaching contextualization principles to a short-term team before they travel overseas has tremendous benefits for their experiences.

If contextualization is not a player, those "different" from you will become frustrated and feel disdainful about the project. In Anne Fadiman's book *The Spirit Catches You and You Fall Down*, she explains a scenario of a young Hmong child with a serious illness and the American doctors who care for her in California. Because these doctors chose to treat her without considering the Hmong culture, the young girl's family were deeply hurt. Ultimately, they felt their daughter's condition worsened because of the doctor's mistreatment in light of their culture. This example of people acting detrimentally without regard to contextualization shows the essential need for it. If short-term travelers keep contextualization in mind, they will seek the wisdom and advice of the locals instead of finishing a day frustrated by failed projects or a seemingly ineffective gospel message. Because of their training from the curriculum prior to leaving home, these educated travelers will understand that without contextualization, they may have incorrectly approached the project in the first place. They learn that they should always seek the wisdom of their hosts to understand more clearly and culturally what their target group

of people would benefit from most. As a result, they produce sustainable and mutually beneficial relationships with people who see the team's ultimate goal is to understand them and to work alongside of them and their culture.

Is it Different or Wrong?

The ability to differentiate between things that are merely different and those that are wrong is the second necessary element of cultural awareness for these American teams. Often in collaboration with cultures that are different from one's home culture, assumptions are made that the home culture's ways must be superior and that the outsider's ways are incorrect. The willingness to work together and collaborate requires both the travelers and the hosts acknowledge that those "different" things can benefit one another by providing opportunities to experience and celebrate each other's culture. This acceptance of another's way of life requires empathy. In Tom Kelley and David Kelley's book *Creative Confidence*, they explain empathy as "challenging your preconceived ideas and setting aside your sense of what *you think is true* in order to learn what *actually is true*" (90). When Global North travelers choose to have empathy and acknowledge that their way of life is just one way of life, they are able to learn the beauty of diversity and unique human expressions. This knowledge is important for creating healthy partnerships in cross-cultural work.

In Petra Kuenkel's book *The Art of Leading Collectively: Co-Creating a Sustainable and Socially Just Future*, she explains what it takes to foster "trust-based co-creation" (166). It is also known as collaboration or the ability to work together with people who hold different skills or viewpoints yet toward a common goal. Communities often lack collaboration because the different workers mistrust one another. For instance, one group may assume the authority position which can result in unspoken and unresolved conflicts. When one group sees themselves

better than another, they remove the human element from the “lesser” group. To see one another fully requires us to acknowledge our equal humanity and the unique giftings that every person can bring to a collaboration. Kuenkel explains that having a “respect for difference seems to be the most crucial element in dealing with the challenge of multi-actor settings” (166). She later states that “the entry point of the trust-based co-creation strategy is humanity” (166). In collaboration, an American university team traveling to Uganda will “foster trust and unleash the dynamic of contribution” (166) when the travelers and the hosts acknowledge the humanity of both actors. Mutual contribution provides stronger and more sustainable outcomes. American short-term teams can serve hosting organizations well when they choose to find the humanity in every person they encounter and when they see differences as mere differences and not “wrong” ways of life.

Reorientation of Expectations

The reorientation of expectations for the short-term traveler is the second pillar needed for preparing an American traveler to minimize the harm done on a trip overseas. Many American travelers return home disappointed from their trip because they had expectations of what it would be like and of what they would accomplish, and those expectations are rarely ever completely met. However, if they do the groundwork of creating proper expectations before travelers’ board the plane, many of these disappointments can be minimized. The beginning of right expectations goes back to the first pillar, cultural awareness. If travelers live culturally aware, then they will seek the schedule that is best for the hosting organization, and as a result, they will have right expectations. Four main areas of perspective determine travelers’ expectations for their trip: first, ask what the hosting organization needs most from the trip; second, ask for the visitors role within those needs; third, redefine what success looks like with

these needs in mind; and finally, understand copowerment as a fundamental necessity, one that will ensure that right expectations are present.

Host Organizations Needs

One of the best ways to ensure that a short-term team has proper expectations is to ask the hosting organization to create a schedule of events and expectations. Asking the hosting team to create a “mission statement” for the trip is also a helpful way to understand what they see as important during the team’s visit. It is nearly impossible to guess what the hosting organization needs/wants most from the visiting teams, but because of the travelers’ “savior complex,” referenced earlier, and the hosts’ feeling of inferiority, most of the travelers won’t think to ask the hosts what will be most helpful. If they do, the hosts will most likely give power back to the traveling team because the hosts want to please the travelers. For example, during my three-month internship in Uganda, I remember a short-term team that came to visit. They brought bubbles and jump ropes and other items for the kids to play with. The hosts, then, had to quickly find ways for the team to use the items even though it was not part of the original plan. And another team composed only of two young girls did not want to participate in some of the outreaches, so the organization rearranged the schedule to keep the visitors comfortable. This reality is important to understand because as Global North travelers seek to rewrite this narrative and want the hosting organizations to share their real needs, it might take some extra encouragement and reassurance to the hosts that the team wants to do whatever best fits the organization’s needs. Telling the host organizations that the team has no expectations for the trip other than being humble servant-learners of their ministry will make a significant difference as they understand that the team is there to do what is most helpful for them without any prior

agenda. This leads me to the next piece of ensuring that travelers have the right expectations before departing – their personal role as visitor.

What is My Role as Visitor?

If short-term travelers want to travel with proper expectations themselves and also make a positive difference for the hosting organization, they must understand what their role as visitor means. When Americans visit new places in America, or a friend's house for the evening, it is common courtesy that they ask where to park the car, where to put their shoes, where the bathroom is located, and finally, they politely thank the hosts for opening up their home. If short-term travelers act in this same way when they seek to help an organization in the Global South, trips will have a good chance of being mutually beneficial. Educating short-term travelers to assume nothing but ask questions about everything puts them in a position to be humble learners and good visitors. Even if a traveler is highly educated in the subject of the organization (social work, medicine, education, etc.) so many cultural nuances can make a traveler's education less than effective in a new cultural context. To travel well and honor the hosting organization, short-term travelers need to make all decisions with mutual input from the hosting organization and local community.

What is Success?

Reorienting expectations of a short-term trip also requires that travelers redefine the definition of success for the short-term trip. Success in the American context is largely measured materially and financially. Multi-million-dollar companies are “successful” businesses, large churches have “successful” pastors preaching, and “successful” schools have several after-school activities, and their students have high GPAs. Americans have a highly materialistic view on life and success, and without education prior to departing on a short-term trip, Americans bring these

definitions of success into their hosting culture. Building houses and schools, “saving” hundreds with the gospel message, and handing out clothing items becomes the defining factor that makes traveling to the Global South “worth it” or “successful.” If the goal of short-term traveling is to make a mutually beneficial, long-term success for the hosting organization, the definition of a “successful” trip must look much different.

The relationships in an individual’s life are the measure of success in the Global South’s collectivistic countries. In a talk about short-term trips, Brian Fikkert states that if hosting cultures could be totally honest with their travelers about what they wish the week to look like, they would ask to just hang-out with the American travelers (Fikkert). The majority of Global South cultures measure the good things in their lives by the strength of their relationships. Poverty, as many different researchers in the field of community development and missions have defined it, is a set of broken relationships for both the materially poor and the materially non-poor alike (Corbett and Fikkert). If poverty is a system of broken relationships for all people, then developers must measure success by their attempts at restoring relationships for both the Global North and Global South. Bryant L. Myers, author of *Walking with the Poor*, explains the depth of impact relationships have on everything in life: “There can be no meaningful understanding of a person apart from his or her relationships – with God, self, community, those he or she calls ‘other’ and the environment. People as individuals are inseparable from the social systems in which they live” (Myers 201). If in fact people are “inseparable from the social systems in which they live,” then development solutions for the Global South must target relationship and social systems. The short-term trip projects must prioritize restoring relationships and dignity for the local people. David Bornstein and Susan Davis in their book *Social Entrepreneurship* explain that “changemakers are unleashing human potential” via

restoring these social systems for the locals and creating healthy connections and relationships (xix). It is through restoring relationships that human potential can reach its prime. People are most healthy when they know they are not alone. As a result of success defined by restoring relationship and unleashing human potential, long-term mutually beneficial change will begin to happen when teams focus their success on building relationships and not on completing projects. This positive outcome will happen when short-term travelers and hosting organizations work to restore relationships both for the materially poor and materially non-poor alike.

Copowerment

Copowerment is the foundational principle of ensuring a cross-cultural short-term trip is traveling with the proper expectations. Copowerment, a term created by Dr. Forrest Inslee, Professor and Chair of International Community Development at Northwest University, is “a dynamic of mutual exchange through which both sides of a social equation are made stronger and more effective by the other” (Inslee). Copowerment seeks to provide the opposite of what the more traditional word “empowerment” means. Empowerment as defined by Merriam Webster dictionary is “authority or power given to someone to do something” (Merriam-Webster). This definition suggests that there is one group, or person, who already has power/authority, and they are “empowering” or giving away some of their power so as to give power/authority to the “lesser” person. Empowerment suggests a one-way beneficial relationship. “I have a solution to your problem and can teach you my ways of success” is a common thought in an empowering relationship.

Copowerment suggests the opposite, a two-way benefit. In any given cross-cultural relationship, both sides of the partnership can contribute. Copowerment highlights that the Global North can provide finances, resources, and access to things, but for it all to work well, the

Global South must provide cultural context and the knowledge and connection to the local community, creating a beautiful copowering partnership. In Jen Bradbury's book *A Mission that Matters: How to Do Short-Term Missions without Long-Term Harm*, she explains that copowerment seeks true partnerships in the field: "The word partnership implies a relationship that is mutually beneficial. Such partnerships are difficult to achieve" (45). Copowerment provides proper expectations for the traveler and the host alike because copowerment requires that both sides seek a mutually beneficial outcome to a common goal. The Global North mindset then must shift from "I have answers and money to provide" into "I need their knowledge and culturally-contextual perspective to achieve a long-term mutually beneficial outcome here." This shift in perspective ensures that the hosting organization will benefit from the traveling team's visit, because the traveling team will listen to the hosts rather than attempt to fix problems they know little about. Copowerment gives both sides of the relationship, the travelers and the hosts, an opportunity to positively influence a community.

Personal Transformation

The third and final pillar to ensure that short-term travelers are properly prepared for cross-cultural travel is the personal transformation any traveler should anticipate experiencing. Because the Global South and the Global North are from entirely different historical and cultural backgrounds, their perceptions and assumptions about life are also different. As each experiences working with the other, questions and frustrations may arise, ones the travelers might not have considered before standing in a community 10,000 miles from home. Allowing this personal transformation to happen is imperative for mutually beneficial relationships to occur, because avoiding this uprising of potential transformation means the traveler is consciously deciding that their assumptions and ways of life are superior to those of the community they have visited.

To be most effective on a short-term trip from the Global North to the Global South, the traveler's personal transformation must begin taking place before they leave home. They should also be conscious of their significant transformation of worldviews throughout the whole trip. Personal transformation for short-term travel happens in seeking humility, learning a new way of servanthood, and desiring to see all of creation with equal dignity and value.

Humility

The first aspect of personal transformation is humility or “freedom from pride or arrogance” (Merriam-Webster). As I have acknowledged above, the Global North has been taught an inherent value of its “savior complex” or superior culture. This sense of superiority wreaks havoc in communities of people who, on the contrary, have been shown from childhood that they have nothing significant to offer their community. “Until we embrace our mutual brokenness, our work with [materially poor] people is likely to do more harm than good” (Livermore 61). Humility allows the Global North short-term traveler the space to speak into the life of someone from the Global South in a way that allows both to be fully human. Both with brokenness and both with good things to offer the other. In Brenda Salter McNeil's book *Roadmap to Reconciliation*, she acknowledges that the beginning of humility for people or communities is when “we acknowledge, perhaps for the very first time, that we are part of the problem” (66). Once the Global North travelers know their role in the brokenness and accept that they have played a part in the problem, they then will see that they can also play a role in the solution. If short-term travelers do not approach a cross-cultural trip with humility, they will continue the “savior-superior” narrative of the current Global north mission's movement and fail to see the problems they are creating in the first place.

Steve Corbett and Brian Fikkert conclude their book *When Helping Hurts* with a chapter titled “A FINAL Word: The Most Important STEP.” After writing an entire book that defines poverty, explains how the Global North should interact with and help the Global South, and provides pages and pages of principles, action plans, and “how-to guides,” Corbett and Fikkert conclude by stating, “In fact... the step that must be employed from the very start and repeated throughout the entire process of poverty alleviation...[is] the step of repentance... our [Global North] repentance” (247). Repentance leads to humility, because repentance is the honest acknowledgement of one’s own shortcomings. Being willing to admit our individual shortcomings in repentance acknowledges that we humans are all equal. Miroslav Volf explains this concept of the “Drama of Embrace” in his book *Exclusion and Embrace*. Volf explains that “the self that is “full of itself” can neither receive the other nor make a genuine movement toward the other” (141). Without repentance and humility, it is impossible to see beyond one’s own needs and desires into the needs and desires of others.. Leading with such an awareness and humility helps acknowledge that materially poor and materially non-poor are equally broken in relationship. Indeed, each survives in a spirit of poverty, and this awareness creates an environment of connectedness that breeds mutually beneficial outcomes in any community.

Servanthood

Once accepting their humility, short-term travelers find it natural to want to serve others. A person demands service from other people only when they believe they are better/smarter/wiser than the person they are demanding of. Naturally, without prior training, when Global North travelers visit a Global South host, they expect the host to serve them. In many scenarios, the hosts serve because they are trying to host well, but the underlying emotion behind their service is that they are so grateful for the Global North visitors to come and help

them. They are the servant, and the travelers are to be served. This picture, however, is incorrect, because both the Global North team and Global South organizations have equal value in humanity, and therefore, the Global North must learn how to serve and not just be served. Much of the time the Global North travelers are unaware of how much they are being served because receiving service is such a huge part of Global North culture.

The Global North sustains life by employing cheap labor workers who provide cleaning services, harvest food, and serve middle-class and upper-class Americans all day long. In America, if someone has enough money, they can ensure that they have someone to do everything in life for them. I have worked in the home of a wealthy family for the past four years and see this concept firsthand. Their millions of dollars and status in society ensures that they are comfortable at all times. They have people to care for each of their needs throughout the day. They are great people, and they care for people, but they are consistently served, and this is the norm. This norm of service is true for many middle-class Americans as well, as noticed through observing customer/provider relations. If the American customer is not satisfied with a purchase, they can return it easily. For example, a woman at a coffee shop tried a new drink, but she didn't like it and told the barista. The barista immediately apologized and offered to make her something different, free of charge. Americans are very used to comfort (Hanlon). However, being a servant requires doing things for others and expecting nothing in return. The life of a servant sees the value in loving others and bettering the lives of those around them. They care for the needs of the people around them just as much as they care about their own needs. And they serve because they see every human with equal dignity and value. This service definition is important for American short-term travelers to acknowledge and accept prior to their trip departure because as they seek to give dignity and equality to the people in their hosting

community, it will take their conscious decisions to serve and not be served. Once Global North citizens can recognize their global common humanity, they can begin to achieve mutually beneficial cross-cultural partnerships by serving one another.

Dignity and Value for Humanity

This global common humanity acknowledges that every person has equal dignity and value. There is not one superior race, tribe, language, social class, etc. Rather, there are unique expressions of one common creation. For many faith traditions, this concept is true because the Lord created all of us, and as the Christian Bible states, “God shows no partiality” (Rom. 2.11). Even philosophers and non-religious organizations have agreed about our global common humanity, equal value, and dignity. The United Nations’ first article in their “Universal Declaration of Human rights” states: “All humans are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood” (Assembly). The “spirit of brotherhood” is our common humanity. As the Global North begins to acknowledge that the Global North and Global South, materially poor and materially non-poor, are all foundationally the same, yet express life, language, and love in unique ways, they can learn to act in such a way that values every person.

Because the Global North is individualistic, they have more difficulty living out this spirit of brotherhood. The Global South more easily tends to see common humanity in one another. If anyone needs help in a Global South community, it is likely that someone there will offer their time and help; it is not the same in a Global North community. Therefore, the Global North must initiate this personal transformation that recognizes our common humanity prior to departing for a short-term trip to the Global South. For example, in Richard Beck’s book *Unclean*, he shows the ways of Jesus in contrast with the ways of the pharisees. The pharisees, like many Global

North citizens today, show partiality to those with higher social class or money. They see these people as “clean” and “safe.” But Jesus teaches a different, accepting and inclusive narrative. Beck further illustrates “table fellowship” or communion, a significant theme in Biblical scriptures, as he explains that the pharisees denied “these ‘unclean’ people table fellowship and access to the sacred spaces. Into this milieu Jesus enters, preaching a subversive message that undermines the contagion view of sin by allowing the ‘unclean’ people entrance in to the ‘family space’ of table fellowship” (81). The Lord, however, invited more and more people to the table of salvation and community. To Christ, everyone belongs in the family of God. Therefore, seeing each person with equal dignity and value will create partnerships that practice humility and servanthood with hosting organizations. This inclusive perspective – in which all players are fully human – will result in mutually beneficial partnerships between Global North travelers and Global South hosts.

Application

Positive Trip Stories

As I have mentioned above, I led Northwest University’s women’s soccer team to Uganda in March 2020. This trip was during the final semester of my thesis writing, and it gave me the unique opportunity to test the curriculum I was creating and to receive feedback from the girls on their education and understanding of cross-cultural ministry before I had completed the “six-week curriculum.” In contrast to the damaging stories of traveling American teams I shared at the beginning of this thesis, these girls have returned with stories so different. Our trip’s focus was to use the below curriculum and begin to write a new narrative for short-term missions. Before the six-week curriculum these girls had no different expectations from those of the teams

I shared about at the beginning. It was not their fault; they believed what America has been taught about global missions and our Global South brothers and sisters. The greatest transformations that resulted after completing this curriculum were that the girls had a much better understanding of poverty, they better understood their role in the organization in short-term travel, and they knew the importance of cultural awareness.

At the beginning of the curriculum, I asked the girls what they thought when they heard the word poverty. Some of their answers included: Dirty, struggle, skinny, poor, lack of resources, brokenness, and survival mode. Most Americans who have not previously been educated about poverty might answer in similar ways. Americans see poverty's "photo" on global non-profit ads, and they hear its story so that they will give money and support a cause. However, poverty is detrimentally mis-defined in America. In the evaluation form after completing the curriculum and returning from the trip, Colette, a freshman, defined poverty as "hardships created due to broken relationships and feelings of helplessness within a person/community" (Liston). Almost every girl responded in their evaluation that poverty is a result of broken relationships in many ways. AdriAnna, another girl on the trip, explained all the ways humans experience broken relationships: "Brokenness in every sense...relational, spiritual, emotional, material, physical, financial... most severe is arguably the poverty in regard to one's relationship with Christ" (Simmons). A follow up question to this response was, "What is the necessary foundation for poverty alleviation?" The answers were consistent across the board, "Reconciling relationships," "mending broken relationships," and "healthy relationships and healthy connections." They added that alleviation is "through relationships, but [it is] essential for the people of Uganda to carry this out amongst their own people and through their

community” (Conner, Nicholson, Liston, Rassier). These girls left for the trip with a new, sound definition of poverty, and it changed the way they engaged with the community that hosted us.

The girls’ second greatest “curriculum” transformation in this short-term trip was their understanding of our role as short-term travelers. Some of their early motivations for going on the trip included the expected: “We talked about going for a long time,” “I have always wanted to visit Africa,” and “It was another great opportunity for travel.” By the end of the trip, Jubilee, one of the girls, shared on her evaluation that the role of a short-term traveler is to “build relationships and show God’s love through loving others and build a two-way street friendship... learning from both sides” (Zevenbergen). These “two-way street relationships” Jubilee referenced define the concept of copowerment, one of the foundations of this curriculum. Common answers from the other girls were “shifting the image of Americans,” “sharing our stories and hearing theirs,” and “supporting the church or organization that is on the ground... so that there is a long-term change [through the local organization] rather than a short-term one [coming from the travelers]” (Chud, Nicholson, Patefield).

The final transformation via this trip was the girls’ learning the importance of cultural awareness. One cannot know a foreign culture without immersion for an extended period of time. Regardless, having some cultural awareness is best before setting out on the trip. It includes realizing that the way the travelers do something is not the only way to do it, but one way to do it, and making sure that the travelers have the awareness to ask questions before being potentially offensive. This team later reflected on why understanding culture is important. Rylee, a senior on the university team commented, “Respect. Many things about Ugandan culture is different from America. How we dress, how we speak, our habits and worldviews are all different. It’s important to understand culture not only for safety but for a sense of respect” (Rassier). To show

dignity, respect and honor to the people the travelers want to help and love, they must first understand who they are. And culture creates who we all are. This curriculum teaches teams the importance of understanding culture which then positions them to better honor those they meet. They learn to appreciate differences rather than to ridicule or joke about differences, or “create hurt when the cultural differences are not considered” (Morrow). Culture is important for honoring people.

As a result of this curriculum, these girls knew what to expect on the trip, had a healthy definition of poverty, and knew the need for cultural awareness. Because of their obvious understanding, the host ministry shared with me that they have rarely experienced teams so ready to jump in and get to know their staff, or teams that ask so many questions of curiosity and culture. As a result of this curriculum, our partner organization, too, was grateful for the girls’ prior knowledge about their ministry and their country. Ensuring that the girls were educated on foundational concepts that influence cross-cultural ministry made it possible for both the women’s soccer team and the hosting organization to experience working together in such a way that created mutually beneficial relationships. Preparing university sports teams to travel overseas to sports ministries prior to their departure is the best way to create a positive experience for both the hosts and the travelers. It also helps rewrite the narrative of the American role in Global South development.

Broader Context

Although I completed my research with local Ugandan sports ministries and a Christian university’s women’s soccer team, my goal is that any short-term team can use this curriculum when traveling so that they are culturally aware wherever they travel around the world. Whether the group is a church team visiting the global local church, a medical mission of doctors, a

public-school global exposure trip, or anything in between, any traveler coming from the Global North and seeking to aid those in the Global South can benefit from the cultural training that this curriculum below provides. Fundamentally understanding the Global North's place in poverty's problem is vital to their acknowledgement of the value and humanity of those whom they travel to serve if they hope to be part of poverty's solution.

Likewise, this curriculum, although originally created for the travel to a local Ugandan sports ministry, could benefit any local ministry overseas as they seek to better prepare the teams they want to host. This curriculum can also benefit local organizations in the Global South to help them realize their own significant role in their community development. It can provide a starting point for any local organization to explain and hold standards for the travelers they are hosting, keeping the priorities of their communities at the top.

Conclusion

Today, because of the benefits of sports ministries abroad, many American sports teams are traveling on short-term trips to these ministries. These American teams most often travel inadequately prepared. During my time in Uganda, I witnessed well-intentioned Americans traveling thousands of miles from home hoping to make a difference, but they were traveling with little to no cultural or contextual training about how they might succeed in their goals, and no training about the hosting organizations. This lack of training resulted in an unequal power between the American travelers, those of the colonist savior complex, and the local hosts that created damaging results and broken relationships. However, this problem has a solution. Providing travelers with a detailed curriculum of proper cultural and contextual training prior to their departure will ensure that the American short-term travelers will be better equipped both to serve the locals and also to learn from their host organizations.

Not only will this curriculum benefit those from Christian Universities traveling to Uganda, it also can act as a resource for any team traveling from the Global North to bring aid to those in the Global South. This research has only scratched the surface of all that short-term missions are and are not. But for now, because 1.6 million people travel each year from the Global North to the Global South, this curriculum can start to rewrite the narrative of the “white savior complex” and the American influence in Global South development, avoid the disappointment of financial waste, and correct travelers’ unrealistic expectations. It educates short-term team members – before they board their planes – about cultural awareness, poverty, proper expectations of their places and roles, and the personal transformation they will experience in interacting with people from entirely different cultural contexts. This curriculum seeks to provide a solution that gives mutually beneficial outcomes for the Global South and Global North alike.

Appendix A- Curriculum Overview

Creating a New Narrative of Short-Term Mission Trips

Curriculum Overview

The goal of this curriculum is to rewrite the narrative of current short-term mission trips. These trips have become more focused on the travelers' experiences with new cultures than about the sustainability of development taking place in local communities. This curriculum hopes to educate travelers prior to departure in three critical ways: providing the correct definition of poverty, demonstrating ways in which we can best partner with local organizations, and showing how culture plays a vital part in international development travel.

A Letter to the Leader

This letter lays the groundwork of the trip, includes important questions for the leaders to ask themselves, and explains where to begin before they begin teaching.

Resources

The leaders will find it helpful to read/watch this list of resources before they teach the curriculum to the rest of the team.

Group Values

This section lists ten values this curriculum and teams that travel using this curriculum should believe and embrace prior to travel. These are the foundational norms the leader can teach each traveler prior to departure.

Section One: Prior to Departure

This information includes initial motivation for the trip, practical information for safe travel, and six weeks of curriculum to teach prior to leaving for the trip. Each of the curricula is about two hours of content.

Section Two: On the Trip

This section guides the leader through necessary documents for flight travel, daily debrief conversations for group time, and general roles the leader should expect to fulfill during the trip.

Section Three: Coming Home

This section covers debrief conversations after returning home – from two weeks to one year after the trip. This section also includes a feedback form for the team members to fill-out to help track the effectiveness and benefit of this curriculum.

Curriculum Evaluation Form

I gave this evaluation form to my team after returning home from our trip in March 2020. It covers information about the curriculum and asks their overall thoughts about the trip. It is beneficial for leaders to give to give it to teams so that they understand the success of transformation from this curriculum and to see where they need to adjust it for future teaching.

Sample Travel Packet

I gave this packet to my team before we left for our trip to Uganda. Every trip packet looks a little different depending on the location of the trip and the needs of the team members, but this example can be used as a starting point.

Appendix B- A Letter to the Leader

To the Group Leader

Dear Leader,

First, I must begin by thanking you for making the commitment of your time and energy to lead this team for the next few months. They are blessed to have you, and you will be blessed greatly by all you learn with them and from them. And second, thank you for desiring to lead this trip well and to be educated on what I have found to be some of the most important truths to making a trip mutually beneficial for both your traveling team and the local people and organization that will be hosting you on the ground. Learning the true definition of poverty, realizing how culture effects everything, learning to have proper expectations for the trip, and teaching the many ways your team will experience personal transformation will ensure that your trip benefits every person involved in the best way.

As you prepare to teach your team the principles to follow, there are a few questions to ask yourself and also the team at large. The first question concerns attitude. One of my dear friends, a long-term missionary who consistently works with hosting teams, shared with me that the best teams are the ones that come with submitted hearts. That is to say, the teams that come in a position of humility, ready to do anything that would benefit the hosting organization.

Do you and your team have unsubmitted or submitted hearts towards this trip and the organization you are serving alongside? Do you have a hopeful agenda or a clear schedule to do what is most needed? This leads to the next important question to consider before beginning the trip preparation. What is the motivation for this trip? Do you and your team hope to experience a new culture? Do you seek to benefit and aid the current work being done through your hosting

organization? Most important, is the trip your idea or was your team invited by the hosting organization? To ensure that a trip will benefit the hosting organization from the beginning, know that they actually want you to join them.

Once your motivations are clear, and you have submitted hearts that will allow the hosting organization to take the lead, your next step is to prepare the curriculum material and read the suggested resources. Below, I have provided a list of books, videos, and articles that I used and referenced to create this curriculum. As you are preparing and reading resources, communicate often with the hosting organization. Be clear with them that the goal of your trip is to best serve them in any way they need. Be wary of making too many suggestions. Many hosting cultures feel “inferior” to the Global North travelers and will often comply with any suggestions you make. The more open ended you can be in your desire to serve and benefit the ministry with little expectations in return, the better. This advice includes keeping assumptions to a minimum. If you don’t understand the hosts’ communication, ask for clarification so you can best prepare your team. Communication between you and the hosts is essential for clarity and preparation for your team members. Begin this communication early and remind them often that you will join them and be ready to serve in anyway needed without a prior agenda.

For example, I took a team of university soccer players to a Sports Ministry in Uganda. The emphasis of the trip was on sports, as both the host and I knew from the beginning. But we left the daily program completely to the hosts on exactly what we did with soccer and how often we played and with whom. We gave no stipulations for how many games we’d play or which ministry we wanted to join. As you communicate with your hosts, share the individual giftings of your team, give them a general idea of what you’re capable of, but then let the hosts decide how they can best use those talents in their ministry.

Hopefully, you as the leader have experienced the culture and people that you will be traveling to. If you haven't, I recommend learning as much as you can about the country, history, and culture of the people you will be with. Ask the hosts if they can share some of their favorite family meals or traditions with you. Learn about languages and tribes and religions, etc. The more you know about the people and culture you are visiting, the better you can prepare your team members, which allows the team to show respect and honor to the local people.

To conclude, let me remind you that you are capable of leading this trip! Thank you again for the time and energy you will pour into your team members over the next several months. The extra time you take to walk through this curriculum with your team will profoundly impact the mutual benefits for both your team and the hosting organization. You are at the very beginning of ensuring that your trip is more than a tourist trip in the name of volunteering or mission work. This trip, instead, will help create long-term partnerships with the heroes who host your team and who do the hard work of sustainable development every single day. My hope is that you complete this curriculum knowing you will make an impact that goes beyond free handouts and good pictures.

Thank you for your commitment to this effort. You will help rewrite the narrative of short-term trips that value human dignity and that produce mutually beneficial partnerships.

My best to you on this rewarding journey,

Danika Hadfield

Curriculum Creator

Appendix C- Recommended Resources

Resources

Following are the main resources used to create and teach this curriculum. Before leading your team through this curriculum, I highly recommend that you read or skim some of these resources to gain a more holistic view of this curriculum.

Books

Helping Without Hurting in Short-term Missions: Leaders Guide

by Steve Corbett and Brian Fikkert

Seeing with Eyes Wide Open: Doing Short-term Missions with Cultural Intelligence

by David A. Livermore

When Helping Hurts: How to Alleviate poverty Without Hurting the Poor... And Yourself

by Steve Corbett and Brian Fikkert

Stepping Out: A Guide to Short-term Missions

by YWAM Publishing

Walking with the Poor: Principles and Practices of Transformational Development

by Bryant L. Myers

Perspectives on the World Christian Movement

by Ralph D. Winter and Steven C. Hawthorne

Boundless Faith: The Global Outreach of American Churches.

by Robert Wuthnow

Videos

The 410 Bridge: “Helping Without Hurting in Short-term Missions” - Youtube

LifeChurch.Tv: “Helping Without Hurting” Video Series (Parts 1-6)- Youtube

Appendix D- Group Values

Group Values

For team cohesion and benefit to the hosting organization these trips seek to serve, leaders should teach the following common values:

1. Common Humanity

This value is the most important to these trips because it is essential in achieving mutually beneficial outcomes. Treating all people with common humanity means believing that all people, regardless of language, location, or religion have equal dignity and value as humans. Therefore, we must treat one another with love and respect in all situations. Our Global North ideas or beliefs are not superior to those of the countries we are visiting.

2. Humility

These trips require true humility. Humility is often mis-defined as thinking yourself less important than those around you, or not being too proud. But true humility means occupying the perfect amount of “space” in life. True humility is knowing your individual talents and gifts and using them to their fullest without overstepping into someone else’s talents and gifts.

3. Life-long Learners

Choosing to be a life-long learner begins with acknowledging that there is a new way to do the same old thing. Because of culture and our tribal nature as humans, we have learned a specific way of completing a task. Choosing to be a life-long learner is choosing to have an open-mind about life. Life-long learning is seeking to learn something new from every situation.

4. Servanthood

These trips are foundationally “others” focused. Choosing to act in servanthood means choosing to put everyone’s needs and desires before your own. These teams should be full of travelers who seek the best for the local hosts before they worry about what is best for themselves.

5. Encouragement of Global Good

One of the main benefits in participating in a short-term trip is the opportunity to see the good works that are happening all over the world. These trips aim to focus on the good work the local people are doing for their own communities as we learn our role in partnering with them.

6. Value of Resources

Resources whether that be time, money, or material items are of high value in development work. Our trips aim to ensure we use resources the best way possible, with the least amount of waste. This resource value relates to anything from the accommodations to flights, to time spent doing team activities vs organization activities.

7. The beauty & Diversity of Creation

There is no one “right” way to see or do things. There is no one “right” culture or language. We are diversely made, and we have much to learn from one another if we are willing to see things as different, not as wrong.

8. Rewriting a Colonial Narrative

Many of the countries currently in economic and material poverty were once colonized. Because of their history of colonization, they have a skewed perspective of the role of the white person. White people carry a stigma of superiority, wealth, and intelligence. We aim to “level the

playing field” and to remind all people they are capable to be their own solutions to their situations.

9. More to give than handouts

Giving Handouts (i.e. sweets, free clothes, shoes etc.) sounds like fun. However, teams should not give them to random community members. Teams should communicate with the hosts and ask what items they should bring with them. Teams then should give all donation to the organization for proper distribution. Handouts from Global North travelers to Global South locals continues the “savior complex” and lack of dignity already significantly present.

10. Pictures are not always worth 1,000 words

Remembering the motivation for the trip removes the need to get the “perfect picture with a poverty child” and allows team members to be present in the moment. They should not take pictures with random children with whom they have little to no relationship.

Appendix E- Before the Trip

Section 1: Prior to Departure

Once the team has formed and all members have committed to the trip, begin to collect money for flights and book the trip. If the group has more than nine members, leaders should consider using a booking agency.

Send an email to the group. Welcome them to the trip and include a copy of the group values and the dates of the meetings for the six weeks leading up to the trip. Try to schedule meetings consistently each week to ensure majority group participation. Perhaps choose one of the books from the recommended reading list that you have read and enjoyed and encourage your team members also to purchase it and read it before the first meeting or throughout the six weeks. The list I have provided is numbered in order of my recommendation. Each book aided my curriculum in significant ways, but the books towards the top of the list are most comprehensive and specific to short-term travel.

Alert the team members that in the first meeting they will get to share a 5-7 minutes bit about themselves, their story, and their testimony in life.

All timelines in this curriculum are a suggestion based from my experiences; please take them as a suggestion for planning purposes and allow as much time as needed for conversation and thoughts from team members.

Each week I created a PowerPoint of the information listed below as well as pictures and videos of the hosting organization and culture. I recommend adding these visuals when you have them to create an engaging experience. Packing the PowerPoint with facts and anecdotes allows team members to follow along and remember the culture more easily when they are on the ground in service.

Week One: Introduction & Country Information

Total Time: 2 Hours

This first week covers mainly information about the actual travel of the trip itself and little curriculum content. Have fun with this week and make it personal.

Time	Main Content
1-2 minutes	<p>Welcome</p>
15 minutes	<p>Group Values</p> <p>At this point, the team should have read the group values in your initial email. It is beneficial, however, to read them together in this meeting for clarification and questions. Your team can also decide if they want to add values to this list.</p>
5 minutes to explain	<p>Questions for first meeting.</p> <p>Print these questions or present them on a PowerPoint slide and ask each team member to write their answers to each of these questions. After each person has done so, briefly discuss their answers and then collect their answers. Keep their answers to present to them at the end of the six weeks preparation and once again at the end of the trip. It can be quite instructive for them to reflect on their different perspectives and expectations from the trip's start to finish.</p>
15 minutes to write	<p>Why did you choose to go on this trip?</p> <p>What is our role as the short-term mission team?</p>

	<p>What is poverty?</p> <p>What would a successful trip be for you?</p>
<p>5-7 minutes per person</p>	<p>Trip Launch</p> <p>Fellowship and Personal story sharing. I did not facilitate this in my first group but wish I had. As I created this curriculum, I realized many times through-out the process how our team could have benefitted from knowing one another better from the beginning. Give each team member 5-7 minutes to share their story, testimony, and desire to be part of the trip with one another. Building early trust and relationship between team members will benefit you all greatly when you are on the ground.</p>
<p>5 minutes</p>	<p>Flight Itinerary</p> <p>During this first meeting, you should be about six weeks away from departure, so flights are hopefully booked already. Show the group your itinerary and briefly review it with them.</p>
	<p>Vaccination Information</p> <p>Make sure you are educated and up to date on the vaccination requirements for your trip and the countries you are visiting. If you are unsure, you can schedule a travel consultation with a doctor prior to this first meeting. Get the list of all of the required and recommended vaccinations regarding your travel location.</p>

<p>10 minutes</p>	<p>Check with each team member to make sure that they have all of their standard vaccinations; it is becoming more common that “no-vax” children/adults are traveling abroad and must have the recommended vaccinations before traveling.</p> <p>Standard Vaccinations include:</p> <ul style="list-style-type: none"> Hepatitis A, B, & C Tetanus MMR Chicken Pox Polio DTAP PCV HiB <p>Travel Vaccinations Can Include:</p> <ul style="list-style-type: none"> Yellow Fever Typhoid Flu Shot Malaria Meningitis Rabies Japanese Encephalitis <p>This list is not comprehensive, so check with CDC guidelines for your specific travel location.</p>
<p>5 minutes</p>	<p>Short-term Trips</p> <p>These next few quotes intend to provide a realistic understanding of what harm short-term trips without education can cause for local people. For many organizations, hosting short-term trips can come with great risks to the communities they are serving. Please share these with caution and explain that with proper education (which the team will receive in the following five weeks), they will be equipped to serve in a way that avoids these harms.</p> <p>This first example is from a host of an American team in Sierra Leone:</p>

	<p>“Why can’t white people just visit? Why must they always meddle? It’s as if you were invited to dinner at someone’s house and during your brief visit you insisted on rearranging all the furniture in the house to suit your tastes.”</p> <p>This second is from the 410 Bridge organization on a trip in Haiti:</p> <p>“One of the greatest risks in the work we do is bringing in American teams; there is no greater opportunity to undermine the participatory development work in a community, but at the end of the day it’s also the most rewarding opportunity for the body of Christ to come together and encourage one another. It’s not about what we do.”</p>
10-15 minutes	<p>Country Information & Fast Facts</p> <p>As I have stated above, Leaders, if you have been to the country before and have stories, pictures, and cultural things to share, that is excellent. If you have not yet traveled to the country, take time before the first meeting to research, read, and gather photos and information about the country you will visit. Conclude this first meeting with some of this gleaned information.</p> <p>Photos, food, language, maps, etc.</p>
15 minutes	<p>Question Time</p> <p>Give the team time to ask any questions they have about the curriculum, the trip, or things you can ask the hosts.</p>

Week Two: Reconsidering Poverty

Total Time: 2 hours

This is the first week of teaching without a lot of trip information (the natural information that people are often more excited to hear). Leave plenty of time for questions at the conclusion of each section and add pictures and location information as you have it to break up the consistent PowerPoint of just new information. The goal of this curriculum is to keep it interactive and engaging so they remember the information and know how to apply it during their trip.

Time	Main Content
2-3 minutes	Check in about vaccinations
15 minutes	<p>Information on Hosts</p> <p>Provide as much information as you have about the hosting organization, the founders, history, and their mission and goals in their community. Share photos and stories if possible.</p>
10 minutes	<p>Ask team what they think poverty is</p> <p>Ask the team members to share their definitions of poverty, give time for several people to share their thoughts, and write them down on a white board or large paper if possible. And then record them later for your own keeping.</p>
7 minutes	<p>Define Poverty.</p> <p>Poverty is a mindset created by broken relationships. It results from broken systems and a lack of access to support and resources because of those</p>

	<p>broken relationships. Poverty is a feeling of inferiority and uselessness in some category of one’s life.</p> <p style="text-align: center;">Ask the team to give examples of American poverty.</p> <p style="text-align: center;">After they share thoughts and examples, read this quote from Henry J. M. Nouwen’s book <i>A Spirituality of Fundraising</i>: “I have met a number of wealthy people over the years. More and more, my experience is that rich people are also poor, but in other ways. Many rich people are very lonely. Many struggle with a sense of being used. Others suffer from feelings of rejection or depression” (36).</p> <p style="text-align: center;">The goal here is to show that poverty is much more than material wealth or material lack, and indeed, that every person experiences poverty in some area of their lives.</p>	
<p>5-10 minutes</p>	<p>American Poverty</p> <ul style="list-style-type: none"> • Broken Relationships • Proudful Self-Image • “Savior” or “Superior” Complex • Comfort eliminates communal need and our human nature to be with one another • Spiritual isolation • Broken family bonds 	<p>Majority World Poverty</p> <ul style="list-style-type: none"> • Broken relationships • Lack of belief in one’s dignity Inferior Complex • Little or no access to basic necessities of life • Lack of material resource • Spiritually rich in community and reliance of one another • Strong family bonds

<p>Video: 17 minutes</p> <p>15 minutes of sharing</p>	<p>Show Video Part One.</p> <p><i>Helping Without Hurting</i> Video Series Part One from LifeChurch TV on Youtube. And then ask the group to share initial reactions to the video, agreements and disagreements.</p> <p>“Our well-intended good deeds may be contributing to the long-term harm of the poor and ourselves.” This clear understanding of poverty affects everyone. It defines poverty as broken relationships and not as a lack of some material item, and it helps found an asset-based development. Asset-based development asks the question: How do I use what I have to get what I do not have? (Katende)</p>
<p>10 minutes</p>	<p>Go as learners not as fixers</p> <p>“But when we, as relatively affluent [people] step into a materially poor community, it is easy to be overwhelmed by the needs around us. <i>There are homeless people living under every overpass. There is no running water. [There is no electricity]. They don’t have desks in their schools—Scratch that, they don’t even have school buildings.</i> The needs within a community appear like flashing red lights around us, and it is tempting to slip back into an attitude of “doing” and “fixing.” Focusing primarily on their needs, however real they may be, initiates the very dynamic that poisons our relationships: a dynamic that says we are superior, they are inferior, and we are the only ones with the power to change their situation.” -<i>Helping Without Hurting</i> Page 48.</p>

	<p>We can best use our short mission time by learning from the local people how we can best support them. It is best to support the host organization; they are the ones in relationships with these community members who know the true cause of the visible poverty we encounter. “Fixing” the lack of clothes, or food, or house as the immediate need without seeking long-term solutions just continues the problem and actually speaks to those you are helping, “I see how poor you are, I have pity on you, let my money fix that.” Instead, you should seek a long-term solution with the hosting organization to show them you know that they have dignity and are capable of changing their own situation and you are ready to partner with them.</p>
15 minutes	<p>Question time</p> <p>Give the team time to ask any questions they have about the curriculum, the trip, or things you can ask the hosts.</p>

Week Three: Culture & Contextualization

Total Time: 2-3 hours

This week the team should apply for visas if that is necessary for your travel location. Make sure to remind them of all the documents they might need to bring. This visa application may take lots of time, so consider planning one extra hour of meeting time.

Time	Main Content
5 minutes	<p>Check in about vaccinations</p> <p>Make sure that most, if not all travelers, have the vaccinations required for travel. At this point, the trip is less than a month off. Travelers need early vaccinations so that the vaccinations are effective before leaving home.</p>
1 hour	<p>Apply for VISA this week or the next if necessary.</p> <p>If the country you are traveling to requires a VISA to enter, apply for it now. This process looks different for every country, so do your research in advance and know what it entails. If the VISA is a complicated process (many are), then ask your team members to bring a laptop to class and walk through the VISA process together. If you fill out the VISA applications together, you may want to plan this meeting to last an extra hour.</p>
5 minutes	<p>Ask them what is culture?</p> <p>Ask the team members to share their definitions of culture, give time for several people to share their thoughts, and write them down on a white board or large paper if possible. And then record them later for your own keeping.</p>

5 minutes	<p>Define culture</p> <p>“Culture is the medium evolved by humans to survive. Nothing in our lives is free from cultural influences. It is the keystone in civilization’s arch and is the medium through which all of life events must flow. We are culture.”</p> <p>-Edward T. Hall</p> <p>Culture is everything that we are. It guides our subconscious decisions, bonds us to those around us, dictates our values, and gives us a sense of belonging. Culture is language, dress, religious expression, community, family, food, and the foundation of our “that is weird” idea towards things that are different.</p>
10 minutes	<p>Give examples of why culture matters</p> <p>If you have specific examples of cultural differences from the country you are visiting, those are best. You can also ask your hosts to explain some of their biggest cultural differences from past visiting teams. I am sure they will have examples to share.</p> <p>I will offer a few from Ugandan culture in case you have trouble finding enough to make the point:</p> <ul style="list-style-type: none"> • In Uganda, the sentence “I need to make a short-call” is the same as saying in America, “I need to use the bathroom.” • In Uganda, “an orphan” is anyone who has lost one parent. And an “abandoned child” is someone who has lost both parents. America’s definition of “orphan” is someone who has no parents to care for them.

	<ul style="list-style-type: none"> • In Uganda, pedestrians never have the right of way. This fact can be dangerous for visiting Americans because we are used to cars and buses stopping for us. In Uganda, they do not stop, so you must be extra careful. • In Uganda, the first thing you do when you enter an office or a room to talk to someone is to find a chair. Sitting down shows that you have respect for that person and that you are not in a hurry. In contrast, Americans like to get things done quickly, so if we have just one fast question, we will just put our head in the door, ask our question, and be on our way. Ugandans are people focused, not task focused.
10 minutes	<p>Difference between culture and brokenness</p> <p>The team will acknowledge some difference as cultural ones, and it's okay for those things to feel uncomfortable yet to still accept them. Other cultural differences may show cultural brokenness.</p> <p>Let's begin with our own cultures brokenness to prove the point with something familiar. A person from abroad visiting an American family might see how busy the parents are with their important jobs. They may take note of how early the child wakes in the morning to go to childcare before school because of the early hours the parent must be at work, and how often the parents eat dinner on the couch with the TV on and the phone in their hand. This visitor might be surprised at how little attention the child receives from the busy working parent and how little interaction happens between the</p>

siblings because of the large size of the home and everyone's individual bedroom. This lifestyle is very normal in an American household. But just because it is cultural doesn't make it healthy. In this case, the visitor would be right to acknowledge that this portion of American culture shows cultures brokenness and the value of work before family.

Here's an example from Uganda. It's very "cultural" and normal for the tribe I have most lived with that the men are gone from the house most of the day, out making money. But instead of giving the money to the family to help with school fees and household costs, the men use it for themselves and the expenses of their "boda boda" (motorcycle). This lifestyle, in some perspectives, may seem culturally normal and acceptable, but instead, it shows cultures brokenness. Every culture has "cultural" styles that show brokenness masked by a "normal" label.

Leaders, if you have an example from the country you are traveling to that would be better to share here than this one from Uganda. If not, share this one and encourage the team members to look for possible examples of this lifestyle as you travel.

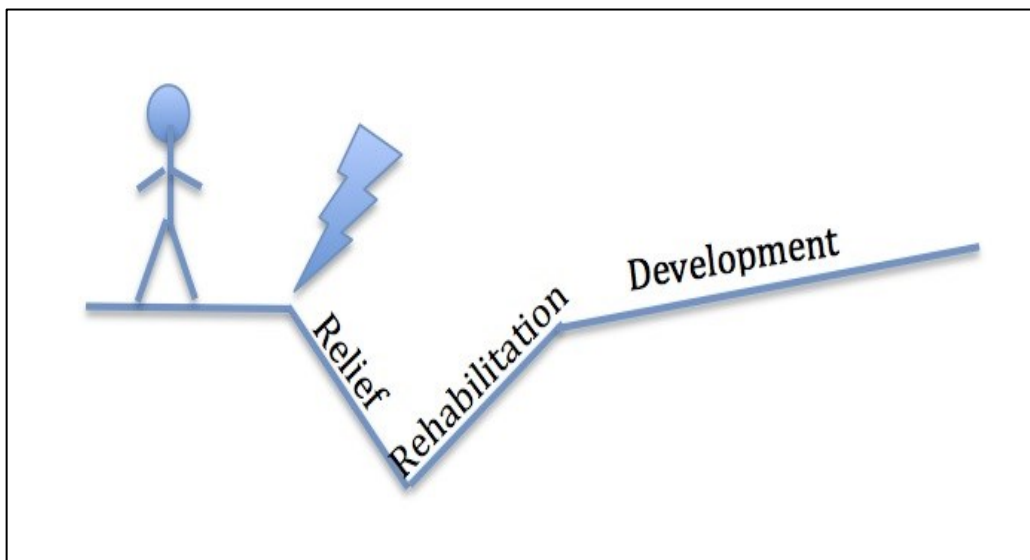
Ask them what is contextualization?

5 minutes

Ask the team members to share their definitions of contextualization, give time for several people to share their thoughts, write them down on a white board or large paper if possible. And then record them later for your own keeping.

5 minutes	<p>Define contextualization</p> <p>“Cultural contextualization is the practice of designing programs and processes with attention to the particular cultural characteristics and inherent resources of a given people, place and time.” - Forrest Inslee</p> <p>Contextualization is knowing that the culture and location of the people you are working with will crucially influence the projects and ideas you have brought with you. Contextualization means acknowledging that you need the local’s expertise regarding their people and culture to create and begin effective projects that will benefit that community.</p>
5 minutes	<p>Apply contextualization example</p> <p>Pastor Mosses Kiziba from Uganda reflected on the impact American short-term teams have had on his community. “They began to believe everything about the African way of life was something that needed to be changed. Globalization is unavoidable, but how do we preserve the beautiful parts of the many different cultures in the face of Globalization?” (i.e. Language, Dress, Traditional Dance, Worship, Community) With contextualization in mind, American travelers will know that asking questions is vital before making decisions, changing things, or deciding something is “wrong.” Because we are visitors to someone’s culture and community, we need their local input to be most effective in everything we do.</p>
	<p>Video Part Two and Three:</p>

<p>Video Two: 11 minutes</p>	<p>Show the second and third parts of the <i>Helping Without Hurting</i> Video series from LifeChurch TV on Youtube.</p> <p>Ask the group to share their reactions, agreements, and disagreements to both videos. These videos cover the spirit of poverty and the relief, rehabilitation, and development chart. This chart, as the video explains, shows that the majority of our role as short-term travelers is to partner with the</p>
<p>Video Three: 13 minutes</p>	<p>organization that are doing the development. These people walk alongside community members and make the difference in their lives. Relief or “handouts” are not the answer and visiting teams should not see them as the long-term solution.</p>



<p>15 minutes</p>	<p>Question Time</p> <p>Give the team time to ask any questions they have about the curriculum, the trip, or things you can ask the hosts.</p>
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Week Four: Right Expectations—Copowerment

Total Time: 2 hours

By this meeting, all team members should have all necessary vaccinations, and all should have applied for VISAs. If Malaria medication is required for your location, team members should fill such prescriptions this week.

Time	Main Content
5 minutes	<p>Ask them what is copowerment?</p> <p>Ask the team members to define copowerment, give time for several people to share their thoughts, write them down on a white board or large paper if possible. And then record them later for your own keeping.</p>
5 minutes	<p>Define Copowerment</p> <p>Copowerment is a dynamic of mutual exchange through which both sides of a social equation are made stronger and more effective by the other (Inslee).</p>
10 minutes	<p>Difference between copowerment and empowerment</p> <p>Empowerment is “authority or power given to someone to do something,” so copowerment means acknowledging that in development work, both sides of the social equation are equally needed. There is no one side (historically the Global North) giving power to the other (historically the Global South). In a copowering partnership in development, the travelers have resources they can mobilize, and the host have the cultural knowledge of their people and know what is most needed in their community. To be effective</p>

	<p>working in local communities in a sustainable way, both sides of this copowering partnership must be present.</p>
<p>5 minutes</p>	<p>The Dining Room Table</p> <p>The act of Copowerment looks a lot like a gathering at a dining room table. For example, in <i>Thank You for Being Late</i>, author Thomas L. Friedman shares a story of Tim Welsh, the Itasca founder. Tim explains that anytime they run into a difficult problem, he gathers everyone involved around the dining room table. Tim added, “The point is that you don’t get up from the table until you’ve worked through those differences” (443).</p> <p>Copowerment in short-term trips abroad requires the commitment of those around that dining room table. Are you willing to sit down with those you have come to work with and understand one another? Are you committed to spend the time to see differences, appreciate the perspectives, and come to a solution that best fits the community hosting you? Copowerment is a dining room table experience where everyone is involved, everyone is heard, and everyone benefits.</p>
<p>Video: 16 minutes</p>	<p>Video Part Four:</p> <p>Show the fourth of the <i>Helping Without Hurting</i> Video series from LifeChurch TV on Youtube.</p> <p>Ask the group to share their reactions, agreements, and disagreements.</p> <p>This week’s video acknowledges that our role as the short-term traveler is to join in the work already being done in the local community. The solutions</p>

Sharing 10 minutes	<p>to their situations must come within their community. With the help and support from the community around them and local organizations, they need to be the solution to their own problems.</p> <p>We must begin to see what the community has to offer and work with what they already have to create the things they do not yet have. We must learn and help mobilize the assets of this community. We must identify and use the giftings of these people. Asset-based development is development that begins with the strengths, not the deficits, of the community.</p>
5 minutes	<p>What are the expectations of the organization?</p> <p>By this point, you have most likely had several conversations with the host organization, know more what the trip will look like, and understand what the organization expects from your team. Or, you have been there before and remember well how the trip was structured and may have fewer questions for the hosts but should still remain in close contact with the hosts because every trip is different. It is essential to maintain a continued conversation with the organization. Perhaps ask the organization to write a mission statement for this trip. For example, in the time that your team is with them, what does the organization see as their mission and partnership with your team?</p>
5 minutes	<p>Organizations mission statement</p> <p>One example of such a mission statement from the organization is as follows: “Reaching out with God’s love in action, building and nurturing long lasting relationships, using our gifting for the sake of the Gospel of Jesus</p>

	<p>Christ.” And from this mission statement, our team created our own mission statement for the trip: “We are traveling to begin a long-term partnership, learn from the success of Sports Outreach Ministry, grow in cultural awareness and personal transformation, and to be an encouragement to local’s sports coaches and participants.” Creating both of these can clarify the foundational expectations even as the day-to-day tasks may change.</p>
10 minutes	<p>What should the team members expect to be doing?</p> <p>As much as you know, you can share the specific things that the team should expect to be doing on the trip: teaching, building, hanging out with people, sharing stories, a lot of travel, a lot of downtime, long days, short days, etc. Sometimes you won’t know these specifics until the trip get closer, and that is okay, too. Share them as you receive the information.</p>
15 minutes	<p>Question Time</p> <p>Give the team time to ask any questions they have about the curriculum, the trip, or things you can ask the hosts.</p> <p>Have the team complete the Clifton Strengthsfinder Test Before coming to Week Five. They can find it online, and it costs about \$20; however, there is also a less detailed but free version if that is a better option for your team. The test should take them less than one hour; ask them to print their results and bring them to next week’s class.</p>

Week Five: Personal Transformation

Total Time: 2 hours

This week is different from the last few in that the focus is more about the team members than about the trip itself or about the local people the team will visit. Although the main focus of short-term travel should not be about the transformation of the traveler, it is an inevitable part of short-term trips. Therefore, we spend one of these six weeks talking about each traveler individually and the transformation they might experience while traveling.

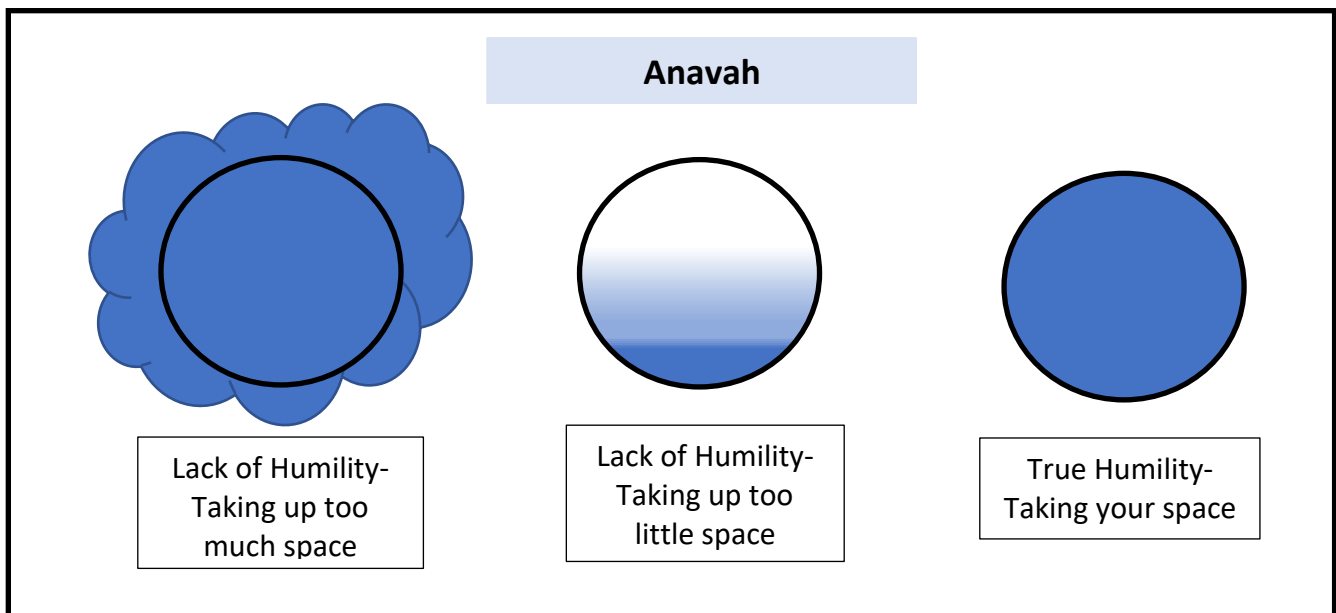
Time	Main Content
Video: 12 minutes	<p>Video Part Five: Fostering Change</p> <p>Show the fifth part of the <i>Helping Without Hurting</i> Video series from LifeChurch TV on Youtube.</p> <p>Ask the group to share their reactions, agreements, and disagreements.</p> <p>This week's video is about fostering change in individual people and a community at large. People will change only when they want change for themselves, but four main acts trigger the beginning of change for most people: A recent crisis, direct experience/exposure to something new, a burden that has become too overwhelming and needs to change, and a new way of living or new perspective. These four situations will propel people to find change for themselves, and it is with these people that organizations/visiting teams can make sustainable and lasting impact. Additionally, team members will experience change and personal transformation because of their new growth and perspectives.</p>
Sharing 10 minutes	
Video	Start with Why

6 minutes	<p>Show the team Simon Sinek’s video <i>Start with Why</i> on Youtube. There is also a five-minute version of the video. It shows the importance of knowing why we are doing what we are doing, in this trip, but more important, in life. What do you care about most in life? Why do you care about those things? Why do you have the job you do? Beginning with asking the “why?” of what we care about can bring motivation and clarity as challenges approach. “When what motivates our actions is rearranged, our actions will look completely different” (Sinek).</p>
20 minutes	<p>A Letter to Me</p> <p>Give the team paper and envelope. Ask them to write a letter to themselves about their “why” for the trip and for life, what they are hoping to experience and learn on this trip. Ask them to place their letters in their envelopes, write their names on the envelope, and seal them when finished. Encourage them to be honest and transparent. These letters will later help in the debrief sessions after the trip and will likely point out the differences in their perspectives from the trip’s start to finish. Once we learn something in life, it is easy for us to forget we haven’t always known it. These letters will serve as a reminder for the growth they have achieved in the course of this class and trip.</p>
15 minutes	<p>Everyone Can contribute</p> <p>Sustainable development and mutually beneficial relationships come from the belief that everyone has something to contribute to every scenario. Teach your team to constantly be aware of the unique giftings of the people</p>

around them. Whether that be the team members or the local people, we are training one another to see the assets of the people around us.

Humility - Anavah: to occupy your God-given space in the world.

Anavah is the Hebrew word for humility and explains that humility is not thinking highly of yourself or less of yourself, but rather, knowing yourself, your strengths, weaknesses, and living into them fully.



Humility allows the Global North short-term traveler the space to speak into the life of someone from the Global South in a way that allows both to be fully human.

What are your Strengths

Lead the group through a discussion time and encourage each member both to share and to hear reactions from others. Ask each person to talk about

35 minutes	<p>their strengths in life. They can speak either from their results from the strengths finder test, applying examples of why they believe their results are true, or they can give general statements of the strengths of their personality. If they are hesitant in talking about themselves, encourage them to begin sharing about one another and what they know of someone else's strengths. Make sure every person in the group hears another's comments about them.</p> <p>Acknowledging the team's strengths can encourage each to be bold in the field in loving people and building relationships, but more important, it can help you as the leader facilitate roles for each member of the team according to their specific gifts. For instance, ask the detail-oriented team members to be sure everyone is present as you move from location to location, etc.</p> <p>Secondly, helping the team members acknowledge their strengths before leaving will ensure that they see their current strengths in action and can envision using them in different contexts. After returning home from the trip, they will be able to see the transformation that took place as they see their strengths used in these different contexts.</p>
	<p>Three Traits to Embrace</p> <p>As the personal transformation week wraps up, share with the team these three important characteristics to embrace on a short-term trip. These have been talked about already in the group values, so just a short review is more than enough.</p> <p>Humility</p>

5 minutes	<p>“Humility allows the Global North short-term traveler the space to speak into the life of someone from the Global South in a way that allows both to be fully human.”</p> <p>Servanthood</p> <p>The life of a true servant sees the value in loving others and bettering the life of those around them.</p> <p>Dignity & Value for All People</p> <p>“This global common humanity acknowledges that every person has equal dignity and value. There is not one superior race, tribe, language, social class, etc. Rather, there are unique expressions of one common creation.”</p>
15 minutes	<p>Question Time</p> <p>Give the team time to ask any questions they have about the curriculum, the trip, or things you can ask the hosts.</p>

Week Six: Success & Travel

Total Time: 2 hours

On this final meeting before departing, double check with your team that they have all their necessary travel documents and vaccinations. Leave plenty of time for questions at the end of this session.

Time	Main Content
5 minutes	<p>What is Success?</p> <p>Ask each member of the team to define a successful trip. Write some of their answers on a whiteboard or on paper. Save them for your records.</p>
10 minutes	<p>Define Success</p> <p>Success in the American mind is often a measurable amount, the number of people in attendance, the number of copies sold, the number of streams on a song, the number of followers on social media. Success in the context of short-term travel to the Global South needs significant redefinition. Much of what the team will accomplish in a healthy short-term trip is immeasurable. Short-term trip success includes an environment of humility, trusting the overall work that is being done, finding a space for every person to have equal dignity and value, and building mutually beneficial relationships. Success in short-term travel focuses on people and relationship focused, and therefore, it cannot be measured in the way product sales or completing a building construction. Giving your team a proper expectation of what success should look like on your trip will help you avoid later disappointment or</p>

	<p>feelings of being unproductive that are bound to happen when team members spend many days sitting around and hanging out with people.</p>
<p>Video 5 minutes</p> <p>Sharing 5 minutes</p>	<p>Mindset Matters</p> <p>Show the team the video from Sprouts on Youtube titled “Growth mindset vs Fixed mindset” about a boy and girl named Jay and Ann.</p> <p>This video explains the differences between someone who has a fixed mindset (Jay) and someone who has a growth mindset (Ann). A growth mindset believes there is always more to learn in life. That mistakes are part of life, and that knowing you have tried is better than the results you produce.</p> <p>This mindset is important for success in life; it’s also a very important mindset to have when traveling on a short-term trip because there will be many things that your team members struggle with, or don’t do well. Creating an early team atmosphere of life-long learning and growth will create a healthy team ready to take on any task.</p>
<p>15 minutes</p>	<p>Video Part Six: Suggestion or Command</p> <p>Show the fifth part of the <i>Helping Without Hurting</i> Video series from LifeChurch TV on Youtube. Ask the group to share their reactions, agreements, and disagreements.</p> <p>In this last video in the series of <i>Helping without Hurting</i>, Brian and Steve focus mainly on the role of Americans in the developing world. The important clarification is that we Americans don’t have the frontline role in organizations we seek to help. The frontline work must come from local</p>

<p>Sharing 10 minutes</p>	<p>people to the local people who know the same life. Our best role is to support the good work they are doing, to financially support them, to support them in long-term friendship and encouragement. And most important, our first step in fostering change in the developing world is to acknowledge the perhaps harmful things we did not know before, to forget the prideful life, and to seek to give humanity and potential to all people.</p> <p>Healthy partnerships between the Global North and the Global South are relationship focused, have interdependence (copowerment), shared control, and the knowledge that it “costs” both groups something (time, energy, finances) to ensure they invest in the health of the partnership and mutual growth.</p>
<p>40 minutes</p>	<p>Packing, Trip Details Cultural Activities, Questions</p> <p>In this last meeting before gathering at the airport, leave plenty of time to go through the packing list, trip details, the itinerary of flights and daily schedule, and to answer any questions. In Appendix I, I have attached a sample of the travel packet I provided one of my teams on our recent trip to Uganda. For their sixth meeting, I reviewed with them most of the information in that packet.</p>
<p>25 minutes</p>	<p>Question Time</p> <p>Give the team time to ask any questions they have about the curriculum, the trip, or things you can ask the hosts. Focus this week’s questions on anything related to traveling, packing, and the flights.</p>

Appendix F- During the Trip

Section 2: On the Trip

This next section focuses on the details of ground actions during your trip. It will cover everything you need for travel to and from the country, explain daily debriefs, and explain more of the leader's role of facilitation during the trip.

Flights

Check the team into the flight the day before, print all boarding passes, and bring them with you to the airport. The morning of the flight, email the team, reminding them to pack their passports. If applicable, print their VISA letters, and keep them with you until arrival in the country.

If there is extra checked baggage to donate to the organization, make sure each person packs only one piece of checked luggage.

After arriving in the country, make sure the hosts become the point leaders; your team will still revert to you for all questions, but make it clear you are all working with whatever is best for the hosts. Encourage the hosts to make as many decisions as they are willing to. Remember, the goal is to rewrite the narrative of short-term travelers into the Global South. We are here to serve with no agenda but to focus on long-term mutually beneficial relationships.

Daily Debriefs

As the schedule permits, bring the team together at the end of every day to share stories and process their thoughts together. Begin this debrief with 10-15 minutes of personal journaling. Encourage the team to write down events from the day as well as their initial

thoughts about those events and how they reacted. The goal is to make it reflective journaling and not a reiteration of the events of the day.

Below, I have provided some guiding questions for this journaling session. Asking them to learn the story of at least one person each day will help them to engage with the local people in building relationships and recognizing the common humanity on both sides. They are also great stories to share at the end of the day as everyone is encouraged in meeting new people. This time of debrief should bring them to write not only about the trip experiences and situations of the day, but also about what they are learning about themselves. Remember, they are most humble when they learn their giftings and live them out well.

Questions to ask at the end of each day

Who is one person you met today, and what is their story?

What is one thing you learned or remembered about yourself today?

What was challenging about today?

What was good about today?

What did you observe about Culture today?

General stories & observations to share.

Any unanswered questions that were brought up for you today?

Leaders Role

Your role as leader during the trip is busy in many different ways. You communicate often with the hosts about schedules and events, and you are aware of your team members and their needs at all times. You are available emotionally to help them process their thoughts as they

need. In some ways, your focus must be more on the team members than it is on the local community. While you engage in community activities, you'll find moments where your time and attention go to preparing the next piece of the schedule for the team, or helping a sick team member, or communicating with the hosts while the team is occupied. Ultimately, you play the role of encourager throughout the trip, encouraging team members to step out of their comfort zones and live into their gifts. And best of all, as you learn their gifts, you can more easily delegate jobs to team members who can help in counting everyone before leaving a place, or being the one to carry medication and safety equipment, etc. Overall, you are there to be the bridge between the team members and the hosting organization. Although you have brought the team members, your concern for the health and well-being of the team and the organization should be equal. At this point, you have educated and prepared the team so that you can trust all work is under the shared goal to create sustainable and mutually beneficial relationships.

Appendix G- After the Trip

Section 3: Coming Home

After returning home from the trip, your team members will have more questions and thoughts than they did before you left. Give them a week or two to process their thoughts and then schedule another session for all to meet together. During these first two weeks, email the trip and course evaluation forms, and ask the team members to fill them out and return them to you. The forms help them process their thoughts, and they help you measure the course effectiveness on each of them. The trip and course evaluation forms are at the end of this section.

Session One: Two weeks after returning

In this first session together after the trip, give the team members the letters they wrote to themselves before leaving. Allow them 15-20 minutes to read over their letters and write down ways in which their perspectives have changed after the trip. They might include information they learned from the organization visited.

Have each team member share at least one thought from their original letter and their current thoughts.

If time allows, ask the team members to share their processing and thoughts that have occurred over the last two weeks since returning home.

- In what ways has your daily life been influenced because of this trip?
- What have you learned about yourself in the last two weeks?
- What questions do you have for the organization?
- What questions do you have about global poverty and development?
- Share any other thoughts.

End by asking them to write their thoughts in their journals and giving them the date for the next meeting. Consider changing the meeting venue. Because these are no longer teaching sessions, they can be hosted well in someone's home or over a meal.

Session Two: Four weeks after returning

Ask the team members to share any new thoughts they have processed since the meeting two weeks prior. If no new ideas surface, again ask the questions from the first week to give guidance of thoughts.

Again, end the session with time for team members to write down their thoughts and ask any questions they might have. If the majority of your team members are still in the area, repeat this process for sessions three through six.

Session Three	Six weeks after returning
Session Four	Four months after returning
Session Five	8 months after returning
Session Six	1 Year

Appendix H- Reflection Questions

Curriculum and Trip Evaluation Form

In what ways did you feel most prepared for the trip?

In what ways did you feel least prepared for the trip?

Share the most valuable lesson learned about Short-term Missions.

Share the most valuable lesson learned about yourself.

What was the best part of the curriculum structure?

What parts could be removed?

This course equipped you well for your travel

1 2 3 4 5

You would recommend this course for other teams traveling overseas

1 2 3 4 5

The Course taught you things you did not know before about travel, culture, and poverty.

1 2 3 4 5

What is Copowerment?

What is Contextualization?

What is Poverty?

Why is understanding Culture important?

What is the role of the American traveler on a Short-term Mission trip?

What is the necessary foundation to poverty alleviation?

Did you find moments on the trip where these concepts were evident or should have been?
Please share examples.

Other comments & feedback:

Appendix I- Sample Travel Packet

Sample Travel Packet

Uganda March 2020

Northwest University Women's Soccer

March 6th-March 16th, 2020

Travel Packet

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Flight Itinerary

All times are shown in current local time.

Arrive at Seattle- Tacoma Airport at 11:15am
Please provide your own ride to the airport.

Depart Seattle Friday March 6th 2:10pm
Arrive Frankfurt Saturday March 7th 9:30am
Layover: 3 hours 20 minutes
Depart Frankfurt Saturday March 7th 12:50pm
Arrive Addis Ababa Saturday March 7th 9:40pm
Layover: 2 hours 5 minutes
Depart Addis Ababa Saturday March 7th 11:45pm
Arrive Entebbe Sunday March 8th 1:55am

Depart Entebbe Sunday March 15th 6:45pm
Arrive Addis Ababa Sunday March 15th 8:50pm
Layover: 3 hours
Depart Addis Ababa Sunday March 15th 11:50pm
Arrive Frankfurt Monday March 16th 5:20am
Layover: 5 hours 15 minutes
Depart Frankfurt Monday March 16th 10:35am
Arrive Seattle Monday March 16th 1:20pm

Please have a ride home pick you up from airport at 1:20pm.

Packing List

One Checked Bag, One Backpack for Carry-on, & One Laptop or Small Purse
Checked Bag: Max of 50lbs, 158cm Backpack: Max of 17lbs

I. Necessaries

- Passport
- Paper Copy of Passport, Leave One Copy of Your Passport with Family
- Visa Paperwork
- Yellow Fever Vaccination Card
- Driver's License
- Malaria Medication
- Bible
- Notebook
- Pants (Jeans, Sweatpants)
- Shirts (Nice, and T-shirt)

- Skirts/Dresses (Must be at or below the knee, this is very important)
- Dress for church, Button-up Shirt for Men.
- Sweats or $\frac{3}{4}$ Pants for playing, Shorts for men only (Must be at the knee)
- Cleats, Shin Guards, Soccer Socks
- Light Weight Rain Jacket (We are traveling during rainy season)
- Sweatshirt (It gets cold at night)
- Flip Flops (For the showers)
- Sandals (Athletic/Hiking & Nice For church)
- Tennis Shoes/ Closed toed Shoes (Rainy Season)
- Socks & Underwear
- Deodorant
- Shampoo & Conditioner
- Mosquito Repellent (Deet & Peaceful Sleep)
- Travel Adapter (Great Britain)
- Small Backpack

II. Recommendations

- Dramamine
- Pepto
- Anti-Diarrheal & Stool Softener
- Swimsuit (One Piece w/Shorts or T-shirt & Shorts)
- Flashlight
- Simple First Aid (Band-Aids & Neosporin)
- Anti-Itch Cream
- Snacks (Protein)
- Water Bottle
- Spending Money (Souvenirs & Extra Food)
- Headphones
- Electrolyte Tablets
- Baby Wipes
- Sunscreen
- Sunglasses
- Hand Sanitizer

III. Do Not Bring

- Hair Dryer
- Straightener
- Drugs & Alcohol
- Clothes that are Low-Cut, See Through, or Anything Above the Knee
- Expensive Jewelry
- Excess Cash
- Yoga Pants (Flights to Uganda is Okay)
- Candy, Sweets, & Toys for the children

Addresses & Contact Information

Danika Hadfield
+256 0700 346480
Danikahadfield@gmail.com

This is my Uganda phone number, and you can reach me in both ways at all times throughout the trip.

Hunter Hadfield
(360) 319-2032

This is my husband's number, and he can be reached at any time during the trip.

Hotel:
Pope Paul Memorial
Lubega Road

In country host:
Robert Katende
SOM Chess Academy
Plot 453 Kibuga Rd Katwe Kampala

Photos

If you are questioning if it is okay, err on the cautious side and choose not to. Airdrop will be the best asset.

- Generally Okay:
 - Landscape without people
 - Landscape with no distinction in people
 - Americans Only
 - If they ask for the photo
 - SOM Staff/ Soccer Teams as a group
 - Robert's Staff you begin to know
- Generally, Not Okay:
 - Landscape with specific people
 - Random children you find cute or a "poverty" child
 - Random adults you have no contact with
 - All your phones all at the same time
 - Without permission

Expenses & Vaccinations

Trip Expenses:

Flights: \$820

Accommodations, Transport, Food & Drink: \$50/ day (8 Days) = \$400

Visa: \$50

Extra Personal Money: \$50

Total: \$1,320

Vaccinations:

All standard childhood vaccinations are highly recommended

Yellow Fever: The yellow fever vaccination is required before the Visa application process can begin. Get vaccination ASAP. The doctor will give you a yellow card with the vaccination information on it; this card must be present in your passport upon arrival into the country, so make sure to keep it in a safe place.

The yellow fever vaccine is currently on a national shortage and sometimes requires being added to a waitlist, so please start making appointments to get it. Once everyone has received their yellow fever vaccine, we will apply for VISAs as a group.

The yellow fever vaccination is not covered by all insurances; if it is not covered by your insurance, the cost is around \$300, depending on where you get the vaccine.

Places to get Yellow Fever Vaccine:

Kattermans Pharmacy- Seattle.

5400 Sand Point Way NE (206) 524-2211
Seattle, Washington 98105

Passport Health- Bellevue

2018 156th Ave NE (206) 414-2709
Bellevue, Washington 98007

Typhoid: (You can get this at the same time as your yellow fever) The typhoid vaccine comes in the form of a shot (lasting for two years) or a series of pills (lasting up to five years). Both options are good, so it's personal preference, but there is a price difference between the two. It's required at least two weeks before departure.

Malaria: Pills. The doctor who has given you the vaccinations can prescribe these pills for you. They come in two main brands. Doxycycline and Malarone.

The Doxy is an antibiotic, can be harder on your body because it wipes your immune system, and can cause a mild upset stomach. Doxy is begun one week before departure, continued every day in the country, and taken for one month upon returning home. Malerone is not an antibiotic and has little to no side effects. Malerone can be a little more expensive, but this expense has always been worth it to me because it doesn't make me sick. Malerone is taken three days before departure, every day in the country, and for one week upon returning home.

Daily Schedule

Friday March 6th:

11:15am: Arrive at airport
2:10pm Depart Seattle

Saturday March 7th:

Flights- See flight itinerary

Sunday March 8th:

1:55am: Arrive at Entebbe
3:45am: Arrive at Hotel
8am: Breakfast at Hotel
8:30am: Depart Hotel for church
10am-1pm: Church
Lunch
Cultural Show
Craft Market?
Dinner at Hotel

Monday March 9th:

Breakfast at Hotel
10am SORC Devotions & Training w/ Good News
Lunch
SORC Children's Clinic & Family Visits
Dinner at Hotel

Tuesday March 10th:

Breakfast at Hotel
10am SORC Devotions & Training w/ Good News
Lunch
Nateete Soccer Clinics & Family Visits
Dinner at Hotel

Wednesday March 11th:

Breakfast at Hotel
Katwe Chess Academy
Lunch
SOM Match w/ Dynamic Girls Team
Dinner at Hotel

Thursday March 12th:

Breakfast at Hotel
10am SORC Devotions & Training w/ Good News
Lunch
Bwaise and Kawempe Soccer Clinic's & Family Visits
Dinner at Hotel

Friday March 13th:

Breakfast at Hotel
Own Team Devotions
Lunch
SOM with Women's Community Team
Dinner at Hotel

Saturday March 14th:

Breakfast at Hotel
KSPH Ministry visit
Lunch at Hotel
Kibuli Soccer Clinics & Family Visits
Dinner at Hotel

Sunday March 15th:

Breakfast at Hotel
Church
Lunch
Depart for Entebbe
4pm: Arrive Entebbe Airport
6:45pm: Depart Entebbe

Monday March 16th:

1:20pm: Arrive Seattle-Tacoma

Hotel Information

Rooms:

Bryan
Hunter & Danika
Makenna & Jaclyn

Kat & Kierstin
Jubi & Rylee
Jenny & Simms
Hannah, Mady & Colette

Breakfast will be served at the hotel each morning.

Please bring money, passport, & anything valuable with you each day, or lock it in room safe if one is provided.

Do not leave the hotel property after Robert drops us off each evening, and don't leave the hotel building after dark. Some nights we will have him take us to a store for snacks/treats before returning to the hotel.

Don't leave doors to your room open/unlocked at any time.

After 10pm, all girls need to be in their own rooms. Yes, they can be in each other's rooms, but they cannot walk about in the hotel.

Other Important Information

-Please do not touch dogs or any other animals; dogs are not pets/friendly and are huge carriers of diseases.

-Please do not give out personal contact information to any in country without first asking Robert, Hunter, or Danika.

-Follow all hotel rules listed above.

-Stay with the group at all times.

-Take malaria pills around the same time every day, and begin taking it on Thursday morning

-Drink A LOT of water we will be out in the sun and playing soccer most of the day, only drink unopened bottled water, and use the bottled water when you brush your teeth.

Appendix J- Curriculum Works Cited

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Appendix K- Sports Ministries

This section is the culmination of my research during my three months in Uganda from June-September 2019 when I researched the effectiveness of sports ministries for youth transformation. Before continuing with the results of my research, I need to make an important distinction between sports ministries and sports programs. Many sports programs all over the world create teams that push themselves to physical limits and teach lessons of competition and excellence through sport. The focus of these programs is on the sports performance, and these programs seek players based on their ability to perform well for the team. This competitive focus is typical for many American sports leagues. It defines my own life experiences in playing soccer, as I shared earlier in this thesis.

Sports ministries, in contrast, focus a majority of their efforts on the holistic personal development of the players themselves. They do not emphasize sports performance, and they are often connected to local churches and teach biblical scripture. Through my research in the success of these sports ministries, I have found three common themes. All seven ministries that I interviewed believed that youth transformation happened best through holistic youth development, building community, and local church involvement. One local pastor I interviewed, Medi John-Baptist, runs a sports ministry in a rural village and partners with many local churches. He explained to me the reason for the success of Ugandan sports ministries in contrast to general non-profit aid ministries, that soccer is already “a global language” and that it “brings people together from all tribes and tongues.” He said it was wonderful to watch a group of young people gather on a patch of grass with a ball, regardless of their ability to communicate or their different social affiliations (Medi). This connection is the beauty of sports in the global world. In the following section, I will define holistic youth development, give examples of

community building through sports, and explain the role of the local church in these sports ministries.

Holistic Youth Development

Holistic youth development, the first common theme toward youth transformation, has been defined in a variety of ways by organizations all over the world. The working definition I will use for this thesis is the following: raising a child to know their unique purposes as well as the God-given talents they have to offer their community. These children grow to have self-awareness, self-control, and self-confidence, and they learn to use their individual talents and skills to contribute to humanity. Three main foundations of holistic youth development help train youth via character development, critical thinking, and identity. These three foundations help every young person acknowledge their humanity and complex individual selves so that they grow up to understand themselves as a product of their culture, family, religion, and environment. These areas of influence affect each person socially, emotionally, and economically. Without learning character development, critical thinking, and identity, we are bound to blindly repeat the flawed examples of those before us.

Character Development

The first crucial component of holistic youth development is character development. Holistic youth development encompasses more than a youth's ability to give back to society in a task driven way, or in "hard-skills," as many call it. Holistic youth development requires that youth gain in their own "soft-skills" and character development. Character development in youth has been studied on a global basis. Most studies look for the necessary characteristics for positive outcomes in youth development. A commonly known assessment tool is the "5 Cs," first created by Karen Pittman, Merita Irby, and other colleagues in 2002. The five Cs are a young person's

competence, character, connection, confidence, and compassion (Strachan 296). Dr. Richard Lerner later added a sixth “C” stating that if a young person had high levels of the first five “Cs,” they would result in having a high positive contribution to their community (Lerner 374). These two studies agree about the essential importance of the five Cs in a young person’s development and later life potential. With this character development they will be equipped to make life’s decisions based on critical thinking and reasoning.

Sports ministries are successful in building these character development skills because they aim to fill the gaps that the school systems lack, commonly known as “soft skills” or the development of one’s character in decision making and in interpersonal skills. Robert Katende, the founder and director of Sports Outreach Ministry, a chess and soccer ministry in the slums of Kampala, develops the characters of his chess and soccer students by “channeling the learners in a certain direction” and helping them create personal mission statements for their lives (Katende). After interviewing thirteen of Roberts chess coaches who had once been his students, I noticed a strong theme among them. When asked the question, “What did SOM Chess academy teach you about life and yourself?”, all but one responded that the academy had given them more self-confidence, the ability to think critically for themselves, and a reason to dream for a better future.

One student, Richard, has been part of Robert’s ministry since 2008 when Richard was just beginning primary two, the equivalent to the second grade. Richard shared with me his journey with uncontainable joy. Similar to many parents in Kampala’s slums, Richard’s parents were unable to support his education. He had played soccer before, and then one day his mom saw the chess kids playing after school at Robert’s organization, and she noticed that they were being served food. She went home to tell Richard that he was going to learn how to play a new

game, but Richard recounts having no interest at all. Unwillingly, he attended the group and was given food. He asked Robert if there would be more food the next day if he came back, and Robert's response was "yes." Richard learned how to play chess because he was hungry, and Robert taught chess and met the children's practical needs. Richard has now been in Robert's ministry for twelve years, at the end of my interview I asked why he has stayed and has continued to help coach other young people in the SOM Chess academy. He responded, "To be a blessing to other people" (Kato). He said he has been blessed by the SOM Chess academy and with the character development with which Robert had mentored him for years. Richard now sees a brighter future for himself and his family as a result of character development in his competence, connection, confidence, and compassion. And as a result, as Dr. Lerner explains, Richard is now and will continue to be a great contributor to his community.

Critical Thinking

The second crucial component to holistic youth development is critical thinking. Young people's ability to think for themselves is vital for their future and hope for long-term sustainability. However, critical thinking is often not part of a general academic setting, and because the Global South often struggles economically, its countries lack highly educated teachers. As a result, "banking education" is the most common method for education in Uganda. Banking education, a critique of traditional education, highlights the reality that in banking education, students are expected to hear and memorize only what the teacher is explaining (Nshemereirwe). Obviously, such an education minimizes a young person's capacity for critical thinking and, thus, for a sustainable future. Paulo Freire first criticized banking education when he said it's vital for students to think critically and problem solve for themselves if they hope to break the cycle of economic poverty (Ward 28). He argues that classrooms full of memorization

have negative long-term effects on the students' sustainable future. Critical thinking is crucial for young people in the developing world who hope to move beyond the narrative of poverty and make decisions that benefit not only their immediate needs but also their future needs.

Fortunately, students do not have to count on academic classes to learn to think critically. In fact, SOM Chess Academy teaches young people to think critically while playing chess. Robert explains the similarities between life and the game of chess: in chess a player needs to be thinking several moves ahead in the game to predict the opponent's moves and, ultimately, to win. In life, Robert teaches the youth that thinking ahead and dreaming and planning out their future ensures that they will end up with a positive life that supports them and their communities (Katende). He teaches his students how to make goals and personal mission statements for themselves so that they are always planning their future moves of life. Providing these youth with critical thinking skills gives them the confidence to make future life decisions for themselves and teaches them that even their current choices can directly affect the outcome of their future – for the game or for life.

Identity

The third crucial component to holistic youth development is a young person's identity. How someone views themselves has a substantial impact on their aspirations for their future, their level of self-confidence, and ability to dream of a sustainable future for themselves. A young person's identity often stays subconscious in them, so having self-awareness is a great step towards finding one's true identity. A young person's lack of future aspirations, confidence, and ability to dream sustainable futures is most prevalent in populations of materially poor communities. These youth, in reality, have had few to no examples of aspirations, high self-confidence, and sustainable futures. Consequently, it all becomes a multi-generational deficit.

The youth, as were their parents before them, are trapped in the cycle of poverty, and finding their true identity is one step out of that cycle. Rik Habraken conducted a study with high school students in Eastern Uganda for the completion of his doctoral degree in International Development. His study was on gender, peer, and envy influences in high school students, to determine how those three influences affected the students' ability to aspire a better future for themselves. His conclusion is as follows:

Being poor has a direct effect on psychological cognitive abilities, which in combination with a lack of resources limits the capacity to obtain and process information, experiment with different pathways to successful outcomes, and explore promising opportunities. Eventually, poor people may come to terms with their marginal living conditions and internalize their identity of 'the poor'. As a result, they lower their aspirations or adopt nonoptimal aspirations which manifest their economic hardship. (Habraken 145)

Because it is clear that economic status has a large effect on a young person's ability to aspire to more for themselves and change their future outcomes, it is vital that sports ministries in poor communities provide a new narrative for identity. Sports ministries, through teaching character development, critical thinking, and identity are showing young people in the Global South that they are capable of aspiring beyond the circumstances they see before them. Sports ministries search for and encourage the individual strengths they see in their youth. They give these young people a sense of hope for a future beyond the slums. Sports ministries aim to rewrite the narrative of the poverty cycle through holistic youth development.

Community

The second common theme of youth transformation through sports ministries comes from the communities that sports build for the youth. Soccer provides a team of youth who meet

together every day to practice, and these teammates spend more time together than with their own siblings. A result of this consistent time together is authentic relationship; they become friends who know each other and trust each other well. In my interviews this summer, I asked twenty current players to name their favorite things about playing soccer, and all but three shared that the team community is in the top five answers. These players were grateful for their teammates because their relationship with them is so different from that with a classmate or sibling. Teammates bond over a common goal, they work every day pushing their bodies to physical limits, encouraging one another, and challenging one another. Three subcategories result from the community that sports ministries create: mentorship, inclusiveness, and open-mindedness.

Mentorship

Mentorship from coaches and older players can make a positive difference. When a young person joins a team, it is likely that they have teammates both younger and older than they. Even if they are the oldest player, they still have the older coach. Because these players spend a significant amount of time together each day, they can easily become mentored. They get to learn by example as they hear stories shared, and they can ask questions about life they may not want to ask their own parents. Team environments uniquely provide an atmosphere for players to process and talk about their home life. In one of my interviews this summer, I asked a boy who lives in a very rural village how soccer has most influenced him. His response was fast; he was grateful for his coach and the way his coach had decided to believe in him. This boy stated, “He [the coach] saw something in me I couldn’t see in myself” (Muwonge). He said that his soccer community and his team made up the first time in his life that he knew he was not alone, and that he even had other houses to run to if he ever needed anything. This boy was

growing up with his grandmother after his father died and because his mother had too many younger children to care for. This family's plight is very common in Uganda's villages. Many of the Jajjas (grandmothers) take care of their grandchildren because the mothers have too many children to care for, and the men have either left the family or are not present in daily life. For this player, his team became his family and his community. This mentorship from his coach changed his life, sent him to college, and he is now a pastor serving in his home village. His final remarks to me were, "I am now living the intention behind why the Lord had me play soccer." He knew that soccer was a season of his life to prepare him for service; he knew it was the catalyst that propelled him into his purpose and future. Supportive communities and mentors believing in a person have incredible impact.

Inclusive communities

Sports ministries create community inclusion for neglected youth populations. In Uganda, because daily life is often already a struggle, people who have developmental or physical disabilities have become outcasts of society. Many of these people make their way to larger towns so they can find a spot on the street and hope pedestrians passing by will give them money and food. It's very similar to people experiencing homelessness in America. Robert Katende saw these disabled young adults and wanted a better future for them; he knew their minds were still sharp even if their hands couldn't always move as they wanted them to. Robert saw the humanity in these youth and started the Differently Abled Chess Team, one of the many teams Robert's ministry oversees. The Differently Abled Chess Team has found young boys and girls from all over Kampala's slums and brought them together to believe in their future and show them they have a God-given purpose in life. These young participants have a partner who sits with them during competition and moves the pieces for them, but all the decisions are their own.

Translators sit with them to ensure that different languages are never an opportunity for anyone's cheating. The Differently Abled Chess Team has returned hope and identity to students whom the rest of society has labeled as useless. Sports ministries have great potential to be the most inclusive in all communities.

Open-minded/Travel

After interviewing around twenty young people who currently play soccer for a variety of sports ministries, I have understood that their ability to travel abroad for sports competitions is one of the greatest boons to their work in sports ministries. Most of the young men and women commented on the impact traveling has had on their perspectives of their own lives and about Uganda. In July, I visited African Bible University and had the opportunity to interview a few of their women's soccer team members. African Bible University is located on the south side of Kampala, Uganda, in the Lubowa region. Its soccer field is on the edge of a hill overlooking part of the large city. On this sunny day in July, I sat there with Prossy as we watched her teammates train. I asked many questions about her life growing up, how she, a girl, decided to play soccer (a very rare thing in Uganda), and I learned Prossy's favorite things about being on the team. When I asked Prossy to share her best memory of soccer with me, she spoke about many of the different trips they had taken all over Uganda, and most recently to several different countries in East Africa. Prossy explained that traveling was her favorite thing to do because she got to see how different people live life in such different ways, and it made her appreciate being at home with everything familiar (Nakandi). Prossy is not alone. Over several years of study, Ana Maria Ghete studied the effects of travel on youth, and she concluded, "For young people, travel is a form of learning, a way to meet other people, a way to have contact with other cultures, a source of career development, a means of self-development, an essential part of everyday life, a brief

escape from reality” (694). Allowing youth to travel gives them the opportunity to enter adulthood with a more open mind about life and themselves. Travel in any capacity benefits the young developing mind to see beyond what is in their own village and into a larger community; travel encourages big dreams.

Local Church Involvement

The third and final common theme of youth transformation through sports ministries is local church involvement. All seven of the sports ministries that I interviewed during my fieldwork mentioned the necessity for their ministry to partner with the local churches. Some of the sports ministries I interviewed are directly supported by, or are from a certain church, while others are not associated with one church, but they work with many churches in the different locations of their ministry. Either way, church involvement is important for the youth transformation and discipleship these ministries seek to teach the youth they serve.

Pastor Medi John-Baptist’s work is one example of this local church partnership in action. He created church league tournaments in a larger town in eastern Uganda. John-Baptist was attending a church in the center of town when he felt the Lord asking him to go and serve teams in the villages. Shortly after this, he began soccer programs with these churches to build relationships, and from these relationships, he built the church league tournaments. He shared with me that one of the highlights of these tournaments is that they are intergenerational. John-Baptist explained that it is becoming rare in the city to have the older generation interacting with the young generation who have often moved on from their traditions because of technology and the influence of the Global North on their career choices, clothing choices, and many other choices. With little blame to these younger Ugandans, as Bryant Meyers in *Engaging Globalization* states it, “Globalization is the ultimate complex adaptive social system” (54).

Everyone, every day is influenced by the effects of globalization, and most of them have no idea they are “globalized.” These church leagues are helping to slow down the generational divide, and they have created a community in which the entire congregation wants to participate. When I attended one of these games on a Sunday afternoon, I recorded in my journal that this was the first Ugandan soccer game I had attended where there were men and women, children, middle-aged, and elderly present in an almost equal amount. These church congregations, the audience, bonded together and rooted for their soccer teams, and it created a multigenerational event that in other parts of Ugandan life is becoming increasingly rare. Involving the local churches in sports ministries provides education and partnership for the children in the local community; it provides bonding and participation among the adults. In the meantime, the church and the sports ministry are caring for the kids and promoting community for all.

Christ through Living Action

The local church displays its involvement with youth transformation through sports ministries by showing love, compassion, and acceptance for these young people. The leaders model the gospel first through their lives, through building relationships, and then through sharing the actual written message of Jesus with the youth. In these ministries, “Christ through living action” means that the relationship and actions of the leaders come before the evangelism or sharing the gospel. I remember initially finding this order surprising. As I interviewed Robert about the connection of his sports ministries with the local church, I wondered if he believed evangelism was the main focus of his ministry as it is for many of the mission teams traveling to Uganda. He described the connection between his work and the local churches and made it clear that evangelism is important, but not evangelism as I had assumed from my American Evangelical perspective. Robert rarely greets someone with the message of the gospel. Rather, as

he states, he chooses to act in such a way that he is showing the life of Christ through his living actions. As he builds a relationship with youth, they see how much he cares about them, how differently he acts from many of the men in Uganda, and they begin to question his actions. At this point, he can share the love of Jesus Christ to young people who are eager to hear, considering they have prompted the conversation with their questioning (Katende). The students are very aware that Robert's ministry is Christian and that the ministry often shares the gospel in public ways to the group at large. However, it is Robert's love and acceptance that prompt the students' individual conversations about salvation or transformation. I remember sitting in my chair in that interview, thinking of Robert's primary love and acceptance, and challenging the Global North's view of short-term mission's travel and the relentless evangelism that young American Christians are taught. Do we wait to ensure a caring and loving relationship with someone before deciding to convince them of our faith? Is our motivation to share the love of Jesus with them in our best interest of telling our friends about it later, or in their best interest of life transformation? These are the questions that I asked myself as I listened to Robert's simple yet profound answer: I just live as Christ would, and I let my actions share His love until they ask why I am different.

Bryant L. Myers in his book *Walking with the Poor: Principles and Practices of Transformational Development*, explains "Christ as living action" and "witness as the second act." In his extensive research about Christian development, Myers has acknowledged that Christian missions face a challenge to ministering well. Evangelism in the historical sense can leave communities feeling empty and not cared for. They hear the gospel message but ignore it because it is not applicable to their lives, and those sharing the message have not first shown genuine care and love for them. Myers describes "witness as the second act" as follows:

The idea of living and doing development in a way that evokes questions to which the gospel is the answer...when children no longer die, when water is found in the desert, and when trained professionals choose to live in poor villages, something has happened that needs an explanation... this odd behavior provokes a question. The explanation is the gospel. (315)

Myers argues that effective care for materially poor communities means to provide actions and services that meet real needs, to create relationships that provoke the question, “Why are you doing this?” Only then can someone share the gospel to people who are seeking an answer, and therefore, to those who want to hear the gospel. This commitment into the lives of the people in the community provides transformational change. Investing such care in a young person’s life will also bring about their own holistic development.

Sports MINISTRY

Local church involvement is important to sports ministries in Uganda because these ministries value the ministry more than the sports. During my fieldwork, one coach told me, “You have to capitalize the ‘M’ for the ministry and not capitalize the ‘S’ for the sports.” When sports are the focus, the program becomes about soccer and competition and performing, much like American sports. And then the coaches start to care most about the young person’s ability to do well on the field. Keeping ministry as the most important component requires that coaches focus on mentorship, community, and transformation. These coaches who run sports ministries with a capital “M” care more about the players’ healthy spiritual lives than they do about their ability to win games or trophies.

While in Uganda, I visited the Ugandan Baptist Seminary where I interviewed Epilu Julius, a student who is also a soccer coach and pastor of a village church in the southern region

of Uganda. Julius shared his story with me as we sat outside under the shade of a large tree. Born in a rural village in Uganda, he had played soccer his entire life. He became a pastor after finishing high school, and his church sent him to a different rural village to plant another church. Julius knew that to build a church he first had to make friends and build relationships with some of the people there, a goal made more difficult because he could not speak their local language; it was a different dialect from his own. One afternoon Julius found the local soccer field and saw many young men playing, so the next day he put on his shorts and joined them. He told me, “Dress like them, be with them, and they will listen to you.” Julius gained trust and relationship with these young men through playing soccer with them. Ugandan Pastors are often of high class and importance, so it was surprising to these young men to see a Pastor, much older than they, come and play with them. Through the relationships he built with these guys, he was able to successfully start his church plant, and ministry has remained the focus of their soccer team ever since. Julius acknowledged that the fellowship had to be more important than the sports or no personal transformation could have happened in these youth. Soccer on its own is not a means for holistic development, but soccer as a foundation to create development through sports MINISTRY sustains positive change in many communities all over Uganda.

During the three months I spent working with Ugandan sports ministries, I learned that sports are not always about competition but can also benefit players in many ways. My own extensive soccer experiences had created false community and had taught me that everything in life was a competition to be won. I was finished with sports. And then I went to Burkina Faso where I participated in a nightly community soccer match in which hundreds of people gathered to be together and to enjoy the soccer match. So began my learning that when sports are part of a ministry’s outreach, they can help young people develop holistically. In Burkina Faso, Mexico,

and in Uganda, I witnessed ways in which sports teams were positively changing the lives of underprivileged youth. Seeing sports in this new light of ministry and health have altered my negative definition of American youth sports. This new perspective has also prompted me to question how American youth sports can learn from Ugandan sports ministries through short-term trips in a mutually beneficial capacity.

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