

Spring 1-1-2023

The Impact of Studying Abroad on the Intercultural Spiritual Formation of Harding University Latin America Students

Jeremy Daggett

Harding University - School of Theology, jdaggett@harding.edu

Follow this and additional works at: <https://scholarworks.harding.edu/hst-etd>



Part of the [Christianity Commons](#), [Missions and World Christianity Commons](#), [Religious Education Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Daggett, Jeremy, "The Impact of Studying Abroad on the Intercultural Spiritual Formation of Harding University Latin America Students" (2023). *Dissertations and Theses*. 34.

<https://scholarworks.harding.edu/hst-etd/34>

This Dissertation is brought to you for free and open access by the Harding School of Theology at Scholar Works at Harding. It has been accepted for inclusion in Dissertations and Theses by an authorized administrator of Scholar Works at Harding. For more information, please contact scholarworks@harding.edu.



THE IMPACT OF STUDYING ABROAD ON THE INTERCULTURAL SPIRITUAL
FORMATION OF HARDING UNIVERSITY LATIN AMERICA STUDENTS

A Thesis Presented to the Faculty of
Harding School of Theology
Memphis, Tennessee

In Partial Fulfillment
of the Requirements for the Degree of
Doctor of Ministry

By
Jeremy Daggett

January 2023

Chair _____

Reader _____

Reader _____

Dean _____

Date approved _____

Contents

List of Tables	iii
Chapter 1: Introduction and Context	1
Statement of the Problem.....	1
Ministry Context	3
Literature Review: Liminality and Intercultural Spirituality	5
Theology	11
Methodology	13
Assumptions, Limitations, and Delimitations.....	16
Outline of the Dissertation	18
Chapter 2: A Theology of Travel	19
A Theology of Beginnings from Genesis 1-3 and 11	20
The Mission of God from Genesis to Revelation	28
A Rhetorical Tour of the Cosmos: Job’s Spiritual Formation	35
Theology of Travel as Spiritual Practice	48
Conclusion	54
Chapter 3: Project Design and Methodology	56
Project Design and Implementation.....	57
Methodology	70
Conclusion	86
Chapter 4: Results	87
Pre-HULA and Post-HULA Questionnaire - Likert Scale Items.....	88
Pre-HULA and Post-HULA Questionnaire - Open-Ended Questions.....	99
Aha Moment Essays and What It Means to Be Human.....	116
Conclusion: Three Key Takeaways from the Results	120
Chapter 5: Conclusions and Ongoing Impact	125
Theological Implications of my Conclusions	127
Personal Reflections on the Ministry Intervention	136
Ongoing Impact and Application.....	137
Appendices.....	140
A: Correspondence and Syllabi	140
B: Resources for Developing the Indicators and Questionnaire.....	164
C: HULA Questionnaire	172
D: Results.....	176
Bibliography	211

Tables

Table 1 – HULA Questionnaire Likert Scale Items – Individual Results	89
Table 2 – HULA Questionnaire Likert Scale Items – Group Totals	94
Table 3 – Likert Scale Items with Highest Degree of Growth	94
Table 4 – Comparing Related Items – 3 and 9.....	95
Table 5 – Likert Scale Items with Modest Growth.....	96
Table 6 – Comparing Similar Items – 2 and 7	97
Table 7 – Likert Scale Items with no Growth.....	98
Table 8 – Item 10 – Growing Room but No Growth.....	98
Table 9 – Student Expectation of Growth – Pre-HULA Questionnaire	100
Table 10 – Student Self-Assessment of Growth – Post-HULA Questionnaire	103
Table 11 – SLO Essay Item on Engaging the Process of Spiritual Formation.....	103
Table 12 – Main Contributor to Growth – Post-HULA Questionnaire	106
Table 13 – Main Contributor to Growth – SLO Essay on Spiritual Formation.....	107
Table 14 – Aha Moment Essay for Humanities – Catalyst for Growth.....	109
Table 15 - What does it say about God that humans are made in the image of God? Responses from the Post-HULA Questionnaire	112
Table 16 - Development in Future Life Goals – Post-HULA Questionnaire	114
Table 17 – Responses to “What does it mean to be human?” From the Aha Moment Essay	117

Chapter 1

Introduction and Context

Statement of the Problem

God created a beautiful world full of life and diversity. Human beings, made in the image of God, are creative agents of that beautiful diversity. Christian universities may not be capitalizing on the opportunity the world offers for learning about other cultures and growing into more intercultural, spiritual beings. Students' experience of an extended amount of time in another country learning about God, the world, and humanity, can contribute to their spiritual formation to interact more meaningfully in the world. The problem of this study was to evaluate the impact of Harding University Latin America (HULA), a three-month study abroad program in Peru, in terms of intercultural spiritual formation for student participants.

Intercultural spiritual formation is the growth humans experience through an increased awareness of God and the diversity of God's world that results in an increased disposition to love God and love other humans. Loving God should lead to loving other humans. Reciprocally, loving other humans, by learning about and experiencing other cultures in God's diverse world, should deepen a love for God. The purpose of this project was to contribute to the intercultural spiritual formation of HULA students and identify the elements that made the greatest impact in their growth.

Intercultural spiritual formation is vital. Although the world is increasingly more interconnected and countries are more diverse than ever, many people are sheltered within their own cultural bubbles. Ethnocentrism—believing one's own culture is best

and evaluating other cultures based on one's own cultural values—interferes with God's intention in creation. Ethnocentrism limits life as God intended. It restricts enriching opportunities for learning and beauty that creation's diversity provides, leads to misunderstanding others and their cultures, creates a deficiency of empathy, and even causes divisions that can manifest as racism.¹ People are growing up ethnocentrically in a world God intended for diversity. Ethnocentrism limits humanity's ability to learn, mature, and be the humans God created us to be. HULA has the potential to reduce ethnocentrism through intercultural spiritual formation and promote greater flourishing for students as they are exposed to diverse experiences and people.

Study abroad is an experiential catalyst that nurtures growth, maturation, and transformation for a receptive learner. *Christian* study abroad also aims for spiritual formation. But how is a student formed spiritually? What aspects of the program make the greatest impact? I have observed that much of the spiritual formation through Harding University's study abroad programs lacks evaluation and assessment. Faith formation and the "promotion of citizenship within a global perspective" are part of Harding's core principles, but no research had yet been done to determine whether spiritual formation is happening at Harding's international programs, and, if it is happening, to what it may be attributed.²

My dissertation project improved upon an existing study abroad program with a curriculum designed to facilitate growth as *intercultural humans*, that is, people whose

¹ See Brian M. Howell and Jenell Williams Paris, *Introducing Cultural Anthropology: A Christian Perspective* (Grand Rapids: Baker Academic, 2011), 33-36. Howell and Paris differentiate three types of ethnocentrism: xenophobia, cultural superiority, and tacit ethnocentrism.

² See "Mission" in the Harding University 2022-23 Academic Catalog. <http://catalog.harding.edu>

eyes are open to God and the world as learners. HULA is a three-month program, designed as part of the liberal arts curriculum at Harding University with the goal of enriching a student's education with intercultural awareness and spiritual growth through interacting with God's complex and diverse world. Thus, the project aimed to contribute to a student's spiritual formation. The project's *evaluation* sought to identify key contributors to the intercultural spiritual formation of HULA students. Identifying these elements will enable me to deepen the opportunities for spiritual growth for future HULA groups, allowing HULA to have a more consistent impact on participants. Harding's other full-semester study abroad offerings in Zambia, Australia and Asia, Italy, Greece, and England could also benefit from this research, as well as other programs that emphasize learning through travel. I hope my findings might even benefit Harding's overall focus on faith formation in and through its liberal arts curriculum with all of its students, whether they travel overseas or remain on the main campus in Searcy, Arkansas.

Ministry Context

I am a minister and university professor in Arequipa, Peru. In addition to working with small house churches and a non-profit organization dedicated to holistic community development, three months out of the year I minister to a group of students from Harding University as I guide them through the experience of asking questions about God and the world at HULA. For this project thesis, my ministry context is HULA, the existing Christian university study abroad program that I direct. The program offers students the opportunity to complete a semester of undergraduate, liberal arts education as they live in

Peru. Students live and take classes on the HULA campus. I am responsible for organizing the program based in Arequipa, Peru, as well as the group's travel throughout Peru and other South American countries where we engage with history, culture, language, religion, economy, art, literature, music, and gastronomy. As part of the HULA program, I teach a course on the Latin American humanities through a historical-theological lens as well as a Bible course designed to reflect theologically on the humanities and the program's cross-cultural experiences.

HULA is an opportunity for significant spiritual formation through learning in community about what it means to be fully human in God's world. Study abroad is an example of intentional, voluntary displacement that occasions disorientation for the sake of transformation.³ The journey into disorientation catalyzes growth and maturation. Contrasts between a student's *home* culture and Peru as *host* culture facilitate reflection that can contribute to a new way of seeing and living back home.

HULA students are generally in their second or third year of university studies with various majors and career paths. There are two factors that most of the students have in common. First, they seek a cross-cultural learning experience as part of their university education. Second, they share a Christian faith.⁴ My goal at HULA is to provide a transformative atmosphere of learning through seeing and interacting with God and God's world—a world full of rich complexity, beauty and diversity.⁵ It is an intense,

³ I have adapted this language of displacement from Richard Rohr, who calls it "liminal space," and adapted it to the study abroad experience. Richard Rohr, *Everything Belongs: The Gift of Contemplative Prayer* (New York: Crossroad, 2003), 47. See more on liminality in the literature review below.

⁴ HULA participants are not required to identify as Christian but in my experience as a study abroad director at Harding the students have typically professed some sort of Christian faith.

multi-faceted cross-cultural experience including classroom learning and discovery outside of the classroom. The students interact with people from other cultures and faiths as well as learning in museums, archaeological sites, and natural wonders.

HULA centers around learning in community. The group, including students and visiting faculty, lives together on a campus, shares most of its meals together, takes classes together (including my Latin American Humanities course, my Bible course, and other courses taught by HULA's visiting faculty), travels together, worships together, and visits Christian churches together as well as gatherings of other religious groups. My curriculum emphasizes discovering the complexity, beauty, and diversity in the world through relationships with local people and cultures, studying the humanities (especially Latin American history), and seeing nature. Throughout the entire process, students are invited to think and reflect theologically about who God is and what it means to be human in God's diverse world.

Literature Review: Liminality and Intercultural Spirituality

Study abroad is a liminal space. Liminality comes from the Latin *limen*, meaning threshold. I first came across the idea of liminal space and its connection to transformation in Richard Rohr's book on contemplative spirituality.⁶ Rohr has studied initiation rites in various world cultures and suggests they function to wake people "from the cultural trance [they] sleepwalk in" and guide them into liminal space.⁷ He notes that

⁵ This is the mission statement of Harding University International Programs which we developed in 2021 and is not yet published anywhere.

⁶ Rohr, *Everything Belongs*.

⁷ *Ibid.*, 47.

many cultures in the United States are starved for initiation rites that help adolescents mature into women and men. When students in the United States choose to study abroad, their travel functions as a sort of “initiation rite,” a process of maturation and human development.

In *The Missionary Congregation, Leadership, and Liminality*, Alan Roxburgh emphasizes the potential for transformation that accompanies liminal experiences.⁸ He applies it to missionary congregations in the face of cultural change, but the role of ritual change for individuals and communities remains. Roxburgh underscores two essential elements of liminality, “first, negation of almost everything that has been considered normative, and second, the potential for transformation and new configurations of identity.”⁹ Movement into a foreign space, where societal norms are given room to be questioned, creates space for transformation.

Anthropologists study liminality as a cultural concept. Horvath, Thomassen, and Wydra argue that “liminal conditions of uncertainty, fluidity, and malleability are situations to be studied on their own right where lived experience transforms human beings cognitively, emotionally, and morally.”¹⁰ Michael Frost and Alan Hirsch highlight the potential of liminal spaces to refine someone’s beliefs and identity.¹¹ They argue that the process of learning and maturation culminates in a return home, where the traveler

⁸ Alan Roxburgh, *The Missionary Congregation, Leadership, and Liminality* (Harrisburg, PA: Trinity Press International, 1997), 23-41.

⁹ *Ibid.*, 29.

¹⁰ A. Horvath, B. Thomassen, and H. Wydra, “Introduction: Liminality and Cultures of Change,” *International Political Anthropology* 2, no. 1 (2009): 3–4.

¹¹ Michael Frost and Alan Hirsch, *The Faith of Leap: Embracing A Theology of Risk, Adventure, and Courage* (Grand Rapids: BakerBooks, 2011).

will decide what it is of their former identity that they let go and what they keep. What they maintain after the journey of discovery can take on greater importance: “To learn, to grow, to mature, requires a journey from where we are now. And it is only after journeys of exploration that we will return to our most basic of beliefs and really know them personally.”¹² Frost and Hirsch also speak to the tendency of liminal experience to develop community. Those who are together in liminal space must get to know and rely on each other, “to overcome the liminal challenge in whatever form it is experienced.”¹³ This deep sense of community is what these authors call *communitas*, which is deeply connected to the experience of liminality.¹⁴

Liminal space, therefore, is “a voluntary displacement for the sake of transformation of consciousness, perspective, and heart.”¹⁵ Since study abroad is, by definition, “voluntary displacement,” can it be *transformative*? That question—the transformational impact of HULA—is this study’s focus.

Researchers and doctoral students from different disciplines have done both quantitative and qualitative research on the impact of study abroad, seeking to uncover what sort of impact it may have on students. Researchers have focused on measuring

¹² Ibid., 30. Frost and Hirsch, Roxburgh, and Rohr all lean on Victor Turner’s work in *The Ritual Process* for their thinking of liminality and its connection to maturation and community. Victor Turner, *The Ritual Process: Structure and Anti-Structure* (New York: Aldine de Gruyter, 1977). Turner’s research suggested “that it is possible for societies to experience [phenomena of liminality and *communitas*] regularly, not just at early adulthood.” Ibid., 47. While study abroad fits this “early adulthood” timeframe, there are potential lifelong implications of its application.

¹³ Frost and Hirsch, 54.

¹⁴ This emphasis on community will have important implications for this ministry intervention. HULA emphasizes learning in community and that community experience should prove important for the group’s experience of intercultural spiritual formation.

¹⁵ Rohr, *Everything Belongs*, 48.

ethnocultural empathy and global mindedness,¹⁶ intercultural competence,¹⁷ and racial awareness,¹⁸ among other indicators. These are all important factors in personal development, and the results generally show a positive impact for study abroad.¹⁹ The results are mixed, however, due in part to how impact is defined and in part to how many variables there are with different formats for study abroad.²⁰

Rohr connects liminality to spirituality. He suggests that “the ability to respect the outsider” is a litmus test for spirituality.²¹ In this project, intercultural spiritual formation refers specifically to the aspect of spirituality that has to do with an understanding of God

¹⁶ Rebecca A. Hansen, “Impact of Study Abroad on Ethnocultural Empathy and Global-Mindedness” (DPhil diss., Ball State University, 2010), accessed November 1, 2020, https://cardinalscholar.bsu.edu/bitstream/handle/123456789/194615/HansenR_2010-1_BODY.pdf.

¹⁷ Karen Preston Nichols, “Fostering Intercultural Competence Through Study Abroad: A Gender-Based Analysis of Individual and Program Factors Influencing Development” (DEd diss., University of Minnesota, 2011), accessed November 1, 2020, <https://conservancy.umn.edu/handle/11299/119984>.

¹⁸ Elizabeth Mace Stallman, “Intercultural Competence and Racial Awareness in Study Abroad” (DPhil diss., University of Minnesota, 2009), accessed November 1, 2020, <https://conservancy.umn.edu/handle/11299/56226>.

¹⁹ See, for example, the following studies. Debra A. Morgan, “Learning in Liminality: A Hermeneutic Phenomenological Investigation of Student Nurse Learning During a Study Abroad Journey” (PhD diss., Northumbria University, 2018), accessed November 1, 2020, <http://nrl.northumbria.ac.uk/35991>. Devin K. Grammon, “Acquiring Cuzco: Marginalized Language, Ideology, and Study Abroad in Peru” (DPhil diss., Ohio State University, 2018), accessed November 1, 2020, http://rave.ohiolink.edu/etdc/view?acc_num=osu153198451440002. Cindy A. Kilgo, Jessica K. Ezell Sheets, and Ernest T. Pascarella, “The Link Between High-Impact Practices and Student Learning: Some Longitudinal Evidence,” *Higher Education* 69 (2015) 509–525, <http://doi.org/10.1007/s10734-014-9788-z>.

²⁰ While most research indicates that study abroad has a positive impact on participants, this is not without exception. For Hansen, study abroad did not impact ethnocultural empathy one way or the other. Hansen, 63-66. Nichols’s research actually shows regression on intercultural competence in specific cases. Nichols, 78-82. When measuring Global Citizenship for study abroad participants who were currently on their semester abroad, Kishino and Takahashi found that the students actually showed fewer traits of global citizenship than at any other point in their time at college. They suggest that this is because “study abroad is a time period when students reflect on their own identities and struggle to overcome cultural challenges, such as culture shocks.” Hinako Kishino and Tomoko Takahashi, “Global Citizenship Development: Effects of Study Abroad and Other Factors,” *Journal of International Students* 9, no. 2 (2019): 551, <http://doi.org/10.32674/jis.v9i2.390551>.

²¹ Rohr, *Everything Belongs*, 59.

and of the world that *transforms the way we think about and treat* others. At HULA, the dynamic usually consists of US American Christian students interacting with Peruvians. The differences, then, are primarily ethnic, cultural, and religious. Learning to respect Peruvians should translate to learning to respect other differences, be they racial, religious, or political, with others in the students' home culture.

Other writers have included intercultural dynamics in their presentation of spiritual formation. Wilhoit identifies racial prejudice as one of the great obstacles for Christian discipleship and formation.²² He argues that formation based on Jesus's model means overcoming that obstacle, as "Jesus invites us to a life of compassion for the poor and marginalized and to the elimination of prejudice."²³ Brooklyn pastor theologian Rich Villodas calls racism "one of the biggest challenges to deeply formed spiritual living."²⁴ He addresses this with one of his five major values for what he calls a deeply formed life, "Racial Reconciliation for a Divided World" and its corresponding practices for racial reconciliation.²⁵ Villodas suggests that one of the key results of the gospel is the creation of a new family for the sake of God's mission. "This is language of the new creation of a family, transcending ethnic, cultural, and generational differences. It's a family marked

²² James Wilhoit, *Spiritual Formation As If the Church Mattered: Growing in Christ through Community* (Grand Rapids: Baker Academic, 2008), 25, 135, 183, and 204. He says, "racial and ethnic prejudice is endemic to the fallen human race. It creates needless divisions, fuels hatred, and, when present among Christians destroys the kingdom community of Christ." Ibid., 183.

²³ Ibid., 259. In his presentation, Wilhoit neglects to offer concrete examples of what this looks like in the life of a Christian. In the second edition of the book, instead of correcting that weakness, Wilhoit regrettably removes the emphasis on prejudice as an obstacle. James Wilhoit, *Spiritual Formation As If the Church Mattered: Growing in Christ through Community*, second edition (Grand Rapids: Baker Academic, 2022).

²⁴ Rich Villodas, *The Deeply Formed Life: Five Transformative Values to Root Us in the Way of Jesus* (Colorado Springs: WaterBrook, 2020).

²⁵ Ibid., chapters 3 and 4.

by reconciliation.”²⁶ Brenda Salter McNeil gives greater depth to reconciliation *as a spiritual process*, “involving forgiveness, repentance and justice that restores broken relationships and systems to reflect God’s original intention for all creation to flourish.”²⁷ In order to offer a holistic solution to the multifaceted problem of racism, Villodas offers seven habits: remembering, incarnational listening, lament, reconciling prayer, racial self-examination, renouncing whiteness, and regular confession, repentance, and forgiveness.²⁸ This intercultural aspect of spiritual formation that addresses the obstacles of ethnocentrism and racism is a key piece of the formation I hope to see at HULA.

A traditional presentation of spiritual formation involves cultivating an awareness of the divine. Dallas Willard suggests that the first step of Christian discipleship is “to keep God before our minds.”²⁹ *Intercultural* spiritual formation emphasizes the capacity to recognize the presence of God *in the world’s human diversity and natural diversity*. In terms of human diversity, Jonathan Sacks presents the challenge as being able to see the presence of God when encountering a stranger, “to see God’s image in one who is not in our image.”³⁰ In terms of the world’s *natural diversity*, how we understand and love

²⁶ *Ibid.*, 53.

²⁷ Brenda Salter McNeil, *Roadmap to Reconciliation: Moving Communities into Unity, Wholeness, and Justice* (Downers Grove: InterVarsity, 2015), 22. She helpfully identifies broken systems as an important piece of the justice puzzle. Villodas also emphasizes that forming individuals is not enough in itself to bring justice, but it is an important part of spiritual formation that orients toward racial reconciliation. Villodas, 63.

²⁸ *Ibid.*, chapter 4. For a comprehensive presentation of the biblical basis for justice, see Michael Barram, *Missional Economics: Biblical Justice and Christian Formation* (Grand Rapids: Eerdmans, 2018).

²⁹ Dallas Willard, *The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship* (New York: HarperOne, 2014), 125. “This is the fundamental secret of caring for our souls. Our part in thus ‘practicing the presence of God’ is to direct and redirect our minds constantly to Him.”

³⁰ Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilizations* (London: Continuum, 2002), 60.

nature connects to how we understand and love God and other humans.³¹

Theology

Harding University Latin America (HULA) is designed to be voluntary displacement for the sake of intercultural spiritual formation. This design is grounded in a theology of travel. My thesis is that travel occasions participation in divine blessing through learning and growth in God’s diverse world. God created the universe with the capacity to teach. Genesis 1 sets the stage for God’s universe, full of potential life and complex diversity. God creates the conditions for life to thrive and blesses birds, fish, animals, and humans to fill their respective spaces (Gen. 1:22, 28). This divine blessing is tied to God’s motivation for the universe, that is, God’s mission. God desires to be present in creation through human image bearers who reflect God into the world and the world back to God. God blesses humanity with a vocation: to be fruitful, multiply, and fill the earth (Gen 1:28).

That final piece, filling the earth, connotes movement—travel—through which humans will learn and grow as they adapt to the environments they are in. Nature is wildly diverse: fertile valleys and rugged mountains, barren desert, glacial tundra, and thriving rainforest. Humans have a tremendous capacity to live in diverse ecosystems. As they learn and grow in their world, they create language and culture. In Genesis 11 humans brazenly oppose God’s intentions for humans to fill the earth. They gather in one

³¹ Franciscan spirituality starts with “learning to see and love what is,” starting with creation itself, from stones to plants to animals, to—finally—other humans, the world, and God. Richard Rohr, “Christianity and the Creation: A Franciscan Speaks to Franciscans,” in *Embracing Earth: Catholic Approaches to Ecology*, edited by Albert J. LaChance and John E. Carroll (Maryknoll, NY: Orbis Books, 1994), 130–131. See also “Care of the Earth” in Adele Ahlberg Calhoun, *The Spiritual Disciplines Handbook: Practices that Transform Us*, revised and expanded edition (Downers Grove: IVP Books, 2015), 202-204.

place so that they will not be scattered. God, then, confuses their language so that the people must scatter. More gift than punishment, this act of God to create languages and cultures serves to further God's mission in a world filled with diverse humanity (Gen 11:9).

At the end of Genesis 11, the earth is full of humans who are bearers of the divine image in all their diversity of language and culture (e.g. Gen 10:20). The mission is not yet accomplished, however, because humanity does not experience the blessing of knowing the God in whose image they are made. God's calling of Sarah and Abraham's family becomes the heartbeat that unites the rest of the story of scripture, from Genesis to Revelation. The biblical narrative reveals God's heart for all nations. God blesses Sarah and Abraham with the divine presence so that their family might be conduits of blessing to all the families of the earth (Gen. 12:1-3). God desires to bless the earth's diverse peoples and begins by commissioning a family *to travel*.

The thread of God's mission to bless the nations in and through Sarah and Abraham's family continues through the Law, Prophets, and Psalms, exodus, empire, and exile. By calling twelve apostles, Jesus unites the twelve sons of Jacob once again for the sake of mission, to be a light to the nations (Isa. 49:6; Luke 24:47; Acts 1:8). The Spirit moves powerfully in the early church so that God might be known in various languages and cultures by diverse peoples (Acts 2:6). The Spirit reconciles divisions caused by human prejudice in order to promote new life (Acts 10:44-48). The Spirit enables a vision of final fulfillment, where a diverse multitude from every nation, tribe, family, and language experiences the blessing of God's presence and responds in worship (Rev. 7:9-10). God's mission is accomplished when the whole earth is full of the

knowledge of the glory of God, as the waters cover the seas (Hab. 2:14).

When HULA students come to Peru for a semester of study abroad, they travel into a world pregnant with opportunities for learning and growth. I argue that travel, when connected to theological reflection, becomes a spiritual discipline. Practices such as living in community, speaking another language, reading the Bible and worshiping with people from another culture, seeing injustices, learning history, marveling at diverse landscapes, and eating with someone different than us have the capacity to shape us into the people God intended us to be. As we travel and learn in God's diverse world we interact with natural and human diversity, which leads us to experience intercultural spiritual formation. By entering the liminal space and disorientation of traveling in a different part of God's world, God gives us new eyes. The God of mission is always reaching out, beyond, and further because of God's heart for the other. At HULA I hope students' awareness of God and God's diverse world will grow so that they will be formed to love God and love God's diverse world more deeply.

Methodology

This Doctor of Ministry project was program development research. Program development is a specialized form of research in which “the researcher creates a program, engages human subjects with the program, and then evaluates the effectiveness of the program in terms of desired outcomes.”³² I designed HULA to be a holistic, integrated, spiritually formative learning program for students. I used summative formative

³² Nancy Jean Vyhmeister and Terry Dwain Robertson, *Your Guide to Writing Quality Research Papers*, 4th ed. (Grand Rapids: Zondervan Academic, 2020), 65.

evaluation as described by Sensing and Patton to evaluate HULA's effectiveness.³³ I took an existing program, modified it, and evaluated its effectiveness. The problem of this study was to evaluate the impact of HULA in terms of intercultural spiritual formation. The purpose of this project was to conduct HULA, observe any contributions to the process of intercultural spiritual formation of HULA students, and identify the elements that made the greatest impact.

The ministry intervention for this project thesis had three main components: a Latin American Humanities class, a Bible class, and planned cross-cultural experiences.³⁴ The Humanities course is a required course for all HULA participants. It meets twenty times for seventy-five minutes of in-class instruction (lecture and discussion) on the Latin American humanities (history, religion, culture, language, art, music, literature, dance, and gastronomy). Additionally, it includes on-site classes in museums, national parks and monuments, and archaeological sites. I argue that the study of the liberal arts, focusing on the human creative spirit and historical and global perspectives, *is part of Christian spiritual formation*. A reflective journal is a key part of the Humanities course and accounts for more than half of the students' grade for the course.³⁵

The HULA Bible course functions as a theological counterpart to the Humanities

³³ Tim Sensing, *Qualitative Research: A Multi-Methods Approach for Doctor of Ministry Projects* (Eugene, OR: Wipf, 2011), 52. Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 3rd ed. (Thousand Oaks, CA: Sage, 2002), 213.

³⁴ The syllabus for each course and the HULA calendar of cross-cultural experiences are available in Appendix A.

³⁵ More details on the Humanities journal are available in the syllabus in Appendix A, under "Moleskine Journal Assignment," 147. Studies have shown that growth while studying abroad is hit or miss, and much of that is because the processing required for formation happens only after the student has been back in their home culture. See in particular, Nichols, 78-82, and Kishino and Takahashi, 551. While I acknowledge that this is the case, my goal was to provide students with significant moments of reflection throughout the semester to perhaps contribute to their formation while abroad.

course. It meets twenty times for fifty minutes of in-class instruction (lecture and discussion) and is required for all student participants. In Humanities we use the Latin American humanities to explore the question of what it means to be human. The Bible course, then, offers a theological lens through which to reflect on that question. I argue that the Bible casts a vision for beauty in diversity. Theological reflection on experiences of travel can make us better, more complete people. Study abroad can be a spiritual discipline in the context of intentional theological reflection.

The cross-cultural experiences are a fundamental part of HULA and its attempt at intercultural spiritual formation. These experiences offer formative opportunities that enhance the classroom instruction. The cross-cultural experiences are divided into two main categories: living in and experiencing Arequipa for three months and traveling throughout Peru and Argentina. Using Arequipa as a home base for three months gives students the opportunity to become at home in another city and culture that is not their own. It allows them to form relationships. Students worship with local Christians, play soccer with my soccer group, share meals with my neighbors, and ultimately get to be a part of city life. Travels outside of Arequipa include Cusco, Puno, Nasca, Lima, the Amazon rainforest, Buenos Aires and part of the Argentine Patagonia.

This program aimed for intercultural spiritual formation, *the growth humans experience through an increased awareness of God and the diversity of God's world that results in an increased disposition to love God and love other humans*. I chose six indicators for growth in intercultural spiritual formation: spiritual sight, cultural sight, empathy, openness, curiosity, and missional living.³⁶ To assess growth in these areas, I

³⁶ I treat each of these indicators and the accompanying assessment instruments in more detail in Chapter 3.

used a combination of Likert Scale items, open-ended questions, and student essays. The primary assessment was the Pre-HULA and Post-HULA questionnaire which combined a brief self-assessing questionnaire with open-ended questions.³⁷ The first ten items were for a student to self-assess their spirituality based on an eight-point Likert scale. The Likert Scale items targeted awareness of God, orientation toward other people, meaning and identity. The open-ended questions included reflections on travel and the image of God, students' future goals, and how they expected to grow. I used basic descriptive statistics to analyze the results of the Pre-HULA and Post-HULA questionnaire Likert Scale items and coding to surface themes in the answers to the open-ended questions.

Two essays supplemented the material from the questionnaire. The first was the Aha Moment essay for Humanities, which is an extended essay wherein students reflect on a significant experience during the HULA program and trace out its implications for the question: What does it mean to be human?³⁸ The ability to reflect deeply on a cross-cultural or travel experience is indicative of spiritual and cultural sight, two of my indicators for intercultural spiritual formation. The second essay was the Student Learning Outcome (SLO) self-reflective essay, in which students write about the program's learning outcomes and give examples of how those were met. I used coding analysis to identify key themes in the Aha Moment and SLO essays.

Assumptions, Limitations, and Delimitations

My underlying assumption is that, as human beings, we are constantly being

³⁷ The questionnaire is available in Appendix C.

³⁸ The specific parameters of the assignment can be seen in the Humanities 2730 Syllabus under "Assignments" in Appendix A, 146.

formed spiritually. Because of the world's inherent diversity, one need not travel to grow and mature. Every human has the capacity to learn from other humans; differences among humans are instructive about God and the world. This study does not presume all spiritual growth that a student experiences is because of the program itself nor that human development requires travel outside of one's home country. This was a brief intervention in students' lives that contributed to their spiritual growth in another country.

One limitation was that many of these students, after three months of living, learning, and traveling together, formed a deep relationship with me that goes beyond student and teacher in a classroom. I spent over 1,000 hours with the group. I became a mentor and friend to students in addition to being a director and professor. It was possible that the results of the assessment instruments taken at the end of the study reflected my own preferences for the language of spiritual formation and what it means to be human. It was not clear if students had, indeed, grown or were just able to use the language I use to appear to have grown. True growth may be confirmed later with changes in behavior.

Some studies have indicated that the impact of a study abroad program is only evident months or years after the completion of the program. This study was limited to the three months of the program itself. More comprehensive studies could be conducted that would include results from surveys taken a year or more after the completion of the program. That sort of follow-up is beyond the scope of this study.

A delimitation of this project is that I did not design the HULA study abroad program from scratch. I improved the existing program and reflected on it. There are elements of the program that are set by Harding University that I could not alter.

Outline of the Dissertation

The dissertation includes five chapters and concludes with appendices and a bibliography. In this first chapter I have outlined the problem, shared my ministry context, reviewed literature relevant to liminality and intercultural spirituality, and summarized my methodology and theology. The second chapter describes the theological underpinnings of my project, which I call a theology of travel. The third chapter presents the project's design, implementation, and methodology. In chapter four I share the results of the project, what I learned from the questionnaire taken before and after the program including elements of the program that made the most impact, and themes I uncovered from analyzing the students' written responses and essays. In the fifth chapter, I conclude with a theological interpretation of the project's significance. Appendices include my initial correspondence with students, syllabi for the two classes I taught, the Pre-HULA and Post-HULA questionnaires along with the results, the raw data and coding analysis from the students' written responses, and some representative samples of the students' Aha Moment essay for Humanities.

Chapter 2

Theological Reflection: A Theology of Travel

God's world is beautifully complex. Humans were made to live in a creative tension with that complexity. God's Spirit is at work in the world's diversity forming us as intercultural spiritual beings where we become more aware of God and the diversity of God's world and more capable of loving God and loving others. *Travel occasions participation in divine blessing—God's transformative presence—through learning and growth in God's diverse world.* I develop this thesis in four parts. First, Genesis 1-3 and Genesis 11 set the stage for a universe full of thriving diverse life and a God whose mission is to fill it in and through humans who bear the divine image. I develop how humanity being made in the image of God is tied to their vocation as moral agents and wise learners in God's world (Gen. 1-3). Genesis 11 anchors this theology of beginnings in a world designed for diversity of human cultures through the gift of multiple languages. Second, I trace the mission of God as a unifying thread from Genesis to Revelation. God's heart for all the families of the earth establishes God's multicultural vision for the world in which blessing is tied to God's presence. Third, I consider the book of Job in depth. I propose the spiritual formation of Job in response to God's rhetorical tour of the cosmos as a biblical model for a theology of travel. Finally, I conclude by suggesting specific practices at Harding University Latin America (HULA) that put a theology of travel in practice for the sake of intercultural spiritual formation.

In short, Genesis 1-3 sets the stage for the kind of universe humans live in as wise learners. The mission of God from Genesis to Revelation describes the God whose heart

for the nations gives the universe its direction. Job’s experience of liminal space and formation is a model to consider what a theology of travel could look like at HULA.

A Theology of Beginnings from Genesis 1-3 and 11

The creation poem in Genesis 1 celebrates God’s creation of an earth full of rich complexity and beautiful diversity. God creates by separating: light from darkness, day from night, sea from sky, land from sea. Creation itself is commissioned to participate in the divine creativity of diversity—plants, trees, birds, and fish are to fill their spaces and be fruitful (Gen. 1:11-12, 20-22). These simple designations and tasks manifest as astounding and incomprehensible diversity of life: innumerable plant, animal, and microbial species—all with the same source.¹ Unity creates diversity.²

The God who creates heaven and earth is not a neutral, dispassionate maker. Yahweh God, rather, creates, observes, evaluates, and passionately invites creation to participate in the evolving product that is creation. In so doing, God models learning and wonder as essential ingredients for wisely interacting with God’s creation. Heaven and earth have a capacity to teach because of the God who dwells in this space and has called

¹ Estimates of biodiversity range from two million to one trillion different species currently on Earth. See Kenneth J. Locey, and Jay T. Lennon, “Scaling laws predict global microbial diversity,” *Proceedings of the National Academy of Sciences* 113 (21): 5970–5975. doi:10.1073/pnas.1521291113. Genesis 1 affirms that God is the source of all of life in the universe. Scientists have noted another attribute shared by all of life: DNA.

² I first came upon this metaphor for unity in diversity in Rabbi Lord Jonathan Sacks’s interview for On Being. He says, “everything that lives has its genetic code written in the same alphabet. Unity creates diversity. So don’t think of one God, one truth, one way. Think of one God creating this extraordinary number of ways, the 6,800 languages that are actually spoken. Don’t think there’s only one language within which we can speak to God.” Remembering Rabbi Lord Jonathan Sacks, On Being. Accessed February 15, 2021. <https://onbeing.org/programs/remembering-rabbi-lord-jonathan-sacks/>

it “good.”³ Humans inhabit this space as learners, because God has modeled learning.

In Genesis 1, God is constantly observing creation. The poet emphasizes this by repeating “God saw” seven times.⁴ God’s seeing is evaluative: “God saw that it was good.” God’s observation also leads to action beyond evaluating creation’s goodness. God *sees*, separates light and darkness, and then defines their respective functions as day and night (1:4-5). God *sees* and blesses the birds and fish with the vocation to fill their respective spaces (1:21-22).

God observes as a learner because God is interested in involving creation itself in the ongoing creation of the world. On the third day God invites the land to produce “seed-bearing plants and trees on the land that bear fruit with seed in it” (1:11). Plants and trees will be self-sustaining, responsible for their own renewal. On the fifth day God invites birds and fish to fill their spaces, and on the sixth day the land produces living creatures who are also to reproduce according to their kinds and fill the land. Also on the sixth day, God creates humanity and blesses humanity with a vocation that involves filling the earth and reigning with God.⁵ This divine blessing is tied to God’s motivation for the universe. God desires to be present in creation through human image bearers who reflect God into the world and the world back to God.

³ John Walton, *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* (Downers Grove: InterVarsity Press, 2009).

⁴ See Gen. 1:4, 10, 12, 18, 21, 25, and 31.

⁵ Genesis 1:26-31 serves a dual role. Literarily, it serves as the climax of the six days of *work* of the 7-day creation story, before God rests—perhaps the true climax of the story. See Abraham Joshua Heschel, *The Sabbath, Its Meaning for Modern Man* (New York: Farrar, Straus and Young, 1951). Canonically, this section of Genesis serves as a bridge into the Eden narrative—a sort of “headline” for the origin of humanity. Middleton notes that the text itself suggests it is meant to lead into the rest of Genesis, due to the absence of the concluding “evening and morning” formula of the Genesis 1 account. J. Richard Middleton, “Creation Founded in Love,” in *Sacred Text, Secular Times*, ed. L. J. Greenspoon and B. F. LeBeau (Omaha: Creighton University Press, 2000), 54.

God creates human beings in God's own image and God commissions humanity to be fruitful, multiply, and *fill the earth* (Gen. 1:27-28). This commission reveals something of God's motivation for humanity. God is on a mission to fill the earth with the divine presence in and through diverse humanity who will bear God's image in the created world. God has a mission and humans will be participants in that mission.⁶ However one defines God's mission, the Genesis 1 poem suggests that humanity is bound up with all of created life in a world sanctified by the presence of God.⁷

The God who creates is the God who sees.⁸ God's careful observation in Genesis 2 leads to a conclusion that, contrary to Genesis 1, all is *not* good: "It is not good for the human to be alone" (2:18). God begins the process of finding community for the human, and in so doing God learns both by experiment and by failure. God brings before the human various types of birds and animals to see what the human will call them. This is an experiment of sorts, in which the human assumes the divine tasks of seeing, evaluating, and naming. This first phase of the search, however, results in failure: "no suitable helper was found" (2:20). God will learn from this shared process with the human and consequently create the woman out of the side of the man.⁹ The humans' successive

⁶ The mission of God is one of the key interpretive frameworks for understanding the Bible. For one compelling example, see Christopher Wright's seminal work. Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: InterVarsity Press, 2006). We will consider the mission of God as a driver of the biblical narrative in the second major section of this chapter.

⁷ Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy* (Yonkers, NY: St. Vladimir's Seminary Press, 2018).

⁸ Later in Genesis, Hagar will give Yahweh God this name (Gen. 16:13).

⁹ In *The Suffering of God*, Fretheim proposes a biblical theology of metaphors for God. Fretheim locates two competing images in the Old Testament: monarchical and organismic. The monarchical, emphasizes God's transcendence and dominates Old Testament interpretation. Fretheim asserts that the organismic image of God, however, predominates the Old Testament *text*. It is the often-neglected organismic image that provides the foundation for a God who is fully open to a relationship with creation and affected by it—immanence alongside transcendence. Terence Fretheim, *The Suffering of God: an Old*

interaction will itself be opportunity for learning and growth in the world.

Genesis 3 as Wisdom: Moral Agency as Human Mortals

In Genesis 3, three themes—God as learner, humans who follow God’s example, and wisdom in character formation—collide. Genesis 3 is a wisdom text.¹⁰ While many interpreters view this story as the fall of humankind, I suggest that the text invites the reader to understand it as the story of humanity becoming like God, knowing good and evil.¹¹ It is the story of humanity assuming moral agency as mortals and entering “the real world” in which wisdom and the formation of character will be necessary through learning. When read in light of Genesis 1:26-31, I suggest that Genesis 3 is the story of humanity being created in the image and likeness of God.¹²

The serpent is the first of God’s creation both to question God (3:1) and to contradict God (3:4). The serpent’s statement in verse four, “You will not surely die,” is proven wrong when God later explains human mortality (3:19).¹³ The serpent is proven a

Testament Perspective (Philadelphia: Fortress Press, 1984), 35. On the necessity of metaphor and imagination for human conceptions of God, see Leo G. Perdue, *Wisdom & Creation: The Theology of Wisdom Literature* (Nashville: Abingdon Press, 1994), 60.

¹⁰ Tremper Longman helpfully includes this text in his treatment of biblical wisdom. Tremper Longman III, *The Fear of the Lord is Wisdom: A Theological Introduction to Wisdom in Israel* (Grand Rapids: BakerBooks, 2017), 94-100.

¹¹ This interpretation leans on the chapter’s conclusion, Genesis 3:22-24.

¹² I thank John Fortner for introducing me to the capacity of Gen. 1-3 to say something about God, world, and humanity and to this notion of Gen. 2-3 as an expansion of Gen. 1:26-31. See also John F. A. Sawyer, “The Image of God, the Wisdom of Serpents and the Knowledge of Good and Evil,” in *A Walk in the Garden: Biblical, Iconographical and Literary Images of Eden*, ed. Paul Morris and Deborah Sawyer, JSOT Supplement 136 (Sheffield: JSOT Press, 1992), 64-73. William Brown understands Genesis 2-3 as a paradigmatic human story of the first humans growing up and becoming fully human. William Brown, *Sacred Sense: Discovering the Wonder of God’s Word and World* (Grand Rapids: Eerdmans, 2015), 39.

¹³ Moberly has pointed out that the serpent’s statement that the humans will not die upon eating the fruit (3:4) turns out to be accurate. They do not die immediately. R. W. L. Moberly, “Did the Serpent Get it Right?” *Journal of Theological Studies* 39 (1988): 1-27. I disagree with Moberly’s emphasis on the first clause, though. Humanity is mortal and will die eventually once they are removed from the garden (and thereby, access to the tree of life). The meaning of this verse has been debated at length. Was the

keen observer in verse five, however, stating, “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” God later confirms this, in a verse often left unaddressed by commentators: “The human has now become like one of us, knowing good and evil” (3:22). The woman, for her part, observes and evaluates the fruit, seeing that it is “good for food and pleasing to the eye, and also desirable for gaining wisdom” (3:6). This type of seeing and evaluating was performed by God all throughout Genesis 1. It is here that the author hints at something deeper at play, that this is, in fact, a wisdom text.¹⁴

God offers humanity’s new status of moral agents as the reason why the humans must leave the garden and, thereby, lose access to the tree of life.¹⁵ This is what forces the

snake right because humans did not die “on that day”? Did God change God’s mind? John Goldingay argues that this is an exercise of divine grace. John Goldingay, *Genesis*, Baker Commentary on the Old Testament. Pentateuch. (Grand Rapids: Baker Academic, 2020), 68. While disputed, I argue that humans begin succumbing to their innate mortality once they eat the fruit and must be taken out of the garden. See also William Brown, *Sacred Sense*, 30.

The serpent is right, however, that the humans will become like God in the sense of moral discernment, “knowing good and evil.” God confirms this in Gen. 3:22. James Barr is helpful in advancing the argument along these lines. James Barr, *The Garden of Eden and the Hope of Immortality* (Minneapolis: Fortress Press, 1992).

¹⁴ There is a multi-valence in the meaning of “knowledge of good and evil,” functioning as a merism of sorts. It seems to mean more than knowing right from wrong. God (and the serpent) underscore its potential to make humans “like God” in some way. The woman see it is able to “make one wise.” Further, when the humans eat, they realize their own nakedness, which implies some other sort of function as well.

While this is all evident from the text, others have expanded this notion and traced out its implications. For example, Newsom argues that “the knowledge that comes from the fruit is, as many commentators have argued, not simply knowledge of moral good and evil but rather the knowledge that makes all kinds of judgments possible, the power to make reflective, discriminating choices between what seems good and what seems bad.” Carol A. Newsom, “Genesis 2-3 and 1 Enoch 6-16: Two Myths of Origin and Their Ethical Implications,” in *Shaking Heaven and Earth: Essays in Honor of Walter Brueggemann and Charles B. Cousar*, ed. Christine Roy Yoder, Kathleen M. O’Connor, E. Elizabeth Johnson, and Stanley P. Saunders (Louisville: Westminster John Knox, 2005), 11. James Barr interprets the knowledge of good and evil as the “power of...ethical discrimination.” Barr, 62.

¹⁵ Barr’s main thesis is that Genesis 2-3 is about humanity gaining the knowledge of good and evil and missing the opportunity for immortality. The garden narrative assumes human mortality, even before humans ate the fruit and disobeyed God. Gaining knowledge involved contact with the eternal, which was at odds with human mortality. Barr, 72-73. The narrative is therefore based on two trees that possess divine qualities: the tree of life and the tree of the knowledge of good and evil. Humanity is able to obtain one but must not simultaneously obtain the other (Gen. 3:22).

hasty expulsion of the man and woman from the garden—that they might not “take also from the tree of life and eat, and live forever” (3:22). The conclusion of Genesis 3 indicates that if humanity is to exercise the knowledge of good and evil, it is necessary that humans be mortal.¹⁶ Humans must be *mortal* if they are to function as *moral* agents in the world. To state it positively, mortality gives humanity a *reason* to make moral choices.¹⁷

The garden narrative is the story of humanity being made in the image of God and entering a world in which they will exercise ethical responsibility as they fulfill their vocation.¹⁸ The knowledge of good and evil, and all that it entails, constitutes the ethical responsibility humans should bring to their vocation.¹⁹ The knowledge gained in the garden begins a process of attaining wisdom, which is what humanity needs to function in God’s good creation as moral agents. Humans, thus, embark on a lifelong journey of being learners of wisdom, the ability to discern between good and bad. Humans must learn to discern what is good to function as moral agents in the world, choosing the good. God’s presence will accompany them.²⁰ The type of earth God designed is a creation full

¹⁶ In this reading, then, humans become like God in one important way, as moral agents designed to discern good and evil, even while the distinction between them and God in terms of their mortality is cemented.

¹⁷ If I will live forever, then I may as well wait until tomorrow to do right.

¹⁸ My reading of this passage does not negate the act of disobedience in Genesis 3, with its repercussions (shame, accusations, etc.). Humans gain a conscience and become fully human, including human fallibility and finitude. Here I am considering the positive result of the garden narrative inasmuch as it frames human vocation. For the sake of space, I do not elaborate the implications of disobedience and sin (which enters the pictures in Genesis 4) for the human condition.

¹⁹ Newsom rightly emphasizes a final distinction between humans and God. Even as the distinction between God and humanity is blurred in the middle of Genesis 3, it is clear that humanity will not achieve God’s immortality. Newsom, “Genesis 2-3 and 1 Enoch 6-16: Two Myths of Origin and Their Ethical Implications,” in Christine Roy Yoder, Kathleen M. O’Connor, E. Elizabeth Johnson, and Stanley P. Saunders, 14.

of potential for learning and growth as wise image-bearers. God desires the diverse earth to be filled with diverse humanity capable of reflecting God into the world in wisdom.

Diverse humanity is what is at stake in Genesis 11, to which we now turn.

The Tower of Babel and the Genesis of Linguistic Flourishing

God creates humans in the image of God and commissions them to be fruitful, multiply, and fill the earth. That final piece, “filling the earth,” connotes movement—travel—through which humans will learn and grow as they adapt to the environments they are in.²¹ Nature is wildly diverse: fertile valleys and rugged mountains, barren desert, glacial tundra, and thriving rainforest. Humans have a tremendous capacity to live in diverse ecosystems. As they learn and grow in their world, they create languages and cultures. The incredible diversity of creation and God’s command for humans to fill it indicates God’s intention that creation flourish with a diversity of languages and cultures.

The story of the tower of Babel in Genesis 11 is key to understanding God’s intention for a diverse humanity in the world. Those who have undertaken the construction of the tower, in addition to wanting to make themselves famous, are fearful of separation: “otherwise we will be scattered over the face of the whole earth” (Gen. 11:4). In Genesis 1 God commissions humanity to *fill* the earth. The tower of Babel, then,

²⁰ This much is clear, despite the humans’ exile from the garden of Eden. In the very next verse, Eve acknowledges that it is because of God’s presence, “with the help of the LORD,” that she is able to bear a child safely. Being outside of Eden does not mean that humans will be ostracized from the presence of God.

²¹ Genesis is full of movement. Adam and Eve move out of the garden. Cain is made to be a “restless wanderer on earth,” traveling with God’s protection (Gen. 4:12). Sarah and Abraham are called to leave their family and land (Gen. 12:1). Jacob travels. My language of travel connotes choice, but does not exclude the possibility of traveling because of immigration or exile. For a fascinating study on this theme as it applies to immigration, see Carroll R. M. Daniel, *The Bible and Borders: Hearing God's Word on Immigration* (Grand Rapids: Brazos Press, 2020).

goes directly against God’s mission. Instead of spreading out and filling the earth, the builders seek *not* to be scattered. God comes down and confuses their language in order to scatter them over the face of the earth.²²

Taken in isolation this story can be misunderstood as only about divine punishment.²³ The word “confuse” has a negative connotation in English.²⁴ Yet God’s intent is made clear by the result of God’s action: God’s mission for humanity to fill the earth advances. God confusing the people’s language, then, is not just a punishment. It is a gift for the world, a divine corrective in service to the mission of God. It equips humans to fulfill the mission of filling the earth.²⁵ God had always intended a world full of a diverse humanity, not speaking just one language in one geographic place but speaking multiple languages, representing multiple cultures, because only in this way can humanity represent God. No one culture or language has a monopoly on reflecting the divine image. Diverse cultures enrich human experience and flourishing.

At the end of Genesis 11, the earth is full of humans, bearers of the divine image,

²²The narrator emphasizes this result by mentioning it twice in consecutive verses: the people were scattered over the earth (Gen. 11:8, 9).

²³ Kathleen Farmer argues that most interpreters understand the action of the builders to be motivated only by sinful pride, and thus God’s reaction is punishment. She argues convincingly for a minority position regarding the sin in question. The primary sin is a failure to fulfill God’s mission to scatter across the earth. Kathleen A. Farmer, “What Is ‘This’ They Begin to Do?” in *Preaching Biblical Texts: Expositions by Jewish and Christian Scholars*, ed. Fredrick Carlson Holmgren and Herman E. Schaalman (Grand Rapids: Eerdmans, 1995), 17-28. Of course, it is possible for the people’s sin to be both pride and subverting God’s intention for humanity to fill the earth. Here I want to emphasize the result of God’s corrective action: humanity scattered across the earth.

²⁴ The Hebrew word בָּלַל (*balal*), does not inherently connote something negative. It can also mean to mingle or mix. See Francis Brown, S. R. Driver, Charles A. Briggs, Wilhelm Gesenius, Francis F. Brown, and Edward Robinson, *The Brown-Driver-Briggs Hebrew and English Lexicon: Based on the Lexicon of William Gesenius, As Translated by Edward Robinson, and Edited with Constant Reference to the Thesaurus of Gesenius As Completed by E. Rödiger, and with Authorized Use of the German Editions of Gesenius' Handwörterbuch Über Das Alte Testament* (Peabody, MA: Hendrickson, 2005), 117.

²⁵ “Thus it may be argued that the story moves from the homogeneity of one to the diversity of all, from a people clustered together in one place to people scattered over the face of all the earth.” Farmer, 23.

in all their diversity of language and culture.²⁶ The mission is not yet accomplished, however, because humanity does not experience the blessing of knowing the God in whose image they are made. The story of the mission of God will further illustrate how God intended the diverse families and nations of the earth to experience blessing in God's presence.

The Mission of God from Genesis to Revelation

The mission of God in the Old and New Testaments is the Bible's unifying thread which shows God's heart for diverse humanity and animates the people of God, Jesus's mission, and the life of the church. God's mission begins in Genesis 1 where God begins to fill the earth in and through humans who care for the earth as divine image bearers. God equips humans to fill the earth with the gift of language and culture. God's next step is astounding in terms of its particularity. God blesses one family to be the conduits of divine blessing to *all the families of the earth* (Gen. 12:1-3).

The Mission of God: Blessing One Family to Bless All the Families of the Earth

This promise and commissioning for Sarah, Abraham, and their family begins with a command: "go, leave your country." Abraham and Sarah will experience and share divine blessing—and it will begin with travel. Abraham's God-given name is indicative of the human diversity his family will represent and the influence he is to have as a "father of many nations."²⁷ God's promise to bless this family, and—through them—to

²⁶ The table of nations in Genesis 10 lists seventy nations, a number that connotes fullness or completeness, "each with its own language" (Gen. 10:5, 20, 31). And, "the nations spread out over the earth after the flood" (Gen. 10:32).

²⁷ *Abraham* literally means father of many nations (Gen. 17:5). This was never only about Israel.

bless the families of the earth, is repeated to Isaac and Rebekah, Jacob and his family, and is echoed throughout the story of Israel.²⁸

Israel's identity as the people God has called has a missional core throughout the Hebrew scriptures. Just as with the calling of Sarah and Abraham's family, so too the calling of Israel is intended to reach more human diversity—nations, peoples, languages, and cultures. Having liberated Israel from enslavement in Egypt, God calls Israel a “kingdom of priests” and a “holy nation” (Exod. 19:6). The nation is set apart for priestly service, to function as conduits of the divine presence *as a nation, for the nations*. While the story of Israel is one of ups and downs in terms of their faithfulness (with more downs than ups), God's mission is the animating force for Israel's national identity: God chooses Israel to bless the nations.²⁹ The Exodus—this decisive event in Israel's life as a nation—is foundational to its identity. The instructive nature of Israel's liberation is first

²⁸ The promise of a child for Sarah and Abraham unites the narrative from Genesis 12-22. Some version of the blessing of descendants and the descendants' role as a conduit of divine blessing is repeated to Abraham frequently throughout these eleven chapters. Specific reformulations of Genesis 12:2-3 to Abraham include Genesis 18:18 and 22:18. God extends the promise to Isaac, “through your offspring all nations on earth will be blessed” (Gen. 26:4) and then to Jacob, “all peoples on earth will be blessed through you and your offspring” (Gen. 28:14).

It cannot be overemphasized just how important Genesis 12:1-3 and its echoes are. The first followers of Jesus would draw upon this foundational promise as an exercise in understanding the church's vocation (Acts 3:25). Paul even calls it the “Gospel announced in advance” (Gal. 3:8).

²⁹ If Sarah and Abraham's mission was to bless all the families of the diverse earth, the story of their descendants is full of failures. Ethnocentrism, that is, the inability to understand, include, and bless the “other,” gets to the root of some of these failures. Examples of ethnocentrism from Abraham's family in Genesis, as well as the rest of the Hebrew scriptures and the New Testament, stand in stark contrast to God's heart for the oppressed.

Despite the many ethnocentric failures of God's people throughout the biblical narrative, there is a corrective, unifying thread of God's heart for the other. God approaches Hagar and even extends the promise of blessing to her and her descendants (Gen. 17:20). God provides for all the nations of the earth through Joseph's position in Egypt during the famine (Gen. 45:5-7). Jacob literally blesses the Egyptian pharaoh, in a partial fulfillment of the promise that Abraham's descendants would bless all the families of the earth (Gen. 47:7). Jacob also blesses Joseph's half-Egyptian sons, Ephraim and Manasseh, giving these biracial sons the status of a son of Jacob (Gen. 48:5, 20). See Esau McCaulley, *Reading While Black: African American Biblical Interpretation as an Exercise in Hope* (Downers Grove: IVP Academic, 2020), 99-117.

noted explicitly in the fourth commandment of the Decalogue. Israel is to observe Sabbath and give rest also to their livestock and households—including enslaved people and foreigners—*remembering that they were slaves in Egypt* (Exod. 20:8-11; Deut. 5:12-15).

Torah serves a missional purpose for Israel. The law functions to equip Israel to be distinct—holy—so that through that distinctiveness, God might reach the nations. Moses suggests that, in observing God’s commands, Israel will show their “wisdom and understanding to the nations,” and the nations will ask about Yahweh (Deut. 4:5-8). One of the blessings that Moses connects with obedience to Torah is that “all the peoples on earth will see that you are called by the name of the LORD” (Deut. 28:10). The blessing has a missional dimension: Israel is blessed to be a blessing, just like Sarah and Abraham were. Deuteronomy makes provisions for two non-Israelite nations to participate in the assembly of God. Israel is commanded not to hate Edomites nor Egyptians, because, respectively, they are a brother nation and Israel’s former host country and “the third generation of children born to them may enter the assembly of the LORD” (Deut. 23:7-8).³⁰

Time after time God commands Israel to be different, recalling its story: “Do not mistreat or oppress a foreigner, for you were foreigners in Egypt” (for example, Exod. 22:21). Being the people of God means learning from God’s heart for the foreigner and oppressed. Rabbi Jonathan Sacks highlights that the “Hebrew Bible in one verse

³⁰ This is undoubtedly a difficult section of the text, given that groups such as the Ammonites and Moabites, and others with physical abnormalities (such as eunuchs) are excluded from the assembly of God “even down to the tenth generation” (Deut. 23:1-6). It makes it all the more astounding, then, that the Edomites and Egyptians are somehow to be included. It is worth noting too, that in Isaiah 56, there is a special provision made for eunuchs who want to come near to God. This is a beautiful reversal of this Deuteronomic exclusion, which finds fulfillment in the story of the Ethiopian eunuch in Acts 8.

commands, ‘You shall love your neighbor as yourself,’ but in no fewer than thirty-six places commands us to ‘love the stranger.’”³¹ For the people of God to love God, it is necessary to love neighbor. For the people of God to love God, it is necessary to love the “other.”

Key moments in the Hebrew Bible reveal God’s heart for the nations. God’s actions on behalf of Israel to get them out of Egypt and into the land of Canaan have a dual function. The paradigmatic partings of the waters, the Red Sea and the Jordan River, are not only for the sake of Israel but also “that all the peoples of the earth might know that the hand of the LORD is powerful” (Josh. 4:24).³² David’s defeat of Goliath narrates a similar bigger picture, that “the whole world will know that there is a God in Israel” (1 Sam. 17:46). In Solomon’s prayer of dedication for the temple in Jerusalem, he anticipates that foreigners would travel to pray to Israel’s God. Solomon asks that God answer the foreigners’ prayers “so that all the people of the earth may know” God’s name and fear God (1 Kings 8:41-43). His prayer of dedication closes in the same way, asking that God provide for Israel’s wellbeing, “so that all the peoples of the earth may know that Yahweh is God” (1 Kings 8:60). Songs such as Psalm 96 suggest that even Israel’s worship had a missional component: “Sing to the LORD a new song...proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples.”

Even as more of the nation moved toward exile, Hezekiah prays for deliverance, “so that all the kingdoms on earth may know that you, O Lord, are God” (2 Kings 19:19).

³¹ Sacks, 58.

³² See also Exodus 9:16 and 14:4, respectively, for this in the plagues and parting of the sea.

In the face of exile, the prophet Isaiah shows concern for the nations from start to finish.³³ Isaiah envisions a time where two foreign world powers, Egypt and Assyria, will worship together with Israel, experiencing God's blessing (Isa. 19:23-25). Isaiah maintains hope that, even in Israel's broken state, God plans to unite Israel and Judah so that Sarah and Abraham's family might be "a light for the Gentiles" and that they "may bring my salvation to the ends of the earth" (Isa. 49:6).³⁴

The hope is palpable and God's multicultural vision for humanity persists. The prophet Habakkuk envisions it this way: "...the earth will be filled with the knowledge of the glory of the LORD" (Hab. 2:14). In the beginning, God intended for the earth to be filled with diverse humanity reflecting God into the world. Even in the darkness and despair of exile the prophets envision the time when the whole earth will be filled with the knowledge of the glory of God. This is God's multicultural vision in the Hebrew Scriptures: that people from all nations would finally recognize the God in whose image they are created and experience the blessing of God's presence.

The Mission of God: Jesus Relaunches Israel's Mission through the Church

God intended for humanity to fill the earth with God's image, reflecting something about God from all corners of the earth in all of humanity's cultural diversity. God then intended for diverse peoples and cultures to enjoy community and so learn to reflect God together. The underlying thread of God's heart for all the families of the earth flows into the New Testament. Jesus of Nazareth is born in Israel and his ministry

³³ See for instance, Isaiah 2:2 "all nations will stream to [the mountain of the LORD]," and Isaiah 66:18, "I will...gather all nations and tongues, and they will come and see my glory."

³⁴ This passage undergirds the mission of Jesus of Nazareth and the early church. See Acts 1:8 and 13:47.

focuses on Israel. Yet the gospel writers make it clear that Jesus is reenacting the story and mission of Israel, from his time in Egypt, baptism in the Jordan, and forty days of testing in the desert (Matt. 2-4). In his calling of 12 apostles that will be near to Jesus and then sent out from him, Jesus enacts a restoration for the twelve tribes of Israel, united in the mission of declaring the coming Kingdom of God. It is as if Jesus intends to “restore the tribes of Jacob” so that, finally, Israel might be the light to the nations that God had always intended (Isa. 49:6). This becomes explicit in some of Jesus’s last words to the apostles, that “repentance for the forgiveness of sins will be preached in his name *to all nations*” (Luke 24:47; cf. Matt. 28:19).

The early church sees God’s mission in Genesis to all the families of the earth as the theological framework for the church’s own mission. Luke’s organization of the book of Acts, telling the story of the expansion of the church in geographic terms, “in Jerusalem and in all Judea and Samaria, and to the ends of the earth,” underscores this framework (Acts 1:8). Early Christian sermons include God’s commissioning of Sarah’s and Abraham’s family as foundational to what God and the Spirit are doing in Christ (Acts 3:25). The prominent role Luke gives the story of Cornelius’s conversion in Acts 10-11 as the first of the Gentiles to receive the Holy Spirit suggests that the inclusion of Gentiles as followers of Jesus is the fulfillment of the gospel reaching “the ends of the Earth.”³⁵ The whole premise of the book of Romans, among other New Testament letters, is to unify Jewish and Gentile Christians in Rome.³⁶ Paul writes the letter “so that with

³⁵ See Richard B. Hays, *Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (New York: HarperOne, 1996), 440. This is a beautiful travel narrative, wherein in Peter must overcome his own prejudice and the Spirit manifests herself as a reconciler of divisions within humanity for the sake of divine blessing. Interestingly, Peter is criticized for eating with Cornelius and his family (Acts 11:3), which points to the role fellowship around the table has in forming us as intercultural, spiritual beings. More on this below.

one mind and one voice [they],” that is, Jewish and Gentile Christians, “may glorify the God and Father of our Lord Jesus Christ” (Rom. 15:6).

The Mission of God Fulfilled: Pentecost and Throne Room

There are two specific *fulfillments* of the mission of God in the New Testament that deserve recognition: Pentecost (Acts 2) and the throne room of God in Revelation 7. At Pentecost, after the resurrection and ascension of Jesus, the Holy Spirit descends on the followers of Jesus and, upon proclaiming the message of Jesus, the Jewish diaspora gathered from many different countries is able to hear the word proclaimed each in their own language (Acts 2:6, 11).³⁷ Commentators are right to identify here a connection with the Tower of Babel of story.³⁸ It is not a “reversal” of Babel, though, as some suggest; many languages do not revert to one common language. It is, rather, a *fulfillment* of Babel—multiple language groups, no longer scattered, yes, but gathered and celebrating the works of God *in a diversity of languages*. This episode, enabled by the Holy Spirit, shows God’s heart animating and enabling a multilingual encounter of worship.

This thread finds final fulfillment in the book of Revelation. A multitude gathers in God’s throne room from every nation, tribe, people, and language and together they

³⁶ Paul directs the entire letter of Galatians to bring reconciliation to this division among Jewish and Gentile followers of Jesus. In a beautiful climax, Paul affirms that identity in Christ transcends and includes ethnicity, gender, and social status, for “all are one in Christ Jesus” (Gal. 3:28). Paul, of course, roots this unified identity in the promise to Abraham (Gal. 3:29). Christian identity, then, will include receiving God’s blessing and should include participation in the vocation of extending divine blessing to others.

³⁷ The implications of this are astounding. “This moment of divine power will be used to signify the full presence of the Spirit through one crucial reality of life: language... The Spirit creates joining. The followers of Jesus are now being connected in a way that joins them to people in the most intimate space—of voice, memory, sound, body, land, and place. It is language that runs through all these matters... It bears repeating: this is not what the disciples imagined or hoped would manifest the power of the Holy Spirit.” Willie James Jennings, *Acts, Belief: A Theological Commentary on the Bible* (Louisville, Kentucky: Westminster John Knox Press, 2017), 29-31.

³⁸ See Farmer, 27.

glorify God (Revelation 7:9-10). Here the long arc of the mission of God from Genesis to Revelation is complete. In Genesis 1, God creates a world of wonder in which humanity is to fill the earth and reflect God into it. In Genesis 12, God desires to bless all the families of the earth. In Revelation 7, every family, culture, and language experiences the blessing of the divine presence in a new heaven and new earth and fulfills their holy vocation in reflecting God into the world. Habakkuk's vision—that the entire earth will be full of the knowledge of the glory of Yahweh—finds fulfillment in all of its beautiful and diverse potential.

Thus far, we have considered how Genesis 1-3 and Genesis 11 set the stage for the type of universe humans inhabit as learners, a world full of potential for growth as we exercise our vocation as wise moral agents. We then considered how God intended to extend the blessing of divine presence to accompany humanity, through a chosen family and nation, blessed to be a blessing to all the families of the earth. God's mission within this diverse universe is indicative of the type of spiritual formation humans were made for—spiritual formation that shapes us interculturally to reflect the heart of God for the other. Job's spiritual formation will serve as a biblical model for intercultural spiritual formation.

A Rhetorical Tour of the Cosmos: Job's Spiritual Formation

What is wisdom, if not a lifelong journey of growth and learning in God's beautiful, difficult world? As is the case with any liminal experience of suffering, disorientation, or displacement, Job's experience has the capacity to form him. By Job 42, Job has changed for the better. He is not a flat character in the narrative, rather, his

character develops throughout. The most obvious change is between Job's first response following suffering, "the Lord gave, and the Lord has taken away; blessed be the name of the Lord" (1:21) and Job cursing the day of his birth (3:1). There are more subtle developments in Job's character as his argument develops in the dialogue. A comparison of the prologue and epilogue evidences further subtle changes, such as Job's "just-in-case" contingency sacrifices in Job 1 and their notable absence in Job 42.

It is in his encounter with God, though, that Job is most directly formed. Job learns something from traveling with God (albeit rhetorically) through the universe. This learning results in an evolved understanding of what it means to be a human in God's world as a mortal. While Job's suffering presents the conditions for growth as a liminal space, it is his experience of God's presence that catalyzes change. What does Job learn? What does God teach Job? After establishing the basic tenor of God's speeches, I will focus on the content of the speeches themselves (Job 38-41) and the epilogue (Job 42) in order to discern what it is in Job's experience of God and the whirlwind tour that occasions growth—participation in divine blessing.

Yahweh as Sage in the Divine Speeches

Scholars' interpretations of the divine speeches range widely, especially in terms of God's basic tenor in addressing Job.³⁹ Some argue for a stern, condescending God interested in putting Job in his place.⁴⁰ Others argue for God as a pastoral caregiver,

³⁹ For a comprehensive, nuanced breakdown of the varied perspectives on Yahweh's speeches in Job, see Lance Hawley, *Metaphor Competition in the Book of Job*, *Journal of Ancient Judaism Supplements*, Volume 26 (Göttingen: Vandenhoeck & Ruprecht, 2018), 179-185.

⁴⁰ Tremper Longman is representative of this view. "The narrator introduces God and informs the reader that he is speaking out of a whirlwind (38:1), a surefire indication that God is none too happy with the one he addresses. When God does speak to Job, he characterizes him as ignorant and prepares him for a proper unbraiding...God has put Job in his place...God has no interest in hearing Job's challenge...God is taunting Job." Longman, 76-78. See also, Brueggemann, who characterizes God's rhetoric as

holding Job's hand and walking him through this experience.⁴¹ A middle ground is offered in the understanding of God as Sage.⁴² God indeed rebukes Job where Job was wrong or short-sighted, not as a bully intent on humbling Job but as a sage. God's questions and descriptions are intended, on the one hand, to address Job's concerns about God's justice and, on the other, to offer Job a new way of seeing God, the world, and Job's place within it.

There are a number of compelling suggestions for what happens in the divine speeches. What does God accomplish in showing up and speaking to Job? William Brown proposes that God creates a world of wonder for Job so that Job can grow in character, empathy, and live fully in God's world.⁴³ Carol Newsom has argued that God offers an alternative moral imagination to Job's that alters Job's understanding of humanity.⁴⁴ Gerald Janzen emphasizes how God's questions to Job connect identity and

"condescending" and "refusing to entertain Job's profound question." Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997), 390.

⁴¹ See, for example, Terence Fretheim, who describes God's speeches as "deeply relevant" and "pastorally sensitive." Terence Fretheim, *God and World in the Old Testament: A Relational Theology of Creation* (Nashville: Abingdon Press, 2005), 238. While Fretheim's argument is more nuanced overall, he represents a position closer to what Hawley calls the "opposite interpretive pole." Hawley, 181.

⁴² Lance Hawley represents this position well. He suggests, "most scholars settle somewhere between Yahweh as a monster and Yahweh as a caregiver." *Ibid.*

⁴³ "Job's tour of terror, in the end, becomes an excursion into wonder, as epistemological barriers break down and an awareness of deep connectedness emerges." William Brown, *Wisdom's Wonder: Character, Creation, And Crisis in the Bible's Wisdom Literature* (Grand Rapids: Eerdmans, 2014), 160. On the development of empathy: "Yahweh's response to Job is the supreme exercise in moral imagination, for in the realm of imaginative discourse empathy is born." Brown, *Ethos of the Cosmos*, 365.

⁴⁴ Carol Newsom, "The Moral Sense of Nature: Ethics in the Light of God's Speech to Job," *Princeton Seminary Bulletin* 15 (1994): 9-27. More recently, Newsom has seen a closer affinity between God and the forces of chaos, underscoring the sublime in God's speeches and Job's response. According to Newsom, "the uncomfortable sense grows that God's identification with the chaotic is as strong as with the symbols of order." Carol Newsom, *The Book of Job: A Contest of Moral Imaginations* (Oxford: Oxford University Press, 2003), 252. While she diverts from the tact of focusing on God's alternative moral imagination, she ends in a somewhat similar place: "the sublimity of the divine speeches and the beauty of the prose epilogue gestures toward the human incorporation of tragedy into the powerful imperatives of desire: to live and to love." *Ibid.*, 258.

human vocation.⁴⁵ Gustavo Gutierrez argues that the world of nature expresses the freedom and gratuitous love of God in creating.⁴⁶ For Terence Fretheim, God introduces Godself to Job so that Job may improve his understanding of himself, God, and the world.⁴⁷ Lance Hawley argues that God offers a corrective rebuke to Job in terms of the divine design of the cosmos.⁴⁸ Kathleen O'Connor proposes that the divine speeches show the power of beauty to transform human experience.⁴⁹

What follows is my attempt to consolidate and propose what God teaches Job by way of the theophany and the two speeches therein. God, not only in showing up, but in inviting Job once again to contemplate creation and human vocation, subverts the friends' and Job's reductionist anthropology and offers a deeper, holistic, more beautiful and more complex vision of God, world, and humanity's place within it. In showing up and challenging Job, God saves Job's life.⁵⁰

⁴⁵ "To be a human being is to be a creature who is yet God's addressee and whom God confronts with the rest of creation vocationally." J. Gerald Janzen, *Job, Interpretation* (Atlanta: John Knox Press, 1985), 229.

⁴⁶ "God's speeches are a forceful rejection of a purely anthropocentric view of creation... The world of nature expresses the freedom and delight of God in creating." Gustavo Gutiérrez, *On Job: God-Talk and the Suffering of the Innocent*, trans. Matthew J. O'Connell (Maryknoll, N.Y.: Orbis Books, 1987), 74.

⁴⁷ By appearing in the whirlwind "God discloses God's self to Job within the natural order of things." Fretheim, 233. Also, "for Job to understand his suffering, then, would be to recognize that God neither created a risk-free world nor provided danger-free zones for the pious to be kept free from harm." *Ibid.*, 237.

⁴⁸ "God not only rebukes Job for darkening his counsel, he also shows him a correct understanding of divine design." Hawley, 180.

⁴⁹ Kathleen M. O'Connor, "Wild, Raging Creativity: Job in the Whirlwind," in *Earth, Wind, and Fire: Biblical and Theological Perspectives on Creation*, ed. Barbara Ellen Bowe, Carol J. Dempsey, Mary Margaret Pazdan (Collegeville, MN.: Liturgical Press, 2004), 48-56.

⁵⁰ This is contrary to what Job feared would happen if God showed up: "I know that you will bring me to death" (30:23).

Yahweh's Rhetorical Tour of the Universe

It is fascinating to think that God's response to questions about life, meaning, suffering, and justice is to suggest humans look at creation. On one level, this provides a theological motivation for science and the pursuit of a deeper knowledge of the created order.⁵¹ On another level, however, God models learning about God and humanity from creation. God presents the created order as a mirror with the capacity to reflect something of God and humanity to Job.⁵² While specific words about humanity are notably absent in God's speeches, the fact that the speeches are directed *toward* a human is important.⁵³ Job is expected to learn from the various pictures of creation he is given, whether on a grand scale, such as the sky, stars, and meteorological phenomena, or on a smaller scale, the ostrich and mountain goat. "To be a human being is to be a creature who is yet God's addressee and *whom* God confronts with the rest of creation vocationally."⁵⁴

Despite this being a purely rhetorical tour (that is, God speaks these images to Job for his consideration rather than actually taking Job somewhere), there is an aspect of the

⁵¹ On the implications of Job for ecology and environmental ethics, see Bill McKibben, *The Comforting Whirlwind: God, Job, and the Scale of Creation* (Grand Rapids: Eerdmans, 1994). See also, Dave Bland and Sean Webb, *Creation, Character, and Wisdom: Rethinking the Roots of Environmental Ethics* (Eugene, OR: Wipf and Stock, 2016).

⁵² For a detailed study of what the divine speeches instruct about the divine nature, whether in relation to cosmogony, meteorology, zoology, and the descriptions of Behemoth and Leviathan, see Duck-woo Nam, *Talking About God: Job 42:7-9 and the Nature of God in the Book of Job*, *Studies in Biblical Literature*, 49 (New York: Peter Lang, 2003), 123-185. Newsom suggests that God has a difference in horizon in terms of metaphors for moral reality. For Job it is a household and village. For God it is the universe. This is not just to "pull rank" but because the metaphors we use actually limit our understanding of God and humanity and God wants Job to grow in his understanding of God and humanity. "For that reason...generated metaphors based on social relationships may not be comprehensive enough and may not be able to transcend their own particularities." Newsom, "The Moral Sense of Nature," *Princeton Seminary Bulletin*, 17.

⁵³ "Yet humankind *is* present in chapters 38-41, not in the catalogue of creatures described by Yahweh, but as the addressee to whom Yahweh offers the descriptions." Janzen, 229.

⁵⁴ *Ibid.*, 229, emphasis mine.

experience that Job interprets *as sight*. It is real to Job. Job emphasizes his own experience of sight: “I had heard of you by the hearing of the ear, but now my eye sees you” (42:5). Job does more than hear God speak. Job experiences through sight, at the very least, a whirlwind of God’s presence. Beyond that, Job experiences a tour of the entire universe in which God evokes through speech the richness, depth, and potential for chaos and order—all a reflection of its maker and all with the potential to instruct.⁵⁵

There is certainly a tension in the divine speeches between order and chaos. Whether there is a moral order is for Job and the reader to decide. There is inarguably a realm beyond human control and, too, beyond moral agency.⁵⁶ But does that realm marginalize human moral agency or does it increase its importance? A careful reading will prove the latter option more compelling. God begins by asking Job, “Who darkens my counsel with words without knowledge?” (38:2). God’s primary challenge to Job has to do with the design of creation in relation to injustice.⁵⁷ Throughout both speeches God will bring up the plight of the wicked, whether in the form of a question (38:13, 15) or an ironic command (40:12).⁵⁸

⁵⁵ This provides plenty of room to explore applications in terms of travel and asking questions of God when we interact with the grandness, wildness, and wondrousness of creation. More on that in the conclusion below.

⁵⁶ God explains to Job that the type of world in which he lives, where there is a chaos remainder and a bit of disorder, is a good world. Fretheim, 237. God does not affirm Job’s moral world by basically being like Job. God goes beyond Job’s moral world. “The divine speeches actually offer Job the seeds of an alternative moral vision to the one he articulated.” Newsom, “The Moral Sense of Nature,” *Princeton Seminary Bulletin*, 15. William Brown, speaking of the author of the book of Job, says, “The poet’s imagination is quintessentially a *moral* imagination, one that is about the task of broadening and reshaping the moral horizons of character.” Brown, *Ethos of the Cosmos*, 320.

⁵⁷ Hawley argues that God’s rebuke and Job’s repentance center on Job’s misguided understanding of divine design. Hawley, 184.

⁵⁸ It would seem that the “wicked” and “proud” or “lofty” are related in these speeches, and so we could also add the context of 40:12, as well as the references in the Leviathan segment, “it is king over all that are proud” (41:34).

God addresses divine design throughout the speeches. God references ordinances and rule (38:33) and wisdom and understanding (38:36-37; 39:17, 26). God is concerned with notions of justice (40:8) and salvation (40:14).⁵⁹ There is an intentionality in God's creative activity, exemplified in Behemoth (40:15, 19). Even the unknowable, unconquerable Leviathan is carefully studied by God. Job eventually comes to terms with what God communicates. In Job's second response, he speaks to God's ability to do all things, including God's "purpose" (42:2). In response to God's initial question about divine design in 38:2, Job responds that he spoke about things beyond his understanding, "too wonderful for [him] to know" (42:3). Despite humanity's miniscule size in comparison with the magnitude of creation, there *is* meaning and *something to be done*. Job discerns human vocation in the midst of a marvelous creation (42:6).⁶⁰

Twice God challenges Job to face God like a man (38:3; 40:6). God sees Job's humanity, intends to question him, and expects an answer. This is not just rhetorical. God has high expectations of humans and expects Job to summon his human identity to be able to respond.⁶¹ While it seems Job's first response was lacking, perhaps too self-abasing, this is indeed what Job does in his second response. Job even quotes God's challenge "I will question you and you declare to me," and because of Job's experience of having seen God, he changes his mind about and finds comfort once again in humanity

⁵⁹ The NRSV uses "victory." The NIV chooses "to save."

⁶⁰ See footnote 62 for the difficult nature of this key verse.

⁶¹ "God appears and speaks, and in such a way that Job is not silenced, even in the face of a whirlwind and God's extensive speaking. God may even consider Job's initial response (40:3-5) much too self-effacing, and so God continues to speak until Job responds in more direct, less self-negating ways." Fretheim, 238.

(42:4-6).⁶²

The divine speeches in Job form an interesting parallel with Genesis 1-3.⁶³ They function as a retelling of creation when human identity, purpose, and vocation are lost. God re-creates it all for Job and invites Job to see it anew. God once again lays the foundations of the earth (38:4-7). God sets limits to the sea (38:8-11). God commands the morning light (38:12-15). God evaluates the storehouses of snow, hail, rain, and dew which will help bring forth vegetation (38:22-30). God names the constellations (38:31-33). The most extended retelling is, of course, with the animal kingdom. Myriad wild animals are named and provided for by God (38:39-39:30). God parades the animals in front of Job and reminds Job of their names. In Job's helplessness, God partners with Job in order to help him reclaim this part of his human vocation.⁶⁴

A fascinating question bisects Job 38, bringing into focus light and darkness. God asks, "Where is the way to the dwelling of light, and where is the place of darkness, that you may take it to its territory and that you may discern the paths to its home?" (38:19-20). In Genesis 1, God speaks light into existence as good and *separates* light from

⁶² Job 42:6 is both a notoriously difficult passage to translate and key to interpreting Job. The traditional translation, that Job repents in dust and ashes, lends itself to a fundamental misunderstanding of the book, that Job was wrong to question God, repents in 42:6, and is then rewarded for his repentance. This understanding undercuts the book's premise. See William Morrow, "Consolation, Rejection, Repentance in Job 42:6," *Journal of Biblical Literature* 105 (1986), 211-225. The most compelling translations for my reading of Job are Janzen's and Brown's. "Therefore I recant and change my mind concerning dust and ashes," Janzen, 251. "Therefore I waste away, yet am comforted over dust and ashes," Brown, *Wisdom's Wonder*, 160. See also a compelling combination of these two: "I am comforted concerning my finite humanity." Newsom, "Moral Sense of Nature," *Princeton Seminary Bulletin*, 26.

⁶³ Also Psalms 8 and 104. Janzen helped make this connection clear. Janzen, 229. On Psalm 104, Brown says, "As for humankind...we are simply one species among many, and that too is a wonder." William Brown, *Sacred Sense*, 67. For more on the connection of the divine speeches in Job with Genesis 1 and Psalm 8, see Kathryn Schifferdecker, *Out of the Whirlwind: Creation Theology in the Book of Job*, Harvard Theological Studies, 61 (Cambridge, MA: Harvard Theological Studies, Harvard Divinity School, 2008), 95-100.

⁶⁴ This recalls the first part of the human's vocation and partnership with God in Genesis 2:19.

darkness. Both in Genesis and in Job there seems to be a moral dimension to light and darkness.⁶⁵ As God retells creation through a series of questions posed to Job, the question left unspoken seems to be, “Is creation good?” Will Job be able to see both light and darkness and call it “good,” as God does in Genesis 1?

In his suffering, Job has struggled to marvel at God’s care for humanity. In despair, Job asks “What is man that you make so much of him?” (7:17).⁶⁶ The divine speeches help Job come back around to Psalm 8, “how majestic is your name in all the earth”—look at creation, look at how small humanity is within it, and yet, humans are “crowned with glory and honor” (Ps. 8:5). God challenges Job, “Deck yourself with majesty and dignity; clothe yourself with glory and splendor” (40:10). In the speeches, God will suggest that Job cannot do that for himself, but that God has already done it for the sake of human vocation in God’s world: “Look at Behemoth, which I made just as I made you” (40:15). For Job to exercise his moral agency in God’s world does not mean to dominate chaos or to handle all of the wickedness on earth. Behemoth and Leviathan are beyond Job’s reach; so, too, the wicked.⁶⁷ Job needs to rethink dominion and domination.⁶⁸ The existence of the wicked does not mean that God is not powerful or that God does not know God’s world. It is not Job’s job to dominate the proud (41:34). In

⁶⁵ “Images of light and darkness prevail throughout Job’s first discourse.” Brown, *Ethos of the Cosmos*, 322. “The dawn and darkness represent a cycle of order and disorder.” *Ibid.*, 343.

⁶⁶ Job 7:17 is an ironic recalling Psalm 8:4. In Job’s pain and despair, he no longer marvels that God pays attention to humanity but laments it.

⁶⁷ Behemoth and Leviathan are indicative of risk for humans in this good world. Fretheim, 235.

⁶⁸ Janzen, 244-246.

fact, there is something for Job to learn both from Behemoth and Leviathan.⁶⁹ Behemoth is not frightened; in fact, it is confident (40:23), and Leviathan is “a creature without fear” (41:33). Will Job be able to move beyond his own fear and live? Will Job, like Behemoth, be able to find security even in the uncertainty?

Though Job’s response is contained in just a few verses, he is able to communicate significant change. God is all-powerful and purposeful (42:2). God’s design and vastness are far beyond Job’s finite existence (42:3). Job sees God as a God who cares (42:4-5). Gone is the feeling where Job would quote Psalm 8 in bitter irony (7:17). Now Job understands that God cares for humanity as God cares for all of creation. God restores Job’s hope for existence, humanity, and mortality. Job withdraws his accusation and finds comfort. He changes his mind about the human condition (42:6).⁷⁰

Evidence of Job’s Formation in the Epilogue

A careful reading of the epilogue is essential to understanding the implications of Job’s spiritual and character formation.⁷¹ First, Job’s words are vindicated over and

⁶⁹ Gammie suggests Behemoth and Leviathan are didactic images for Job. Leviathan is a hyperbolic mirror to Job’s speeches. “The poet may clearly have had a didactic intention of holding up to Job a caricature of his verbal defenses and yet an affirmation of his very protests.” John G. Gammie, “Behemoth and Leviathan: On the Didactic and Theological Significance of Job 40:15-41:26” in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. Samuel L. Terrien and John G. Gammie (Missoula, MT: Scholars Press for Union Theological Seminary, 1978), 225.

Hawley calls Behemoth and Leviathan “non-prototypical creatures” in Job. Hawley, 113. Newsom describes them as “liminal beings who belong to the boundaries of the symbolic world,” Newsom, *Book of Job*, 248. In a footnote, Hawley summarizes the position of those who would see Leviathan and Behemoth as mirror images of Job the human, meant to give Job perspective. Hawley, 115-116, footnote 11.

⁷⁰ “An affirmation of oneself as ‘dust and ashes’ may also become an act in which the royal vocation of humanity—the royal vocation to *become* humanity—is accepted and embraced with all its vulnerability to innocent suffering.” Janzen, 257-258.

⁷¹ A surface-level reading can seem to undercut the book’s premise. If the book is about whether or not Job’s piety is disinterested, it seems that at the end of the book Job is rewarded (yet again) for his piety. This, however, is not the case. For more on the dilemma of whether the epilogue of Job reaffirms a traditional principle of retribution, see David J. A. Clines, “Job’s Fifth Friend: An Ethical Critique of the Book of Job,” *Biblical Interpretation* 12 (2004): 245-48. Clines traces his own waffling on the subject. In a class lecture, Lance Hawley said he preferred the language of divine reparations.

against the words of the friends. Job’s God-directed posture over the course of his suffering, cursing, questioning, and lamenting—even if not always theologically correct—was the correct disposition.⁷² God challenges Job on his accusations but also affirms Job’s posture of questioning, learning, and growth. If the divine speeches have indeed resulted in Job reclaiming his human vocation as a moral agent in God’s world, he is immediately presented an opportunity to engage that vocation as priest, praying on behalf of his foolish friends (42:8-10). Job fulfills a priestly vocation on behalf of his supposed comforters that results in their reconciliation with God, and, we might suppose, with Job.

Carol Newsom identifies three great changes in Job in the epilogue.⁷³ First, Job finds comfort—finally—among his brothers and sisters and no longer experiencing suffering as rejection. Second, Job once again has children—ten more. There is perhaps no greater reversal of Job cursing the day of his birth and wishing he had never lived than once again ushering new life into the world. Finally, Job gives his daughters an inheritance, “a gesture that would lessen their dependence in a patriarchal world.”⁷⁴

William Brown highlights what is absent in the epilogue, namely, the contingency sacrifices that Job formerly offered on behalf of his kids. Those sacrifices in the prologue, while pious, were indicative of Job’s fear that something might happen to his kids, which caused Job to live with constant vigilance. The Job of the epilogue, however, has traded

⁷² Job learns that it is right to ask questions and even shows good questions to ask in order to understand our place in this world. God validated Job’s questioning, and Job moves forward knowing that, even if there is not a particular answer to all of his questions, it is normal, even encouraged, to ask. Fretheim, 246-247.

⁷³ Newsom, “The Moral Sense of Nature,” *Princeton Seminary Bulletin*, 27.

⁷⁴ *Ibid.*

fear for wonder, and is now able to enjoy his family and live at peace.⁷⁵

It is my view that the basic *tone* of the epilogue is what sets it apart from the prologue. There is a sense of newness and fullness in the epilogue that is absent in the prologue. Walter Brueggemann's category of "new orientation" here is apt—Job experiences the surprising orientation that comes on the other side of disorientation once he has experienced God in new ways.⁷⁶ There is wisdom and fullness on the other side of suffering. Job lives for 140 years, and sees his children and grandchildren, to the fourth generation. Job has seen God, and now he truly *sees* his children and their children for who they are—new life in the image of God. There is a finality of fullness in the book's final verse: "And Job died, old and full of days" (42:17).⁷⁷ Job, having come to grips with his mortality, was able to live out the rest of his years of disinterested piety with meaning and purpose.

Job and a Theology of Travel

I am developing the thesis that *travel occasions participation in divine blessing through learning and growth in God's diverse world*. That God would take Job on a rhetorical tour of the cosmos at this point in his life is itself indicative of the type of world we live in and its capacity to teach us. Job's travels with God in this liminal space of physical, emotional, and spiritual turmoil occasions disorientation for Job which

⁷⁵ William Brown frames this beautifully: "Job's tour of terror, in the end, becomes an excursion into wonder, as epistemological barriers break down and an awareness of deep connectedness emerges." Brown, *Wisdom's Wonder*, 160.

⁷⁶ "New orientation" is a new framework through which we understand and commune with God on the other side of suffering. While he has used this language widely, see Walter Brueggemann, *The Message of the Psalms: A Theological Commentary*, Augsburg Old Testament Studies (Minneapolis: Augsburg Pub. House, 1984), 15-23.

⁷⁷ This, perhaps, is the most surprising verse in the book of Job.

ultimately opens Job up to the experience of the divine presence and—having seen God—transformation.

Humans inhabit this universe as mortal, moral agents. God imbues the world—in its beauty, vivacity, diversity, and chaos—with a capacity to teach. Creation itself is able to teach about the divine. In showing up in the whirlwind, God models delight and interaction with creation for the sake of learning. Job, on his journey through suffering and lament, is formed spiritually to more greatly inhabit this world. Job learns from the created order and from God’s interaction with it. While God’s speeches focused on the natural world, they have implications for interaction with the human world. If Yahweh’s response to Job is “the supreme exercise in moral imagination...where empathy is born,” what Job has learned will inevitably translate into human relationships:⁷⁸

Shaken from his sheltered and dualistic worldview that thrived on the distinction between the righteous and the wicked, between culture and nature, between honor and contempt, Job must now think globally in empathetic ways. Empathy becomes the heuristic tool for new discoveries, transforming objects, whether of pity, disdain, or fear, into subjects of intrinsic worth.⁷⁹

The fact that Job returns to his community forces him to translate his lesson from the wild for the sake of his community. These wild animals “are ultimately for Job symbols laden with the power to reorient his praxis within the community to which he must return.”⁸⁰ Job’s new perception of the wild animal kingdom, including Behemoth and Leviathan, translates into a new way of seeing those marginalized in society, be they outcasts or

⁷⁸ Brown, *Ethos of the Cosmos*, 365.

⁷⁹ Ibid.

⁸⁰ Ibid., 379.

oppressors.⁸¹ In offering Job a new moral imagination, God shows Job a connection to the whole world of nature that is there to “absorb Job’s suffering” and God opens Job up “to receive, in empathy, the gift of the other, not in censure but in gratitude and love.”⁸² Job’s experience of God and world has opened Job up in new ways that have impacted his character and disposition toward other humans. Because of the chaos, and in light of human mortality, there is an urgency for human moral agency in the world. Job invites humanity to live into and beyond suffering. The fact that there is a universe beyond human reach challenges humanity to live into *what is* within reach. It is in the exercise of human vocation—in light of the world as *God’s world*—that wisdom and fullness are to be found. Job’s spiritual formation is, in the end, *intercultural* spiritual formation: an increased awareness in God and God’s world that translates into a deeper love of God and love of neighbor.

Theology of Travel in Practice: Travel as a Spiritual Discipline

As we apply a theology of travel to study abroad as a spiritual discipline, it will be helpful to retrace our steps. Travel occasions participation in divine blessing through learning and growth in God’s diverse world. God’s diverse world is a playground for learning. Humans grow through wisdom as moral agents, interacting with the created

⁸¹ Ibid.

⁸² Erazim Kohak, *The Embers and the Stars: A Philosophical Inquiry into the Moral Sense of Nature* (Chicago: University of Chicago Press, 1984), 45-46. I am indebted to Carol Newsom, without whose article “The Moral Sense of Nature,” I would have never found Kohak’s connection of Job’s growth and ability to receive the other. Fretheim says something similar; “The God speeches highlight themes of creaturely interconnectedness at a time when feelings of isolation hold sway; in effect, all these creatures in God’s review provide a community that can surround the suffering one and help to absorb his sorrow.” Fretheim 245-246. This is about the jackal and ostrich and God using isolated animals and even rain in the wilderness in his speeches. “Care, nurture, and community...they enable [Job]...to see a larger world in which God works in caring ways beyond his knowing.” Fretheim, 246.

world and other humans within it. Travel enhances this opportunity for learning and growth because God is actively blessing all the families of the earth. This is the mission of God from Genesis to Revelation which reveals God's multicultural vision for the world. God intended for the earth to be filled with diverse humanity as a reflection of God into the world. God seeks to bless all the diverse families of the earth to fulfill that vocation. Job's experience of God through a rhetorical tour of the universe is exemplary of learning and growth. Job's experience of God and world formed him spiritually, including growth in empathy toward others.

In this final section of theological reflection, I apply this theology of travel to HULA. Can travel at HULA occasion participation in divine blessing through learning and growth in Peru and Argentina? How can HULA be an avenue of intercultural spiritual formation through which God forms students into the intercultural humans God intended them to be? The Spirit's work through our experiences allows for spiritual formation in community, "the intentional *communal* process of growing in our relationship with God and becoming conformed to Christ through the power of the Holy Spirit."⁸³ This type of spiritual formation is "transformation actually carried out in our daily life, where we learn to dwell with God and neighbor."⁸⁴

Three of Rabbi Sacks's questions set up this section of spiritual practices for the sake of intercultural spiritual formation: "Can we make space for difference? Can we hear the voice of God in a language, a sensibility, a culture not our own? Can we see the

⁸³ James C. Wilhoit, *Spiritual Formation as if the Church Mattered: Growing in Christ through Community* (Grand Rapids: Baker Academic, 2008), 23. An important example of this is Jesus's invitation to a "life of compassion for the poor and *elimination of prejudice*," which requires a new way of seeing. *Ibid.*, 199, emphasis mine.

⁸⁴ Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (New York: Harper Collins, 1997), 367-8.

presence of God in the face of a stranger?”⁸⁵ Travel that is aware of God’s presence in the world can be a spiritual discipline. Study abroad is an opportunity to learn about God and the world by interacting with the world’s natural and human diversity. The Spirit can work through that process to form us. If all humans are made in the image of God, then interacting with other humans from other cultures offers the opportunity to learn about and experience God in a new way. This learning is rooted in the heart of God for the sake of the other.

Seeing the image of God in a stranger does not come naturally or easily, as the current world situation shows. The world is more accessible and interconnected than ever, yet racism and discrimination still divide us. Because of this I emphasize a *process* which is formative spiritually. Intercultural spiritual formation is *the growth humans experience through an increased awareness of God and the diversity of God’s world that results in an increased disposition to love God and love other humans*. Intercultural spiritual formation serves to mitigate ethnocentric human tendencies opening a window into the heart of God. Humans were made for this type of formation. Miraslov Volf claims “that the future of our world will depend on how we deal with identity and difference.”⁸⁶ Sacks calls religion’s supreme challenge “to see God’s image in one who is not in our image.”⁸⁷ Barbara Brown Taylor echoes this, saying that “the hardest spiritual work in the world is to love the neighbor as the self—to encounter another human being...as someone who can spring you from the prison of yourself.”⁸⁸ Travel heightens

⁸⁵ Sacks, 5.

⁸⁶ Miraslov Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon, 1996), 20.

⁸⁷ Sacks, 60.

the opportunities to interact with people from different cultures in a way that should change how we interact with other humans wherever we are.

When students travel to Peru, they enter a liminal space. The main elements of HULA (the Humanities and Bible classes and cross-cultural experiences) should provide students opportunities to work through that liminal experience as a community. This begins with a learner's disposition, a necessary starting point for learning and growth. In the Bible class and the Humanities class, we start with big questions about God and humanity, respectively. The goal is to allow a theology of Genesis 1-3 and Genesis 11, the mission of God, Job and questions of human vocation to begin to increase our awareness of God in God's diverse world. Studying the God of mission begins to shape our view of God. As classes begin, the group also starts to explore Arequipa. On the first full day in Arequipa, I walk with the students through key places, showing how history and ancient beliefs about God collide with Catholicism and conquest and manifest as Arequipa's current reality full of tensions. From the beginning I invite the students to be learners, to see more deeply the interconnected web of history and life of a city.

In *This Sacred Life: Humanity's Place in a Wounded World*, Norman Wirzba emphasizes that intentional learning can shape our way of seeing and interacting with the world and with other people.⁸⁹ He says that, "if people want to encounter the world and each other as sacred gifts, however, they will need to learn forms of encounter and engagement that draw them more deeply into the distinct mystery and grace that each

⁸⁸ Barbara Brown Taylor, *An Altar in the World: A Geography of Faith* (New York: HarperOne, 2009), 93.

⁸⁹ Norman Wirzba, *This Sacred Life: Humanity's Place in a Wounded World* (Cambridge: Cambridge University Press, 2021), 32-33.

creature is.”⁹⁰ He lists a set of formative practices—“embodied forms of engagement”—such as “studying, cooking, art making, listening, building, teaching, parenting, designing, walking, gardening, hunting, fishing, and repairing.”⁹¹ Similarly, Rich Villodas speaks of “deeply formed habits” that work toward racial reconciliation.⁹²

HULA incorporates practices that can impact intercultural spiritual formation. Perhaps the most obvious (and most difficult) practice when traveling is learning another language. There are over 7000 spoken languages on earth, each one offering the opportunity to speak to God.⁹³ Learning to speak another language is a window into people, their culture, and their humanity.⁹⁴ Learning another language is ultimately a window into the heart of God through the experience of the other’s reflection of the image of God. HULA students come to Arequipa with different levels of Spanish, from beginner to advanced, but all have the opportunity to speak Spanish with a Peruvian “other” and can reflect theologically on the experience. Reading the Bible and worshiping in another language can give this practice another layer of depth. Language learning is the first formative practice at HULA.

There are other components of the Latin American Humanities class at HULA that, when paired with theological reflection, become spiritual practices. Traveling

⁹⁰ Ibid.

⁹¹ Ibid., 33.

⁹² Villodas, 66.

⁹³ See Stephen Anderson, Linguistic Society of America, accessed on April 19, 2021 <https://www.linguisticsociety.org/sites/default/files/how-many-languages.pdf>. Also, Ethnologue, accessed April 19, 2021, <https://www.ethnologue.com/guides/how-many-languages>.

⁹⁴ See Jennings, *Acts*, 28: “To speak a language is to speak a people. Speaking announces familiarity, connection, and relationality.” When speaking about what happens at Pentecost, he says, “The gesture of speaking another language is born not of the desire of the disciples but of God, and it signifies all that is essential to learning a language...To learn a language requires submission to a people.”

through different extremes of creation, such as desert, mountains, glaciers, and rain forest, evoke a sense of wonder that God models within God's own creation, as did Job.⁹⁵ Studying the history of a place and a people, their religion and interactions with other cultures and peoples, causes us to learn and expand our vision of God's world and what it means to be human as a Christian in the twenty-first century. At HULA, we study ancient and modern cultural conceptions of beauty and justice through culture, art, literature, music, and dance.⁹⁶

Eating food—perhaps the most common practice with the most potential for spiritual formation—is itself an exercise in intercultural learning.⁹⁷ The beauty and diversity of tables around the world is a direct result of the scattering after Babel. God gives languages and cultures to humanity and human cultures develop tastes, foods, and customs based on where they are in the world. As we partake of that goodness, we reflect on what is sacred in the meal. Jesus's practice of ministry at the table shows how formative eating can be. Jesus ate with the marginalized and sanctified them with his presence, despite criticism from the religious elite (Luke 5:29-30). The early church adopted table fellowship as a key part of its life and practice (Acts 2:42-47). Eating together became part of the racial reconciliation for the sake of mission that Peter and Cornelius experienced through the Spirit's forming work (Acts 11:1-4). At HULA, we will be recipients of Peruvian hospitality on many occasions and hope to learn through

⁹⁵ See Psalms 8 and 104 as well as Job 38-41.

⁹⁶ This is part of incarnational ministry, where the goal is to deeply understand and inhabit a place and its history for the sake of participation in divine blessing which leads to growth.

⁹⁷ See, for example, the book of Ecclesiastes and Qohelet's constant refrain to *enjoy* the sacrament of eating, where God meets humans in what is most common and gives humans the capacity for joy. See James Limburg, *Encountering Ecclesiastes: A Book for Our Time* (Grand Rapids: Eerdmans, 2006).

that experience. A connected practice is creative hospitality, which means finding a way to *host* someone from the host culture. I will challenge students to find ways to show hospitality even as we receive it.

Other spiritual practices of studying abroad include:

- humility, recognizing your status as a newcomer with so much to learn, enabling you to identify with immigrants and refugees who may be going through the very same challenges in your home country;
- active listening, emphasizing both verbal and non-verbal communication to understand the other;
- getting lost in a new place, experiencing something of “wilderness” and God’s guidance in that disorientation;⁹⁸
- going for a walk, experiencing both rootedness to the earth and having the opportunity to see people and place as one who is walking;
- cooking local food and eating around the table, a sort of sacrament as you recognize the image and, therefore, presence of God at the table in those with whom you share.

The key to travel as a spiritual discipline is reflecting on those experiences and practices in Christian community in light of God’s complex and diverse world. Theological reflection through the experience can give us new eyes with which to see and interact with God’s world and our diverse neighbors within it.

Conclusion

In conclusion, the diverse world is a window into the heart of God. Diverse humanity provides an opportunity to know God better. God created the world as a playground for learning in which humanity might grow into the image of God and reflect God into the world. God’s Spirit is at work in the world’s diversity because through it God is more fully known and more fully reflected. God’s heart for all the diverse families

⁹⁸ The spiritual “practice of getting lost” is one of Barbara Brown Taylor’s most compelling alternative spiritual practices. Taylor, 69-86.

of the earth undergirds blessing and fullness in the world. Travel enhances the opportunity for learning and growth because God is actively blessing all the families of the earth. A type of learning that is directed toward a diverse world and diverse humanity is itself formative. Job's experience of God through a rhetorical tour of the universe is exemplary of learning and growth. Job's experience of God and world formed him spiritually, including growth in empathy toward others. Christian study abroad is intentional learning, conscious intercultural spiritual formation that should lead to seeing God in the other. This increased awareness of God and God's world should lead to a deeper love of God and neighbor. Travel can open the world up to us so that we might participate in God's mission as both *recipients and conduits* of divine blessing.

Chapter 3

Project Design and Methodology

Students who live in another country for an extended period of time learning about God, the world, and what it means to be human, can grow spiritually to interact more meaningfully in the world. All educational formation is done in fragments, pieces of learning from different environments over the course of our lives.¹ Study abroad can be a significant fragment for one's university experience. Harding University Latin America (HULA) aims for intercultural spiritual formation of student participants. Intercultural spiritual formation is *the growth humans experience through an increased awareness of God and the diversity of God's world that results in an increased disposition to love God and love other humans*. The problem of this study was to evaluate the impact of HULA in terms of intercultural spiritual formation. The purpose of this project was to conduct HULA, observe any contributions to the process of intercultural spiritual formation of HULA students, and identify the elements that made the greatest impact.

In the first half of this chapter, I elaborate the project's design and implementation. I introduce the design of the project's three main components, a Humanities class, a Bible class, and cross-cultural experiences. I also share what obstacles and challenges I faced during the project's implementation. In the second half of the chapter, I present my methodology. I start by discussing the growth indicators of intercultural spiritual formation that I chose as the foundation and aim of formation at

¹ Willie Jennings, *After Whiteness: An Education in Belonging* (Grand Rapids: Eerdmans, 2020), 50.

HULA and share how those indicators connect to the major components of HULA. Next, I introduce the instruments I used to measure formation at HULA. The primary instrument is the Pre-HULA and Post-HULA questionnaire I developed. Secondary instruments include the Aha Moment essay for the Humanities class and the first item from the Student Learning Outcomes (SLO) self-reflective essay the students completed at HULA's close. I describe how I analyzed the data for each of the instruments I used.

Project Design and Implementation

This project is program development research. Program development is a specialized form of research in which “the researcher creates a program, engages human subjects with the program, and then evaluates the effectiveness of the program in terms of desired outcomes.”² I designed HULA to be a holistic, integrated, spiritually formative learning program for students. I am using summative formative evaluation as described by Sensing and Patton to evaluate HULA's effectiveness.³ That is, I am taking an existing program, improving it, and evaluating its effectiveness. The problem of this study was to evaluate the impact of HULA in terms of intercultural spiritual formation. The purpose of this project was to conduct HULA, observe any contributions to the process of intercultural spiritual formation of HULA students, and identify the elements that made the greatest impact.

The project began with my first formal contact with the group on November 29,

² Nancy Jean Vyhmeister and Terry Dwain Robertson, *Your Guide to Writing Quality Research Papers*, 4th ed. (Grand Rapids: Zondervan Academic, 2020), 65.

³ Tim Sensing, *Qualitative Research: A Multi-Methods Approach for Doctor of Ministry Projects* (Eugene, OR: Wipf, 2011), 52. Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 3rd ed. (Thousand Oaks, CA: Sage, 2002), 213.

2021, to the group's departure and project completion on May 14, 2022.⁴ The HULA program itself, however, was three months long, from the group's arrival in Peru on February 11th to their departure on May 14th, 2022. During three months, I spent over 1,000 hours with group. Those 1,000+ hours are what comprise the ministry intervention.

The first weekend of HULA (February 11-13) included a "Spiritual Walk of Arequipa" where we walk through Arequipa and I give an overview of the city's history, culture, and the spiritual and ethnic tensions I discern are at work. Classes ran from February 14 to May 6, with final exams taking place May 5-6. We traveled as a group to Buenos Aires and the Argentine Patagonia (February 24-March 5), Nazca, Paracas, and Lima (March 16-20), Lake Titicaca and the Colca Canyon (April 5-10), Cusco, the Sacred Valley, and Machu Picchu (April 26-May 2), and the Amazon Rain Forest (May 9-13). The group submitted their Aha Moment essays for Humanities and completed their SLO essay on May 5.⁵ Students completed the Post-HULA Questionnaire on May 13 and left to return to the United States on May 14.

HULA 2022 was an intense, multi-faceted cross-cultural learning experience. It included time in the classroom and outside of the classroom, interacting with people from other cultures and faiths and learning in museums, archaeological sites, and natural

⁴ My first contact with the group was in an email November 29, 2021, and first contact introducing assignments for the Humanities class was December 8, 2021. The relevant phrase from my November 29 email was, in closing, "Know that we're so excited to meet you and praying for you already. HULA isn't just travel. It's about growing as people in what it means to be human together as we learn about God and world through our travel in it." I sent several emails in January and February, mostly with logistical information. Between February 7 and the group's departure for Peru on February 10, the students completed the Pre-HULA Questionnaire. The group arrived to Arequipa, Peru on February 11 and HULA officially began.

⁵ These are two of the instruments I used to measure growth and formation. I describe them in greater detail in the second half of this chapter.

wonders. The program is centered around learning in community with the Humanities and Bible courses as the centerpiece. Both courses are required for all student participants, which makes them ideal for content delivery, processing, and reflection on the experience. The group, including students and visiting faculty, lived together on a campus, shared most of its meals together, took classes together, traveled together, worshiped together, and visited Christian churches together. The curriculum emphasized discovering the rich complexity, beauty, and diversity in the world through relationships with local people and cultures, studying the humanities (especially Latin American history), theology, and seeing nature. Throughout the entire process, students were challenged to think and reflect theologically about who God is and what it means to be human in God's world.

There were three main components to this intervention: a Latin American Humanities course, a Bible course, and cross-cultural experiences. What sets study abroad apart, especially in how it is implemented at HULA, is that the class content and discussion overlap continuously with the program's activities. Humanities and Bible integrate course content and theological reflection, and the activities contribute to the overall learning experience. An example of this will illustrate how these parts fit together into a whole. In Humanities we study Argentina's "Dirty War" where opponents of the military dictatorship were kidnapped and tortured in clandestine detention centers in the 1970s.⁶ At the end of February, we traveled to Buenos Aires as a group and toured Espacio Memoria, the largest of the former torture centers that has been converted into a

⁶ John Charles Chasteen, *Born in Blood and Fire: A Concise History of Latin America*, Fourth edition (New York: W.W. Norton & Company, 2016), 303-313.

museum and monument to the victims of state terrorism.⁷ After the trip, in the Bible class, we reflected on the human brokenness that would lead to such atrocities, the role of humans in lamenting and countering that evil, and the prophetic imagination and vocation in both a criticism of state-sponsored evil and the type of “energizing” that enables the emergence of a new community.⁸ In what follows, I will give an overview of each component’s design and implementation, alongside specific challenges I faced.

Main Component #1: HUM 2730 - Latin American Humanities

The Humanities course is foundational to integrating the program.⁹ It meets twenty times for seventy-five minutes of in-class instruction (lecture and discussion) on the Latin American humanities (history, religion, culture, language, art, music, literature, dance, and gastronomy). Additionally, it includes on-site classes in museums, national parks and monuments, and archaeological sites.¹⁰ It includes theological reflection on what is being experienced.¹¹

The following perspectives are relevant in terms of how the Humanities course fits within Harding University student goals and outcomes. The Liberal Arts Program in the Harding University academic catalog has a mission “to develop the whole person

⁷ Espacio Memoria y Derechos Humanos, <https://www.espaciomemoria.ar>.

⁸ The two movements of the prophetic vocation are criticism and energizing, according to Walter Brueggemann, *The Prophetic Imagination*, 40th Anniversary Edition (Minneapolis: Fortress Press, 2018). See also, Walter Brueggemann, *Hopeful Imagination: Prophetic Voices in Exile* (Philadelphia: Fortress Press, 1986).

⁹ The syllabus for the humanities course is included in Appendix A.

¹⁰ Further detail on the instruction which takes place outside of the classroom is included in the third component, cross-cultural experiences.

¹¹ The bulk of the theological reflection is done in the HULA Bible course, which is intended to function as a theological mirror for the Humanities class. Even so, I am intentional about including important theological reflection in the Humanities class itself.

through a Christ-honoring community of learning.”¹² More specifically, in the “Creative Spirit” section of the Liberal Arts curriculum:

A whole person is one who recognizes that we are the creation of a God who made us in His image to be creators. This person sees the world as an opportunity to express their imagination and their own ideas and engage with the opinions of others. They are able to articulate an informed judgment about the aesthetic value of the world around them and to approach individual and collective endeavors creatively.

From the “Historical and Literary Perspective:”

A whole person endeavors to understand thoroughly, examine carefully, and participate conscientiously in the long evolution of human history by exploring significant historical texts and literary works of peoples both past and present.

Finally, from “Self and Society:”

A whole person can read and appreciate cultures, either their own or others’ while demonstrating Christian stewardship in their personal and social wellness at a local and global level.

I am arguing that the study of the liberal arts, focusing on the human creative spirit and the historical and global perspectives, *is part of Christian spiritual formation*. HULA’s aim is to accomplish this in an integrated way.

One of the main assignments for the Humanities class is to keep a reflective journal, which is worth over half of the total points for the class.¹³ The reflective journal is essential for processing these intercultural and formative experiences throughout the semester. Studies have shown that growth *while* studying abroad is not guaranteed, and much of that is because the processing required for formation happens only after the

¹² Harding University Academic Catalog, 2022-23. Accessed May 15, 2022. <https://catalog.harding.edu>

¹³ See “Moleskine Entries” in the Humanities syllabus, Appendix A, 147.

student has been back in their home culture.¹⁴ While I acknowledge that this is the case, my goal was to provide students with significant moments of reflection throughout the semester to perhaps contribute to their formation while abroad. Students handwrote almost fifty separate entries, including information from on-site classes and reflection on cross-cultural experiences.¹⁵ This journal also included their cultural observations and reflection which I used to assess possible growth in intercultural competence.¹⁶ Students' "Experience Entries" served particularly as practice for the Aha Moment essay which is the final project for Humanities.

One critical aspect of the Humanities course is cultural anthropology. We studied and discussed formal aspects of culture and how culture functions. Then I invited the students to offer and reflect on cultural observations that they were making while living in Arequipa. The goal was to become analyzers of culture (with a higher degree of intercultural competence) instead of being reactors to culture (who will often react ethnocentrically). I challenged the students to see how a surface-level observation of a cultural difference is often due to differences in beliefs and values which can be several layers deep.

A specific example will help illustrate this process. One typical reaction for a US American visiting Arequipa is to say, "driving in Arequipa is crazy." I challenged the students to think about their experience of riding in motor vehicles in Arequipa and how they could more specifically talk about the differences, instead of making a judgment

¹⁴ See in particular, Nichols, 78-82, and Kishino and Takahashi, 551.

¹⁵ These "experience entries" follow a specific format and are discussed at length below, in the section on instruments I chose to measure student growth in preparation for the Aha Moment essays.

¹⁶ See more in the section on instruments below.

statement, labeling it “crazy.” Guests are surprised when they hear that the United States has many more fatal car accidents than Peru. One of the reasons is that driving in the city of Arequipa, while fast paced and following a different set of rules, averages much slower speeds than driving in the U.S. Also, because of the tighter spaces and more fluid nature of driving, it is uncommon for drivers in Arequipa to talk on the phone or send text messages while driving. This makes driving in Arequipa quite a bit safer than in the U.S., despite visitors’ initial reaction to it.

For the reflective journal, students recorded four sets of ten cultural observations. In each set, they chose five observations to discuss in greater depth by asking questions and exploring the context of the observations they made. The due dates were spaced out to provide ample opportunities for making the observations and to guide the students on the process of becoming analyzers of culture. The first set of observations was due ten days after arriving to Arequipa, so that they could record their initial reactions to a cross-cultural move. It also allowed me to give them feedback early in the semester on what observations were ethnocentric and reactionary and to offer a path for improvement. The successive sets of observations were required after the Argentina trip (to provide for comparison between Peruvian and Argentine culture), after the Puno and Colca trip (to show differences from Peruvian urban culture and Quechua and Aymara-speaking rural cultures), and after the Cusco trip, to make a final comparison with another urban, more mountainous, region of Peru.

Another important aspect of the Humanities course is the study of history and its connection to the experience of crossing cultures. I challenged the students to think philosophically about “what it means to be human” and how learning the history of a

place might impact one's experience in it. The students read Charles Mann's *1491: New Revelations of the Americas Before Columbus* and Charles Chasteen's *Born in Blood and Fire: A Concise History of Latin America* as class texts.¹⁷ In class we discussed the implications of the history of colonization on the modern reality of people living in Arequipa. Students should show growth in their ability to reflect deeply and philosophically on their experiences over the course of the semester. I would hope to see evidence of that growth not only in the questionnaire, but also in their Aha Moment and SLO essays.

There were two obstacles we faced during the Humanities class. One is regarding the sheer volume of information when thinking about the history, art, and culture of Latin America, which spans two continents. This becomes an even greater challenge when most HULA students come in with little prior knowledge about the history of Latin America, both before and after the arrival of Europeans to the Americas. The result is that we spend most of our time learning history, while other aspects of the humanities, such as literature, art, music, and dance, can only be treated briefly.

Another obstacle for the Humanities component is how to gauge in-class discussion time. My style of teaching is oriented toward discussion. After a quiz over the assigned reading, I begin each class with a guiding question for discussion in which we collaborate to pull in experiences that we have recently had as well as the readings and the course content, before advancing material in lecture form. There were certain experiences, however that we did not have time to discuss in depth. For example, the on-site class at the Museo de Santuarios Andinos visiting the "Juanita mummy" (the frozen

¹⁷ Charles Mann, *1491: New Revelations of the Americas Before Columbus*, 2nd edition (New York: Vintage, 2011). Chasteen, *Born in Blood and Fire*.

corpse of a victim of human sacrifice during the Inca era), was right before the Argentina trip. We did the on-site class as a group, but there was not enough class time to discuss it together. For some, their reflection in the journal was enough. For others, their entries showed that they needed more time to process it out loud, time which we did not end up having.

Main Component #2: BOLD 3005 – Lord and Land

The HULA Bible course functions as a theological counterpart to the Humanities course.¹⁸ It meets twenty times for fifty minutes of in-class instruction (lecture and discussion). It is meant to explore the theological foundation of what we are doing through the Humanities class. In Humanities, we consider questions about what it means to be human. We focus on other cultures, history, and culture-making through art, literature, music, dance, and food. The Bible, then, gives a theological vision for “so what?” Why does it matter that the world is full of diverse cultures? Why should we care about the history? I argue that the Bible casts a vision for *beauty in diversity*. When God created the world, God imagined a world full of complex diversity together reflecting God into the world and the world back to God. This sort of theological reflection on experiences of travel can make us better people. Study abroad can be a spiritual practice if it is accompanied by intentional theological reflection. Learning a new language can be a spiritual discipline. These practices that help us grow interculturally can contribute to spiritual formation because God’s Spirit is at work in the world’s diversity bridging cultural and ethnic divides.

¹⁸ The syllabus for the Bible class is in Appendix A, 156.

The introduction of the Bible course follows my “Theology of Travel” closely. We begin with Genesis 1-3 to introduce the God of the story of Scripture, the universe as a playground for learning reflective of its maker, and humans as mortal, moral agents in God’s universe. A study of Genesis 11 and the Tower of Babel opens the class up to God catalyzing the development of diverse human cultures in and through the creation of human language. There is a session dedicated to tracing the theme of the mission of God from Genesis to Revelation. I frame this with God’s intention for the world to be full of diverse humanity made in God’s image (Gen. 1:27) and God’s choice of Sarah and Abraham to be conduits of divine blessing to all the families of the earth (Gen. 12:1-3), fulfilled in Revelation 7: people from every nation, tribe, family and language worshipping in God’s presence. After that introduction over the course of four class sessions, we spend the rest of the semester in the wisdom literature (Proverbs, Ecclesiastes, and Job) and the Prophets (Amos and Isaiah 40-66) to focus on two themes: (1) human spiritual formation through wisdom, and (2) the prophetic vocation and imagination. These two themes mirror elements of the Humanities class. The focus on wisdom literature gives a biblical, theological vision for the conversation on what it means to be human and what we learn about humanity in Peru. The focus on the prophetic imagination serves as a Christocentric, theological response to historic and current examples of injustice that we study in the Humanities class.

An important aspect of the Bible course was the Wisdom Journal.¹⁹ Students were given the opportunity to reflect on various prayer practices. In “Prayer and Presence

¹⁹ The description of the wisdom journal is in the Bible syllabus in Appendix A, 156. I adapted this idea from Lance Hawley’s course at HST on Wisdom Literature. The “breath prayer,” “retreat and observe,” and “practice and reflect” practices I borrowed from Hawley’s class, while the other practices I adapted from other sources or developed myself.

amidst Chaos,” I challenged the students to pray through the Lord’s Prayer in a loud and chaotic place, like on a public bus, in Arequipa’s main square, or in the market. This is a centering practice intended to help students see God and humanity through the chaos of a place they were in, despite it being a challenge to pray quietly in a loud place. In “Pray for a Stranger,” students prayed every day for a week for someone they had just met. This was intended to make an interaction with someone less transactional and allow for depth of relationship. Examples of “strangers” that students prayed for included some of my neighbors, a waiter at a restaurant, vendors in the main square, friends of mine that we play soccer with, and members of the house churches.

An assignment designed to synthesize the material was “Connecting the Dots: The Prophetic Imagination in Practice.” Part of the nature of traveling in a different part of the world is exposure to different types of injustices, both historical and current. The hope, as Christians, is that we will be moved not only to lament the injustice, but also to reflect deeply about its root and what is necessary to imagine a new and different world. We used Walter Brueggemann’s language of prophetic criticism and prophetic energizing to capture both aspects of the prophetic vocation.²⁰ For this assignment, students were to name an injustice they had seen or learned about during the semester, practice prophetic lament with the help of the Psalms and Prophets, and imagine a new reality with the help of visions of hope from the Prophets. Finally, students were asked to include a small example of working toward justice in the face of deep, complex problems. Students chose to write about injustices having to do with vulnerable children, education, discrimination of marginalized communities, and state-sponsored terrorism.

²⁰ Brueggemann, *The Prophetic Imagination*.

Main Component #3: Cross-Cultural Experiences

The cross-cultural experiences are a fundamental part of HULA and its attempt at intercultural spiritual formation. These experiences offer formative opportunities that enhance the classroom instruction. This component is what makes study abroad special and was cited repeatedly in students' expectations for how they thought they would grow at HULA. These cross-cultural experiences are divided into two main categories: 1) living in and experiencing Arequipa for three months, and 2) traveling throughout Peru and Argentina.

Using Arequipa as a home base for three months gives students the opportunity to become at home in a city and culture that is not their own. It gives a consistency to the constant change involved in travel. As a missionary, I have relationships with church members, neighbors, and friends all over the city, and as HULA director I get to invite students into those relationships. Students worship with local Christians, play soccer with my soccer group, share meals with my neighbors, and ultimately get to be a part of city life. This aspect of HULA is perhaps my greatest joy.

The group travels throughout Peru and Argentina. The trips are designed to enhance aspects of the entire program. In Argentina, we visited Buenos Aires for a few days. We visited world class art museums, architecture, and war memorials, explored a city and culture with a great degree of Italian influence, and visited an urban, multi-cultural church plant. We traveled to the Argentine Patagonia, exploring natural wonders through hiking and considering the limits of human exploration in the world's southernmost city, Ushuaia. In Peru we spend time in the coastal desert (Nasca, Paracas, Lima), in mountain communities (Cusco, Puno, the Colca Valley), and in the Amazon

rainforest. These visits to Peru's three great ecologically diverse regions show the Earth's depth and diversity in terms of human cultures, animal and plant life, and natural landscapes.

I planned two neighborhood events that were intended to bookend the semester's cross-cultural experiences. The first was my neighborhood's anniversary celebration on February 20. I made the most of the HULA group's participation, hosting an ecumenical prayer service for the neighborhood in which the HULA group was the choir. They sang in English and in Spanish as part of our worship service, and I had the opportunity to speak a word of faith to those present and to those who were listening from their windows. The HULA group spent the rest of the morning and early afternoon playing volleyball in the street, entertaining kids, and practicing Spanish while connecting with my neighbors. This event during the first week of HULA set the stage for the types of relationships and experiences we were aiming for during the entire program.

On May 7, at the end of the semester, we had a special farewell event. The students had been preparing two traditional Peruvian dances as a Humanities assignment, which they were to perform for the people they had connected with throughout the semester. There were neighbors, friends from the church, friends from our soccer group, the owner and workers at El Castillo (the hotel that is HULA's campus for the semester), and of course, a few curious passersby a bit surprised that a group of US Americans were performing Peruvian dances. Dances in Peru are containers of story, culture, and memory of place and people. The performance of this dance was intended to serve as a "thank you" to the Peruvians who had given of their time to the students.

One significant obstacle was that Peru was still coming out of an isolation

mindset in light of the COVID-19 pandemic. There were many opportunities for most of my students to interact with Peruvians, but the main experience of students dividing into groups of two or three and sharing supper with a Peruvian family in their home did not happen. Some students made connections and were able to eat with a family multiple times, others did not get the chance. Everyone, however, had the chance to have supper with a Quechua-speaking family, their hosts on Amantani island, April 6. We divided into groups of six and spent twenty-four hours with our host families.

Another obstacle—one that I was not expecting—came in terms of “hidden sin.” Harding has a policy that students will not consume alcohol. Students sign a commitment specifically before studying abroad, saying that they will abide by this rule. It was brought to my attention, however, about one month into the program, that multiple students had broken that rule. I had to make a specific announcement after chapel one day, addressing the issue. More than a simple appeal to being against the rules, I emphasized how breaking the rule in secret would create a barrier for the inner growth that study abroad might provide. After that, nine students came forward and confessed that they had had one or more drinks of alcohol during the semester. We followed Harding’s reporting protocol, and in a meeting with the Dean of Students, these students committed not to drinking alcohol for the remainder of the semester.

Methodology

Indicators for Growth in Intercultural Spiritual Formation

The growth indicators that I chose for this ministry intervention combine spiritual growth with intercultural competence. Because of how I define intercultural spiritual

foundation, I chose indicators from various sources that fit HULA's model. Intercultural spiritual formation is *the growth humans experience through an increased awareness of God and the diversity of God's world that results in an increased disposition to love God and love other humans*. In this section I share these indicators, how I developed them, and my expected outcomes as a result of the ministry intervention.

The indicators for growth in intercultural spiritual formation are as follows.

Knowledge:

- Spiritual sight: Recognizes the presence of God in the world's human diversity and natural diversity.
- Cultural sight: Recognizes new perspectives about his/her own cultural rules and biases.

Skills:

- Empathy - Shows greater degree of empathy.

Orientation:

- Openness - Initiates interactions with culturally different others and suspends judgment in valuing those interactions.
- Curiosity - Begins to ask deeper questions about other cultures and seeks out answers to those questions.
- Missional Living - Sense of vocation bends toward love of neighbor. Future life goals show a greater degree of orientation toward service.

Intercultural spiritual formation in terms of knowledge includes growth in spiritual sight and cultural sight. Growth in spiritual sight means one can recognize the presence of God in the world's human diversity and natural diversity. In terms of human diversity, Jonathan Sacks presents the challenge as being able to see the presence of God when encountering a stranger, "to see God's image in one who is not in our image."²¹ When asked about the greatest command, Jesus of Nazareth fuses loving God and loving

²¹ Jonathan Sacks, *The Dignity of Difference*, 60.

neighbor (Matt. 22:34-30). In Luke’s gospel, fulfilling these great commands is tied to an understanding of neighbor as one’s *diverse* neighbor: the commands to love God and love neighbor are shared in the context of the story of the Good Samaritan (Luke 10:25-37). In terms of the world’s *natural diversity*, how we understand and love nature connects to how we understand and love God and other humans. Franciscan spirituality starts with “learning to see and love what is,” starting with creation itself, from stones to plants to animals, to—finally—other humans, the world, and God.²² A relationship with God is inseparable from an embodied spirituality that understands God’s presence in diverse creation. Entrusting ourselves to God depends on being able to entrust ourselves to one another.²³ If we are to entrust ourselves to God who is “Wholly other” then we must first learn to entrust ourselves to “little others,” that is, people who are different than we are, whether that be ethnically, religiously, or a whole host of possible differences.²⁴

In terms of my expected outcomes, since this first indicator pertains to “knowledge,” I hoped that students would come away with an increased knowledge about God and diversity (spiritual sight) as well as increased knowledge about their own cultural biases (cultural sight). If spiritual sight were to increase, it would be evident in how students answered a question about the purpose of travel. It would further be evident in the way students understood the image of God, specifically what it says *about God* that

²² Richard Rohr, “Christianity and the Creation: A Franciscan Speaks to Franciscans,” 130–131. James K. A. Smith says, “The orientation of the heart happens from the bottom up, through the formation of our habits of desire. Learning to love (God) takes practice.” James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos Press, 2016), 25.

²³ Rohr, 138.

²⁴ *Ibid.*

humans are made in God's image.²⁵

The second knowledge indicator for growth I call "cultural sight." This, as well as the skill indicator Empathy and the orientations of Openness and Curiosity come from the Intercultural Knowledge and Competence VALUE rubric that we have adapted for the learning outcomes for International Programs at Harding.²⁶ The six components emphasized in this rubric are a subset of a more comprehensive and complex understanding of intercultural knowledge and competence. I have adapted four of these components as indicators that fit the type of spiritual formation toward which this project is aiming. Growth in cultural sight refers to students' ability to recognize new perspectives about their own cultural rules and biases. Cultural rules and biases refer to "boundaries within which an individual operates in order to feel a sense of belonging to a society or group, based on the values shared by that society or group."²⁷ Growth in cultural sight would be evident if a student were able to reflect on their own culture with the added perspective of another culture. Learning about Peruvian culture should act as a mirror so that students would be able to see their own cultural rules and biases more clearly.

The skill of empathy takes cultural sight and puts it into practice in a diverse world. The growth indicator is that a student would show a greater degree of empathy by

²⁵ I include these specific questions in the Pre-HULA and Post-HULA questionnaire. See below.

²⁶ "VALUE Rubrics - Intercultural Knowledge and Competence," *American Association of Colleges and Universities*. Accessed November 10, 2020. <https://www.aacu.org/initiatives/value-initiative/value-rubrics/value-rubrics-intercultural-knowledge-and-competence>. The rubric is included in its entirety in Appendix B. This rubric provided the framework for my own indicators, as it groups indicators into knowledge, skills, and attitudes (what I have called orientations).

²⁷ See the Glossary on the Intercultural Knowledge and Competence VALUE Rubric in Appendix B.

the end of HULA. Empathy is “the imaginary participation in another person’s experience, including emotional and intellectual dimensions, by imagining his or her perspective (not by assuming the person’s position).”²⁸ The Intercultural Knowledge and Competence VALUE rubric defines the highest level of the empathy component as one who “interprets intercultural experience from the perspectives of own and more than one worldview and demonstrates ability to act in a supportive manner that recognizes the feelings of another cultural group.”²⁹ While empathy is a skill, finding opportunities to see empathy in action might be difficult. Instead, my hope is to see language in students that would lead to empathy. Empathy, “imaginary participation in another person’s experience” as suggested by the Intercultural Knowledge and Competence VALUE Rubric, might be reflected in how we speak about people who are different than we are.

In my list of growth indicators for intercultural spiritual formation I include three orientations: openness, curiosity, and missional living. I adapted the first two from the Intercultural Knowledge and Competence rubric. An orientation of curiosity refers specifically to the types of questions one begins to ask about a place, culture, and people. Travel ought to cultivate curiosity. The Intercultural Knowledge and Competence rubric suggests that a milestone of growth in this area would be asking “deeper questions about other cultures and [seeking] out answers to these questions.”³⁰ As a student grows, the questions should show a greater level of complexity and the answers one gets will

²⁸ As noted in the Intercultural Knowledge and Competence VALUE rubric. See J. Bennett, “Transition shock: Putting culture shock in perspective,” in *Basic concepts of intercultural communication*, edited by M. Bennett (Yarmouth, ME: Intercultural Press, 1998): 215-224.

²⁹ Intercultural Knowledge and Competence VALUE Rubric in Appendix B.

³⁰ Ibid.

“reflect multiple cultural perspectives.”³¹

An orientation of openness refers to one who will “begin to initiate interactions with culturally different others and suspend judgment in valuing those interactions.”³² To suspend judgment is to postpone an assessment or evaluation about some cultural element in an interaction with someone from another culture to create space for a deeper understanding. A premature evaluation can be positive or negative depending on one’s starting point, but the goal is to maintain a neutral orientation that is open to learning and eventually builds toward a deeper knowledge and understanding.

One specific example of what it would look like to cultivate openness and curiosity would be evident in the students’ written cultural reflections. Spread out over three months, the students were required to make four sets of cultural observations. I hoped to see an improvement in the language students use, so that an observation is not judgmental, that is, a negative assessment of a cultural difference. Observations should show greater depth—not just noticing a surface-level cultural behavior, but something of the values, beliefs, and worldview underlying it.³³ The growth in curiosity and openness would then be evident on the essay, where students are to give examples of what they are learning.

The final growth indicator for intercultural spiritual formation is what I call missional living.³⁴ By this I mean that one’s sense of vocation is oriented towards love of

³¹ Ibid.

³² Ibid.

³³ Howell and Paris, *Introducing Cultural Anthropology*, 34-39. Students completed these cultural reflections as a written assignment in their reflective journal throughout the semester and received written feedback from me. We also used in-class discussion to model the process of suspending judgment, identifying connected components of a cultural observation, and asking questions about those observations.

neighbor. I hoped that students' future life goals might bend toward a more missional orientation at the end of HULA. That would mean that specific life goals would show a greater degree of orientation toward service and participation in the mission of God.

Instruments for Measuring Growth and Formation

In the previous section, I described my indicators for intercultural spiritual formation. In this section, I will describe the instruments I used for measuring growth and formation. The primary instrument is the Pre-HULA and Post-HULA questionnaire. I supplemented my analysis of the questionnaire with observations I drew from the Aha Moment Essay and SLO essay.³⁵

The Pre-HULA and Post-HULA questionnaire combined a set of ten Likert items with open-ended questions.³⁶ The first ten items were for a student to self-assess their spirituality based on an eight-point Likert scale, ranging from whether an item is “Not true in my life,” to “rarely true in my life,” to “sometimes true in my life,” to “often true in my life,” to “almost always true in my life.” The ten items I included in the first part of the questionnaire are:

1. I feel that in some way my life is related with all of humankind
2. I find meaning in life when I am connected with God
3. I respect the values and beliefs of people that practice a religion different than mine
4. I marvel at nature and God's creation

³⁴ Much has been written on the missional church and its relationship to ministry and to church culture. See, for example, Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit* (Grand Rapids: Baker, 2007), and J. R. Woodward, *Creating a Missional Culture: Equipping the Church for the Sake of the World* (Downers Grove, IL: IVP Books, 2012). What I am thinking about in terms of missional living is reflected in the Michael Frost's small handbook, *Surprise the World: The Five Habits of Highly Missional People* (Colorado Springs, CO: NavPress, 2016).

³⁵ These two essays will be described in greater depth below. Using these various data points (that is, questionnaires with closed and open-ended questions, a final project, and self-reflective essays) was my attempt at data triangulation, “the use of a variety of data sources in a study.” Sensing, 74.

³⁶ See Appendix C for the full questionnaire and its formatting on Canvas.

5. I sense the presence of God with me
6. I try to avoid the big questions in life (like, for example, why am I here?)
7. I know who I am and where I want to go (with my goals, purpose, values, etc.) in my life
8. I feel animosity toward other people
9. I sense the presence of God with my neighbor
10. I do things that improve the quality of life of other people

These items were intended to show potential growth over a short time, comparing student responses before and after HULA. I planned to analyze the results for individual students as well as trends on specific items when looking on how the group scored as a whole.³⁷ My hope was that any variation in the results before and after the program might connect to themes in the open-ended questions.

This list of ten items is adapted from the Measure of Diverse Adolescent Spirituality (MDAS) that is connected with Fuller’s Thrive Center for Human Development, as well as Ingersoll’s Spiritual Wellness inventory.³⁸ The MDAS was developed with an awareness of culture and one’s environment on spiritual development. The sub-scale of “transcendence” in the MDAS includes how one’s own understanding of

³⁷ As will be clear in the description that follows, this is not a scientific instrument for assessment. I combined elements of two instruments assessing spirituality and adapted them for this project.

³⁸ The Thrive Center for Human Development is part of Fuller Theological Seminary’s Leadership Formation Division. The Thrive Center for Human Development, accessed January 15, 2021, <https://thethrivecenter.org>. For the MDAS, its application, findings, and revisions they made to the survey items, see this essay, Pamela E. King, Yeonsoo Yoo, Jennifer Medina Vaughn, Jonathan M. Tirrell, G. John Geldhof, and Elizabeth Dowling, “The Measure of Diverse Adolescent Spirituality (MDAS) and Refined Findings from Mexican and Salvadoran Youth” in *Assessing Spirituality in a Diverse World*, edited by A.L. Ai, P. Wink, R. F. Paloutzian, and K.A. Harris (Cham, Switzerland: Springer, 2021): 383-410.

For Ingersoll’s Spiritual Wellness Inventory (SWI), the following two resources give a helpful picture of what he is trying to measure. R. Elliott Ingersoll, “Refining dimensions of spiritual wellness: A cross-traditional approach” in *Counseling and Values* 42 (1998): 156-165. See also Chivonna Y. Childs, *Exploratory Factor Analysis of the Spiritual Wellness Inventory*. Doctoral dissertation. Cleveland State University (2014). <https://engagedscholarship.csuohio.edu/etdarchive/65>. Ingersoll states that “the main goal of the inventory is to begin dialogue around spiritual issues with a transtraditional vocabulary.” It is not to compare oneself to an ideal of spirituality and view numerical ratings as indicative of how close one is to achieving that. To show specifically which items I have adapted from the SWI, I am including the 55-item inventory in Appendix B.

the divine is connected to diverse humanity. Four of the above items come from the MDAS sub-scale of transcendence, which “is defined as profound awareness of and connection to a source of ultimacy or sacredness in a way that provides meaning in life that stems from something bigger than oneself such as the divine, a connection to all of humanity, and/or a set of ideals.”³⁹ I borrowed another three items from the MDAS sub-scale of “fidelity,” a “term used to describe an individual’s internal responses to transcendence that include psychological processes such as identity and purpose.”⁴⁰ Fidelity is especially important in that it connects beliefs with conviction in a way that leads to action. While I leaned more heavily on the MDAS, Ingersoll’s Spiritual Wellness Inventory (SWI) gave me a framework for how to think about complex spirituality. The dimensions of the SWI that were most helpful included Conception of the Divine, Meaning, Connectedness, and Mystery. I rephrased several of the items based on best practices in surveys.⁴¹ Item nine, regarding a sense of God’s presence in a neighbor, was my contribution to this list. I fused transcendence from the MDAS with the dimension of connectedness in the SWI, aiming for one item that would make an explicit connection to my definition of intercultural spirituality. My hope was that this item in particular would show growth from before HULA to after HULA.

To assess growth during HULA, I planned to rely heavily on the open-ended

³⁹ Pamela King, Yeonsoo Yoo, Jennifer Vaughn, Jonathan Tirrell, G. Geldhof, Guillermo Iraheta, Kate Williams, Alistair Sim, Paul Stephenson, Elizabeth Dowling, Richard Lerner, Jacqueline Lerner, “Evaluating the measure of diverse adolescent spirituality in samples of Mexican and Salvadoran youth,” *Psychology of Religion and Spirituality* 13 no. 2 (2019). <http://doi.org/10.1037/rel0000279>.

⁴⁰ Ibid.

⁴¹ Peter M. Nardi, *Doing Survey Research: A Guide to Quantitative Methods*, 2nd edition, (Pearson: Boston, 2006), 71-85.

questions, gauging student responses before and after HULA.⁴² The open-ended questions on the Pre-HULA questionnaire were:

1. Have you been out of the US in the last five years? If so, please list the countries you've visited and the reason for traveling (vacation, mission trip, school trip, etc.)
2. What, in your opinion, is the purpose of travel?
3. In your opinion, what does it say about God that humans are made in God's image?
4. Where do you see yourself in five years? List two future life goals.
5. What are your expectations for how you might grow as a person during this study abroad experience?

On the Post-HULA questionnaire, I omitted the first question and replaced the final question thus:

1. Did you grow as a person during your HULA experience (spiritually, interculturally, etc)? If so, what aspects or activities of the program contributed to your growth? What surprised you the most in terms of your personal growth?

The first question, regarding prior travel experience, was intended to get a baseline on how much someone had traveled prior to HULA, in case prior travel became relevant based on trends in the results. Question 2, regarding the purpose of travel, was intended to show motivations for students choosing to study abroad in the first place and contrast those initial answers with study abroad being presented as a spiritual practice throughout the semester. Question 3, on theological reflection on being made in God's image, was an opportunity to show growth and development on a theological understanding of diverse humanity being an avenue through which to learn about God. Question 4, regarding future life goals, was identical in the Pre-HULA and Post-HULA questionnaire. I hoped this would allow me to compare students' future goals before and after HULA, to see if any differences might reflect on the formation process at HULA. The final question was

⁴² I crafted the open-ended questions following Peter Nardi's suggestions for best practices. Ibid.

about expectations for growth before HULA, and, after HULA, a student's self-assessment in terms of growth and to what that growth may be attributed. What students named as making an impact on their growth would be key in identifying the elements of HULA that were the most significant contributors to intercultural spiritual formation. The Pre-HULA and Post-HULA questionnaire was directed towards the spiritual and cultural sight growth indicators, as well as missional living, empathy, and openness.

I field-tested the questionnaire with former HULA students in January of 2022. I have directed HULA since 2019, so I sent an email to the three groups I had directed prior to the 2022 semester. Of the sixty-eight former HULA students I contacted, I received twenty-nine responses. In addition to the Post-HULA questionnaire, I included a final question about the clarity of the questionnaire, inviting feedback on any unclear or difficult item or question. After the field-test I studied the results, read the feedback given about what was clear and unclear, and searched for patterns where similar answers were given. The result of the field-test was that I expanded the Likert scale to an 8-point scale (up from a 5-point scale) to give more space to show trends in growth. I also inverted some of the questions, from positive phrasing, such as "I try to understand the big questions in life (like, for example, why am I here?)" to a negative phrasing, "I try to *avoid* the big questions in life." Based on my reading of Nardi, as well as the results I saw from the field test, I thought it important to include two items phrased negatively to interrupt the flow of positive answers.⁴³

The Pre-HULA Questionnaire was included in the students' Canvas course, "HULA Orientation," and was made available to them three days before their departure

⁴³ Ibid., 78.

to Peru, February 7, 2022.⁴⁴ Of the thirty program participants, twenty-seven completed the questionnaire. Their responses were collected in a spreadsheet. The Post-HULA Questionnaire was given in the same format on Canvas, on May 13, 2022, the final day of the HULA program. Twenty-eight of the thirty program participants completed the Post-HULA questionnaire, and the results were collected into a spreadsheet. Twenty-six of thirty students completed both the Pre-HULA and Post-HULA questionnaire. It is the results of those twenty-six that I was able to compare. First, I compiled a new spreadsheet that took the scores from the first part of the questionnaire (pre and post) and showed the contrast in scores, whether positive or negative, on each individual item. I totaled the differential for each student, inverting the numerical value of the two negative statements (items six and eight), to show whether there the differential was positive, negative, or if the results were the same. I also tallied the total differential for all students for each item, to show which statements provoked the most change. I used basic descriptive statistics and t-tests to analyze the results of the Pre-HULA and Post-HULA questionnaire Likert Scale items.⁴⁵

I used coding to analyze the results of the open-ended questions.⁴⁶ The coding analysis began by comparing the answers of each of the open-ended questions before

⁴⁴ Because it was given electronically, there was only one item at a time on the screen. This is true for the Likert Scale items as well as the open-ended questions. To show how this looked, I included a screenshot of the questionnaire from Canvas in Appendix C.

⁴⁵ For descriptive statistics, see Sensing, 224-225; Nardi, 115-137; and Ernest T. Stringer, *Action Research: A Handbook for Practitioners*, Fourth edition (Thousand Oaks: Sage, 2014), 135-164. I used basic descriptive statistics to explore the means on individual items, student totals, and total differential. I did a paired two sample t-test to help determine statistical significance of the results.

⁴⁶ For coding, see Sensing 198-211; Kathy Charmaz, *Constructing Grounded Theory*, 2nd edition (Thousand Oaks, CA: Sage Publications, 2006), 138-161; and Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing: The Art of Hearing Data* (Thousand Oaks, CA: Sage Publications, 2012), 189-232.

HULA and after HULA. On multiple readings, I searched for themes within the answers to each question and categorized those according to the themes that were emerging. In a spreadsheet I highlighted key words in the responses. Then I organized those in a separate document, charting themes and sub-themes. Finally, I looked for emerging patterns from the categorized data. My ongoing analysis included looking for data that was incongruent with the emerging themes which suggested alternate experiences, as well as what I had expected to see more of and was not reflected in student answers.⁴⁷ Because of the nature of HULA and the vast spectrum of experiences, I expected the answers to the open-ended questions from the questionnaire to be broad and varied, but for interconnected themes to emerge. When questions are complex and multi-dimensional the results invite constant and continuous reflection.

The Aha Moment essay for Humanities is an extended essay wherein students reflect on a significant experience during the HULA program and trace out its implications for the questions: What does it mean to be human? And what does it mean to be human together?⁴⁸ The ability to reflect deeply on a cross-cultural or travel experience is indicative of spiritual and cultural sight, two of my indicators for intercultural spiritual formation. This essay would have been more difficult had it not been for constant practice during the semester. Throughout the semester the students practiced reflection on experiences in their journals for the Humanities class. Entries included reflection on cross-cultural experiences within Arequipa (such as a cooking class, traditional Peruvian

⁴⁷ Tim Sensing refers to these two elements as slippage (incongruent data) and silences (realities that do not appear in the data). Sensing, 199.

⁴⁸ The specific parameters of the assignment can be seen in the Humanities 2730 Syllabus under “Assignments” in Appendix A, 146.

dances, shopping at a market and preparing a meal for the group, and sharing a meal with a Peruvian family), worshiping with various churches (a house church in Arequipa, a multi-cultural church plant in Buenos Aires, a Peruvian led church in Cusco, a Catholic mass), and various travel experiences (for example, Buenos Aires, Patagonia, Machu Picchu, the Amazon rainforest). In these journal entries, students were asked to share the basic information for the experience, draw a sketch that represented the experience, and give their basic impressions. After completing those three elements, students were challenged to do one crucial piece of reflection: make connections. The prompts I provided were as follows:

Connections: Describe any connections you see of this experience with this course (art, music, literature, geography, history, culture, God) or more generally the humanities. Consider the following questions for reflection: What does it mean to be human? What does it mean to be alive? To be connected? So what? How might this impact your future?

The purpose of these connections in the experience entries for the journal was to practice deep reflection on what it means to be human, so that when the time came for the Aha Moment essay at the end of the semester, students would have been practicing reflecting and writing about significant experiences. Additionally, this would give me the opportunity to give students feedback on the types of “big picture” connections they were making in their journals.

This process built toward the Aha Moment essay, in which I challenged the students to identify an “Aha” during the semester, a moment when something clicked, in which they learned something about the big picture about what it means to be human in God’s world. This essay was submitted by all students on Canvas on May 5 or before. I read and graded the projects between May 6 and May 9. Each student submission was to be between 600 to 1000 words, which meant that I would end up with 20,000 to 30,000

words of possible data. The Aha Moment essay is illustrative of potential intercultural spiritual formation at HULA because the students identify a moment or experience and trace its significance to what they are learning about their own humanity. Being able to articulate something about what one is learning and connecting it to one's experience is an elemental piece of developing spiritual and cultural sight, which is part of intercultural spiritual formation.

To organize the data, I relied on the coding analysis I had done from the Pre-HULA and Post-HULA questionnaire. I read the Aha Moment essays alongside the themes and patterns I had identified in my coding analysis from the questionnaire, and highlighted aspects of the student essays that coincided with those themes and patterns. I also paid special attention to significant elements of the essays that were not present in or contradicted the analysis of the questionnaire. Identifying incongruent data or aspects that were absent in the questionnaire should give more well-rounded and deeper insight into the claims about intercultural spiritual formation at HULA that I am trying to make.

In addition to the Pre-HULA and Post-HULA questionnaire and the Aha Moment essays, I relied on one final instrument for measuring growth and formation: the Student Learning Outcomes (SLO) self-reflective essay. The SLO essay was completed by all students on May 5 in class. This was an essay in which the students took each of our learning outcomes for International Programs (which generally line up with the components of the Intercultural Knowledge and Competence VALUE Rubric) and reflect on them, identifying ways in which they noticed growth or fulfillment of the specific learning outcomes during their semester.⁴⁹ This is read and evaluated by the International

⁴⁹ The Student Learning Outcomes for International Programs are included in Humanities and Bible syllabi in Appendix A.

Programs team on the Searcy campus and a score is given to each student based on a rubric they developed. While the outcomes for International Programs do not match my “Indicators for Intercultural Spiritual Growth” exactly, there is enough overlap for this SLO essay to be beneficial. The specific item from the SLO essay that I used to inform HULA’s assessment was the first item regarding students’ engagement of the process of spiritual formation at HULA. This provided more insight in terms of the major contributors to student growth. I expected the results to be helpful in terms of the students’ own evaluation of their spiritual formation, which may not have been explicit in the other two instruments. The rest of the items from the SLO essay are connected more directly to intercultural knowledge and competence. My hope was that student comments on each of those intended learning outcomes would be demonstrative of the work of cultural observation and analysis that the students had done throughout the semester.

As the HULA director, I spent the greater part of ninety days with the students. As such, one aspect affecting the collection of this data is that many of these students, after three months of living, learning, and traveling together, had a relationship with me that went beyond student and teacher in the classroom. For some I became a spiritual mentor and friend. It was likely that the results from the evaluation would reflect my own preferences for the language of spirituality. It would not be immediately clear if they have indeed grown or are just able to use the language I use in order to appear to have grown. True growth may be confirmed later with changes in behavior. These various data points, however, serve as a sort of canvas upon which I can trace themes and draw conclusions to gauge just how much of an impact HULA made on individuals and the group as a whole.

Conclusion

As human beings we are constantly being formed spiritually. Because of the world's inherent diversity, interaction with other humans and the world, whether traveling or not, offers ample opportunities for intercultural spiritual formation. Every human has the capacity to learn from other humans and differences among humans are instructive about God and the world. While this study does not presume all spiritual growth that a student experiences is because of the program itself nor that human development requires travel outside of one's home country, travel in community as learners provides a special opportunity for intercultural spiritual formation. This was a brief intervention in students' lives that contributed to their spiritual growth in another country.

In this chapter, I presented the project's design and timeline along with the challenges I faced during the implementation. I explained the growth indicators for intercultural spiritual formation and the instruments I used to measure that growth. In the following chapter, I will share the results of the data I gathered and analyzed.

Chapter 4

Results

HULA aims for intercultural spiritual formation for student participants. My hope for HULA is that students might grow in their awareness of God and God's diverse world in such a way that their love of God and love of neighbor increase. I focused my attention on cultivating growth in students in terms of spiritual and cultural sight, empathy, and the orientations of openness, curiosity, and missional living. Did intercultural spiritual formation happen in HULA 2022 students? What did that look like and what contributed to it?

In this chapter, I present the results of this project's assessment instruments. First, I will walk through the Likert Scale items from the Pre-HULA and Post-HULA questionnaire. I compare the scores before and after HULA on an individual student basis and then I analyze growth on specific items for the group as a whole. Next, I share an analysis of the answers to the questionnaire's open-ended questions before and after the HULA program. I share the key themes that the coding analysis of the questionnaire surfaced and suggest the main contributors for intercultural spiritual formation at HULA. I integrate into that discussion my analysis of the Aha Moment essays from Humanities and the first item of the Student Learning Outcome (SLO) self-reflective essays. At the end of the chapter, I summarize the key takeaways of what I learned from all of the assessment data. This summary serves as a prelude to a discussion of the theological implications of the project in the next chapter.

Pre-HULA and Post-HULA Questionnaire - Likert Scale Items

The Pre-HULA and Post-HULA Questionnaire consisted of two distinct sections: ten self-assessing Likert Scale items and open-ended questions.¹ Twenty-seven of thirty HULA 2022 students completed the Pre-HULA Questionnaire between February 7 and February 10, 2022, just before their departure to Peru. Twenty-eight students completed the Post-HULA Questionnaire on May 13, the final day of HULA, at a hotel just across the street from the Lima Airport. The next day, everyone got on an airplane and flew back to their homes in the United States. Twenty-six of the thirty students completed both questionnaires (87%), allowing me to analyze their responses before and after HULA.

For these Likert Scale items on intercultural spiritual growth, I was looking for two things in particular. First, I was searching for general trends in the results. I wanted to see if individual students showed any significant change in the numerical ratings of their spirituality before and after HULA. Second, I wanted to see if there were specific items that showed more growth than others when considering the group results as a whole. The analysis that follows starts with the first point: individual student scores. Next, I share my analysis that takes into consideration the entire group's scores on individual items.

In the results of the survey data below I removed the students' names and identification numbers. Each number in the first column represents a student. I inverted the scores for items 6 and 8 which were negative statements. For each student, I show the positive or negative differential on each item comparing their results before and after

¹ See the Pre-HULA and Post-HULA Questionnaire in Appendix C. For the Likert Scale items, there were ten items on an 8-point Likert scale assessing intercultural spirituality. There were four open-ended questions.

HULA. I give a total differential score and result in the final two columns. I include the average on each item Pre-HULA and Post-HULA both at the top and bottom of the table.

I have numbered each of the ten Likert Scale items as follows:

1. I feel that in some way my life is related with all of humankind
2. I find meaning in life when I am connected with God
3. I respect the values and beliefs of people that practice a religion different than mine
4. I marvel at nature and God's creation
5. I sense the presence of God with me
6. I try to *avoid* the big questions in life (like, for example, why am I here?)
7. I know who I am and where I want to go (with my goals, purpose, values, etc.) in my life
8. I feel animosity toward other people
9. I sense the presence of God with my neighbor
10. I do things that improve the quality of life of other people

Table 1 - HULA Questionnaire Likert Scale Items – Individual Results													
No.	Questionnaire	1	2	3	4	5	6	7	8	9	10	Total	Result
	Mean Pre-HULA	6.6	7.3	7	7.5	5.3	5.8	4.9	6.2	5.3	5.8	61.7	
	Mean Post-HULA	7.3	7.3	7.2	7.5	5.9	6.2	5.3	6.2	6.2	6	65.1	
1	Pre	6	6	8	7	4	7	5	6	5	5	59	
	Post	6	5	7	6	5	8	6	6	6	5	60	
	Difference		-1	-1	-1	1	1	1		1		1	No change
2	Pre	7	6	8	8	5	5	6	6	5	5	61	
	Post	7	7	6	8	7	5	6	6	5	6	63	
	Difference		1	-2		2						2	No change
3	Pre	6	6	7	7	4	5	5	5	4	5	54	
	Post	8	7	7	8	5	6	5	7	6	5	64	
	Difference	2	1		1	1	1		2	2		10	Growth
4	Pre	7	7	6	8	5	5	4	3	5	6	56	
	Post	8	8	7	8	6	6	7	6	8	6	70	
	Difference	1	1	1		1	1	3	3	3		14	Growth
5	Pre	6	8	6	8	8	1	4	6	4	7	58	
	Post	8	8	7	8	7	2	4	7	6	7	64	
	Difference	2		1		-1	1		1	2		6	Growth
6	Pre	6	7	8	8	5	5	5	8	7	6	65	

	Post	8	8	8	8	5	6	5	7	7	6	68	
	Difference	2	1				1		-1			3	Growth
7	Pre	6	8	8	8	4	8	3	6	5	6	62	
	Post	8	8	8	8	6	8	4	5	5	5	65	
	Difference	2				2		1	-1		-1	3	Growth
8	Pre	8	8	7	7	6	3	5	7	5	5	61	
	Post	8	8	8	8	7	3	6	7	7	6	68	
	Difference			1	1	1		1		2	1	7	Growth
9	Pre	7	7	5	6	4	3	5	6	3	6	52	
	Post	6	7	5	7	5	5	6	6	4	6	57	
	Difference	-1			1	1	2	1		1		5	Growth
10	Pre	7	7	8	7	4	8	6	6	5	6	64	
	Post	7	7	8	8	6	8	6	7	8	6	71	
	Difference				1	2			1	3		7	Growth
11	Pre	7	8	8	8	5	7	6	5	4	5	63	
	Post	7	8	8	6	7	7	6	5	6	5	65	
	Difference				-2	2				2		2	No change
12	Pre	6	7	7	8	7	7	4	5	5	6	62	
	Post	7	7	8	7	5	7	5	7	6	6	65	
	Difference	1		1	-1	-2		1	2	1		3	Growth
13	Pre	6	7	3	6	4	6	4	6	4	2	48	
	Post	6	5	4	6	5	6	5	7	6	5	55	
	Difference		-2	1		1		1	1	2	3	7	Growth
14	Pre	7	8	7	8	6	6	5	6	5	6	64	
	Post	7	8	8	8	5	8	6	7	6	6	69	
	Difference			1		-1	2	1	1	1		5	Growth
15	Pre	7	7	7	8	6	4	6	6	6	7	64	
	Post	7	8	7	8	6	5	4	2	7	7	61	
	Difference		1				1	-2	-4	1		-3	No change
16	Pre	6	8	6	8	6	6	4	6	5	5	60	
	Post	8	8	8	8	7	5	4	6	7	6	67	
	Difference	2		2		1	-1			2	1	7	Growth
17	Pre	7	8	8	8	5	6	4	7	6	6	65	
	Post	8	8	6	8	5	6	4	7	6	6	64	
	Difference	1		-2								-1	No change
18	Pre	6	8	7	8	7	5	6	7	7	6	67	
	Post	8	8	6	7	8	6	5	8	7	6	69	
	Difference	2		-1	-1	1	1	-1	1			2	No change
19	Pre	8	8	8	8	7	7	6	8	8	7	75	

	Post	8	8	8	6	7	7	6	6	6	6	68	
	Difference				-2				-2	-2	-1	-7	Regression
20	Pre	7	8	6	8	6	8	3	4	5	6	61	
	Post	8	7	7	8	6	7	4	6	5	6	64	
	Difference	1	-1	1			-1	1	2			3	Growth
21	Pre	8	8	8	7	6	8	8	7	6	7	73	
	Post	8	8	8	8	6	8	7	7	8	8	76	
	Difference				1			-1		2	1	3	Growth
22	Pre	5	6	8	6	4	8	4	8	5	6	60	
	Post	6	5	8	7	4	8	4	5	3	6	56	
	Difference	1	-1		1				-3	-2		-4	Regression
23	Pre	6	8	8	8	5	8	7	7	6	6	69	
	Post	8	8	8	8	8	8	7	7	8	8	78	
	Difference	2				3				2	2	9	Growth
24	Pre	6	8	7	8	5	5	3	7	6	5	60	
	Post	7	8	7	8	7	7	7	7	7	7	72	
	Difference	1				2	2	4		1	2	12	Growth
25	Pre	6	5	6	6	3	3	4	6	5	6	50	
	Post	8	6	7	7	3	4	3	5	6	6	55	
	Difference	2	1	1	1		1	-1	-1	1		5	Growth
26	Pre	7	8	8	8	8	6	5	7	6	7	70	
	Post	4	6	7	8	6	6	5	4	6	5	57	
	Difference	-3	-2	-1		-2			-3		-2	-13	Regression
	Mean Pre-HULA	6.6	7.3	7	7.5	5.3	5.8	4.9	6.2	5.3	5.8	61.7	
	Mean Post-HULA	7.3	7.3	7.2	7.5	5.9	6.2	5.3	6.2	6.2	6	65.1	
								Average Differential				3.4	

Analysis on Individual Student Scores

Six of the students showed no significant growth. That means that for these students, their total score differential was between 2 and -3.² Of these six students who

² I would have kept this as a +/- differential of 2, but I wanted to include participant 15 who scored -3, in the “no significant growth category.” This is because she showed a -4 on item 8, the one about feeling animosity. This question was confusing for some, because of the word “animosity.” Eliminating item 8 would have given her a total of +1, placing her in the “no change” group.

I did a paired sample t-test, looking for statistical significance in the overall results, and got a $P(T \leq t)$ one-tail of .0003, indicating that the results were statistically significant. The +/- differential to

showed no significant growth, four had a positive score differential of 1 or 2, so there was an overall positive differential, but it was not a large enough differential to signal growth. I chose to exclude this range of +2 to -3 from the categories of “Growth” or “Regression” because their comparative result differentials did not fit the general growth trends.

For the students whose results indicated growth, that is, the total differential was +3 or higher, they showed consistent growth, with only one item showing a negative differential.³ This is the case for seventeen of the student participants. Of those seventeen, three showed significant growth, with a score differential of +10, +13, and +15. All of these score differentials that showed growth were encouraging, showing that intercultural spiritual formation is happening in some way for 65% of the questionnaire respondents. Of those who showed growth, the average total score before HULA was 59.9 and the average total score after HULA was 66.3. For those who showed no growth, the averages before HULA and after HULA were 62.8 and 63.7, respectively. What this shows is that there was more room for growth in the scores for those who grew. Furthermore, their starting point with room to grow allowed them to grow beyond those who showed no significant change.

Only three students showed regression (11.5 %). One of those students, participant 22, had their biggest negative differential on item 8, “I feel animosity toward other people.” Before HULA, the student had marked “1”, indicating this was never true in their life. At the end of HULA, the student marked “4,” saying it was sometimes true in their life. Disregarding this possibly confusing question, this student would have

delineate growth, no change, or regression was based on the general trends and not on a statistical analysis. The difference between “no change” and “growth” is thus somewhat arbitrary.

³ Participants 7, 12, and 20 are exceptions to this. Their total score differential was +3, and they each had two negative items.

scored “no significant growth.” Of the other two students who showed regression, one showed significant regression, a combined differential score of -13. This student showed regression on six of the ten items, and no growth on any of the other four. The other student who showed regression scored a more moderate -7. I anticipated the possibility that there would be some cases of regression, and in both cases, their Pre-HULA score was well above average (61.7). Before HULA, participant 19 scored a total of 75 and participant 26 scored a total of 70. For participant 19, the regression could be due to answering the questions more honestly after the HULA program. For participant 26, it was concerning to see so many negative items.

I compared the Likert scores for participants 19 and 26 to their open-ended responses on the questionnaire, as well as the Humanities final project and self-reflective essay. The results of this comparison were interesting. For participant 19, every other instrument for assessing intercultural spiritual formation showed exemplary growth. This made me think that an initially Pre-HULA high score was simply brought into a more sincere range. In fact, participant 19 specifically mentioned growing in humility during the semester. For participant 26, the supplementary instruments for assessment were weaker. The student said they had grown, but their description of that growth was vague compared to other students.

To summarize, the total differential score of individual students showed that seventeen showed growth, six showed no significant change, and three showed regression. More interesting than individual participant scores, however, is the variance on individual items when looking at the whole group. This will be discussed in detail next.

Analysis of Group Results on Individual Items

Analyzing the group totals of specific Likert Scale items provides helpful insight.

The table above shows the totals for the ten questionnaire items Pre-HULA and Post-HULA. I include the total differential for each item and the number of students who showed improvement on each.

Questionnaire	1	2	3	4	5	6	7	8	9	10
Mean Pre-HULA	6.6	7.3	7	7.5	5.3	5.8	4.9	6.2	5.3	5.8
Mean Post-HULA	7.3	7.3	7.2	7.5	5.9	6.2	5.3	6.2	6.2	6
Total Pre-HULA	171	190	183	195	139	150	127	161	137	150
Total Post-HULA	189	189	186	195	154	162	137	160	162	157
Total Differential	18	-1	3	0	15	12	10	-1	25	7
Students who improved	14	6	9	8	14	10	11	8	17	6

The three items that showed the highest degree of change, both in the difference in total score and the number of students who improved are items 9, 1, and 5, respectively.

#	Description	Total Differential	Students who improved	Mean Pre	Mean Post
9	I sense the presence of God with my neighbor	+ 25	17	5.3	6.2
1	I feel that in some way my life is related with all of humankind	+18	14	6.6	7.3
5	I sense the presence of God with me	+15	14	5.3	5.9

On item 9, “I sense the presence of God with my neighbor,” seventeen of the twenty-six participants showed improvement, and the total positive differential from Pre-HULA to Post-HULA was +25, far and above the highest differential of the Likert Scale items.

This change was astounding! It is significant because this item was the most direct in terms of intercultural spiritual formation. It is intercultural in that it is asking about one's neighbor, and overtly spiritual in that it is asking about the presence of God.

Acknowledging the presence of God with another human being is essential in connecting spiritual sight with cultural sight, as well as the missional orientation that may lead to more empathy.

#	Description	Total Differential	Students who improved	Mean Pre	Mean Post
3	I respect the values and beliefs of people that practice a religion different than mine	+3	9	7	7.2
9	I sense the presence of God with my neighbor	+25	17	5.3	6.2

Comparing the results of item 9 with item 3 (“I respect the values and beliefs of people that practice a religion different than mine”), it is interesting that the group scored well on respecting others’ beliefs before HULA (7.0 average), but not necessarily seeing the presence of God in their neighbor (5.3 average). Perhaps the important growth that Christian study abroad offers is a move from simple respect to spiritual sight. Respect for others is a baseline for shared humanity, while seeing God in the other, which shows a deeper level of spiritual formation, evidences spiritual sight, taking seriously the intercultural nature of God’s diverse world, and beginning to see the image of God in someone who is different than us.

The next highest two items after item 9, both in terms of degrees of growth and number of students who improved in those scores, illustrate this dynamic further.

Fourteen students showed an improvement on item 1, “I feel that in some way my life is related with all of humankind,” and the total differential was +18. This item is distinctly

intercultural; it seeks to identify a connection between the participant and the whole of humanity. Item 5, “I sense the presence of God with me,” (14 improved, +15 differential) is overtly “spiritual.” It connects to spiritual sight’s ability to recognize the presence of God in one’s own life. That these three items (9, 1, and 5) would show the highest degree of change is immensely encouraging. It shows that the focus on asking questions about God, even as we try to understand people from another culture, is contributing to the formation of HULA students.

#	Description	Total Differential	Students who improved	Mean Pre	Mean Post
6	I try to avoid the big questions in life (like, for example, why am I here?)	+ 12	10	5.8	6.2
7	I know who I am and where I want to go (with my goals, purpose, values, etc.) in my life	+10	11	4.9	5.3

Item 6 was one of the other two items that showed growth, both in terms of degree and in terms of the number of students whose results suggested growth. I expected “I try to avoid the big questions in life,” to show growth, given that the nature of the Humanities and Bible classes is to ask big questions about God and humanity. My hope was that students would be more willing to engage life’s big questions because of HULA, and the results would indicate that students are at least less likely to avoid these deep questions of significance. One student even suggested as much in response to the question about growth during HULA. Briana said:⁴

I think what surprised me most was my excitement towards harder questions and classes. We had so many deeper talks about what it means to be human...; what should we do about things we witnessed. I think before this trip, I tried to stay away from the hard questions that don’t

⁴ I have included the real names of students with their quotes with permission.

have answers, but this trip helped me feel equipped to take on the hard things in life.

Another item that showed modest growth was item 7. Comparing it with item 2 is helpful:

#	Description	Total Differential	Students who improved	Mean Pre	Mean Post
2	I find meaning in life when I am connected with God	-1	6	7.3	7.3
7	I know who I am and where I want to go (with my goals, purpose, values, etc.) in my life	+10	11	4.9	5.3

Students scored high on item 2 before HULA (7.3 average), “I find meaning in life when I am connected with God,” but not on item 7 “I know who I am and where I want to go (with my goals, purpose, values, etc.) in my life” (4.9 average). This would suggest that students know that their meaning, identity, and purpose are somehow bound up in their faith, but that they experience uncertainty about their meaning, identity, and purpose. The gains on item 7 Post-HULA were modest (+.4 average differential, 5.3 average), but eleven students showed some improvement on that item. It would not be unusual for a disorienting experience like study abroad to create a sense of questioning, so the fact that students overall showed a slightly higher sense of identity and purpose was encouraging. Only four students showed a negative differential for item 7 after HULA.

Item 4, “I marvel at nature and God’s creation,” did not show significant growth. This is likely because it had the highest total in both Pre-HULA and Post-HULA results (7.5 average Pre and Post). In other words, this item did not have growing room, so it follows that the results would not indicate growth. This shows that students are perhaps already oriented toward seeing God in nature. Responses to the open-ended questions

seem to corroborate this, as the theme of God in creation comes up often. One student said that the purpose of travel is “to realize and appreciate a world that is much bigger than you.” In terms of how one might grow at HULA, another student said, “Faith-wise, I hope that this is a time for me to slow down and appreciate the beauty God has put in front of me.”

#	Description	Total Differential	Students who improved	Mean Pre	Mean Post
2	I find meaning in life when I am connected with God	-1	6	7.3	7.3
3	I respect the values and beliefs of people that practice a religion different than mine	+3	9	7	7.2
4	I marvel at nature and God’s creation	0	8	7.5	7.5

The group results for items two and three act similarly: “I respect the values and beliefs of people that practice a religion different than mine,” and “I find meaning in life when I am connected with God.” Neither of these items showed growth, but this is, again, unsurprising given that neither had much room to grow. Students gave these high scores (overwhelmingly 7s and 8s), indicating that this is a way they already understood their spirituality, an understanding that was maintained while at HULA.

For the three items above that showed no growth, this was due to having high scores before HULA. The results for item 10, “I do things that improve the quality of life of other people,” did not show growth, but for a different reason:

#	Description	Total Differential	Students who improved	Mean Pre	Mean Post
10	I do things that improve the quality of life of other people	+7	6	5.8	6

There was plenty of room for improvement on this item, with an average Pre-HULA

score of 5.8. After HULA, six students showed improvement, three students showed regression, and the rest showed no change. The resulting average was just 6. This item was connected to the indicator of empathy, as well as an orientation of missional living. Perhaps the reason for little growth on this item is that true empathy requires action. Empathy takes cultural sight and puts it into practice in a diverse world. Affirming that one does something to improve the lives of other people requires a situation in which empathy can be practiced. HULA, by design, is an experience focused on learning. Making someone's life better is not the primary focus of HULA, as an experience focused on relief work may be. Results from other questions suggest that students grew in empathy and missional living orientation, but it is not shown here because the item is geared toward what is being done in the present.⁵

In summary, the results of the Likert Scale items from the questionnaire were positive. That seventeen students showed growth on an individual basis, with only three showing regression, was encouraging. Comparing the group's combined scores before and after HULA on individual items gave a sense of the *direction* of intercultural spiritual formation, which we will explore now in greater depth with the results of the open-ended questions.

Pre-HULA and Post-HULA Questionnaire - Open-Ended Questions

The open-ended questions created space for students to give context and depth to areas of potential growth. In this section, I will walk through the open-ended questions and begin to pull in some of the supplementary data from the Aha Moment essay and the

⁵ See more on this in the analysis regarding students' future goals below.

SLO essay. The open-ended questions in the questionnaire were:

1. What, in your opinion, is the purpose of travel?
2. In your opinion, what does it say about God that humans are made in God's image?
3. Where do you see yourself in five years? List two future life goals.
4. A question about expectations for growth (Pre-HULA) and an assessment of growth (Post-HULA).

The first open-ended question I will consider is regarding growth.

Students Responses on Growth While Studying Abroad

Before HULA, I asked "What are your expectations for how you might grow as a person during this study abroad experience?" After HULA, I asked,

"Did you grow as a person during your HULA experience (spiritually, interculturally, etc)? If so, what aspects or activities of the program contributed to your growth? What surprised you the most in terms of your personal growth?"

It is common to have expectations regarding a big experience such as studying abroad.

All participants who completed the questionnaire expected to grow in some way and all participants said they grew. What is fascinating is to compare how students expected to grow with how they perceived they had grown through the experience, as well as identifying the major contributors to growth. All of this is possible using just the questionnaire, but the Aha Moment essays and self-reflective essays contribute by confirming and giving context to the answers given in the questionnaires.

I did a coding analysis to surface themes in the responses. In terms of how students *expected to grow* in the Pre-HULA questionnaire, the coding looked like this:

Table 9 - Student Expectation of Growth – Pre-HULA Questionnaire		
1	Intercultural growth	10⁶

⁶ The number in the final column represents the number of students who shared an answer in that category. Because students included multiple elements in a single answer, the number of answers in subcategories is often greater than the number of students who responded with an answer that fits in intercultural growth. This is true for the other coding tables as well.

1.1	Learn cultural differences	7
1.2	Widen worldview	7
1.2.1	Deeper appreciation	2
1.2.2	Dismantle ethnocentrism	1
1.2.3	See with Peruvian eyes	1
1.3	Learning language	1
1.4	Connection with people who are different	3
2	Spiritual growth	14
2.1	Deeper knowledge of God	10
2.2	Spirituality in general	2
2.2.1	Spiritual disciplines	1
2.2.2	Christianity in other countries	2
2.3	How to be a better human	2
2.4	How to better love others (compassion, forgiveness)	7
3	Personal growth	9
3.1	Humility	2
3.2	Comfort zone	6
3.3	Self-learning	3
3.3.1	Communication	1
3.3.2	Big picture	1
3.4	Other (Less selfish, productivity, courage, maturity)	6

The expectations for growth were distributed across three categories: intercultural growth, spiritual growth, and personal growth. There was some overlap in the answers, given that the question allowed for more than one answer. No student explicitly said they expected to grow “interculturally,” but the types of growth they suggested fit in that category. Students spoke of expanding worldview and learning from other cultures. One student said, “I want to learn Spanish and learn to appreciate the different types of Spanish speakers and their cultural differences.” A first-time traveler to another country spoke specifically to ethnocentrism: “Hopefully, this trip will dismantle my ethnocentricity; though I do not see myself as very ethnocentric, I would imagine I have a degree of it inherently due to my limited travel experience.” Another student answered, “Being at HULA I expect to be around people who are different than me in every way possible, and I hope to find connections to them.” These are examples for expectations

for intercultural growth.

Students also expected to grow spiritually, though those expectations were ambiguous. Many students spoke about how they believed they would come to know God better through the experience. For example, “I expect that I will grow toward...a more holistic image of God and confident identity of myself as a member of his kingdom,” and “I want to grow in my relationship with God and the way that I see him and experience him.” Some mentioned they hoped to grow in how they would love and treat others, which I included in the category of spiritual growth. One student hoped “to better learn what it means to be a human and how to treat other people.” Another answered, “I expect to grow more compassionate,” while another said, “I want to learn to listen and love more deeply.”

The category of personal growth included several students saying they expected this to take them out of their comfort zone and to grow some way through that. This response shows how being out of one’s comfort zone can also connect to developing humility:

I think that living in a country that speaks a different language than I grew up with will teach me humility in a way that I cannot control. Sometimes that’s scary for me. I also know that there are going to be countless times when I will be outside of my comfort zone and I think that learning to adapt will be good for me.

This category showed the greatest diversity of types of expected growth, such as maturity, confidence, productivity, and courage.

In my coding analysis for students’ responses about how they actually grew during HULA, I saw another category emerge: intercultural spiritual growth. Because of our focus during the semester, there were specific types of growth mentioned that fit squarely in that category, bridging the gap between intercultural growth and spiritual

growth. Various themes emerged from the coding analysis.

1	Intercultural Growth	14
1.1	Perception	5
1.1.1	Seeing the culture from within	2
1.1.2	Change of heart and eyes in terms of people who are different	1
1.1.3	Imagining oneself in immigrant's situation	1
1.1.4	New perspectives about home culture	1
1.2	Less ethnocentric	2
1.3	Listening and learning from others	1
2	Intercultural Spiritual Growth	7
2.1	Mission of God (with diversity as fulfillment of mission)	1
2.2	Seeing diversity of people and creation as reflection of God	1
2.3	Inclined to empathy and perspective	1
2.4	Travel as spiritual discipline	1
2.5	Love of neighbor	2
2.6	God's creation and beauty through diversity	1
3	Spiritual Growth	13
3.1	Perception of God	10
3.2	Reading Bible in new ways	1
3.3	Confidence in beliefs	1
4	Personal Growth	8
4.1	Physical growth because of physical challenges	2
4.2	Other: Confidence, Humility, Patience, Comfort zone	6

Before analyzing these results, I will share a similar item from the SLO essay to supplement the data. In the SLO self-reflective essay, students were asked to reflect on HULA's student learning outcomes, and I placed the outcome on spiritual growth first.

That means every student reflected on the following statement:

A successful International Programs student will engage in the process of spiritual formation that accompanies the international learning experience, observing and interacting with God's beautifully diverse and complex world.

I did a coding analysis to surface prominent themes from students' responses in the SLO essay.

Table 11 - SLO Essay Item on Engaging the Process of Spiritual Formation

1	Understanding God's Diverse World	24
1.1.1	Mission of God - God's heart for all	2
1.1.2	Mission of God - Taking care of the earth	1
1.1.3	Mission of God - Diverse God	5
1.2	New cultures and perspectives/languages	3
1.3	Beauty	11
1.4	Diversity of God's image/people	11
1.4.1	God loves diverse humanity	2
2	Seeing in a New Way	12
2.1	Seeing travel as spiritual discipline	5
2.2	Seeing God in new ways	9
2.2.1	Seeing the goodness of God in unfamiliar	2
2.2.2	Seeing God in Places and people	4
2.2.3	Seeing God in a different light	1
2.2.4	Seeing God through the chaos of a city	1
2.2.5	Seeing God in connections made	1
2.3	Deeper beauty	1
2.4	Seeing the Gospel and reconciliation in a new way	1

After the HULA experience, students spoke much more specifically about how it is that they had grown. For various students, this growth spanned multiple categories. In both sets of responses, various overlapping themes emerged. Students said that they grew spiritually and interculturally as well as personally. The ways students said they grew line up with the growth indicators of spiritual sight and cultural sight. The intercultural growth connected to the perception of the students' own culture as well as Peruvian culture. One student spoke about being able to understand better an immigrant's situation back home. Another student spoke of a change of heart and eyes in terms of people who are different. It was evident from the responses in the SLO essay that an overwhelming majority grew in their understanding of God's diverse world. Beauty and diversity, both within the natural world and in humanity, played a significant role. Students also reflected on the development of a new type of sight, seeing God, the world, and travel in new ways. This was connected to their understanding of the mission of God, both in terms of God wanting a world full of diverse human image bearers (Gen. 1:28) and God's

desire to bless all the diverse families of the earth (Gen. 12:3; Rev. 7:9-10).

Some excerpts of student responses help develop these themes regarding growth.

Anna Claire said, “Living in a host culture for three months taught me that God speaks more than English and He loves more people than those that look like me.” Audrey said,

Overall, I feel like I have a better understanding of the global church and how different faith expressions look at my home and here. I can confidently say that I suspend judgment better now than I did at the beginning of the trip and can see their culture as just a different expression of being human.

Avery connected the theme of natural and human diversity (spiritual sight) with empathy and missional living:

Traveling to so many different places (desert, mountains, ocean, rainforest) helped me see God through the beauty and majesty of creation. It reminded me of the importance of our mission to take care of the Earth. I also experienced spiritual formation by loving people here. It gave me a deeper appreciation of the diversity of people who are made in God’s image, which gives glory to the diverse aspects of God.

Isaac connects spiritual sight with cultural sight. He starts off with in-class learning, and moves on to make the connection with cross-cultural experiences in terms of visiting cathedrals and participating with Peruvian house churches:

The Bible class was very beneficial in my spiritual formation. I had never noticed how prevalent God’s desire for all people was until this semester. I also enjoyed seeing God as a catalyst for diversity (Gen. 11) and undressing how His image is more fully expressed through diversity. Seeing beautiful cathedrals and small house churches helped me see that God is bigger than the U.S.

McKinley, similarly, grew through experiencing natural wonders, as well as experiencing relationships with people:

These have been some of the most spiritually formative months of my entire life. In no way is my faith perfect, and I have even more questions than before, but I have gotten to know a more living and active word through the people I’ve interacted with as well as his incredible natural creation. Being in places like Fitz Roy and on top of giant volcanoes, it

was so easy to recognize the obvious beauty in creation. But it also made me incredibly more aware of the smaller, more everyday beauty of the environment around me and in other people who are images of God and all incredibly different.

Finally, Micah highlights the new types of seeing gained by studying abroad, connecting that explicitly to his spiritual formation:

I have undergone deep spiritual formation as a result of this trip. I have grown closer to God and to his people by seeing his complexity and diversity reflected by the world in ways that I would not have otherwise seen. My humility has developed through the humbling process of interacting with a new culture and language, and my vision for the Gospel and the reconciliation that God is bringing about in the world has sharpened.

Identifying Key Contributors to Growth in Intercultural Spiritual Formation

The growth students identified was remarkable, and I will continue to explore that below. The first major component of the purpose of this project was to *contribute to* the intercultural spiritual formation of HULA students. The second major component was to *identify the key elements* that contributed to that growth. Student responses from the Post-HULA Questionnaire and the spiritual formation item on the SLO Essay were most helpful in determining these key contributors to growth. What students chose to write about as their “Aha Moment” in their final essay for Humanities shed further light on the major contributors to intercultural spiritual growth at HULA.

In the Post-HULA questionnaire, many students included in their answer to how they grew at HULA *the major contributor* to their growth. After a coding analysis, I categorized that element in this way:

1	Time in Arequipa	21
1.1	Time with Peruvians	6
1.1.1	House churches	2
1.1.2	with guides	1

1.2	Language barrier/learning	3
1.3	Long-term living in a place	2
1.4	Living in community	5
1.4.1	Sharing individual stories in chapel	1
1.4.2	Living together as a group	2
1.5	Time with Missionaries	2
2	Travel	9
2.1	Espacio Memoria	2
2.2	Seeing injustices	1
2.3	Outdoor activities	2
2.4	Cities	1
2.5	Diversity of landscapes	1
3	Class	8
3.1	Bible Class	4
3.2	Humanities	3
3.3	Intentional design of HULA	1
3.4	Discussions, big questions, reflection on travel	3

In the Post-HULA Questionnaire, the major contributors to growth spanned the three main elements of HULA, though the cross-cultural experiences, including both time in Arequipa and travel outside of Arequipa, were the most prominent.

In the SLO Essay, students were asked to reflect on whether they had engaged in the process of spiritual formation that accompanies HULA. A coding analysis of these responses showed that classes and class content played a significant role in growth, complementing the cross-cultural experiences in Arequipa and travel experiences throughout HULA. The following table shows these results:⁷

1	Class	15
1.1	Bible Class	7
1.2	Humanities	4
1.3	Class content	8
1.3.1	Travel as a spiritual discipline	4
1.3.2	Diversity of people in image of God	5

⁷ It bears repeating that students sometimes listed more than one element that contributed to their spiritual formation while at HULA. That is why the total of the main categories is higher than the number of students who completed the essay, which was twenty-nine. The anonymized, complete responses to the first item of the SLO essay are available in Appendix D.

2	Time in Arequipa	14
2.1	New Culture and Language	5
2.2	Encounters with People in Arequipa	7
2.3	New Experiences	4
2.3.1	Worshiping with people in different languages	3
2.3.2	Encountering God in the city's chaos	1
3	Travel	14
3.1	Experiencing God in the beauty and diversity of creation	8
3.1.1	Diversity of Landscape (desert, mountains, rainforest)	3
3.1.2	Climbing Volcanoes	2
3.1.3	Diversity of cultures	3
3.2	Buenos Aires and Espacio Memoria	2
3.3	Experiencing other environments of church	2

Seven students mentioned the Bible class specifically and four students mentioned the Humanities class specifically. Eight students mentioned specific class content, including engaging with study abroad as a spiritual discipline and recognizing the diversity of people made in the image of God as instructive of aspects of God's diversity. Briana identified that the process of reflecting on travel was significant (emphasis mine):

We talked in class about how travel has the potential for spiritual formation if you choose to let it. I found this to be exceedingly true in my study abroad trip *with the help of reflection*. In my time abroad, I have seen wealth, poverty, beautiful creation, and devastation of that creation through things like earthquakes. I have learned of oppression and seen despair firsthand. Through those experiences God has shown up. *Taking the time to reflect*, I have been able to grow spiritually, and see God in a more extensive scope. My study abroad experience has helped me learn more about God's mission and my role in that mission.

That fifteen of twenty-nine students attributed some aspect of their growth at HULA to the classes they took is important because this is one of the distinguishing factors of HULA. Anyone with the budget to travel can book a tour and visit remarkable places. The classes taken in community at HULA were an important contributor to growth because they framed the cross-cultural experiences in Arequipa and travel throughout Peru and Argentina *as opportunities for learning and growth* in God's world and

windows into the heart of God and seeing the image of God in their neighbor. It is clear from the answers students gave that the classes set up the expectation to see and experience God in a new way at HULA. The language some students used to describe their growth showed that class reflection provided an optimal frame for their experience.

This leads to what students chose to write about in their Aha Moment essays.⁸

1	Travel Experience	16
2	Cross-Cultural Experience in Arequipa	12
3	HULA Community and Classes	6
3.1	Community being formative	4
3.2	Classes	2

Sixteen students chose a travel experience as one of their “aha” moments. Twelve others chose to write about some sort of cross-cultural experience during their time in Arequipa. Six students spoke about the significance of the HULA community being formative, though just two spoke specifically about classes. This distribution seems to lend greater importance to the cross-cultural experiences, over and above the classes. This is unsurprising, however, given that the assignment was to take a HULA experience and connect it to what students are learning about God, humanity, and community. Students overwhelmingly identify the headlining feature of their growth as moments of travel and cross-cultural experiences during their time in Arequipa. These experiences were *designed to be formative* as part of the holistic HULA experience. That students were able to complete the Aha Moment essay successfully meant that they had been equipped to reflect deeply on a travel experience and extrapolate from that something deeper about

⁸ The Aha Moment essay was the final project for the Humanities class in which students had to connect a significant moment of learning (hence, the “aha”) to answering the question, “what does it mean to be human?” You can see the full description of the assignment in the Humanities syllabus in Appendix A, 146. I analyze the results of the essay in greater detail below.

their place in God's world.

Significant cross-cultural experiences in Arequipa included the three months of being surrounded by a new culture speaking another language. The encounters and interaction with people in Arequipa, whether in the city generally or in organized activities like meeting with the house churches, spending time with people in our neighborhood, or playing soccer with Peruvian and Venezuelan friends, were important contributors to growth. Many students said that travel in Peru and Argentina gave them the opportunity to experience God in the beauty and diversity of creation, and traced their growth in spiritual formation through that aspect of travel. Students identified as significant the specific experiences of cultural diversity outside of Arequipa, including visiting Buenos Aires, worshiping with different church communities, and the process of engaging injustices that are part of the memory of a place (such as at Espacio Memoria).

The major contributors to HULA students' growth in intercultural spiritual formation were the combination of experiences during their three months in Arequipa, experiences traveling in Peru and Argentina, and the reflective space provided by the Humanities and Bible classes. I do not expect sitting in a classroom to carry the same weight as being moved to awe at a natural wonder. Even the most engaging class discussion will not embed as a memory as much as a deep conversation with someone from a different culture. The classroom reflection, however, framed the experience to complement its significance.

I believe these experiences were formative in terms of intercultural spiritual growth because of the way students were able to reflect on them through the lenses we discussed in class. One of those lenses was the mission of God and thinking about God in

terms of the image of God reflected in diverse humanity. In the next section, I will discuss the results to two more questions from the questionnaire, including the question “What does it say about God that humans are made in the image of God.”

Student Responses on The Purpose of Travel and What it Says about God that Humans are Made in the Image of God

In designing the questionnaire, I had expected that if spiritual sight were to increase, it would be evident in how students answered a question about the purpose of travel. I did not see that bear out very significantly. Many students shared interesting, somewhat idealized answers before HULA. The most common answer pre-HULA was learning from and about new cultures. Post-HULA, those expanded to include more discussion of diversity (thirteen students said something about the world’s and humanity’s diversity post-HULA, compared to just five pre-HULA), and four mentioned travel as a spiritual discipline. Students spoke about growing in love of neighbor, moving beyond ethnocentrism, and growing in compassion. The coding analysis for this question did not reveal any deeper patterns.

Growth in spiritual sight, however, was most obviously revealed in the answers about the image of God. This question was identical on the Pre-HULA and Post-HULA questionnaire: “In your opinion, what does it say *about God* that humans are made in the image of God?” This question was intended to explore student *theological* reflection on human diversity in the context of HULA’s cross-cultural experiences. There were some interesting answers before HULA. The most common responses touched on God wanting relationships with humans, God’s creativity, and God’s love. Pre-HULA, only two said

anything about diversity or difference. One student said they had never thought about this question.

In the Post-HULA responses, eighteen out of twenty-six students (69%) said something about diversity when answering this question. Responses focused on the diversity of humanity informing the complexity and diversity of God. Many reflected on cultural and linguistic differences all having something to say about the image of God. Others included aspects of the mission of God from Genesis 1 and 11, to fill the earth with God's diverse image. Here is how I categorized the Post-HULA responses:

Table 15 - What does it say about God that humans are made in the image of God? Responses from the Post-HULA Questionnaire		
1	Diversity	18
1.1	Each culture/language made in God's image	4
1.2	"Filling the earth" with God's image (mission)	5
1.3	Diverse humanity	11
1.4	God is diverse and complex	10
2	Other Theological Reflection	11
2.1	Beauty	5
2.1.1	God is beautiful/complex	1
2.1.2	Humanity beautiful in all its forms	2
2.1.3	Appreciation - marvel at beauty and diversity of creation	2
2.2	Learner, God as Learner	1
2.3	Relationships	1
2.4	Responsibility/role	2
2.5	Joy as unifying emotion	1
2.6	God is amazing, patient, perfect	1
2.7	God in everyone	1

Theological reflection on what human diversity says about the nature and heart of God was directly tied to my definition of intercultural spiritual formation. Knowing God in this way ought to translate into a disposition of loving God more deeply and loving other humans in their diversity. This was about spiritual and cultural sight. Being able to see God in a new light based on interaction with another culture reveals something about our cultured perceptions of God. The late Jonathan Sacks says that the challenge is "to see

God's image in one who is not in our image.”⁹ These responses about the inherent diversity and complexity of God shows that students were beginning to recognize God's image in people who are different.

Student Responses on Future Life Goals

An orientation toward missional living was one of the indicators for intercultural spiritual formation. An orientation of missional living means one's sense of vocation is oriented towards love of neighbor. I hoped that students would show a greater degree of orientation toward service and participation in the mission of God after HULA. I hypothesized that this might be evident in the way students spoke of their future life goals before and after HULA.

I included the following question on the questionnaire: “Where do you see yourself in five years? List two future life goals.” The question was unchanged in the Post-HULA questionnaire. My intention was to make the question generic enough to reveal subtle shifts in thought about future direction and goals for students. I was thrilled with the comparative results.

Twenty-one of twenty-six student participants (81%) showed development in terms of future life goals. Only three showed no change, and one of those three was already thinking about their future vocation in terms of serving (specifically, geriatric speech pathology). For eight of the twenty-one who showed growth, it had to do with travel, language learning, and personal and spiritual growth. For thirteen of the twenty-six participants, that is, 50% of the respondents, their goals revealed significant growth in terms of missional orientation. Many mentioned specific ways to have a missional

⁹ Sacks, *The Dignity of Difference*, 60

vocation. The table of coding analysis shows these two main categories and how students spoke of those future goals specifically:

1	Mission	13
1.1	Foreign mission	2
1.2	Missional living	4
1.2.1	Serving community with church	5
1.2.2	Investing in community (helping poor, restoring creation and people)	2
1.3	Missional vocation	6
1.3.1	Medical mission	1
1.3.2	Fighting injustice as lawyer, lawyer working with immigrants	2
1.3.3	Nurse in lower-income area	1
1.3.4	A job that allows helping and serving others	1
1.3.5	Occupational therapist with a missions mindset	1
2	Learner	9
2.1	Spanish	3
2.2	Traveling, visiting a new country	8
2.3	Learner asking big questions	2
2.4	Learning trying new things	1
2.5	Learning from people and cultures	2

It is not surprising that students would want to travel more after an experience like HULA. Eight students said they wanted to travel more, specifically to visit new countries. This may connect to the indicators of openness and curiosity. What is remarkable is that half of the students showed specific shifts in their future goals *in terms of a missional vocation*. Some comparisons to goals before and after HULA will be helpful. Before HULA, one student said, “I want to be in med school and I want to be married.” After HULA, the same student said, “In 5 years I hope to be in medical school, but I also hope to have improved my Spanish. I think it would be a good goal to include medical missions in my life and speaking Spanish would be a big step toward making that easier.” The goal of going to medical school remained, but the student introduced an element of mission that ongoing Spanish studies would help. Another student had these two goals

before HULA, “I see myself as a recent grad school graduate somewhere in a big city. I want to get my undergraduate and graduate degrees.” After HULA, the same student said, “I see myself as a recent law school graduate. I want to find a job at a firm that helps people and fights against injustice. I want to be worthy of the calling of the gospel and use this as a worship to my King. I also want to find myself somewhere as a leader of my church home, whatever that looks like.”¹⁰ Another student, before HULA, said, “I plan to be married. I plan to work for a professional media outlet,” and after, “I see myself married and hopefully doing mission work.”

The following example illustrates goals that are already oriented toward mission before HULA but take on a higher degree of specificity. Before HULA:

In five years, I see myself working as a software developer living in the Northwest or Midwest, attending a small or medium sized church, and living by myself or with a roommate. Two future goals I have are to form inter-generational relationships in the church I attend and to be working for a company that has *a mission that I find meaningful*. (Emphasis mine)

After HULA:

In five years, I see myself working as a software developer or something and spending the rest my time *investing in the lives of people around me*. One goal I have is to be invested in my local community, wherever that may be, especially by forming inter-generational relationships in my church and *seeking how I can help the poor and oppressed in my own neighborhood*. Another goal is *to be a friend to people who need it*, whether that's by becoming a regular at a local shop, taking the time to hang out with a co-worker, or reaching out to someone who is socially ostracized. (Emphasis mine)

Thirteen students showed this kind of development toward a more missional orientation

¹⁰ The specificity in the student’s response Post-HULA is beautiful: “I want to find a job at a firm that helps people and fights against injustice.” HULA alone is not responsible for this, of course. The Holy Spirit works in the lives of people to guide them toward their vocation. The mission of Jesus’s ministry that his followers continue to pursue makes our vocation missional. If HULA had just a small part to play in the development of that goal—mission accomplished.

in their future goals.¹¹ This is, perhaps, the most encouraging evidence of intercultural spiritual formation happening at HULA.

Aha Moment Essays and What It Means to Be Human

The Aha Moment essay for the Humanities class was illustrative of potential intercultural spiritual formation because the students connected a significant experience and traced its significance to what they were learning about their own humanity. Being able to articulate something about what one is learning and connecting it to one's experiences is a foundational piece of developing spiritual and cultural sight. In this section, I briefly share the themes that surfaced in what students proposed regarding the question of what it means to be human. I also include some significant quotes that illustrate the depth of thought that these essays revealed.

“What does it mean to be human?” is a big, broad question.¹² Answers will inevitably lead multiple directions. Students practiced reflecting on this question throughout the semester, both through in-class discussion and in their experience entries for the Humanities journal. As I read students' experience entries throughout the semester, I gave them feedback on the connections they were making to deeper questions. Travel is fun and results in awesome pictures, but the goal of the experience entries was to reflect more deeply on travel. I challenged students to practice connecting their

¹¹ The complete comparative results on this question are available in Appendix D.

¹² *The On Being Project* has popularized this question and inspired this as part of my focus for the Humanities class. In *On Being with Krista Tippett*, Tippett often asks her interviewees near the end of the interview to suggest an answer to what it means to be human. The result is an enlightening catalog of responses from deep thinkers across all sorts of disciplines. *The On Being Project*, accessed October 1, 2014, <http://onbeing.org>.

experiences of new places and people, their histories and culture, to the deeper question of our shared humanity. At the end of the Aha Moment essay, students were required to attempt an answer, however preliminary, about what it means to be human. I did a coding analysis on that final piece of all thirty essays, looking for themes to surface. The categories and subcategories that came out of the essays looked like this:

1	Community	14
1.1	Connection (through vulnerability and trust)	3
1.2	To live in community	5
1.3	Shared human emotion and experience	6
1.4	Culture and history	1
1.5	To live on earth, recognizing human connection	1
1.6	Seeing the heart of our Savior within each other	1
1.7	To learn from each other	1
2	Disposition	13
2.1	Experiences, emotions, relationships	9
2.1.1	Embracing limits of human emotion, fragility and capability	4
2.1.2	To suffer and fight against suffering	2
2.1.3	Depth of love and brokenness, complexities of life	3
2.2	Learning	2
2.3	Questioning	4
2.3.1	Cycles of orientation, disorientation, reorientation	1
2.3.2	Asking what it means to be human	1
2.3.3	Knowing human limits	1
2.4	Working hard	1
2.5	Chasing beauty	1
2.6	Open mind and acceptance	1

There were two major themes that dominated the discussion about what it means to be human. First, to be human means to live in community. It is, first, living on earth, recognizing the commonality we share as *earthlings*. It is about connection through vulnerability and trust with the people around you, including people who are different than you. It is about the human emotions and experiences that are shared. It means shared culture and history-making. The second theme that surfaced was that of an embodied

disposition. Emotions capture the limit of human experience, including brokenness and fragility on one hand, and joy and love on the other. Students said that to be human means to suffer and to fight against suffering. It means learning and questioning in cycles of orientation, disorientation, and new orientation. To be human means to work hard and chase beauty.

Some representative quotes from these themes show the depth of students' answers. I have included here both a snapshot of the experience as well as the connection to the big picture. For the sake of space, I only include four student reflections.¹³

Micah:

In a boat in the middle of the Beagle Channel near the southernmost city on the globe, my world expanded, and I was better able to understand the sheer size and expanse of the planet. At the same time, though, Earth paradoxically shrunk itself in my mind into one distinct place in a way that it never had previously, when boundaries from sovereign states had told me how to understand the world.

And:

To be human is to live on Earth (or at least to orbit around it), and that is an immensely unifying notion. We are one species living together on a rock hurtling through space, doing our best to live well even though we often have a tough time doing it. I have much in common with every human; we all are made in the image of God, share a 99.9% genetic similarity, possess the gift and the curse of consciousness, experience awe, and all hail from the same miniscule blip in the universe that the English language fondly deems as "Earth."

Avery:

My first important experience was visiting Espacio Memoria in Buenos Aires. We learned about the military dictatorship in Argentina and how people were kidnapped, tortured, and killed. I had never heard of this historical event before HULA, and hearing about something so atrocious that happened in recent history was really upsetting. I was reminded that part of being human is the presence of suffering beyond our control. Even though being confronted with the reality of pain and evil was difficult, I

¹³ I have compiled a list of significant quotes and included those in Appendix D.

was encouraged by the people who fight against this evil: the mothers of the Plaza de Mayo who continue meet every week to keep looking for los desaparecidos and the people who gather every month to say “nunca más.” While devastation, violence, and oppression are still very real parts of human life, part of our lives is also to pursue good. This isn’t something that is easy, but humans are still able to recognize evil as something wrong and to be inspired by good.

And:

In my experiences at HULA while traveling to these places, I’ve gained a new perspective on what it means to be human: to suffer and fight against suffering, to enjoy the basic components of life, and to live together with other humans.

Cory:

Humanity is gross, humanity is disproportional, humanity is confused, humanity is imperfect. There is injustice, abuse, depression, and so much more brokenness around the world. This is a part of our humanity we must be honest with ourselves about. HULA had taught me to sit in this brokenness and lament instead of ignoring it. On the other side of the coin, humanity is beauty, humanity is diversity, humanity is creativity, humanity is unique. There is so much beauty in our world and it is important to find and celebrate that beauty. HULA taught me to find beauty and value in everything, no matter how new or different it is to me.

Jenna:

We had just finished one of our last breaks, and as we were walking, one of the guides said, “Look, you can see the summit from here.” I looked up, and I could see the cross peaking out in the air. Now I am not a crier typically, but something about seeing the cross through my exhaustion and awe just struck a nerve. All of a sudden, my mind was completely swimming in thoughts and emotions. I just felt so thankful for the ability to be alive and to experience the beauty and wonder of God. I thought about each breath that I was taking, how I could feel each heartbeat, the cold wind on my face and hands, and the fatigued muscles in my legs as I took my next step. I thought about how God took the time to design each of us so intricately, just as he designed the vast mountains and the stars.

And:

To be human is to struggle in our humanity and vulnerability, but to be able to overcome it through trust in ourselves and our creator. It is to be able to accept emotions and physicality and be thankful for them and see them as a gift from God. It is to be connected to each person despite

differences, and find beauty in them. To be human is to acknowledge that there is a God who made us in his image, to be like him, and while we face temptations and struggles, to be able to see God in others and beauty in diversity.

Reading through these thirty essays, it was obvious that students had grown in spiritual and cultural sight. Students demonstrated the ability to think deeply about an experience and articulate how that connected to God and the human condition. Through this assignment, students demonstrated a disposition of openness and a curiosity that led to deep questions and reflection. Some students even began to articulate the next step in terms of what to do with this knowledge: living with empathy.

Conclusion: Three Key Takeaways from the Results

One of the reasons I direct HULA is that I believe in the potential of reflective travel as a spiritual discipline. I want to help HULA students open their eyes to God in the world around them. God's diverse world is a playground for learning through which the Spirit works to make us better people. HULA aims at intercultural spiritual formation, a growing awareness of God and God's diverse world that translates into a higher capacity of loving God and loving neighbor. The data I collected through the Pre-HULA and Post-HULA questionnaire, along with the Aha Moment essays and SLO essays, indicates HULA students took steps in intercultural spiritual formation during their time at HULA.

The main contributors to students' growth, according to their responses in the questionnaire and SLO essay, was the combination of study and reflection from the classes themselves, as well as the time and experiences in Arequipa and traveling within Peru and Argentina. Since HULA was designed to be a holistic experience, it is

significant that all three of the main elements of this project contributed in an appreciable way to student growth. This was only a three-month intervention; spiritual formation is a lifelong process. HULA seems to have contributed to students' intercultural spiritual formation, and my hope is that this contribution will accompany students in their travels back home and through the rest of their journey. Integrating the results above, the following three takeaways summarize what I have learned through this project.

(1) HULA helped shift students' understanding of the nature of God and the world to include diversity. Students grew in their spiritual sight, the ability to recognize the presence of God in the world's human diversity and natural diversity. Students' understanding of God evolved over the course of the semester, especially through the Bible class and being able to worship with people from other languages and cultures. They began to understand God as the creator of a universe designed for diversity. The God who filled the earth with gratuitous natural diversity is the same God who created humanity as a reflection of God in order to fill that diverse earth. When students were asked how they grew at HULA, ten students said their perception of God had changed. When students were asked what it says about God that humans are made in the image of God, eighteen of twenty-six spoke about a diverse God who is on a mission to bless all the diverse families of the earth. They began to see the diversity of people and nature as a reflection of God. Students said their perception of God grew to include the mission of God, a God who wants to fill the earth with diverse humanity, because only diverse humanity can fully reflect the image of God. Eighteen students said something about diversity being a part of God's character.

This understanding of God and the world then opened them up to reflecting

critically about their own role as humans in God's world. Students began to connect their experiences at HULA—whether traveling, hiking, or connecting with Peruvians over a shared meal—to the deeper human experience. They began to understand the world and interaction with other humans as a playground for learning and growth. They became more open to considering the big questions in life. This led to my next major takeaway, a development in the students' understanding of spirituality.

(2) HULA helped shift students' understanding of the nature of spirituality to see the presence of God in their neighbor. HULA offered students the opportunity to grow in a more holistic spirituality, moving from being able to see God in nature to seeing God in themselves and God with their neighbor. The Likert Scale item results showed that most students almost always “marveled at nature and God's creation.” At HULA, students saw even more of creation's diverse ecosystems, traveling from the desert coast, through the mountains, and to the Amazon rainforest. Students walked the Inca Trail, hiked volcanoes to almost 20,000 feet above sea level, and trekked through Patagonia's wonder-inducing landscape. These were all significant experiences.

Beyond that, though, the questionnaire results indicated that students became more aware of the presence of God with them and with their neighbor. Students' experience of God was no longer limited to nature. Students began to see the face of God in a stranger. This is intercultural spiritual formation at work, forming the way students understand God's presence in their lives and in the lives of others. Because of the nature of God and the world as a place created for beauty in diversity, students began to see divine beauty in people who speak a different language and live a different history. We studied that history in the Humanities class and students lived a piece of that history

through the group's travels.

When students talked about how they engaged the process of spiritual formation, they spoke of how HULA—its classes, travel, and cross-cultural experiences—gave them new eyes, a new way to see the world and perceive themselves. HULA helped them reduce ethnocentrism and impacted their understanding of people who are different. This was due, in large part, to time spent with Peruvians as well as other cross-cultural experiences in Arequipa.

(3) HULA helped shift students' orientation of missional living toward loving their diverse neighbor more deeply. Growth in empathy is hard to prove and the data about empathy was modest. The Likert Scale item about helping others did not show growth. Since empathy launches the indicators of cultural sight, openness, and curiosity into action, only time will tell if students exhibit more empathy. If a starting point, though, is to begin to reduce ethnocentrism and be able to recognize and “utilize the intellectual and emotional dimensions of more than one cultural lens in navigating interactions with others,” then students are on their way to grow in empathy.¹⁴

Because students began to identify the presence of God with their neighbor, they are on their way to loving their neighbor more deeply. Their growth in cultural sight and in the orientations of openness and curiosity should lead to an increased disposition to love others. Openness and curiosity about God and humanity leads to a depth of spiritual and cultural sight. As students grow in intercultural spiritual formation, they are more likely to orient their future goals toward participation in the mission of God. Students spoke overwhelmingly about how their perception of God changed. They began to

¹⁴ See the Intercultural Knowledge and Competence VALUE Rubric in Appendix B.

understand God as the God of diversity and mission. They reflected on the biblical vision of God's heart for all nations. When asked about their future life goals after HULA, twenty-one of the twenty-six students showed development. For thirteen of those students, their future life goals reflected specific ways in which they could apply their vocation missionally. Students grew in their orientation toward missional living. At the end of HULA, they showed a greater disposition toward future learning, mission, and service. This orientation toward missional living should provide ample opportunities for converting love of neighbor into action.

In the following chapter, I will dive deeper into these three themes in light of my theology of travel. Connecting what I have learned in this project with my theological foundations will allow me to suggest the significance of this intervention.

Chapter 5

Conclusions and Ongoing Impact

The problem of this project was to evaluate the impact of Harding University Latin America (HULA) on the intercultural spiritual formation of student participants. The goal of the project was to contribute to the intercultural spiritual formation of HULA students and identify the elements that made the greatest impact. Intercultural spiritual formation is the growth humans experience through an increased awareness of God and the diversity of God's world that results in an increased disposition to love God and love other humans. Loving God should lead to loving other humans. Loving other humans, by learning about and experiencing other cultures in God's diverse world, should deepen a love for God.

Intercultural spiritual formation is significant because it has the potential to free us from our ethnocentric tendencies as humans. Ethnocentrism limits life as God intended, full of the enriching opportunities for learning and beauty that creation's diversity provides. Ethnocentrism limits humanity's ability to learn, mature, and be the humans God created them to be. HULA has the potential to reduce ethnocentrism through this special type of formation.

HULA students entered a liminal space with the potential to cause cultural and spiritual disorientation. The voluntary displacement from their homes and normal study context had the potential for transformation. The group took on this liminal experience as a community. As such, they were in a better position to learn from the disorientation and to walk together through the process of formation that HULA provided. HULA is a three-

month study abroad program in Peru, designed as part of the liberal arts curriculum at Harding University to enrich a student's education with intercultural awareness and spiritual growth through interacting with God's complex and diverse world. The ministry intervention involved three main elements: a Latin American Humanities course, a Bible course, and cross-cultural experiences. To evaluate HULA's impact, students completed a questionnaire before and after the study abroad program, including Likert Scale items and open-ended questions. Students also completed two essays to supplement the questionnaire data and give a better understanding of the results.

The elements of HULA that made the greatest impact in terms of intercultural spiritual formation spanned the three main elements of HULA. The cross-cultural experiences in Arequipa and travel experiences throughout Peru and Argentina were formative. Students cited examples of these experiences both when asked about how they grew and when asked to reflect on spiritual formation at HULA. Encounters with people in Arequipa, whether in the city or through times of worship with house churches were especially significant. Interacting with different cultures, speaking a new language, and experiencing God in the beauty and diversity of creation were major contributors to growth. The Aha Moment essay demonstrated the students' ability to connect a significant experience during HULA to the bigger questions of humanity and spirituality. If intercultural spiritual formation happened at HULA, I believe it was due in part to the class discussion and reflection throughout the semester, which framed the experience for students. In their responses about what contributed to their growth, students consistently mentioned classes and reflection alongside the experiences themselves. Classes were where the "knowledge" indicators of spiritual sight and cultural sight grew. Students

experienced an increased awareness of God and God's world through the course content and expressed that they had a new perspective about God and the world. In their in-class discussion and reflections, they challenged each other to think more deeply about their experiences and how it is that they might be shaped through them. Their Aha Moment essays demonstrated the results of this process. I believe the time in class enhanced the cross-cultural experiences by providing the necessary framework for growth to happen. This framework included a deep understanding of God and God's world and a new framing for spirituality based on intercultural awareness that leads to love of others. All of this shows that *how* we think about travel and *what we expect* to gain through cross-cultural experiences serves to amplify the impact of studying abroad.

Theological Implications of my Conclusions

At the end of chapter four, I shared three conclusions that I synthesized from the results of this project. I will now elaborate on each of those key takeaways in turn, considering their theological implications. My hope is to explore how my theology of travel intersected with HULA in practice. Before analyzing each one, however, I will share a letter a student handwrote to me at the end of HULA. I share this to enhance the profound nature of these takeaways, and how personal it is when they manifest in the lives of a student who has recognized the impact the experience had.

Jeremy, You've always been up front with us about your goals for a HULA study abroad trip, so I can pretty definitively tell you, at least on my end, "mission accomplished!" My world has been blown open, my judgment has been altered, my vision has been given new lenses, I've seen new aspects of God and his creation (which I'm still trying to incorporate into my theology), I better understand the Gospel, and I feel more equipped to love others, both Latin American and non-Latin American, all while having the greatest adventures of my life on what felt like an almost

daily basis. I don't quite know how to sufficiently thank you for all these things; their value is unnamable. My plan right now in attempting to thank you is trying my best to step into active partnership with God and his mission and to cultivate and act on a heart for both the marginalized and for others who are not like me; let me know if you can ever think of another way that I can demonstrate my gratitude :). I would be honored to keep up a relationship with you in some way, whether that looks like partnership in a micro-finance project, sharing my questions from one of you and Katie's newsletters, keeping each other updated on attempts to diversify our bookshelf and podcast listening, *lo que sea* ("whichever way"). Thank you again for your work in Arequipa, for being an incredible example to me of a follower and pursuer of Christ, and for the work you've done through HULA that has permanently changed my life and me.

Hasta luego ("See you later").¹

1. HULA helped shift students' understanding of the nature of God and the world to include diversity.

Students' understanding of God evolved over the course of the semester. They began to understand God as the creator of a universe designed for diversity. Some parallels can be drawn to the example of Job's spiritual formation. Of course, the degree to which Job and HULA students experienced liminal space is wildly different. HULA students' suffering while in Peru was limited to some gastrointestinal discomfort and the occasional cold shower. The similarity, however, is in Job's experience of the world as God showed it to him. In rapid succession, Job experienced the world's diversity guided by God's questioning (Job 38-42). Job's rhetorical tour included the heavens and meteorological phenomena, the earth's diverse ecosystems and their respective wildlife, as well as Leviathan and Behemoth. The rhythm of travel at HULA—two weeks in Arequipa followed by a week of travel—also presented great variety in rapid succession. Through travel, HULA students experienced wide ranges of ecosystems; the Atacama

¹ The handwritten letter is available in Appendix D.

desert, the Amazon rainforest, the fertile valley of Arequipa, the mountains of Cusco, the high tundra of Puno's Altiplano and low glacial tundra of Patagonia. Both for Job and for the students, this experience of the vastness and diversity of creation shaped their understanding of the nature of God and the world. In Job, as well as Genesis 1-3, God models being a learner within creation, one who evaluates and shapes the created space. Students stated that their perception of God had shifted and were more able to address complexity within God and the diversity of God's world. Students participated in learning and evaluating creation as they thought deeply about humanity's place within that created world.

Job's experience with God changed how he understood his humanity and vocation. It impacted his interpersonal relationships as well. The same is true for HULA students. They became more willing and capable at considering the deep questions of humanity: human mortality and vocation. This was like the psalmist, who sees the vastness of God and God's creation—the heavens, the work of God's fingers, the constellations that God set in place—and is forced to reflect on what it means to be human (Psalm 8). What is humanity, that God is mindful of us?² Like Adam, Eve, and Job, we recognize our own mortality and finitude and accept creation as a good place to live with God's help (Gen. 4:1; cf. Ps. 104:27-30).

This understanding of God and the world opened students to reflecting critically about their own role as humans in God's world. Travel became a spiritual discipline because students were connecting their experiences to learning and growth due to the

² See also Psalm 19 and the experience of God in creation (19:1-6), God in Torah (19:7-11), and then God at the level of the human heart (19:14).

nature of God’s world. Students began to connect their experiences at HULA—whether traveling, hiking, or connecting with Peruvians over a shared meal—to the deeper human experience. They began to understand the world and interaction with other humans as a playground for learning and growth. This is a more embodied spirituality, because it connects to eating, walking, breathing, and speaking. Next, we turn to this nature of spirituality.

2. HULA helped shift students’ understanding of the nature of spirituality to see the presence of God in their neighbor.

HULA offered students the opportunity to grow in a more holistic spirituality, moving from being able to see God in nature to seeing God with their neighbor and God in their own lives. Studying the Bible through the lens of the mission of God shapes our view of God and spirituality. Spirituality cannot only be about God *with me* if the story of the Bible repeatedly emphasizes God’s heart *for the other*. Students became more aware of the presence of God with their neighbor. They began to “see the image of God in one who is not our image.”³ This is a deeper spirituality, where we begin to see all of humanity as capable of reflecting the image of God.

The Torah, time after time, instructs Israel to love the stranger. Just as Moses’s experience of God in the burning bush shaped Moses’s vocation on behalf of one nation, Israel’s experience of God’s liberating presence was meant to form them for a priestly vocation *for the nations* (Ex. 19:5-6). The gift of study abroad is that it creates opportunities to *be* the stranger. As foreigners in Peru, students better understood what it is like to be an immigrant and what it is like to receive hospitality. This is the beginning

³ Sacks, *Dignity of Difference*, 60.

of empathy, where one begins to identify with the situation of the other person. One practice was particularly formative: eating with people. Students were given multiple opportunities to eat with Peruvians, whether in Arequipa or on the island of Amantaní in the middle of Lake Titicaca. Sharing a table has the capacity to heal divisions. The table does not eliminate our differences, rather, it highlights our shared human dependence on food even as that food takes on different shapes because of our differences. The diversity of foods, cultural norms, and shared experience allows us to celebrate what we have in common and the differences that give creation a greater richness.

The story of Cornelius in the book of Acts highlights the Spirit's presence at the table to heal racial divisions. Acts 10-11 shares the story of the gospel arriving "to the ends of the earth," that is, to those who are not Jews. It is while Peter is hungry that he receives a vision in which he is challenged to kill and eat foods he considered unclean. When Peter arrives to Cornelius's house, he understands that his vision was intended to teach him that he should not call any *person* impure or unclean (Acts 10:28). After sharing the good news about Jesus, the Holy Spirit's work made it clear that even the Gentiles were to be included in the family of God, and so Peter stayed with them for several days. When Peter returned to Jerusalem, he received criticism, because he had *eaten* with Cornelius's family (Acts 11:3). Eating with people has the capacity to reconcile racial divides and enjoy the richness that God intended creation to imbue. The Triune God is present at the shared table: the image of God the Father in each person, Jesus as the host of the meal, and the Spirit working to bridge human division.⁴

⁴ For more on this subject and tracing the theological nature of the table throughout scripture, see John Mark Hicks, *Come to the Table: Revisioning the Lord's Supper* (Orange, CA: New Leaf Books, 2002).

This evolution of students' understanding of spirituality oriented students to begin to see the image of God in others. This is intercultural spiritual formation at work, forming the way students understand God's presence in their lives and in the lives of others. Because of the nature of God and the world as a place created for beauty in diversity, students began to see divine beauty in people who speak a different language and live a different history. This exchange woke students up from their "cultural trance," and provided a new set of lenses through which to see and experience God.⁵ This not only allowed them to see and appreciate Peruvians; it allowed them to see their own culture in a new light. This is another gift of travel: expanded depth of sight.

3. HULA helped shift students' orientation of missional living toward loving their diverse neighbor more deeply.

Intercultural spiritual formation should lead to loving God and loving your diverse neighbor more deeply. Because students began to identify the presence of God with their neighbor, they are set up to love their neighbor more deeply. Their growth in cultural sight and in the orientations of openness and curiosity should lead to an increased disposition to love others. Openness and curiosity about God and humanity leads to a depth of spiritual and cultural sight in light of one's experience.

There were several practices at HULA with deep theological implications. One of those practices is learning and attempting to speak another language. Every student at HULA was in a Spanish class, and the nature of life in Arequipa was such that they would have to use at least some Spanish to survive. Many students took the opportunity

⁵ The language of a "cultural trance that [people] sleepwalk in" comes from Richard Rohr, *Everything Belongs*, 59.

to practice Spanish as much as they could. They experienced the disorientation of not knowing the language of the place they were living. They experienced humility at realizing the work involved in getting to a point of fluid conversation. Part of that disorientation was a Tower of Babel-type confusion, that did not allow for understanding. Over time, however, with humility and vulnerability, students were able to overcome language barriers. Perhaps this is part of God's intention for the gift of languages and diversity, requiring humans to be humble and to work together in vulnerability. Sometimes overcoming language barriers involved hand signals. Other times it was in the student's best attempt to speak Spanish, and the Peruvians' best attempt to reciprocate with English. In still other situations, students experienced the richness of understanding and expressing themselves in another language. This exemplifies the beautiful diversity of Acts 2, wherein people are able to experience the gift of community in their own language.

This proved fruitful on a more specific level, that of multilingual worship. Students had the opportunity to worship in Spanish with house churches in Arequipa. They worshiped with Christians from all over South America on a Sunday evening in Buenos Aires. The richness of multilingual worship is a foretaste of the multilingual worship in the throne room of God (Rev. 7:9-10). Worshiping in another language has the capacity to connect head and heart. One can cognitively know that God seeks to be known and worshiped by people from every language and culture. But to hear and share in worship in another language helps us to experience that truth on a heart level. Students were not the only ones to experience this; Peruvians did as well because of the HULA students' presence. On Sunday evenings we had "HULA church," a time to worship and

sharing the Lord's Supper in English. On several occasions we invited Peruvian friends to share in worship with us, specifically those who are not already part of the church. On the last Sunday there were as many Peruvians as there were US Americans. This gave Peruvians the gift of hearing worship in another language and being challenged to think about God as a multicultural God.

Another practice at HULA that connects to a theology of travel is that of learning and inhabiting someone else's history. Becoming part of someone else's history is part of incarnational ministry. In the Latin American Humanities class, students learned the history of Peru and experienced culture-making through art, music, literature, and dance. Visits to museums, archaeological sites, and natural wonders allowed students to understand parts of the world from another's perspective. The experience challenged students not just to learn about it but also to live in it. While the Incarnation of God in Jesus is incarnation on a different level, it provides the pattern for us. When "the Word became flesh and made his dwelling among us," God inhabited the human world in a new way (John 1:14). Jesus humbles himself in becoming human, and in so doing provides the model for incarnational ministry (Phil. 2:5-11). Learning about and living in the shoes of others is part of becoming "all things to all people," for the sake of sharing divine blessing because of the gospel (1 Cor. 9:22-23). HULA students took steps toward this type of incarnational understanding of others through their courses and activities.

One final practice, shared lament, is closely connected with incarnational living. Because students learned about the history of colonization and conquest and saw its residual impact in society centuries later, students were able to lament the nature of injustice that is experienced in Peru and Argentina. While the earth is full of a richness

for learning, the earth is also wounded.⁶ Those wounds manifest as deep injustice experienced by the marginalized. Students learned about the tragic history of the torture centers in Argentina, about economic injustices in Arequipa, and about the plight of vulnerable children and abandoned elderly in Peru. The mothers of those who were kidnapped in Argentina's "Dirty War" teach us to lament today, calling the powerful to account, and work toward a better future. The prophetic imaginations of Isaiah and Amos allow us both to lament injustice and imagine a new reality in which wrongs can be made right. Jesus himself adopts the prophetic vocation in his mission on behalf of the poor, prisoners, blind, and oppressed (Luke 4:18-19; cf. Isa. 61:1-2). Jesus removes barriers of exclusion by overturning the tables in the Temple's outer courts, because God's house was always intended to be a "house of prayer for all nations" (Mark 11:17).

This shared lament and hunger and thirst for justice manifests as a deeper empathy. As students grow in intercultural spiritual formation, they showed they were more likely to orient their future goals toward participation in the mission of God. When asked after HULA about their future life goals, many student responses reflected specific ways in which they could apply their vocation missionally. This experience of having studied abroad should impact how students live at home. This would be true change: a new way of seeing not just when in a new place, but wherever one goes thereafter. This new way of seeing changes one's priorities. An increased awareness of God and God's diverse world manifests as a deeper love for God and diverse people.

⁶ See Norman Wirzba, *This Sacred Life: Humanity's Place in a Wounded World*.

Personal Reflections on the Ministry Intervention

Before suggesting the ongoing impact of this study, I first need to reflect on how this project impacted me. Study abroad is a special type of catalyst for growth. I view my role as HULA director as something sacred to be stewarded. Every year I will receive a new group of students and will offer them an invitation to grow together. For this growth to have the best chance of occurring, I must become part of the group so that together we might explore what happens as our awareness of God in the world around us grows. We enter the world together as a community of learners to grow and be shaped as we reflect theologically on what we are learning.

This project challenged me to think more holistically about the learning process. Every activity of the program, planned and unplanned, has the potential to teach. This will be experienced by students in different ways, so I must be aware of difference in personalities and learning styles and plan the greatest variety of activities possible. I am a guide through the experience, attempting to draw the students' attention to God and shaping their understanding of the world. Then, each student must find their own connections through their experiences to what it means to be human in God's world. HULA, then, fits into the greater whole of a four-year educational and spiritually formative experience at Harding University. My role may be a significant one at HULA, but HULA is only a small piece of the spiritual formation of students through their university experience.

My presence impacted the results of the study because I was with the group for over 1,000 hours and participated in almost every experience. In the activities I was not a part of, I usually had the chance to read about it in students' journals and then offered

feedback to them about it. It is clear that my language influenced how students thought about spiritual formation. My hope, however, is that the responses to the questions about future goals and how students grew at HULA, as well as the answers to item 9, “I sense the presence of God with my neighbor,” demonstrate that something happened beyond a simple regurgitation of information from class. The results of the various assessments agree enough to give me confidence in their reliability. The unique nature of the Aha Moment essay with the connections each student makes to the question of what it means to be human further demonstrates that something significant occurred. I was surprised and delighted by just how creatively students made connections to the deep questions of God and humanity in their Aha Moment essay. These essays moved me emotionally, as they enabled me to see HULA’s impact immediately. The very nature of the assignment is to choose a moment where a student says “Aha, I get it now,” so each student shared specifically about how some experience changed something in the way they view the world. I must caution myself, however, so that I do not see this result as some sort of final product. The result is, rather, indicative of an ongoing process. A key piece of evaluating the impact of HULA is that it is just a brief intervention that contributes to the Spirit’s ongoing forming work in the lives of HULA students.

Ongoing Impact and Application

Study abroad is a special catalyst for growth, yet it is only a piece of a student’s ongoing process of spiritual formation. If students took steps toward intercultural spiritual formation while at HULA, there is ongoing reflection that is needed to apply that same formation at home. Seeking opportunities to learn about God through learning about our

diverse neighbor can anchor the process in the heart of God for the other. There are significant obstacles that will hinder students' ongoing growth. These obstacles include our ethnocentric tendencies, the political polarization in the United States, human laziness, the propensity to make poor, selfish decisions, and a lack of creativity for living out a missional orientation. Once again, learning in community is key to significantly reducing these obstacles for the sake of growth.

In the future, there are two things I will do differently. For the next HULA group, I will seek out more opportunities for service. While HULA is not a mission trip, and time is limited because of the demands of the program, it is critical to give students opportunities to help and bless others in appropriate, dignity-affirming ways.⁷ I will also need to develop a plan of action for student growth after HULA, so that the obstacles they encounter back home can be properly framed, and the lifelong process of spiritual formation in God's world can continue.

Harding's other full-semester study abroad offerings in Zambia, Australia and Asia, Italy, Greece, and England could benefit from this research, as well as other programs that emphasize travel and learning. Applying this in other contexts will require an intentionality in terms of how the opportunities for learning are framed. It will also require reflection, be that in class or through a similar journaling process, so that students may be challenged to think deeply about how their experiences in the world connect on a deeper level to the human experience.

On a foundational level, interaction with other people creates opportunities to learn and grow; no travel is required. This is because all humans are made in the image of

⁷ See Brian Fikkert and Steve Corbett, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself* (Chicago: Moody Publishers, 2014).

God and the space between two bearers of the divine image provides limitless opportunity for learning. Regardless of the level of difference between myself and another person, there is ample room to learn and grow through my interaction with that person. This applies generally to the liberal arts as well. The studies of art, history, literature, culture, and language open a window into God's diverse world. With the proper framing and reflection, the study of the liberal arts can shape us. The potential for growth in intercultural spiritual formation is there in Harding's overall focus on faith formation in and through its liberal arts curriculum with all of its students, whether they travel overseas or remain on the main campus. The work is already happening. There is a college on the Searcy campus dedicated to the liberal arts and humanities. Being a liberal arts university means that part of every student's experience will be to interact with the humanities. What will that interaction look like, though? Will students just dip their toe in the water? Or will they dive in? We must help our students shift their understanding in the nature of God and God's world and the nature of spirituality so that students can integrate what they learn into a more holistic picture of what it means to be human. If we can do that, then perhaps students will learn to see in a new way and, with college diploma in hand, may be better lovers of God and neighbor, for the life of the world.

Appendix A: Correspondence and Syllabi

Email 1

From: Jeremy Daggett
Date: November 29, 2021
Subject: Passports, Inca Trail, Argentina, and Community

Dear HULA 2022,
Happy Thanksgiving! I hope you had an incredible break and are ready to finish the semester strong. I wanted to give you a heads up about some things related to HULA and the semester coming up.

As soon as you can, please get a copy of your passport and vaccine card to the International Programs office via Canvas. It's time to start booking some things (like the Inca trail!) and we need both of those things to make that happen. We're asking everyone to get the booster shot/third dose over the next two months, as there's a non-zero chance that that will be required by Peru and Argentina in the next few months.

Speaking of the Inca Trail, I need to know if there's anyone that does not want to participate, for whatever reason. It is a pretty tough physical hike, but we take our time and take breaks. All in all it takes about 6-7 hours (including breaks!) and is an amazing way to get to Machu Picchu for the first time. You will be just the second group to hike the Inca Trail, and if you're worried about it or just have more questions, please let me know or ask someone who came to our short HULA program this past August about the experience.

I just got back home (to Arequipa, Peru) from Argentina, working on plans for our time there. Because of pandemic-related travel restrictions, Rapa Nui (Easter Island) is still closed to tourism. Argentina just opened this month to visitors and I'm so excited about the trip we're planning. You will be the first HULA group ever to go to Buenos Aires, as well as the Argentine Patagonia (Patagonia is a giant landmass shared by Chile and Argentina). This will be our first and longest trip together: February 23-March 5. I've been sharing some of what I've been doing on my Instagram stories, and saved a highlight in case you're curious about what that might look like. We have an amazing trip planned and I think you're really going to like it.

I'm not going to get into specifics right now, but I wanted to warn you that right after finals week I'm going to send out some assignments for the HULA humanities and Bible classes that are to work on during your long winter break. We've designed the classes this way to make the most of that long break and to free up more time for you to explore and enjoy being in Peru. I encourage you to start thinking about the two months of break you'll have. Our past HULA groups have talked about how tough that long break was, when you're so excited to start studying abroad but also in such an "in between" place

since Harding starts back and you won't have started yet. Maybe start thinking about some goals, whether it's for spiritual growth, working and saving money, exercise and fitness (so you can climb a volcano and actually enjoy it!) or all of the above. I wonder how we can start becoming a community and taking care of each other before HULA even starts? If there are any of you who don't really know other HULA 2022 students, will you reach out to someone before the fall semester ends so that you can grab a coffee and have someone to touch base with as you're working on your pre-HULA assignments? If we can help with that, please let us know.

Know that we're so excited to meet you and praying for you already. HULA isn't just travel. It's about growing as people in what it means to be human together as we learn about God and world through our travel in it.

Hope you have a great week, Jeremy

Email 2

From: Jeremy Daggett
 Date: December 8, 2021
 Subject: Moleskine Journal Pickup

¡Hola!

I hope you are all having a great last couple days of classes!

Katie and I have been booking flights, making plans, organizing, and can't wait for February to get to meet all of you.

I have a favor to ask: I ordered a Moleskine pocket journal for every HULA student and they are ready to be picked up at Jonathan Roberts's office. Would you all please go sometime this week or next before you leave campus to pick one up? He will reply to this email with instructions on how to find him. There are a couple assignments for the main humanities course (HUM 2730) that are to be done over your extended Christmas break before flying to Peru, so you'll need your moleskine and the assignment sheet you'll receive when you pick it up.

One is our main book for the semester: 1491 - New Revelations of the Americas Before Columbus

The second is to watch (and reflect on) an episode of the Netflix Original Chef's Table (Jonathan, your family would enjoy watching this too!). If you don't have access to Netflix, let me know.

Finally, I'm asking you to listen to (and reflect on) the first episode of the 1619 audio series, a podcast from the New York Times.

I'm attaching a copy of the assignment sheet so that you have it electronically as well. Don't read it until you've made it home and rested a bit! These assignments aren't due

until you land in Arequipa on February 11, but don't wait wait too long to get started (especially for the book).

If you have any questions, don't hesitate to ask. We're praying for you and so excited to be together in February. Best,
Jeremy

Email 3

From: Jeremy Daggett
Date: February 7, 2022
Subject: Canvas Assignments this week: "Welcome to HULA"

Hey all!

You leave Thursday, unbelievable! We can't wait to share Arequipa with you. Please be monitoring your health for COVID symptoms this week and try to get plenty of rest. Also, please keep track of your passport, vaccine card, and moleskine!!! It's time to finish up your 1491 work and other pre-trip assignments (1619 podcast episode, Chef's table, Proverbs).

Audra just opened up a set of four quick assignments on Canvas, under "Welcome to HULA". Please do these four by Wednesday night at midnight. They are all quick. Please pay particular attention to the "Pre-HULA Questionnaire" and "Co-Curricular Assessment." I'll share more about these two when we're together, but know that it's part of something we're doing to make HULA and all of Harding's study abroad programs the very best they can be. I've recently designed the Pre-HULA Questionnaire for a project I'm doing thinking about HULA and study abroad as a spiritual discipline. Thank you so much for taking the time to be thoughtful about it. I can't wait to grow together as we talk through all of this throughout the semester.

As always, let me know if you have any questions. Jeremy

Syllabus: The Latin American Humanities

HUM 2730 - HULA 2022

Professor: Jeremy Daggett
 Email: jdaggett@hading.edu
 Phone: +51 991234194

Welcome!

You are entering a liminal space. Study abroad is an example of intentional, voluntary displacement for the sake of transformation that occasions disorientation. The disorientation catalyzes growth and maturation. The contrast between your home culture and Peru as host culture facilitates reflection that can contribute to a new way of seeing and living back home.

HULA is an intense, multi-faceted, three-month cross-cultural learning experience. It includes time in the classroom and outside of the classroom, interacting with people from other cultures and faiths and learning in museums, archaeological sites, and natural wonders.

The program is centered around learning in community with this course as the centerpiece. The group, including students and visiting faculty, lives together on a campus, shares the majority of its meals together, takes classes together, travels together, worships together, visits Christian churches together as well as other religious groups. This curriculum emphasizes discovering the rich complexity, beauty, and diversity in the world through relationships with local people and cultures, studying the humanities (especially Latin American history), and seeing nature. Throughout the entire process, you will be challenged to think and reflect theologically about who God is and what it means to be human.

We will study history, religion, culture, language, art, music, literature, dance, and gastronomy. I suggest that the study of the liberal arts, focusing on the human creative spirit through the historical and global perspectives is part of Christian spiritual formation.

Spiritual intercultural formation

Spiritual intercultural formation is the growth humans experience through an increased awareness of God and the diversity of God's world that results in an increased disposition to love God and love other humans. Here's how I hope you will grow:

- **Spiritual sight:** Recognizes the presence of God in the world's human diversity and natural diversity. **Cultural sight:** Recognizes new perspectives about his/her own cultural rules and biases.
- **Empathy:** Shows greater degree of empathy. Demonstrates ability to act in a supportive manner that recognizes the feelings of another cultural group.
- **Openness:** Initiates interactions with culturally different others and suspends judgment in valuing those interactions.
- **Curiosity:** Begins to ask deeper questions about other cultures and seeks out answers to these questions.
- **Missional Orientation:** Sense of vocation oriented towards love of neighbor. Future life goals show a greater degree of orientation toward service.

Without intentional reflection, the cross-cultural experience can be overwhelming. The onsite and experience entries combine with cultural reflection and readings to create an avenue of learning through learning to ask questions.

Guiding Questions: What does it mean to be human?

What are the humanities?

From the course description of HUM 2730 in the Harding catalog:

An integration of the disciplines of art, drama, history, literature, music, philosophy, religion, and science, and their influence in shaping ideas and values in [Latin America].

From the Wikipedia entry on the humanities:

Humanities are academic disciplines that study aspects of human society and culture. In the Renaissance, the term contrasted with divinity and referred to what is now called classics, the main area of secular study in universities at the time. Today, the humanities are more frequently defined as any fields of study outside of professional training, mathematics, and the natural and social sciences.

The humanities use methods that are primarily critical, or speculative, and have a significant historical element—as distinguished from the mainly empirical approaches of the natural sciences, yet, unlike the sciences, it has no central discipline. The humanities include the study of ancient and modern languages, literature, philosophy, history, archaeology, anthropology, human geography, law, religion, and art.

Philosophy?

Philosophy—etymologically, the “love of wisdom”—is generally the study of problems concerning matters such as existence, knowledge, justification, truth, justice, right and wrong, beauty, validity, mind, and language.

Why “liberal arts”? Why humanities?

From the mission of the Liberal Arts Program in the HU catalog:

Nurture both a readiness for learning and an ethical consciousness that will sustain students for living in a world of complexity and change.

More specifically, in the “Creative Spirit” section:

A study of the way people throughout history have expressed their imagination and creativity allows students to appreciate the timeless, shared human impulses toward emotions, values, and aspirations, both personal and civic. Further, required courses in literature and the fine arts enrich students’ cultural sense through acquaintance with various cultural masterpieces and principles of aesthetics.

From the Historical Perspective:

The historical perspective engages students in the continuing drama of human society: the recurrence of the shared aspirations, concerns, and failures of human beings. The curriculum provides the perspective that enables students to identify with people of other times and places and, therefore, to appreciate the commonality of humanity.

The Global Perspective:

In recognition of the interrelatedness of world cultures and the Christian mission of worldwide evangelism, the global literacy requirement ensures that a liberal arts education includes the development of skills, knowledge, or *dispositions that will help students interact meaningfully with the world*, specifically beyond the borders of the United States. (Emphasis mine)

“Timeless, shared human impulses” and “commonality of humanity”—we are all connected as human beings in God’s world and as a follower of Jesus of Nazareth I believe we are called to “interact meaningfully with the world.”

Steve Jobs - Former CEO, Apple:

It is in Apple’s DNA that technology alone is not enough—it’s technology married with liberal arts, married with the humanities, that yields us the results that make our heart sing.

Craig Mod - Writer, walker:

Walking — I find more than cycling or driving, train hopping or running (all wonderful activities in their own rights) — forces you to unflinchingly engage with the cultural or human geography of a place, to step where others have stepped, often in the same way they’ve stepped, with similar fears and concerns and hopes and emotions, and to read their accounts on a kind of cosmic parallel timeline while doing so.

Jonathan Sacks - Writer, rabbi:

Can we hear the voice of God in a language, a sensibility, a culture not our own? Can we see the presence of God in the face of a stranger? (*The Dignity of Difference*, 5)

Barbara Brown Taylor - Writer, priest, teacher:

The hardest spiritual work in the world is to love the neighbor as the self—to encounter another human being...as someone who can spring you from the prison of yourself. (*An Altar in the World*, 93)

Bryan Stevenson - Writer, advocate (Equal Justice Initiative):

Our brokenness is also the source of our common humanity, the basis for our shared search for comfort, meaning, and healing. Our shared vulnerability and imperfection nurtures and sustains our capacity for compassion. (*Just Mercy*, 189)

Desmond Tutu - the late South African Archbishop Emeritus:

There’s no question about the reality of evil, of injustice, of suffering, but at the center of this existence is a heart beating with love. You know, that you and I and all of us are incredible. I mean, we really are remarkable things that we are, as a matter of fact, made for goodness.

Frank Chimero - Designer, writer:

Art is anything that’s better than it needs to be. What’s art? A croissant can be art, a painting, a clipped hedge, a peer review, a made bed, a day’s itinerary. Artfulness springs from an excess of quality, so a person can be an artist driving in icy conditions or making their friends feel at ease. Artfulness is abundance. Or is it exuberance?

My hope for this course:

I want you to be able to talk about what makes America America. This includes the impact of conquest and colonization, slavery, the “Columbus Day” phenomenon, and going meta on history.

I hope you can understand how the present reality of what we see and experience in Peru is connected to history and geography and impacts culture, language, food, art, music, literature, politics, and faith.

I would love for you to appreciate the Latin American humanities: what it means to be human and celebrate humanity in Peru and from a Latin American perspective.
I want you to learn about God and the world, about yourself and others.

This is not just about gaining new knowledge and information. I want you to fall in love with the process of learning. It’s about asking questions, paying attention, analyzing instead of just reacting. It’s about the search. Learning is infinite—and foundational to being fully human.

Assignments

Moleskine: 595 points (combining onsite, experience, and special entries, see moleskine assignment sheet)

Quizzes and participation: 200 points

You will be quizzed on our timeline of important dates, the map of Latin America, and other readings. 5 and 6-hour students, you will take quizzes on the readings and will do one 3-minute oral summary of highlights from a reading that is assigned to you. If you are prepared each day to participate in class discussions you have nothing to worry about. Further participation will include coordinating, shopping for, and cooking one of our HULA Family Meals and practicing for and presenting a traditional dance at the end of the semester. 5 and 6-hour students will give a 2-minute speech highlighting one of the places we will visit, sharing something historic, something modern, something curious, and something extra.

Sparks: 100 points. *Due March 23 and May 3 (2nd Spark for 5 and 6-hour students only)*
Over the course of the semester you will translate two of your moleskine entries into Sparks. If there is another experience that you prefer to reflect on that isn’t in your moleskine, that’s fine as well.

Go to spark.adobe.com, download an app on your phone or use a computer, and set up a free account. For the nature of this assignment you can choose either the Spark Page or Spark Video format. The point of this is to turn an experience into a visual story, and Spark is as easy and intuitive a platform as I’ve seen. If you prefer to use something different (Squarespace, iMovie), that’s fine.

Your Sparks must include a combination of pictures and/or video, and text. The writing doesn’t have to be formal. Think blog post—but an inspiring travel blog post. Be creative. You’re telling a story. Pretend you’re going to share it with your friends and family. Actually share it with your friends and family.

Final: 200 points. *Due May 5.* Consists of four parts:

Creative cover sheet (30 points): include a title, your name, and photos of yourself and others in the group (at least 10 photos).

Writing entry (90 points): An experience that you've had at HULA—perhaps even an “Aha moment”—a moment that something clicked for you or maybe just something that is meaningful that you want to remember.

Humanities (30 points): I want you to answer the questions, “What does it mean to be human?” and “What does it mean to be human together?” You can incorporate your answer into your experience or answer it separately at the end.

This should be typed and the writing portion should total between 600 and 1000 words. You can use Word, Pages, or Docs, but I want the final product turned in as a PDF. You can even use Spark if you want—it'll just be a Spark with a more significant writing portion.

Final essay (50 points): On May 5, during the time set aside for our final, you will write a self-reflective essay based on the learning outcomes for the program (for me to read as well as the International Programs team in Searcy). These fifty points are a completion grade.

Grading Scale: A: 89.5-100 B: 80-89 C: 70-79 D: 60-69 F: 59 and below

Moleskine Entries*

The moleskine is approximately 50% of your Humanities grade. To get full credit you need to complete all of the entries and show significant effort. I need to be able to read this, so please make it legible. Onsite entries are due immediately after the onsite class. Experience entries are due within two days of the experience or trip. Each entry is worth ten points unless otherwise noted. I'll ask you to turn in the moleskines throughout the semester, giving you ample warning. I will take off one point per entry for excessive (more than three) grammar/spelling mistakes for English words. Do your best with Spanish/ Quechua words ☺.

Onsite class entries (22): These entries consist of taking notes onsite. All of our onsite visits are considered classes with an onsite teacher. For each entry you should:

1. Date and title the entry
 2. Number and write ten concise paragraphs based on the information shared by the onsite teacher. A paragraph should be more than one sentence. It should be coherent. It might include an interesting detail, historical connection, or question provoked by the guide. One or two points may be replaced by a sketch, poem, or interesting quote that is inspired by the site. Be curious.
- Arequipa Walk
 - Arequipa Cathedral
 - Claustros de la Compañía
 - La Recoleta Monastery
 - Santuarios Andinos Museum
 - Santa Catalina Monastery
 - Introduction to Buenos Aires
 - MALBA
 - Espacio Memoria
 - Lecture: Country of Immigrants
 - Patagonia Tour
 - Tierra del Fuego
 - Nazca
 - Lima City Tour/Museum

- Lake Titicaca
- Colca Canyon
- The History of the Potato
- Machu Picchu
- Ollantaytambo
- Maras, Moray, Chinchero
- Saqsaywaman
- Cusco/Qoricancha/Cathedral

Experience entries (18): The experience entries consist of the following elements which should be labeled in your entry:

1. Information (1 point): Give the basic relevant information for your experience (e.g. location, date, activity).
2. Sketch (2 points): Draw a sketch that represents the experience. Be creative about what symbol, architectural feature, geographic element, etc. that you might represent. I realize that not everyone draws well or has practice, I just want to see that you tried. You might even surprise yourself—drawing is a skill you can learn.
3. Impressions (3 points): What was this like? Why did you choose to write about it? (On many trips, you'll choose one experience of the trip to reflect on) How did it make you feel? What did it remind you of? You can use this section to narrate the experience, what happened, what made it memorable.
4. Connections (4 points): Describe any connections you see of this experience with this course (art, music, literature, geography, history, culture) or more generally the humanities: What does it mean to be human? What does it mean to be alive? To be connected? So what? How might this impact your future? Where is God in this?

- House church
- Masamama Experience
- Meal with a Peruvian Family
- Catholic Mass
- Cooking Class
- Hunter Hill/El Molle Experience
- Traditional Dances
- Market shopping and Family Meal
- Free Day
- Buenos Aires
- Iglesia de Cristo Redentor
- Patagonia
- Nazca/Paracas/Lima
- Lake Titicaca
- Colca Canyon
- Cusco/Sacred Valley
- Iglesia Ayllu (Cusco)
- Amazon Experience

Special entries: Each special entry will have its own instructions and due date. Additional entries may be added depending on HULA's schedule and special guest lectures.

- Chef's Table 3.7
- 1491 Reflections (100 points)
- 1619 Podcast - Episode 1
- Zinn: Columbus, the Indians, and Human Progress (15 points)
- Cultural reflections - Part 1 (February 21 - due by class time)
- Cultural reflections - Part 2 (March 8 - due by class time)
- Cultural reflections - Part 3 (April 13 - due by class time)
- Cultural reflections - Part 4 (May 5 - due by class time)
 - —> Each cultural reflection entry is worth 15 points

*The number or type of entries may vary depending on changes in the Humanities/HULA schedule. Thanks for your patience and flexibility.

Class Schedule and Readings:

*** = moleskines due on this date

February

***Feb 11: PCR tests, Vallecito walk, Orientation

Feb 12: Arequipa Walk; Taste of Peru

Feb 13: House churches, HULA church

Feb 14: Class Day 1 - What does it mean to be human?

Feb 15: Class Day 3 - 1491; intro to timeline, moleskine entries, Cultural reflection

Feb 16: Onsite classes - Cathedral, Compañía, Recoleta churches. *Movie night: The Two Popes*

Feb 17: Class Day 5 - 1491, What is history? **Zinn**

Feb 19: Class Day 7 - Latin American history: Eakin vs Chasteen (**BBF 1**)

Feb 20: El Molle Celebration

***Feb 21: Class Day 9 - Argentina. (**BBF 22, 23, 24**) *Movie night: Motorcycle Diaries*

Feb 22: Onsite classes - Santuarios Andinos (Juanita mummy), Monasterio Santa Catalina

Feb 23-March 6: Buenos Aires, Patagonia

March

***March 8: Class Day 11 - Follow-up. Period of "Encounter," Transatlantic Slave Trade (**BBF 2, 3**)

March 11: Class Day 13 - Spanish America, Colonial Period, Bartolome de las Casas (**BBF 4, 5, 6**) *Movie night: The Mission.*

March 14: Class Day 15 - Nazca, Paracas, Lima, Guano. (**BBF 7, 8, 9**).

March 16-20: Nazca, Paracas, Lima

March 21: - Class Day 17 - Haitian Revolution, Napoleon, and Louisiana Purchase (**BBF 10**)

March 22: - Class Day 19 - New Nations (**BBF 11, 12, 13**)

March 23 - *First Spark Due*

March 25: Class Day 21 - Hitting the Post-Colonial Wall (**BBF 14**)

March 28: Class Day 23 - Daily Life, The Guano Boom (**BBF 15, 16**)

March 29: Class Day 25 - Progress and the Outside World (**BBF 17, 18, 19**)

March 31: Class Day 27 - Nationalism, Art, Literature, and Culture-making (**BBF 20, 21**)

April

April 4: Class Day 29 - Puno-Colca onsite prep, Quechua and Aymara indigenous peoples

April 5-10: Sillustani Tombs, Puno, Lake Titicaca, Uros, Amantani, Taquile, Colca Canyon

April 11: Class Day 31 - Revolution revisited

***April 13: Class Day 33 - Marxism, Military Rule, and the Plight of the Poor (**BBF 25, 26, 27**)

April 15: Class Day 35 - Dance as Story-telling

April 18: Class Day 37 - So what? Latin American history and what it means to be human (**BBF 28**)

April 19: Onsite class - Ruta del Sillar

April 25: Class Day 39 Cusco Onsite Prep, Inca Empire

April 26-May 2: Ollantaytambo, Machu Picchu, Sacred Valley, Cusco

May

May 3: *Second Spark Due (only 5 and 6-hour students)*

***May 5: Class Day 41 - Final

May 9-13: Puerto Maldonado, Amazon Rainforest

Readings (5 and 6-hour students):

Born in Blood & Fire (BBF) - Chasteen

1. Introduction (15-23)
2. Origins of a Crusading Mentality (29-34)
3. Africa and the Slave Trade (39-44)
4. The Fall of the Aztec and Inca Empires (44-48)
5. The Birth of Spanish America (48-53)
6. Countercurrents: Las Casas (54-57)
7. Colonial Crucible (59-65)
8. Transculturation (70-75)
9. Race Mixing (82-85)
10. Independence (91-97)
11. The Spanish-American Rebellions Begin (97-102)
12. The Patriots' Winning Strategy: Nativism (102-106)
13. Patriot Victories in Spanish America (106-109)
14. Postcolonial Blues (119-130)
15. Continuities in Daily Life (134-143)
16. Countercurrents: The Power of Outsiders (144-147)
17. Progress (149-152)
18. The Limits of Progress for Women (162-166)
19. Links with the Outside World (199-209)
20. New Immigration to Latin America (210-214)
21. Nationalism (217-221)
22. Revolution and Populism (249-256)
23. Onset of the Cold War (257-264)
24. Cuban Revolution and Che Guevara (264-273)
25. Reaction/National Security Doctrine (279-284)
26. Military Rule (284-291)
27. Dictatorship Almost Everywhere (291-296)
28. Neoliberalism (311-321)

Required Textbooks and Suggested Resources**

Arana, Marie. *Bolivar: American Liberator*. New York: Simon & Schuster, 2013.

Carlsen, William. *Jungle of Stone: The Extraordinary Journey of John L. Stephens and Frederick Catherwood, and the Discovery of the Lost Civilization of the Maya*. New York: William Morrow, 2016.

**Chasteen, John Charles. *Born in Blood and Fire: A Concise History of Latin America*. 2nd ed. New York: W. W. Norton and Company, 2006.

Galeano, Eduardo. *Open Veins of Latin America*. New York: Monthly Review, 1997.

A History of the Inca with Nick Machinski (podcast). ahistoryoftheinca.wordpress.com

MacQuarrie, Kim. *The Last Days of the Incas*. New York: Simon & Schuster, 2008.

**Mann, Charles. *1491: New Revelations of the Americas Before Columbus*. 2nd ed. New York: Vintage Books, 2006.

_____. *1493: Uncovering the New World Columbus Created*. New York: Vintage Books, 2011.

_____. *The Wizard and the Prophet: Two Remarkable Scientists and Their Dueling Visions to Shape Tomorrow's World*. New York: Vintage Books, 2018.

Nouwen, Henri. *¡Gracias! A Latin American Journal*. Ossining, NY: Orbis, 1993.

On Being with Krista Tippett (podcast). <https://onbeing.org/series/podcast/>

Rohr, Richard. *Everything Belongs: The Gift of Contemplative Prayer*. New York: Crossroad, 2003.

Taylor, Barbara Brown. *An Altar in the World: A Geography of Faith*. New York: HarperOne, 2009.

University Learning Outcomes addressed in this course are:

ULO 1: Students will demonstrate understanding of Biblical content and interpretation and their applications in ethical decision-making.

ULO 2: Students will demonstrate effective communication (e.g. written, non-written, spoken).

ULO 3: Students will examine issues, ideas, artifacts, and/or events in order to formulate or assess an opinion or conclusion.

ULO 4: Students will exhibit cultural knowledge, communicative and interpersonal skills, and other-centered dispositions necessary for responsible interaction with cultures different from their own.

ULO 5: Students will demonstrate a broad perspective on the context of the past and the development of ideas that enables them to understand and evaluate current issues.

ULO 6: Students will appreciate and produce work characterized by originality, imagination, or elegance in design or construction.

International Programs Mission Statement

The mission of Harding University International Programs is to provide a transformative atmosphere of learning through observing and interacting with God's world — a world full of rich complexity, beauty and diversity.

International Programs Learning Outcomes:

The successful international programs student will:

1. recognize new perspectives about his/her own cultural rules and biases.

2. articulate adequate understanding of the complexities of the host culture involving some combination of history, politics, communication styles, economy, arts, religious beliefs and practices.
3. utilize the intellectual and emotional dimensions of more than one cultural lens in navigating interactions with others.
4. participate in cultural differences in verbal and non-verbal communication, and negotiate a shared understanding based on those differences.
5. ask deeper questions about other cultures and seek out answers to those questions.
6. initiate interactions with culturally different others and suspend judgment in valuing those interactions.
7. engage in the process of spiritual formation that accompanies the international learning experience, observing and interacting with God's beautifully diverse and complex world.

These outcomes will be measured primarily through written reflection in the moleskine journals, the final exam, and self-reflective essay. Outcomes 1, 3, and 5 are particularly dependent on the cultural observations "special entries" from the moleskine. Outcomes 4 and 6 will be assessed in relation to experiences that engage people from other cultures (namely, Peru, Venezuela, and Argentina). You will have opportunities to interact with South Americans through assignments such as market shopping, participating in house churches and churches when we travel, eating a meal in a Peruvian home, and taking a cooking class. The degree to which you show improvement toward these outcomes will be evaluated in your experiences entries in the moleskine. There will be quizzes and exams on course content, as well as short speeches that are intended to summarize and synthesize the material (Outcome 2). The Sparks are intended to tell a story through multimedia that allow you to reflect on the complexities of cross-cultural experience through a theological lens (Outcomes 2 and 7).

Academic Integrity: Honesty and integrity are characteristics that should describe each one of us as servants of Jesus Christ. As your instructor, I pledge that I will strive for honesty and integrity in how I handle the content of this course and in how I interact with each of you. I ask that you join me in pledging to do the same.

Academic dishonesty will result in penalties up to and including dismissal from the class with a failing grade and will be reported to the Director of Academic Affairs. All instances of dishonesty will be handled according to the procedures delineated in the Harding University catalog.

Assessment: Harding University, since its charter in 1924, has been strongly committed to providing the best resources and environment for the teaching-learning process. The board, administration, faculty, and staff are wholeheartedly committed to full compliance with all Criteria of Accreditation of the Higher Learning Commission as well as standards of many discipline-specific specialty accrediting agencies. The university values continuous, rigorous assessment at every level for its potential to improve student learning and achievement and for its centrality in fulfilling the stated mission of Harding. Thus, a comprehensive assessment program has been developed that includes both the academic units and the administrative and educational support units. Course-specific student learning outcomes contribute to student achievement of program-specific learning outcomes that support student achievement of holistic university learning outcomes. All academic units design annual assessment plans centered on measuring student achievement of program learning outcomes used to sequentially improve teaching and learning processes. Additionally, a holistic assessment of student achievement of university learning outcomes is coordinated by the university Director of Assessment used to spur continuous improvement of teaching and learning.

Students with Disabilities: It is the policy for Harding University to accommodate students with disabilities, pursuant to federal and state law. Therefore, any student with a documented disability condition (e.g. physical, learning, or psychological) who needs to arrange reasonable accommodations must contact the instructor and the Office of Disability Services and Educational Access at the beginning of each semester. If the diagnosis of the disability occurs during the academic year, the student must self-identify with the Director of Disability Services and Educational Access as soon as possible in order to get academic accommodations in place for the remainder of the semester. The Office of Disability Services and Educational Access is located in Room 226 in the Student Center, telephone (501) 279-4019.

Since students on an international campus will not have access to the Office of Disability Services and Educational Access located on Harding University's Searcy campus, the student must self-identify with the International Studies office prior to being accepted for a semester abroad. Reasonable academic accommodations (e.g. extended time on tests, a quiet room/no distractions for testing, etc.) may be made by the faculty on an international campus. However, a doctor's statement will be required for a physical or psychological disability stating that the student is capable of fully participating in the rigorous travel itinerary (group and independent travel) as well as intense academics the semester he/she is abroad.

Dress Code, Handbook, HULA Manual: You've agreed to abide by all of it.

Credit Hour Workload: For every course credit hour, the typical student should expect to spend at least forty-five clock hours of concentrated attention on course-related work, including but not limited to time attending class, as well as out-of-class time spent reading, reviewing, organizing notes, preparing for upcoming quizzes/exams, problem solving, developing and completing projects, and other activities that enhance learning. Thus, for a three-hour course, a typical student should expect to spend at least one hundred thirty-five hours dedicated to the course.

Pre-trip Assignments

First of all, thank you for being willing to pick up a list of assignments for the Spring semester when you're trying to finish the fall semester off strong. Persevere! Finish well! HULA is just around the corner.

You're picking up a Moleskine that will be used exclusively for your Humanities 2730 class. You'll use this to take notes on tours, for reflections on different experiences, etc. I wanted you to have this now so that over your extended Christmas break you'll be able to work on three HUM 2730 assignments that are due at the beginning of the semester. Doing this work on the front end frees up time you would otherwise spend soaking up in Arequipa. Give it your best and pace yourself. I'll be reading every word of this, so please make it legible :)

Chef's Table (Netflix Original) - Season 3 Episode 7: Virgilio Martinez

Using little known ingredients from across Peru, chef Virgilio Martinez creates gorgeous, edible ecosystems in his innovative menu at Central.

Assignment: Before watching the episode answer the following question. What do you think "typical Peruvian food" is? What do you think you'll eat in Peru? (You can record your answer as one of the points, see below) Watch the episode and *write ten points/mini-paragraphs* in your Moleskine. First title and date the entry:

Chef's Table 3.7 - Virgilio Martinez - 8 January 2022

Then jump into your reflections, numbering each one:

- I never knew Peru had such a variety of potatoes grown at different altitudes. I wonder how many different types of potatoes there are in the world?

Include questions provoked watching the episode, what you learned, things you liked, disliked. What food are you most excited to try? Say something about Peru's biodiversity and three regions (coast, mountains, jungle). *Due February 11 when you land in Arequipa.*

1491: New Revelations of the Americas Before Columbus by Charles Mann

In this book, Mann proposes an alternative history for what we were taught in elementary and high school about Europe's discovery of the "New World." Why is this important? History shapes culture and assumptions, and often explains why things are the way they are. This book challenges assumptions that we may not even know we had, like associating "modern" and "developed" with European roots, or "white superiority" in general. As you read, pay attention to how you react to what Mann proposes. I find it compelling. But what strikes you most? What bothers you? What do you like?

This book is good, but it's not easy. So pace yourself. Take it a chapter a week if you want and you'll still have time to finish the whole book. I asked some HULA 2020 and 2021 students about it and they said that, while they didn't always enjoy it in the moment (again, tough read), it helped them make all sorts of connections to what they experienced throughout the semester and were very thankful they had read it. Take that for what it's worth, but know that this is *the book* we'll be using as a lens to understand HULA. And the following assignment is a significant part of your Humanities grade.

Assignment: *Read the entire book*, including the preface and introduction. Get an audio version if you learn better that way. But read it and be ready to interact with it. You don't have to read the appendices, endnotes, and bibliography at the end of the book—that's 160 pages (!) that you don't read. In your Moleskine, answer the following questions thoroughly enough so that I know you read and understand what Mann is proposing. Each question might take you two pages to answer or it might take ten (two is better). Include page numbers in parentheses when you are referencing a specific part of the book—that will help us track it down later. I tried to keep these questions basically in order, so that you can pace yourself and write your answers as you read each chapter.

- What does Mann mean by "Holmberg's Mistake"? (See introduction)
- What 3 examples of American (pre-Columbian) ingenuity stand out to you? For example, discovering "0". (See entire book, but specifically the first couple chapters)
- What words did you look up the meaning to? For instance, don't be *garrulous* as you respond to these questions (34). (List at least 5 words with their definitions)
- In chapter two you have the real story of Pocahontas and John Smith and the real version of Thanksgiving. How did all of Tisquantum's world disappear? Why is it significant?
- What caused the Inca Empire to fall to the Spanish? (Hint, don't answer this before you finish chapter 3, there's a trick answer earlier). What does Mann mean by "virgin soil"?
- What is the big controversy regarding population figures pre-1492? (Chapters 3 and 4)
- Summarize (with a couple sentences each) some of the main ideas from chapters 5, 6, and 7. Pay specific attention to "A Slice of Peru" in chapter seven (251-266).
- What role did fire play in the pre-Columbian new world? (see chapter 8)

- What is “terra preta” and how was it important for Amazonia? What does Mann mean by “replacing” the forest versus “clearing” the forest (340)? (See chapter 9)
- What strikes you most about the “world’s largest gardens” or “artificial wilderness”? (Chapter 10)

Due February 11 when you land in Arequipa. I'll say it one more time, pace yourself, this is a big book. Suggestion: try to have questions 1-7 answered by January 21.

1619 Podcast - Episode 1 - The Fight for a True Democracy - [nytimes.com/1619podcast](https://www.nytimes.com/1619podcast)

Four hundred years ago, in August 1619, a ship carrying more than 20 enslaved Africans arrived in the English colony of Virginia. No aspect of the country that would be formed here has been untouched by the 250 years of slavery that followed. “1619,” a New York Times audio series hosted by Nikole Hannah-Jones, examines the long shadow of that fateful moment.

Assignment: Listen to the episode and write *ten points/mini-paragraphs* reflecting on it. Title and date the entry in your moleskine. Include the following in your reflections: What surprises you the most? What emotions does this episode evoke? What did you like? Dislike? What *questions* does this episode provoke? Zoom out a bit: did you have any preconceived notions about Nikole Hannah-Jones, or the 1619 Project, or the New York Times, before listening to this episode? *Due February 11 when you land in Arequipa.*

Syllabus: Lord and Land (and What It Means to be Human)

BOLD 3005 - HULA 2022

Professor: Jeremy Daggett

Email: jdaggett@hading.edu

Phone: +51 991234194

Welcome!

The HULA Bible class is meant to explore the theological foundation of what we are doing through the Humanities class. In Humanities, we're going to ask questions about what it means to be human. We're going to learn about other cultures, history, and culture-making through art, literature, music, dance, food. The Bible gives us a theological vision for "so what?" Why does it matter that the world is full of diverse cultures? Why should we care about the history? I argue that the Bible casts a vision for beauty in diversity. When God created the world, God imagined a world full of complex diversity together reflecting God into the world and the world back to God.

I believe that this sort of theological reflection on experiences of travel makes us better people. Study abroad is a spiritual discipline if it's accompanied by reflection. Learning a new language can be a spiritual discipline. These practices that helps us grow interculturally are spiritual *because God's Spirit is at work in the world's diversity bridging cultural and ethnic divides.*

Spiritual intercultural formation is the growth humans experience through an increased awareness of God and the diversity of God's world that results in an increased disposition to love God and love other humans.

Here's how I hope you will grow while at HULA:

- Spiritual sight: Recognizes the presence of God in the world's human diversity and natural diversity.
- Cultural sight: Recognizes new perspectives about his/her own cultural rules and biases.
- Empathy: Shows greater degree of empathy. Demonstrates ability to act in a supportive manner that recognizes the feelings of another cultural group.
- Openness: Initiates interactions with culturally different others and suspends judgment in valuing those interactions.
- Curiosity: Begins to ask deeper questions about other cultures and seeks out answers to these questions.
- Missional Orientation: Sense of vocation oriented towards love of neighbor. Future life goals show a greater degree of orientation toward service.

Guiding Questions:

What does it mean to be human?

What does it say about God that humans are made in God's image?

Whose land is this and what does it mean to be here now?

What can we learn about God from the history of a place, people, language, culture, art, music, dance, literature?

Where is God? Where was God? What is God like? What is God's mission?

What is the purpose of travel?

What is the prophetic imagination and vocation? How do we see it at work in Moses, Jesus, Isaiah, etc?

Assignments

Daily reading/listening and quizzes (35%)

Expect a quiz over an assigned reading, unless otherwise instructed.

Practices for Mission: (30%)

1. Sharing Faith and Doubt: The Gospel in your own words (**Due March 11**)

Part of Christian wisdom is knowing what you know, knowing what you don't know, and knowing how to ask questions. Part of being of Christian is knowing how to articulate what you believe and, perhaps, what questions you have about God, life, and faith.

- In 1-2 pages, double-spaced (or 300-600 words), summarize what you believe about the gospel right now, as well as a question or three you have about faith.
- Frame it as if you were responding to someone asking you: What do you think the Gospel is? So what (or, why is that good news)?

2. Bible Reading in community (**Before class March 14, 31, and April 13**)

The Bible was meant to be read in community as well as individually. Three times over the course of the semester you will be instructed to meet with your Bible reading group. Complete the reading along with the accompanying exercise (e.g. Dwelling in the Word, Martin Luther's meditation on scripture, Discovery Bible Study) and be ready to share about the experience in the next class session.

3. Connecting the Dots: The Prophetic Imagination In Practice (**Due April 20**)

- Name an injustice you have seen or experienced on this trip or have reflected on since being in Peru (an example of suffering, absence of wellbeing, etc)
- Prophetic Criticizing: Choose a Psalm of lament or passage of lament from the prophets (Jeremiah, Ezekiel, etc) or Job that helps you name and lament the injustice. Consider why it may be important to lament or remember in grief this injustice.
- Prophetic Energizing: Choose a passage that helps you imagine a new reality, offering a glimpse of hope in the face of injustice (see Isaiah 40-66, the gospels)
- Working toward justice: Realistically, you won't be able to solve the problem. But we can be part of a solution. Think of one small, practical way to start taking steps toward reconciliation, joy, wellbeing, or peace—exercising the prophetic imagination.
- Outline your example of the Prophetic Imagination in Practice on one sheet of paper (can be front and back) to turn in if handwritten, or to submit via Canvas, if typed (one-page single spaced). This project may be done individually or in pairs.

Wisdom Journal: (10%) - First three due by March 31, the last two due May 13

Save the final ten pages of your moleskine (or use a personal journal) to reflect on wisdom and prayer practices. Complete the task and write a written reflection in 1-2 pages.

- Pray for Wisdom: Form a breath prayer from a wisdom text. Pray it 50 times a day for a week.
- Prayer and Presence amidst Chaos: pray the Lord's prayer to yourself in a chaotic place (e.g. bus, Plaza de Armas, market) on a few occasions.
- Pray for a Stranger: pray for someone you've just met by name for a week.
- Retreat, Observe, and Compose – Bring a question for God or topic about life to the wilderness. On three different occasions, take at least 15 minutes outside in silence to observe how God's wisdom is expressed in creation. How is God answering or not answering your question?
- Practice and Reflect. Write a wisdom reflection on one or more of the following:
 - Make "to do" lists (daily, weekly, monthly)

- Create something (art project or poetry)
- Take a break from social media
- Commit to charging your phone away from your bed for a week, so that your last hour awake and first hour awake are phone less.
- Spend sunrise (5:30 to 6:30am) in silence outside

Final Exam: (25%) - May 5

You will write essays based on some of our main questions for the course. For example:

- Hermeneutical Triangle
- Mission of God in Genesis 1, 12, Revelation 7. Give some examples of other pieces of the story.
- What does it say about God that humanity is made in God's image? Your answer should include something about the diversity of humanity

For the third hour: Due March 31

- Choose one of the books from the Bibliography (if you have a different book in mind, you need to approve it before choosing).
- Find a podcast or video interview with the author and listen to it.
- Read the book and *either*
 - give a 10-15 minute oral critical review of the book, highlighting what you've learned, what connects to our classes at HULA, and any pushback or questions you have for the author, *OR*
 - write a 4-5 page critical book review following the IDeA format (outlined below)

Writing a review using the IDeA format.

- Limit the review to between 4 and 5 pages double-spaced, Times New Roman 12pt, 1" margins.
- Devote a paragraph to Identify (identify the author [occupation] and the context of the book [e.g., does it come in a series? Has the author written other books on the same topic? Etc.]), one page to Describe (i.e., summarize) and two pages to Assess (i.e., evaluate).
- Locate three other reviews of each book, read those reviews, and reference pertinent comments in the assess section of your review. You should look on ATLA for critical book reviews before just finding anything you see on the internet. Reference the reviews you used in a Works Cited section (not counted within your 4-5 page limit) including author, journal name, issue and date. If you found another author who interacts critically with the book online, please include the link to their website.

Grading Scale: A: 89.5-100 B: 80-89 C: 70-79 D: 60-69 F: 59 and below

Your quiz grades will be averaged, then the resulting score will be averaged with your final exam and your other assignments. The total average of your quizzes will be 35% of your grade; the final 25%; the practices for mission 30%; the Wisdom Journal 10%.

- Quizzes on daily reading/listening - 35%
- Practices for Mission - 30%
- Wisdom Journal - 10%
- Final Exam - 25%

Required Materials:

- *The Bible*. Any translation is fine.
- A notebook for taking notes in class.

- Selected readings as posted on Canvas or handed out in class.
- Selected podcast episodes in syllabus.

Class Schedule and Readings:

February

Feb 14: Class Day 1 - Genesis 1, Theology, and Hermeneutics

Feb 15: Class Day 3 - The Mission of God from Genesis to Revelation (**The Mission of God: God's Multicultural Vision**)

Feb 17: Class Day 5 - Genesis 2-3 as Wisdom: The Image of God and Moral Agency (**Genesis 2-3 in a different version, highlight what sticks out to you**)

Feb 19: Class Day 7 - The Earth Cries Out: Land, Memory, and the Importance of History (**Ethnocentrism, Oppression, and God's Heart for the Other**)

Feb 21: Class Day 9 - Proverbs, Wisdom, and the Learner's Disposition (**A Learner's Disposition in the Wisdom Literature**)

March

March 8: Class Day 11 - Prophetic Vocation and Imagination (**Listen to On Being with Krista Tippett - Walter Brueggemann, The Prophetic Imagination**)

March 11: Class Day 13 - Amos (**Listen to Inverse Podcast "Sandra Van Opstal - Hearing Amos Over the Noise of the Priests of Bethel**) *ASSIGNMENT DUE: Sharing Faith and Doubt*

March 14: Class Day 15 - Amos (**Read Amos 1-5 - Amos 5 Bible Reading Group**)

March 21: - Class Day 17 - Amos and Prophetic Voice (**Read Amos 6-9**)

March 22: - Class Day 19 - Privilege, Exile, and Alternative Wisdom (**Listen to RobCast, Rob Bell on "Alternative Wisdom - Part 1"**)

March 25: Class Day 21 - Ecclesiastes (**Ecclesiastes 1-6**)

March 28: Class Day 23 - Ecclesiastes (**Ecclesiastes 6-12**)

March 29: Class Day 25 - Ecclesiastes (**Rob Bell: [An Introduction to Joy](#)**)

March 31: Class Day 27 - Job (**Job 1-7 - Job 3 Bible Reading Group**) *ASSIGNMENT DUE: First three Wisdom Practices in Wisdom Journal; THIRD HOUR: Reading Complete and Speech/Review Ready*

April

April 4: Class Day 29 - Job (**Job 8-14**)

April 11: Class Day 31 - Job (**Job 38-42; A Rhetorical Tour of the Cosmos: Job's Spiritual Formation**)

April 13: Class Day 33 - Isaiah's Two Visions (**Isaiah 1-2, 6, 40 - Isaiah 40 Bible Reading Group**)

April 15: Class Day 35 - Isaiah (**Isaiah 41-50**)

April 18: Class Day 37 - Isaiah (**Isaiah 51-58**)

April 20: *ASSIGNMENT DUE: Connecting the Dots*

April 25: Class Day 39 - Isaiah (**Isaiah 59-66**)

May

May 5: Class Day 41 - Final

May 13: *ASSIGNMENT DUE: Last two wisdom practices in Wisdom Journal*

Bibliography* (bold means it's in our library)

Bell, Rob. *How to Be Here: a Guide to Creating a Life Worth Living.* 2016.

Bessey, Sarah. *Out of Sorts: Making Sense of an Evolving Faith.* 2015.

Bolz-Weber, Nadia. *Accidental Saints: Finding God in All the Wrong People.* 2015.

Bonhoeffer, Dietrich. *The Cost of Discipleship.*

Brown, Austin Channing. *I'm Still Here: Black Dignity in a World Made for Whiteness.* 2018.

Brown, Brene. *The Gifts of Imperfection: Let Go of Who You Think You're Supposed to Be and Embrace Who You Are.* 2010.

Brown, William P. *Sacred Sense: Discovering the Wonder of God's Word and World.* 2015.

Brueggemann, Walter. *The Prophetic Imagination.* 2nd Edition. 2001.

_____. *The Message of the Psalms: A Theological Commentary.* Augsburg Old Testament Studies. 1984.

_____. *Hopeful Imagination: Prophetic Voices in Exile.* 1986.

Camp, Lee. *Scandalous Witness: A Little Political Manifesto for Christians.* 2020.

Claiborne, Shane. *Irresistible Revolution.* Grand Rapids: Zondervan, 2006.

Cone, James. *The Cross and the Lynching Tree.* 2011.

Evans, Rachel Held. *Inspired: Slaying Giants, Walking on Water, and Loving the Bible Again.* 2018.

Galeano, Eduardo. *Open Veins of Latin America.* New York: Monthly Review, 1997.

Gutiérrez, Gustavo. *On Job: God-Talk and the Suffering of the Innocent.* Translated by Matthew J. O'Connell. 1987.

Hicks, John Mark. *Come to the Table: Revisioning the Lord's Supper.* 2003.

King Jr., Martin Luther. *Where Do We Go from Here: Chaos or Community?* 1997.

McCaulley, Esau. *Reading While Black: African American Biblical Interpretation as an Exercise in Hope.* 2020.

Nouwen, Henri. *Gracias! A Latin American Journal.* Ossining, 1993.

Rohr, Richard. *Everything Belongs: The Gift of Contemplative Prayer.* 2003.

_____. ***Falling Upward: A Spirituality for the Two Halves of Life.* 2011.**

Sacks, Jonathan. *The Dignity of Difference: How to Avoid the Clash of Civilizations.* 2002.

Schemmann, Alexander. *For the Life of the World: Sacraments and Orthodoxy.* 2018.

Smith, James K.A. *You Are What You Love: The Spiritual Power of Habit.* 2016.

_____. ***On the Road with Saint Augustine: A Real-World Spirituality for Restless Hearts.* 2018.**

Stevenson, Bryan. *Just Mercy: A Story of Justice and Redemption.* 2014.

Taylor, Barbara Brown. *An Altar in the World: A Geography of Faith.* 2009.

Warren, Tish Harrison. *Liturgy of the Ordinary: Sacred Practices in Everyday Life.* 2016.

Wilhoit, James C. *Spiritual Formation as if the Church Mattered: Growing in Christ through Community.* 2008.

Willard, Dallas. *Spirit of the Disciplines: Understanding How God Changes Lives.* 1991.

Wright, N.T. *Simply Good News: Why the Gospel Is News and What Makes It Good.* 2015.

_____. *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. 2008.

Just because a book is on this list or in our library does not mean that I endorse everything an author has said or done. It's up to us to review each book with a critical eye.

University Learning Outcomes addressed in this course are:

ULO 1: Students will demonstrate understanding of Biblical content and interpretation and their applications in ethical decision-making.

ULO 2: Students will demonstrate effective communication (e.g. written, non-written, spoken).

ULO 5: Students will demonstrate a broad perspective on the context of the past and the development of ideas that enables them to understand and evaluate current issues.

International Programs Mission Statement

The mission of Harding University International Programs is to provide a transformative atmosphere of learning through observing and interacting with God's world — a world full of rich complexity, beauty and diversity.

International Programs Learning Outcomes:

The successful international programs student will engage in the process of spiritual formation that accompanies the international learning experience, observing and interacting with God's beautifully diverse and complex world.

College of Bible and Ministry Student Learning Outcomes:

1. Students will demonstrate knowledge of the content and contexts of Scripture.*
2. Students will express appreciation for the values of Jesus as reflected in Christian Scripture.*
3. Students will demonstrate skills in sharing God's Word.
4. Students will analyze major challenges facing a diverse world from a Christian perspective.*
5. Students will exhibit skills for holistic ministry which contribute to the mission of God's Spirit in the world.*
6. Students will serve in ways that reflect Christian values and demonstrate skills for competent church ministry and/or for graduate study in related fields.

Course Objectives:

1. Students will articulate a biblical theology of God's multicultural vision for a flourishing world.
2. Students will be able to articulate a theology of learning and a learner's disposition from Genesis and from the biblical Wisdom Literature.
3. Students will articulate what they believe the Gospel to be in their own words.
4. Students will examine the biblical vision of the prophetic imagination and vocation and connect it to our current situation.
5. Students will practice the spiritual discipline of seeking wisdom.
6. Student will discuss vital topics such as the Bible's conventional and alternative wisdom, suffering, injustice, and meaning in life.

Course Assessment:

The above outcomes will be measured through the use of quizzes, exams, written reflections and speeches.

1. Students will read, reflect on, and be tested on a biblical theology of God's vision of a diverse world.

2. Students will read, reflect on, and be tested on a theology of learning and wisdom.
3. Students will write a personal essay articulating what they believe and their faith questions.
4. Students will identify an injustice and apply the prophetic vocation of lament and imagination.
5. Students will write written reflections on wisdom practices.
6. Students will articulate the connection between the HULA experience and a book on theology, spirituality, or the human condition (third hour).

Academic Integrity: Honesty and integrity are characteristics that should describe each one of us as servants of Jesus Christ. As your instructor, I pledge that I will strive for honesty and integrity in how I handle the content of this course and in how I interact with each of you. I ask that you join me in pledging to do the same. Academic dishonesty will result in penalties up to and including dismissal from the class with a failing grade and will be reported to the Director of Academic Affairs. All instances of dishonesty will be handled according to the procedures delineated in the Harding University catalog.

Assessment: Harding University, since its charter in 1924, has been strongly committed to providing the best resources and environment for the teaching-learning process. The board, administration, faculty, and staff are wholeheartedly committed to full compliance with all Criteria of Accreditation of the Higher Learning Commission as well as standards of many discipline-specific specialty accrediting agencies. The university values continuous, rigorous assessment at every level for its potential to improve student learning and achievement and for its centrality in fulfilling the stated mission of Harding. Thus, a comprehensive assessment program has been developed that includes both the academic units and the administrative and educational support units. Course-specific student learning outcomes contribute to student achievement of program-specific learning outcomes that support student achievement of holistic university learning outcomes. All academic units design annual assessment plans centered on measuring student achievement of program learning outcomes used to sequentially improve teaching and learning processes. Additionally, a holistic assessment of student achievement of university learning outcomes is coordinated by the university Director of Assessment used to spur continuous improvement of teaching and learning.

Students with Classroom Anxiety: Please communicate with me about how I might contribute to the best learning experience possible. I sometimes call on students. If this creates a significant amount of anxiety for you, let me know ahead of time. I will not call on you. I would like for you to participate in class discussions but you may do so by texting me your responses to discussion questions or sending me your thoughts by email after class.

Students with Disabilities: It is the policy for Harding University to accommodate students with disabilities, pursuant to federal and state law. Therefore, any student with a documented disability condition (e.g. physical, learning, or psychological) who needs to arrange reasonable accommodations must contact the instructor and the Office of Disability Services and Educational Access at the beginning of each semester. If the diagnosis of the disability occurs during the academic year, the student must self-identify with the Director of Disability Services and Educational Access as soon as possible in order to get academic accommodations in place for the remainder of the semester. The Office of Disability Services and Educational Access is located in Room 226 in the Student Center, telephone (501) 279-4019.

Since students on an international campus will not have access to the Office of Disability Services and Educational Access located on Harding University's Searcy campus, the student must self-identify with the International Studies office prior to being accepted for a semester abroad. Reasonable academic accommodations (e.g. extended time on tests, a quiet room/no

distractions for testing, etc.) may be made by the faculty on an international campus. However, a doctor's statement will be required for a physical or psychological disability stating that the student is capable of fully participating in the rigorous travel itinerary (group and independent travel) as well as intense academics the semester he/she is abroad.

Credit Hour Workload: For every course credit hour, the typical student should expect to spend at least forty-five clock hours of concentrated attention on course-related work, including but not limited to time attending class, as well as out-of-class time spent reading, reviewing, organizing notes, preparing for upcoming quizzes/exams, problem solving, developing and completing projects, and other activities that enhance learning. Thus, for a three-hour course, a typical student should expect to spend at least one hundred thirty-five hours dedicated to the course.

Appendix B: Resources for Developing the Indicators and Questionnaire

Intercultural Spiritual Formation – Definition and Indicators

Definition:

My working definition for spiritual intercultural formation is *the growth humans experience through an increased awareness of God and the diversity of God's world that results in an increased disposition to love God and love other humans.*

Indicators for growth in spiritual intercultural formation:

Knowledge:

- Spiritual sight: Recognizes the presence of God in the world's human diversity and natural diversity
- Cultural sight: Recognizes new perspectives about his/her own cultural rules and biases.

Skills:

- Empathy - Shows greater degree of empathy.

Orientation/Attitudes:

- Openness - Initiates interactions with culturally different others and suspend judgment in valuing those interactions
- Curiosity - Begins to ask deeper questions about other cultures and seeks out answers to these questions.
- Missional - Sense of vocation oriented towards love of neighbor. Future life goals show a greater degree of orientation toward service.

Assessment:

I plan to evaluate these based on the Pre-HULA and Post-HULA Questionnaire and supplement with observations I draw from their Aha Moment essays and the first item of the Student Learning Outcome (SLO) Self-Reflective Essay.

Intercultural Knowledge and Competence VALUE Rubric by the American Association of Colleges and Universities

- Culture: All knowledge and values shared by a group.
- Cultural rules and biases: Boundaries within which an individual operates in order to feel a sense of belonging to a society or group, based on the values shared by that society or group.
- Empathy: "Empathy is the imaginary participation in another person's experience, including emotional and intellectual dimensions, by imagining his or her perspective (not by assuming the person's position)". Bennett, J. 1998. Transition stocks: Putting culture stocks in perspective. In *Best concepts of intertribal communication*, ed. M. Bennett, 215-224. Yarmouth, ME: Intercultural Press.
- Intercultural experience: The experience of an interaction with an individual or groups of people whose culture is different from your own.
- Intercultural cultural differences: The differences in rules, behaviors, communication and biases, based on cultural values that are different from one's own culture.
- Suspends judgment in valuing their interactions with culturally different others: Responds, assessment or evaluation (positive or negative) of interactions with people culturally different from one self. Disconnecting from the process of automatic judgment and taking time to reflect on possibly multiple meanings.
- Workshere: Workshere is the cognitive and affective lens through which people construe their experiences and make sense of the world around them.

The definitions that follow were developed to clarify terms and concepts used in this rubric only.

Glossary

The call to integrate intercultural knowledge and competence into the heart of education is an imperative born of seeing ourselves as members of a world community, knowing that we share the future with others. Beyond mere exposure to culturally different others, the campus community requires the capacity to meaningfully engage those others, place social justice in historical and political context, and put culture at the core of transformative learning. The intercultural knowledge and competence rubric suggests a systematic way to measure our capacity to identify our own cultural patterns, compare and contrast them with others, and adopt empathically and flexibly to unfamiliar ways of being.

The levels of this rubric are informed in part by M. Bennett's developmental Model of Intercultural Sensitivity (Bennett, M. J. 1993. Towards ethnocentrism: A developmental model of intercultural sensitivity. In *Education for the multicultural experience*, ed. R. M. Porges, 22-71. Yarmouth, ME: Intercultural Press). In addition, the criteria in this rubric are informed in part by D.K. Deardorff's intercultural framework which is the first research-based consensus model of intercultural competence (Deardorff, D.K. 2006. The identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education* 10(3): 241-266). It is also important to understand that intercultural knowledge and competence is more complex than what is reflected in this rubric. This rubric identifies six of the key components of intercultural knowledge and competence, but there are other components as identified in the Deardorff model and in other research.

Framing Language

Intercultural knowledge and competence is "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (Bennett, J. M. 2008. Transformative training: Designing programs for culture learning. In *Contemporary leadership and intertribal competence: Understanding and addressing cultural diversity to build successful organizations*, ed. M. A. Mookan, 95-110. Thousand Oaks, CA: Sage).

Definition

The VALUE rubrics were developed by teams of faculty experts representing colleges and universities across the United States through a process that examined many existing campus rubrics and related documents for each learning outcome and incorporated additional feedback from faculty. The rubrics articulate fundamental criteria for each learning outcome, with performance descriptors demonstrating progressively more sophisticated levels of attainment. The rubrics are intended for institutional-level use in evaluating and discussing student learning, not for grading. The core expectations articulated in all 15 of the VALUE rubrics can and should be translated into the language of individual campuses, disciplines, and even courses. The utility of the VALUE rubrics is to position learning at all undergraduate levels within a basic framework of expectations such that evidence of learning can be shared nationally through a common dialog and understanding of student success.



For more information, please contact rubric@aacu.org

INTERCULTURAL KNOWLEDGE AND COMPETENCE VALUE RUBRIC

SPIRITUAL WELLNESS INVENTORY

The Spiritual Wellness Inventory
 Elliott Ingersoll, Ph.D., PCC
 Copyright 1996 All Rights Reserved

Please respond to the following items choosing a number from the scale provided that indicates the degree to which you agree or disagree with each item.

RESPONSE SCALE

Strongly Disagree				Disagree				Agree				Strongly Agree
1	2	3	4	5	6	7	8					
1.						_____	1					
2.						_____	2					
3.						_____	3					
4.						_____	4					
5.						_____	5					
6.						_____	6					
7.						_____	7					
8.						_____	8					
9.						_____	9					
10.						_____	10					
11.						_____	11					
12.						_____	12					
13.						_____	13					
14.						_____	14					
15.						_____	15					
16.						_____	16					
17.						_____	17					
18.						_____	18					
19.						_____	19					
20.						_____	20					
21.						_____	21					

22.	I experience playful moments daily	_____	22
23.	I never experience a strong inner sense of God's presence.	_____	23
24.	I always reflect on the meaning of my life experiences	_____	24
25.	I don't feel a part of any real community.	_____	25
26.	I often feel fully present in each passing moment.	_____	26
27.	I am afraid to question my spiritual beliefs.	_____	27
28.	I see everyday life as sacred.	_____	28
29.	I have little faith that on some level my life will work out.	_____	29
30.	I have often been forgiven by others in my life.	_____	30
31.	I don't investigate questions that arise in my life.	_____	31
32.	I have periods where it is hard to stop self-pity.	_____	32
33.	I feel coerced by images of what life should be about.	_____	33
34.	I am conscious of the divine in my daily activities	_____	34
35.	I don't get much meaning out of my life experiences	_____	35
36.	I often notice things in nature while I am riding or walking from place to place.	_____	36
37.	When I attain a goal I don't savor it before moving on to the next goal.	_____	37
38.	Ambiguity and uncertainty are healthy parts of life.	_____	38
39.	I have not developed new spiritual rituals as I have grown.	_____	39
40.	Every moment offers potential for hope.	_____	40
41.	I have resentments about past injuries	_____	41
42.	The more I learn about myself the more I have to give	_____	42
43.	I would rather mix with polite people than rebellious types.	_____	43
44.	I feel free to make strong commitments to things.	_____	44
45.	My sense of God decreases my sense of connectedness to nature.	_____	45
46.	My spirituality is very meaningful to me.	_____	46
47.	My spiritual community isn't much help in celebrating life.	_____	47
48.	I don't get tense thinking of things that lie ahead.	_____	48
49.	It is important to be in control of the situations in which I find myself.	_____	49
50.	I have rituals that help me integrate the spiritual into my life.	_____	50
51.	I have not had difficult situations change for the better	_____	51
52.	I am able to forgive anything a person may do.	_____	52
53.	I value knowledge except when it conflicts with my beliefs.	_____	53
54.	I wait until I am sure that my views are correct before speaking up.	_____	54
55.	I feel great pressure to live up to a social image.	_____	55

Scoring the SWI

- Reverse the ratings for all odd-numbered items so the new numerals match the following key: 8=1, 7=2, 6=3, 5=4, 4=5, 3=6, 2=7, 1=8

Example: Your rating for an odd-numbered item is a "4." According to the key, the rating would be transformed to a "5."

- Enter corrected odd-numbered values on the blanks next to each item on the inventory.
- Enter all response values, even-numbered and corrected odd-numbered, on the response grid below. Next, total the numbers across each row for the dimension totals.

- | | | | | | | |
|----------|----------|----------|----------|----------|------------|------------------------|
| 1. ____ | 12. ____ | 23. ____ | 34. ____ | 45. ____ | TOTAL ____ | Conception of Divinity |
| 2. ____ | 13. ____ | 24. ____ | 35. ____ | 46. ____ | TOTAL ____ | Meaning |
| 3. ____ | 14. ____ | 25. ____ | 36. ____ | 47. ____ | TOTAL ____ | Connectedness |
| 4. ____ | 15. ____ | 26. ____ | 37. ____ | 48. ____ | TOTAL ____ | Present-Centeredness |
| 5. ____ | 16. ____ | 27. ____ | 38. ____ | 49. ____ | TOTAL ____ | Mystery |
| 6. ____ | 17. ____ | 28. ____ | 39. ____ | 50. ____ | TOTAL ____ | Ritual |
| 7. ____ | 18. ____ | 29. ____ | 40. ____ | 51. ____ | TOTAL ____ | Hope |
| 8. ____ | 19. ____ | 30. ____ | 41. ____ | 52. ____ | TOTAL ____ | Forgiveness |
| 9. ____ | 20. ____ | 31. ____ | 42. ____ | 53. ____ | TOTAL ____ | Knowledge/Learning |
| 10. ____ | 21. ____ | 32. ____ | 43. ____ | 54. ____ | TOTAL ____ | Fake Good |
| 11. ____ | 22. ____ | 33. ____ | 44. ____ | 55. ____ | TOTAL ____ | Spiritual Freedom |

Now, using the SWI profile sheet, enter the dimension totals (row totals) on the profile sheet line matching the dimension total you are recording. There is no "total" score since the dimensions overlap quite a bit.

Copyright 2008-2012. Elliott Ingersoll. All rights reserved.

Source: Childs, Chivonna Y. "Exploratory Factor Analysis of the Spiritual Wellness Inventory" (2014). *ETD Archive*. 65.

<https://engagedscholarship.csuohio.edu/etdarchive/65>

Measure of Adolescent Spiritual Development (MDAS): 27-Item English Version

The subscales listed here are based on the findings from analyses within the Mexican sample (King et al., 2017). Note: *TR* transcendence, *FI* fidelity, *CO* contribution. In addition, originally conceptualized subscales suggested in King et al. (2014) are shown using ^a(Transcendence items) and ^b(Fidelity items)

Transcendence

- 1 = Not true in my life
- 2 = Rarely true in my life
- 3 = Sometimes in my life
- 4 = Often true in my life
- 5 = Almost always true in my life

- TR1 I feel that on a higher level all of us share a common bond
- TR2 I feel that in some way my life is related with all of humankind
- TR3 I find meaning in life when I am connected with the divine
- TR4 I marvel at nature and God's creation
- TR5 I sense the presence of God with me
- TR6 I experience someone bigger than myself (God) as someone who is concerned about my life
- TR7 I try to incorporate my religion/spirituality into all aspects of my life
- TR8 My spiritual beliefs define the way in which I perceive and understand the world
- TR9 I try to follow the teachings of spiritual leaders (e.g. Jesus, Mother Teresa)^b
- TR10 I cope with major challenges and problems in life by thinking that my life is part of God's plan or a greater plan
- TR11 Religion/spirituality is an important part of who I am

Fidelity

- 1 = Not true in my life
- 2 = Rarely true in my life
- 3 = Sometimes in my life
- 4 = Often true in my life
- 5 = Almost always true in my life

- FI1 Sometimes I feel frustrated with myself, nevertheless, I know that I have positive qualities
- FI2 I know who I am, where I come from, and where I want to go with my goals, purpose, values, etc. in my life
- FI3 It is important to be able to describe what is unique and valuable about me
- FI4 It is important to pay attention to what is happening to me in the present

moment

FI5 It is important to pay attention to my thoughts, feelings, and sensations that occur for me during the day

FI6 The principles and values that I have guide me in how I think and act in daily life

FI7 Discussed or asked questions to know the meaning of life

FI8 I realize what is good and bad in this stage of life

FI9 I respect the values and beliefs of people that practice a religion different than mine

FI10 My life is full of purpose and significance

FI11 I try to understand the big questions in life like (for example) why am I here or what happens to us after death

Contribution

1 = Never

2 = Rarely

3 = Sometimes

4 = Often

5 = Almost Always

CO1 I do things that improve the quality of life of other people

CO2 I regularly contribute to my community and society

CO3 I help make my city/community a better place

CO4 I help people in need

CO5 I give part of my time or money to make the lives of other people better

Source:

King, Pamela, Yeonsoo Yoo, Jennifer Medina Vaughn, Jonathan M. Tirrell, G. John Geldhof, and Elizabeth Dowling. "The Measure of Diverse Adolescent Spirituality (MDAS) and Refined Findings from Mexican and Salvadoran Youth." In *Assessing Spirituality in a Diverse World*, edited by A.L. Ai, P. Wink, R. F. Paloutzian, and K.A. Harris, 383-410. Cham, Switzerland: Springer, 2021.

Appendix C: HULA Questionnaire

Pre-HULA Questionnaire

Instructions: Please respond to the following items choosing a number from the scale provided that indicates the degree to which each item is true. Please try to answer as you actually are and not what you wish you were. Once you have responded to these items, please answer the open-ended questions.

Scale of 1 to 8, ranging from

1 2 3 4 5 6 7 8
 “Not true in my life” “Rarely true in my life” “Sometimes true in my life” “Often true in my life” “Almost always true in my life”

- I feel that in some way my life is related with all of humankind _____
- I find meaning in life when I am connected with God _____
- I respect the values and beliefs of people that practice a religion different than mine _____
- I marvel at nature and God’s creation _____
- I sense the presence of God with me _____
- I try to *avoid* the big questions in life (like, for example, why am I here?) _____
- I know who I am and where I want to go (with my goals, purpose, values, etc.) in my life _____
- I feel animosity toward other people _____
- I sense the presence of God with my neighbor _____
- I do things that improve the quality of life of other people _____

Open-ended questions: Your answers can be as long or short as you would like.

1. Have you been out of the US in the last five years? If so, please list the countries you’ve visited and the reason for traveling (vacation, mission trip, school trip)
2. What, in your opinion, is the purpose of travel?
3. In your opinion, what does it say *about God* that humans are made in God’s image?
4. Where do you see yourself in five years? List two future life goals.
5. What are your expectations for how you might grow as a person during this study abroad experience?

Post-HULA Questionnaire

Instructions: Please respond to the following items choosing a number from the scale provided that indicates the degree to which each item is true. Please try to answer as you actually are and not what you wish you were. Once you have responded to these items, please answer the open-ended questions.

Scale of 1 to 8, ranging from

1 2 3 4 5 6 7 8
 “Not true in my life” “Rarely true in my life” “Sometimes true in my life” “Often true in my life” “Almost always true in my life”

I feel that in some way my life is related with all of humankind _____

I find meaning in life when I am connected with God _____

I respect the values and beliefs of people that practice a religion different than mine _____

I marvel at nature and God’s creation _____

I sense the presence of God with me _____

I try to *avoid* the big questions in life (like, for example, why am I here?) _____

I know who I am and where I want to go (with my goals, purpose, values, etc.) in my life _____

I feel animosity toward other people _____

I sense the presence of God with my neighbor _____

I do things that improve the quality of life of other people _____

Open-ended questions: Your answers can be as long or short as you would like.

1. Did you grow as a person during your HULA experience (spiritually, interculturally, etc)? If so, what aspects or activities of the program contributed to your growth? What surprised you the most in terms of your personal growth?
2. What, in your opinion, is the purpose of travel?
3. In your opinion, what does it say *about God* that humans are made in God’s image?
4. Where do you see yourself in five years? List two future life goals.

How the Questionnaire Appeared on Canvas – Sample Likert Scale Item:

Pre-HULA Questionnaire

Started: Feb 8 at 11:24am

Quiz Instructions

Please respond to the following items choosing a number from the scale provided that indicates the degree to which you agree or disagree with each item. Mark the number you select in the blank beside each item number.

Once you have responded to these items, please answer the open-ended questions. Your answers can be as long or short as you would like. Your answers will be kept confidential.

Question 1 1 pts

I feel that in some way my life is related with all of humankind.

Response Scale

Not true in my life	Rarely true in my life	Sometimes true in my life	Often true in my life	Almost always true in my life			
1	2	3	4	5	6	7	8

1

2

3

4

5

6

7

8

Next ▶

How the Questionnaire Appeared on Canvas – Sample Open-Ended Question:

Pre-HULA Questionnaire

Started: Feb 8 at 11:24am

Quiz Instructions








Please respond to the following items choosing a number from the scale provided that indicates the degree to which you agree or disagree with each item. Mark the number you select in the blank beside each item number.






Once you have responded to these items, please answer the open-ended questions. Your answers can be as long or short as you would like. Your answers will be kept confidential.

Question 15 1 pts

What are your expectations for how you might grow as a person during this study abroad experience?

Edit View Insert Format Tools Table

12pt Paragraph | **B** *I* U A E T |     |    | :

p   | 0 words |   

◀ Previous

Appendix D: Results

Comparison: Expectations for Growth versus Self-Assessment of Growth

<p>What are your expectations for how you might grow as a person during this study abroad experience?</p>	<p>Did you grow as a person during your HULA experience (spiritually, interculturally, etc)? If so, what aspects or activities of the program contributed to your growth? What surprised you the most in terms of your personal growth?</p>
<p>I was born in Searcy and have lived here my whole life I'm not sure what specifically I'm looking to take away, but I'd like to get the experience of living away from home. However this may help me grow</p>	<p>I absolutely did learning language and struggling to communicate was probably the biggest contributor to this. Beyond that learning about a new place and living in that place for an extended period of time was huge.</p>
<p>I want to learn Spanish and learn to appreciate the different types of Spanish speakers and their cultural differences. I do not have a whole lot of big expectations and I am trying to go into this blind so I will be happy with whatever happens this semester.</p>	<p>I think that I did grow. The constant interaction with Peruvians and missionaries was a big factor. I would say the most surprised I was came when I was able to place myself in the shoes of an immigrant to the US trying to speak a language that was not their own. I have a new respect for people who speak a different language and travel and even live in different countries.</p>

<p>I think that living in a country that speaks a different language than I grew up with will teach me humility in a way that I cannot control. Sometimes that's scary for me. I also know that there are going to be countless times when I will be outside of my comfort zone and I think that learning to adapt will be good for me. Faith wise, I hope that this is a time for me to slow down and appreciate the beauty God has put in front of me. I want to use this time to focus on my relationship with the Lord and to develop spiritual disciplines to take with me into the rest of college and life. -†</p>	<p>I absolutely grew as a person during HULA. I think the thing that contributed most was class, reflective time after travel, and trying my best to live in community and to understand culture rather than to look at it from an outsider perspective as a tourist. I think what surprised me most was my excitement towards harder questions and classes. We had so many deeper talks about what it means to be human and what it means/what should we do about things we witnessed. I think before this trip, I tried to stay away from the hard questions that don't have answers but this trip helped me feel equipped to take on the hard things in life. -†</p>
<p>I want to have better communication skills and expand my comfort zone so that I am better at connecting with people when I feel nervous. I would really like to learn more about Christianity in other countries. I also want to learn more about Peruvian values to see ways that I can change my lifestyle to better serve God.</p>	<p>I definitely grew as a person during my time at HULA. I understand a lot more about Latin American culture and history because of the time we spent learning about it and then actually seeing it. -†I feel like I understand better the connectedness of humanity and the importance of the good not just for ourselves but for others around me which is something I definitely wasn't expecting. I think I have a better grasp on mission of God and how diversity is a fulfillment of that because of what we talked about in Bible class. The trips were one of the most eye opening things because I got to not just learn about these people and places but actually interact with them. -†</p>

<p>I know I will learn so so much about so many different things through this trip. About the different cultures and peoples I encounter, about the character of God and his beautiful creation, and about myself through the challenges I will face and the relationships I form. †</p>	<p>I did grow as a person during hula. In ways I did and didn't expect to. Through travel my eyes were opened and my heart was changed towards those culturally different than me. Spiritually I was able to see the Lord working in all of these places I before had assumed Him absent from. And because of that some of my big questions about the Lord were answered. I was surprised at many moments when I sensed a change in mindset while in Peru. I also surprised myself physically. Through the hardest parts of hula I found myself down and exhausted but my body carried me further than I ever thought it could. And through that I was connected to the Lord and able to see his care for me and those around me. But surprise hit often during hula and I'd say I grew through most of them. (Sorry I'm keeping this short)</p>
--	---

<p>I think through studying abroad I will grow a lot spiritually. I think that seeing another part of the world and experiencing other cultures will have a big impact on me as a person and help me to have an even deeper appreciation for our world and its people that God created.</p>	<p>I definitely grew a lot as a person through HULA, as I thought and hoped that I would before coming. I honestly grew in all areas. Through Humanities and Bible, I learned so much and have gotten new perspectives and outlooks. I've read parts of the Bible in new ways and have learned new things from passages I had read so many times previously. Through our trips, I have gotten to see the things we had talked about in class. A lot of the trips were places I had only ever heard about and to see them was a surreal experience. In my personal growth, I surprised myself in that I am going back with a new perspective of the U.S. - one larger than I thought or knew I would have. Going somewhere like and learning about the horrible things that happened at Espacio Memoria have forever changed the way I view the U.S.. There is a lot that I don't know about United States' history and a lot that is not taught in schools. What else do I have to learn? There is always room from growth, and I definitely have a whole lot more learning to do. This trip has helped to push me in this way and yearn for more knowledge and to push to grow deeper in my faith and in the ways I read the Bible, especially the Old Testament.</p>
---	--

<p>I hope to see the universal church more deeply and feel more connected to nature. I hope to widen my worldview and see humanity in a more rich sense. I want to reconnect with myself as a part of the grander scheme of God's creation. †</p>	<p>Yes! Oh my goodness, yes! I have grown and changed and learned to open my eyes wider and see more colorfully. What a beautiful, diverse world around us that reflects the vastness of the Father. Rather than being a tourist in someone else's world, HULA allowed me to appreciate other cultures from within them and see what these people see in the world. Traveling so many places that usually aren't toured and being able to see culture in its rawest form was so beautiful. I felt like nothing was catered to me and I had to navigate within another world that didn't know or care about me. HULA spends a lot of time learning about "the other" and what it means to be human together. I spent hours in a classroom and 3 months in a world that was not my own. I learned to see the injustices taking place around me and mourned their existence and my incapability to fix them. I saw a God that is good, but created a world that would soon be corrupted by evil and be put in desperate need of a Savior. I came into HULA thirsty to see YHWH in a new light, hungry with a desire to see His goodness. I learned to find His greatness in the vast creation that we hiked and in the short and sweet conversations with locals selling ice cream. I thought I would see God within myself, but I was delighted to find Him everywhere else, too. I saw YHWH in the smile of my classmate when they got an A on their Spanish quiz, I heard Him in the laughter of children on the streets of Arequipa, I felt Him in the strong winds of Laguna de Los Tres. What a sweet surprise to be confident that God is. †††</p>
---	--

<p>I expect for myself to grow deeper spiritually, as well as grow in a more sort of relaxed mindset. Through my past few years of college I have taken on a much more serious identity and I,Äôm not super proud of that, I want to grow back into my goofy and relaxed personality and stop taking myself too seriously.¬†</p>	<p>Yes, I have grown immensely especially in the spiritual department. I have just started to view God in a different way. Espacio de memoria changed my world view a lot. I grew a lot more confident in what I believe about God and who He is.¬†</p>
<p>The biggest way I think someone can grow while abroad is by taking in the new cultures and geographic locations. There is so much to learn from other people in this world, and we also can trace it back to God. Going to Guatemala opened up how different the lives of people in other countries are and I was intrigued by the way that they lived. Going to other countries can help us realize how much we are missing out on, but it can also help us recognize how much we take advantage of what we have here in the states.</p>	<p>I believe I've grown spiritually, interculturally, and in confidence. Collectively, this whole trip has allowed me to view God in a new way. At first, I thought that had been moving further away from God once this trip had started. Yet, I realized that I was just not looking for God in the right ways. I had been looking for God in the ways that I usually did back home, but this was a new experience. After contemplation, I started seeing ways that God was working in me that were new. This trip has also made me more confident and less fearful. Activities like the sand dunes, riding in a combi, or walking through the Amazonian canopy have helped me develop as a person.¬†</p>

<p>I have some big expectations, but I think I am so open to learning right now that my expectations might not be unrealistic. I expect that I will grow toward aforementioned goal #2 and come to a more holistic image of God and confident identity of myself as a member of his kingdom. I would like to be humbled, and to better learn what it means to be a human and how to treat other people. I expect that I might learn how to be uncomfortable, and what the basis of life and meaning is meant to be. Again, this is pretty abstract, but I am pretty desperate to break and rebuild my faith. Anything can happen! Hopefully!</p>	<p>I grew so much! things that contributed to this mainly were the effect of having Jeremy as a bible teacher and the emphasis on the universality of His spirit and glory of creation. A lot of things that emphasized this were various outdoor hikes, and especially participation in the community of Arequipa. this was more immersive and special than i could have imagined.↵</p>
<p>I think this experience will help me to see the bigger picture. Since leaving for Harding I have become very self-focused. I am constantly thinking about what I need to do, my future goals, and how others view me. I am hoping this trip will help me to refocus my mindset away from myself.↵</p>	<p>Yes I do believe I grew as a person. I believe one of the main situations that caused me to grow was the humility I gained from being unable to communicate. Because I struggled with Spanish so much throughout the trip I had to learn quickly the importance of seeking and accepting help. This allowed me to grow.↵</p>

<p>This being my first time going out the country, I kind of expect to be taken back in some way. We've already kind of started, but I feel like the culture adaptation will be interesting. I guess I just hope to grow, I'm not sure in any specific way, but at least just to be a more "traveled" individual.</p>	<p>I definitely grew during this HULA semester in my broad sense of thinking about Humanity and the world as a whole. I feel like I have shifted my perspective on how I view other people, not that I disrespected them before, but instead of ignoring them, I feel like I'm now more inclined to have empathy for their perspective and culture they may have come from. I've also opened myself up to different ways that people may view God and try to apply them in my own life, instead of just relying on what I've always been taught. I also have a greater appreciation for travel and how it can be a spiritual discipline in my life, instead of simply a form of self indulgence. 'Twas a great HULA semester.</p>
<p>My expectations for how I might grow as a person are that I will have a more open mind to others' cultures and beliefs and I will have a greater understanding for how diverse the world is. My hopes for the experience are that I will see God, be able to love real, flawed people, and learn to love life.</p>	<p>My perspective of the world grew a lot during HULA to be less ethnocentric or at least more aware of my ethnocentrism and to have a greater appreciation of what the world and people are like. Spiritually, I didn't have any major leaps of improvement, but I am starting to get a broader sense of who God is, what humanity is, and how to love my neighbors. The humanities and Bible classes helped a lot with these things. What surprised me the most is how much I grew from living in community with 30 people for three months. That helped open my mind up in new ways and I learned about myself and what it means to be human together.</p>

<p>I hope to be able to fully devote myself to learning about the people and places we encounter so I can grow my proficiency in Spanish, as well as my way of thinking about life. Sometimes it's easy to lose focus and get complacent, so I hope to create good habits of learning and being productive. →†</p>	<p>I definitely experienced growth as a person during my HULA experience: spiritually, emotionally, and interculturally. I really enjoyed house churches that allowed me to meet peruvians in a casual and uplifting environment where it was okay for us to struggle with not speaking each others' languages well but still have the want to communicate and connect. The HULA that community facilitated between the 30 students also contributed to this growth a lot. I learned how to form close bonds and travel with others. Just existing with that many other people for 3 months can bring turmoil and tension, but I think it helped that we all were struggling and helping each other through it. Chapel and hearing each others stories as well as taking turns rooming with different people helped the most with this. What surprised me the most was how much love I had for this many people and the guides I had only spent a week with. I learned a lot about what it means to be human and struggle together in a lot of different ways. →†</p>
--	--

<p>I am hoping to grow significantly on this trip. Some ways that I want to grow as a person are through the connections that I make with others on the trip. I am excited to make some new friends and get to know more about them. Also another way I want to grow as a person is to learn and experience more of the culture in South America. I want to be able to see how other people live and not only appreciate their culture but also find new ways to appreciate my culture back home in America. Last, I want to grow in my relationship with God and the way that I see him and experience him. -†</p>	<p>Yes! I definitely grew this semester in ways such as realizing my own ethnocentrism, as well as spiritual aspects, learning to build relationships with others and spending a large amount of time around people I'm not necessarily always choosing to be around and how to find joy in that, as well as experiencing God's creation and beauty through diversity and nature. Some aspects that contributed to this was spending time with the Peruvians and forming friendships with some of them. Renzo and his family come to my mind as well as Adrian and the Castillo staff. Getting to talk and learn from them was so eye opening and seeing through the house churches the way the spirit is working through people in Peru was really cool. Also something I came into the trip pretty nervous about but continuously was surprising myself was having to spend so much time with the same people, many of which I didn't know that well coming in. I like to have my space sometimes, and I thought I would struggle with constantly being on the go and with everybody, but I actually found ways to enjoy everyone's company and the relationships I was forming. I think that HULA provided me with many opportunities to grow spiritually and relationally with the Lord as well through all the ways that we incorporated those aspects into our travels and experiences. -†</p>
<p>I expect to understand more about the world I live in than I ever have before. I expect to grow more compassionate. -†</p>	<p>I would say I definitely did in the way I perceive the world. Everyone has a story and a piece of themselves to share that is unique and valuable. -†</p>

<p>Im hoping to be pushed out of my comfort zone. Being in a culture where I don't understand the language is definitely pushing me out of the comfort zone. Being at HULA I expect to be around people who are different than me in every way possible, and I hope to find connections to them.</p>	<p>Yes. Through HULA I learned to see God in literally everything. Through His creation of the landscape, people, and even me, God's handiwork is so present. Going to big cities such as Buenos Aires, Lima, Arequipa and even Cusco we got to see so many people living and learning together. In places like El Chalten, Picchu Picchu, Chachani, Misti, the Amazon, and the Inca trail we got to see the beauty of creation built for us. And even in the moments just for fun like the sand dunes or piranha fishing we got to experience life together with what we were learning.</p> <p>Personally I grew so much during the semester. My motto for the abroad trip was "trust yourself". Whether I was hiking a volcano, surfing down a tall sand dune, launching myself along a zip line, or scooting along a swinging bridge in the canopy of the rainforest, I reminded my brain to "trust myself". Through the course of this semester I have done so much more than I thought I was capable of. The human body can handle so much, and learning to "trust" it can open so many opportunities.</p>
--	--

<p>I am excited to grow in my cultural experiences. I have always loved the Spanish culture and the language because of mission work I have done in El Salvador in the past. I think I will learn how to live with a smaller setting of people and to love one another in these new experiences. I also think this experience will deepen my faith. I think God is going to show me is beauty in everything we see and I will be able to learn how God is working in other peoples lives. -†</p>	<p>Yes I believe I grew a lot with my HULA experience. Being part of the community in Arequipa and meeting so many wonderful people definitely helped me feel part of home here. I saw Gods beauty through the people and the way they cared for all of us. I do not know if anything in particular surprised me about myself. -†</p>
<p>I expect this abroad experience to greatly expand my world since I have never left the United States. I also expect to be able to better connect with people in a way that transcends cultural commonalities and be able to connect with God in a way that transcends my physical presence in areas that are familiar to me. Hopefully, this trip will dismantle my ethnocentricity; though I do not see myself as very ethnocentric, I would imagine I have a degree of it inherently due to my limited travel experience. I also hope this trip grows me in the virtue of courage; there are a lot of unknowns for me in Latin America, but facing the unknown often facilitates growth, so I want to dive into this opportunity and others like it.</p>	<p>I grew immensely as a person during my HULA experience. There are many aspects of the program that contributed to my growth, but I there are two that seem to be the most important. One aspect is that I had the opportunity to live in a place very different than my home, as opposed to simply traveling to such a place. Another aspect is that the program was designed and executed with the intent to nurture spiritual and intercultural growth in the students, as opposed to being structured with fun and relaxation as the primary goals. I was most surprised by the way that HULA not only taught me new lessons, but also caused me to relearn things I had already learned in the U.S, but in a more nuanced and rich way.</p>

<p>I really just hope it gives me a new unique perspective on things. Most people don't get to live abroad for 3 months so I'm hoping I grow spiritually and mentally (and probably physically too lol) giving me new insights on life. -†</p>	<p>Yes. Just living in a culture, not just touring, but with Jeremy as a missionary and seeing his life helped me grow. -†</p>
<p>I want to learn to listen and love more deeply. -†</p>	<p>I grew as a person because I learned to listen and to learn from others and through this I learned so many different perspectives. -†</p>
<p>I would like to see myself get into the culture a little more than I do. I want to be more of a friendly character not only to others but to myself while coming out of this trip. -†</p>	<p>I was able to grow my patience while on the HULA trip. The classmates I had were an interesting group to say the least. They really knew how to push my patience of how they treated me. The "godly" nature that Harding tries to provide seems to have failed with most of their young adults. -†</p>
<p>I hope to become more brave with friendships in that I become more comfortable to ask challenging questions and transcend the ever present "small-talk". I hope to also become better at striking up conversations with strangers. Not that I'm bad at it, I would just like to improve. It would be neat to say that I meet one new person every day and I could tell you something meaningful about them. I hope to become even more firm that my joy will never come from anyone but the Lord. I hope I learn to be better at forgiving, and better at letting reality be my reality (I have a very active imagination and this can be both a good thing and a bad thing).</p>	<p>Yes, absolutely. The relationships that we were given the opportunity to form with the Peruvians helped me grow as a person a lot. The diversity of landscapes we saw also really pushed me to new and better questions. Our group conversations in church and in the classroom were so formative for me. Overall, just seeing things done and seeing people live so differently than me expanded my worldview. I was most surprised by my newfound push to do really uncomfortable things like climb volcanoes and eat larvae.</p>

<p>I want to feel like more of an adult. Legally you become an adult at 18, but I don't think I feel like an adult. I don't really know what that means or what it'll look like. Hopefully at the end I will look back and feel more mature or old or something.</p>	<p>I felt that I grew as a person during HULA. I definitely became more aware of the humanity of my neighbor. I became better at recognizing differences but not allowing them to separate. I feel as though I became more confident in my ability to push my limits and exist outside of my comfort zone. †I was most surprised by how gradual the growth was. There weren't many days when I felt like I was "growing" but looking back I can see a lot of growth. †</p>
<p>I hope to grow in confidence in myself and in the LORD. I also hope to grow stronger physically and push my boundaries and comfort zone. I also hope to grow stronger in my friendships this semester. †</p>	<p>Error.</p>
<p>I expect to grow quite a bit. I intend to experience as much as I can. I want to invest more into my relationship with God. I want to grow in opening myself up to others. †</p>	<p>I did grow. Not having my foundation people at hula forced me to grow a lot. It was a kind of growth that was unintentional, and a slow growth. The kind of thing that just happens with long periods of time with uncomfortability †</p>

Comparison: Future life goals Pre-HULA and Post-HULA

<p>Pre: Where do you see yourself in five years? List two future life goals.</p>	<p>Post: Where do you see yourself in five years? List two future life goals.</p>
<p>Id like to be working in the mechanical engineering field, specifically in motorsports.</p> <p>Id like to be living away from Searcy</p>	<p>five years have a job in engineering, and be saving for a plane</p>

<p>I want to be in med school and I want to be married. The other thing I would like to do is be plugged into the local church helping out where I can and possibly having a child or dog by then.</p>	<p>In 5 years I hope to be in medical school but I also hope to have improved my Spanish. I think it would be a good goal to include medical missions in my life and speaking Spanish would be a big step toward making that easier. I also want to be active in a church that focuses on outwards living, whether that be missions or some other form but I want to help in a church that wants to help others.</p>
<p>In five years I want to be established in a job that I enjoy and that I feel a sense of purpose in. Even if I'm not in ministry, I want to feel like my job is benefitting my community in some way. Another goal I have for five years from now is to create a group of likeminded close friends. I know it will not be as easy for me to have close friends with the same faith and beliefs as me as it is at Harding, but I think its so important to have people, other than a spouse, that you share what's going on in life with. People to hang out with but also who will be there with you when life gets hard. -†</p>	<p>In 5 years I hope to be graduated from Harding University with a degree in Information Systems with a MSIS as well. I hope to be serving my community in a job that I enjoy. I also plan on being involved in a church around whatever community it is that I end up in. In more broader terms, I hope to still be pursuing, face on, hard questions and have the mindset of a constant learner wherever I am. -†</p>
<p>I would like to be a Graphic Designer full time, and I would like to be very involved in both my church and local community.</p>	<p>I would like to speak Spanish very well, if not fluently. I want to have visited another new country.</p>
<p>Creating with purpose Spreading the Gospel Doing something that I love with people I love for a Father I love.</p>	<p>I have to main ideas of what I want to be doing. Creating and investing. Creating wether that's through my work or my passions or (hopefully) both. Investing. Investing all of myself in the community I'm in, the work I do, the future I want to chase after, and in who I want to be. I want to be a better person than I am today that's for sure. -†</p>

<p>1. In five years I hope to be a Speech Pathologist and having an impact on others</p> <p>2. I also hope to have run a few half marathons</p>	<p>In five years I hope to have my Master's in Speech Pathology, although I'm currently unsure where or what population of people I would like to work with. I also hope to be making a difference in people's lives in whatever I end up doing. I hope to be spreading God's love and working towards His mission, and constantly learning from other people and their cultures.</p>
<p>I see myself as a recent grad school graduate somewhere in a big city. I want to get my undergraduate and graduate degrees. -†</p>	<p>I see myself as a recent law school graduate. I want to find a job at a firm that helps people and fights against injustice. I want to be worthy of the calling of the gospel and use this as a worship to my King. I also want to find myself somewhere as a leader of my church home, whatever that looks like. -†</p>
<p>I plan to be married.</p> <p>I plan work for a professional media outlet. -†</p>	<p>I see myself married and hopefully doing mission work.</p>
<p>In five years I think I'll likely have a very typical life. I'll probably be married and have a job. I'm unsure where I'll end up living. That will likely end up being decided by the job I get. I would hope that I'm still close to where my friends are living, or that I've begun making other deep relationships with people from work or the church that I attend. The two goals I would have for myself as I continue in the future would be to grow deeper in my faith and to stop living so much for myself and live for those who are around me.</p>	<p>* I would like to have traveled to several other countries</p> <p>* I would like to continue trying new things that will allow God to shape me further</p>

<p>1. I would like to be working as a nurse, ideally in an area with a lower socioeconomic status or that generally has less access to high-quality medical care.</p> <p>2. this is a more abstract goal, but I would like to have some convictions in my faith, in which I can say things I believe about God without qualifying or doubting anything that I begin to lean toward. My faith is founded in a few basic things, but generally is very unsteady... I know that a life walking with God changes continually, but I would like to have more stability in my image of God and what I perceive to be His role in my life and in this world. Luckily, I feel like I have plentiful resources right now to pursue this goal.</p>	<p>in five years, i see myself working as a nurse of some sort. a goal i have is to have traveled to all 50 US states (i'm pretty close) and 2 new continents.↵</p> <p>Another goal I have is to have become invested in the community/neighborhood i am settled in. i understand this sounds broad, but it would look like engaging with neighbors, possibly opening my home as a gathering place, and knowing well the local businesses and establishments.↵</p>
<p>1. Graduated from law school.↵</p> <p>2. Content and secure with my relationships, whether that being marriage, friendships, or family.↵↵</p>	<p>In five years I would like to have be graduating from law school and be married.↵</p>

<p>I see myself at a desk, typing away at an excel sheet, trying to the Rodriguez audit done before the weekend. It's not glamorous but it's honest work. I'm excited because I got Razorback football tickets this weekend with my buddy from college, they're nosebleeds, but it's always special to go to a game. After work, I go get a couple hours in at the gym. I should be doing more cardio, but I just like hitting the bench. Anyway, I finish up, but then I have to go get dinner started at home, the wife gets off late, and I'm going to have spaghetti ready when she gets there. We'll eat and watch a movie on Netflix before headed to bed early. Then I'll get up and get back on the grind in the morning. It's a good life.</p> <p>So I guess the main goals are: job, wife/family, and to be happy.</p>	<p>I really don't know where I'll be in 5 years. And I'm not sure if God is really calling me in a specific direction, and I'm also not even sure if he really works like that. I do hope that I am disciplined in at least attempting to pray and hear God in my daily life. I hope that I live and love as Jesus showed us and if I do that I think I'll turn out okay lol. I guess 2 broad future goals would be to enjoy the job I work at and to get plugged in at a church wherever I'm living.</p>
<p>In five years, I see myself working as a software developer living in the Northwest or Midwest, attending a small or medium sized church, and living by myself or with a roommate. Two future goals I have are to form inter-generational relationships in the church I attend and to be working for a company that has a mission that I find meaningful.</p>	<p>In five years, I see myself working as a software developer or something and spending the rest my time investing in the lives of people around me.</p> <p>One goal I have is to be invested in my local community, wherever that may be, especially by forming inter-generational relationships in my church and seeking how I can help the poor and oppressed in my own neighborhood.</p> <p>Another goal is to be a friend to people who need it, whether that's by becoming a regular at a local shop, taking the time to hang out with a co-worker, or reaching out to someone who is socially ostracized.</p>

<p>- I will be in my last year of PT school with decent grades and a solid option for work after graduation. -†</p> <p>- I will have many successful relationships with friends and family that are based in faithfulness and provide a good community. -†</p>	<p>In 5 years I will hopefully be graduating PT school. I hope to have a plan of where to live, with a church I am connected to or possibly a house church wherever I am. I also hope to be heading into a job where I will stay for at least a few years so I can establish a community there and gain solid experience with a consistent group of people. -†</p>
<p>Sometimes it is hard for me to picture myself in the future. I like to set goals for myself, but I also know that so many things can happen, so plans can always change. Ideally, in five years, I hope to be in graduate school for optometry. I know it will be hard, but I also know I will enjoy optometry and that it will be worth it. Also, another future life goal for me is to live somewhere that has lots of outdoor activities and somewhere I can make lots of cool memories. It doesn't have to be for a super long time, but living somewhere with mountains or lots of snow or a place that has lots of neat places to spend time outdoors and explore is something I want to be able to say I did. -†</p>	<p>I see myself hopefully in optometry school, but now I'm considering possibly taking a gap year or some time off to try to travel some and experience more of what the world has to offer. After having never traveled like I did at HULA, I have seen all these things that you can learn and experience and I know that I am going to want to do it again. I'm not sure if that will be in the next five years, and I'm sure there will be some factors that play into where I am in five years that I don't expect to come, but I hope to be in school or having a job where I can support myself and my ambitions. I also hope to have maintained some of my relationships from Harding no matter where I move to, and that I have a strong, supportive group of friends. I also hope to have a knowledgeable and strong relationship to the Lord. I think that this trip was a great kickstart and I hope to continue to try to explore the idea of what it means to be human throughout the rest of my life, and use the Bible and others to do this. -†</p>
<p>- Being an aunt</p> <p>- Serving in ministry -†</p>	<p>I see myself working at a job where I can help others and find connection through the people I help. I also see myself being an aunt because I really hope that happens. Also third one, living abroad</p>

<p>I hope to be doing something in the social work field, and I hope to not be living with my parents. Other than that, I'm just going where life takes me. -†</p>	<p>Before coming on this trip I probably would have been able to give a rough estimate of where I will be in five years, but now I do not know. I still hope to get my masters in Social work, and be taking care of myself, but I no longer know what that looks like. I can now see myself possibly moving to a very different culture in the US, if not moving out of the country for a little bit, but the future is now blurry. That is okay. I know that no matter what happens, God will provide and shine through my life because even in the hardest moments I've experienced these past three months, I look back and only see Gods hand working. -†</p>
<p>In five years I see myself in my first year out of grad school for Speech Pathology beginning to work somewhere. I see myself potentially married and involved and potentially working within a church. Two future life goals I would say are working at a Veterans Hospital or somewhere I can do geriatric speech therapy work and the other would be that I get to build a healthy family living for God.</p>	<p>I see myself graduated from grad school and hopefully with a job working with speech pathology. I hope I am married and in a little home or apartment ! My two future goals are that I graduate grad school and find a job in a veterans hospital and my second goal is that I am settled in a church home. -†</p>
<p>In 5 years I would like to be married, be in a high level corporate management position, be living in a location that I am very fond of, and be actively fulfilling the Great Commission in a way that makes me confident in my answer to God's call for my life.</p>	<p>In five years, I see myself wiser, more knowledgeable, kinder, more loving, and closer to God than I have ever been. I imagine myself married, and either progressing steadily in the business world or studying in academia. I see myself both partnered with God in his mission to restore Creation and sharing in fruitful Christian relationships as a mentor, mentee, and friend.</p>

<p>I really have no idea where I see myself in five years, I could really live anywhere in the world and with anyone. But two main goals I have are to graduate college with BSN and be living on a steady income. I just hope whatever I'm doing is fun and helping people around me. -†</p>	<p>Graduating nursing school and traveling after nursing school.</p>
<p>Fluent in Spanish!</p> <p>Working on connections with the people around me and using those to help others</p>	<p>I want to be a lawyer working with immigrants and I want to be fluent in Spanish -†</p>
<p>I see myself in Colorado living with my best friend and still having those "tough" conversation with him. I would like to graduate from PA school. I would like to learn financial responsibility. -†</p>	<p>PA or Doctor. Living like I want to live. -†</p>
<p>Five years I will be graduating grad school. Hopefully living somewhere random but having found community regardless. Probably unmarried, enjoying my youth and independence. I believe I'm someone to needs to feel that my work is meaningful: so I hope to have a job where I feel like I'm actually improving someone's life.</p> <p>1) hug a penguin -†</p> <p>2) write a cookbook</p>	<p>I am still unsure of this answer. If anything, HULA has helped me be more present when my mind tends to wonder and question about the future. I guess my two goals, rather than achievements, are about living slowly and purposefully.</p> <p>1. I want to read books regularly.</p> <p>2. I want to go on walks regularly.</p>
<p>In five years I would like to be at a job that I enjoy and be surrounded by people that bring me closer to God. -†</p>	<p>In 5 years, I would like to be done with school and at a job I enjoy. I would like to travel more sometime in those 5 years (probably to a new continent). I would also like to be surrounded by people that bring me closer to God. That is one of the best aspects of Harding, but I need to make sure it stays true even after my Harding days.</p>

<p>I hope to be happily married to a good Godly, man who is perfect for me. -†</p> <p>I hope to be an occupational therapist, possibly for a pediatric clinic.</p>	<p>I see myself as an occupational therapist, with a mission and humanities oriented mindset. -†</p> <p>I see myself with friends that point me towards God and my best self that I know will last a lifetime.</p>
<p>I will experience as much of the American landscape as I can. -†</p> <p>I will have all my student loans paid off.</p>	<p>* I wish to begin thinking about family.</p> <p>* I want to look back on my time after college and be proud of what I did and what I have explored. I want to feel as though I spent so of my healthiest years "living" the most I can</p>

Student Learning Objective (SLO) Self-Reflective Essay Item 1

Every student reflected on the following statement:

A successful International Programs student will engage in the process of spiritual formation that accompanies the international learning experience, observing and interacting with God's beautifully diverse and complex world.

Below are the complete student responses to this item. Each paragraph is a student's complete response.

Jeremy taught us that the Tower of Babel and the formation of a diverse world is a blessing from YHWH. The mission of God is the unification of all diverse creation—not just US America. The idea that US America is specially blessed by God is quite literally false and against the mission of God. Living in a host culture for three months taught me that God speaks more than English and He loves more people than those that look like me.

I would say that I have grown in engaging with the process of spiritual transformation through these areas. An example is when we were in Buenos Aires I had no idea about the Nunca Mas marches and the dirty war that happened in Argentina. I was blind to this history and thereby blind to its people and their story. Also just being in the culture of Arequipa in terms of where I shop and eat and the people I talk to has really opened my eyes to what their reality is like. Whether it's talking to the lady at the crepe store who can't buy whipped cream because the products to make it are so expensive, or talking to Jeremy's friend from Venezuela who had to flee his country for safety, there is always a story.

Traveling to so many different places (desert, mountains, ocean, rainforest) helped me see God through the beauty and majesty of creation. It reminded me of the importance of our mission to take care of the Earth. I also experienced spiritual formation by loving people here. It gave me a deeper appreciation of the diversity of people who are made in God's image, which gives glory to the diverse aspects of God.

We talked in class about how travel has the potential for spiritual formation if you choose to let it. I found this to be exceedingly true in my study abroad trip with the help of reflection. In my time abroad, I have seen wealth, poverty, beautiful creation, and devastation of that creation through things like earthquakes. I have learned of oppression and seen despair first hand. Through those experiences God has shown up. Taking the time to reflect, I have been able to grow spiritually, and see God in a more extensive scope. My study abroad experience has helped me learn more about God mission and my role in that mission.

I have grown in all these areas, through travel, learning and new experiences. I learned how to appreciate cultures in many different ways, how to suspend judgment for other lifestyles and approaches, and how to find beauty in everything. Some examples are, not judging other students when they tell their story, not avoiding weird cultural experiences, not avoiding uncomfortable interactions, loving the art we saw along the way. 2. At HULA we experienced so much of God's diverse world but also realized how much of it we didn't see. It was humbling to live in places with different languages, traditions, and priorities. To observe new cultures and perspectives outside of our own brought me much spiritual growth, in ways I couldn't predict.

Seeing Peruvians worship God was beautiful.

I was able to explore the beauty of God's nature with friends who help me grow. I was also able to learn in my bible class from a perspective that I did not have before.

Prior to this trip I had never travelled outside of the country except for on short mission trip to Mexico. Since being abroad I have been able to grow spiritually by seeing the diversity of the image of God represented in ways I had never previously experienced or seen.

By going to amazing places such as Lake Titicaca, sunsets on the sand dunes, Machu Picchu, and the list really could go on and on about the beautiful new places on Earth I've gotten to observe. But by seeing God's beautiful world through many breathtaking views It's given me a totally new perspective spiritually. I now see us praising and worshipping God's creation as a reflection of our humanity. Being drawn to God's creation in sunsets, mountains, or lakes is a natural human instinct; animals don't stop and stare at a sunset. This naturally human nature is a reflection of creation and being made in the image of God. The same beauty found in nature is the same beauty found in us.

I would say I have engaged in the process and grown through every trip we have gone on and every person that I've met. Seeing diversity and new things and engaging with spiritual discipline of travel have caused me to have new eyes. I see God in nature but I also see God in people. The trip as a whole was just seeing new sides of God every day or every walk, every tour, and every face.

During my time at HULA, I have grown in my appreciation for the international church and the diversity of God. Worshipping with people in different languages and experiencing other environments of church has given me a broader view of the world and love.

At HULA, I certainly have gotten to engage with this diverse and complex world, and for the first time, I have let interacting with it spiritually transform me and my own perspectives. From the mountains capes of Patagonia, Argentina, to el Misti in Arequipa, to (soon) the amazon rainforest, and all of the cities in between, I have seen the spirit of the Lord through the rich creativity he's used in forming the earth and the diversity of his

people. What a beautiful thing is that he uses all of it, all of us, to reflect his divine image.

The Bible class was very beneficial in my spiritual formation. I had never noticed how prevalent God's desire for all people was until this semester. I also enjoyed seeing God as a catalyst for diversity (Gen 11) and understanding how his image is more fully expressed through diversity. Seeing beautiful cathedrals and small house churches helped me see that God is bigger than the U.S.

The international learning experience has allowed me to approach the unfamiliar from a more divine perspective. When caught up in an unfamiliar lifestyle and environment it can become easy to be distracted by its surface-level beauty. But I feel as though I have been shaped to receive a new place on a deeper level of beauty, history, and understanding and connection regarding God.

By being submerged in a country and culture not my own, it has allowed me to see God in a different light. I have seen Him, I have questioned Him, been in awe of Him, been up close at Him, and seen His love abundantly. I have gained a greater appreciation for his diverse world and the varying types of people that make it up. I have asked more questions about poverty, danger, children, abuse, situational experiences that I have seen and why God allows these things to happen.

I have grown a lot spiritually this semester from our travels and classes. I'm thankful that we've had the opportunity to attend and tour different churches where I've been able to learn more and see the different ways in which people worship which is a really beautiful thing. Our classes have pushed me to grow and want to continuously learn more. It's been incredible to see God's presence the last three months in the people I've met, and those I'm around, the culture here, and his Creation in nature. I knew going into this trip that my faith would grow—I just wasn't exactly sure in what ways it would. It has been amazing to look back and see the ways in which I've grown.

Spiritual formation at HULA has come in many different forms. Through different encounters with people, creation, and the Holy Spirit. From experiencing the chaos of a city for the first time, seeing and learning that, while the Lord does work in the quiet places, he is also there in the city, even where it is hard to catch your breath. And the city, somehow displaying the image of God, and letting me experience it in completely new ways. Formation in creation. Easy. Every mountain I climbed, every I stepped on, every dune I ran down, did nothing but display perfection, and peace. I'm not only saw them and felt awe but I began to strive for that sort of worship and heart posture. Everywhere I went.

These have been some of the most spiritually formative months of my entire life. In no way is my faith perfect, and I have even more questions than before, but I have gotten to know a more living and active word through the people I've interacted with as well as His incredible natural creation. Being in places like Fitz Roy and on top of giant volcanoes, it was so easy to recognize the obvious beauty in creation. But it also made me

incredibly more aware of the smaller, more everyday beauty of the environment around me and in other people who are images of God and all incredibly different.

Being over here gave the experience to see new things and appreciate the beauty of new places.

Being in Peru has accompanied the mission of God to learning new cultures and languages as a spiritual discipline. Every day something new is learned about where we are and how extensive the diversity of the world is. Our Bible and humanities classes have been so helpful in providing the perspectives necessary for learning new cultures and appreciating the complexity of God's earth.

I believe HULA gave me amazing opportunities to have spiritual growth. I was given the opportunities to see so many of God's beautiful creations and meet so many new people. God is thing his light here and I definitely saw it in everything we participated in.

There are many different ways that I was able to see and interact with God's complexly created world on this HULA experience. The most obvious example of this, I feel like, is through the beauty in nature that we saw. Places like the mountains and glaciers in Patagonia, or the grand volcanoes around Arequipa, or the vast sand dunes in Paracas that resembled Tatooine, are all examples of nature where I could see and feel spiritually the diversity and creativity of God the creator.

I would say that my spiritual health and relationship with God has grown since being here. In the Bible, I have learned so much not only about the old testament prophets but also about how they relate to the question of what it means to be human and made in the image of God and how we can apply their teachings to this idea. Also, just being surrounded each day by incredible natural beauty unlike anything I have ever seen before has just been amazing and it helps me remember who our creator is and how powerful he is. I also have loved sharing christianity in another language and culture with the house churches we have visited. The house churches have been really good to go to and be able to sing in spanish and meet fellow christians and hear about the work that they are doing here in Peru.

Throughout the course of HULA I have had the opportunity to experience a wide range of humanity that is different from my own. From living in Argentina learning from Jonathan Hanagan, to living with the families on Amantani, I have been able to recognize God in the connection formed despite any language barriers.

I have undergone deep spiritual formation as a result of this trip. I have grown closer to God and to his people by seeing his complexity and diversity reflected by the world in ways that I would not have otherwise seen. My humility has developed through the humbling process of interacting with a new culture and language, and my vision for the Gospel and the reconciliation that God is bringing about in the world has sharpened.

Traveling is part of spiritual formation. By traveling, I believe that I grew through experiencing the diversity of cultures. While here, I grew in my understanding and relationship with God.

I have grown in spiritual formation by seeing different peoples and cultures and observing how they practice spiritually. I am more open to seeing the world through a less biased worldview than I had before.

I feel like I am much more equipped to see God in cultures and people that are not my own. I can see the goodness of God in something that is completely unfamiliar to me as well as something that isn't. I have seen places that I never even knew about that were more beautiful than anywhere else I've been in my entire life.

Selected Significant Quotes from Aha Moment Essays for Humanities

I pulled the following quotes out of various essays because they were significant to me. Each paragraph represents a different student:

As humans, we are constantly seeking adventure and experiences. We do because we can. It's the new that reminds us that there is a difference between living and being alive.

The realization I have experienced while on this trip is the multifaceted nature of God. And how this multifaceted nature is reflected in the diversity of humanity and creation. Traveling abroad has opened up my horizons and given me a deeper understanding and insight into cultures and people groups different from my own.

I'll be going back to the U.S. with new perspectives and a thirst to continuously learn.

My biggest struggle this semester has been finding a way to reconcile the disconnect that the language barrier brings. I can communicate just decently enough in Spanish to get around and order food, but in putting all my focus into trying to have correct grammar and understanding what is being said, I lose the aspect of personality and emotion. It's hard to make a connection or recognize a new idea when this is occurring, but the moments that overcame the barrier were when we were just humans. Laughter and smiles are universal. The longer our group was with other Christians who did not speak English, it was easier to see God's love through them and that faith is constant through language.

To see like Jesus sees, is to look over Cusco and recognize injustice, pain, and poverty- but to also see the light peeking through.

As I honestly recognize the reality of the pain in my life and in this world, I do not limit the beauty of God. Instead, I see the bittersweet beauty of his work in my life with more value. I am more passionate about creating beauty with God. I am more compassionate to those around me. I am more empathetic to people I do not understand. I acknowledge the full range of human emotion and frustration in myself and people around me. I know God better because I recognize how little I actually do know.

So to bring it back to where I started, no, I don't think you can answer the question "what does it mean to be human?" in three months. And I also don't think that anyone can actually claim to have a definite answer. But I think Jeremy has blessed us on this trip by posing us this question and guiding us through it. Because to be human is to try to contemplate what is going on in the reality around us. And leaning into that unknowing is ultimately what is going to make us more whole.

So, there it is, learning and growing. One small answer to the great question of what it means to be human. This little "aha" moment has put this whole trip into perspective for me. Each day we can learn something new. Each day we can grow in some way. I believe by choosing to do one of these each day, we can work to become the people God wants us to be. Dare I say it be disobedient to choose not

to grow. I can see the ways God has been working on me through this trip. I've had the opportunity to face some of my fears, and I've also learned a lot. This trip has helped me understand God better and has helped me grow. This realization has inspired me to learn more and continue to let God mold me into the person I was made to be.

Being human together looks like walking together. Crying together. Praying over someone for safe travels. Rejoicing for each other's good news. Being human together means recognizing someone else's humanness as just as sacred as your own. And then thanking God that he is creative enough to express his own glory and beauty in that many different ways. HULA is about being human together even if you don't share the same nationality, a language, a religion or anything really. It is about looking beyond everything you think you know about a person, and learning to love with fresh eyes. It is about realizing that everyone belongs at the table... and who better to invite everyone than you?

We had just finished one of our last breaks, and as we were walking, one of the guides said, "Look, you can see the summit from here." I looked up, and I could see the cross peaking out in the air. Now I am not a crier typically, but something about seeing the cross through my exhaustion and awe just struck a nerve. All of a sudden, my mind was completely swimming in thoughts and emotions. I just felt so thankful for the ability to be alive and to experience the beauty and wonder of God. I thought about each breath that I was taking, how I could feel each heartbeat, the cold wind on my face and hands, and the fatigued muscles in my legs as I took my next step. I thought about how God took the time to design each of us so intricately, just as he designed the vast mountains and the stars. I thought about how Jesus must have felt carrying the cross, knowing the pain he was going to experience and how it was for me and each person here, and every person in the city of Arequipa barely visible below us. I get teary-eyed writing this now, just because of the flood of thankfulness and awareness I felt in that moment. I felt so blessed to be able to be here in Peru, to be able to do hard things and find joy in these times, and then to look at the cross above me and know that God sent his son to do something so much harder, for people who don't deserve it.

In a boat in the middle of the Beagle Channel near the southernmost city on the globe, my world expanded, and I was better able to understand the sheer size and expanse of the planet. At the same time, though, Earth paradoxically shrunk itself in my mind into one distinct place in a way that it never had previously, when boundaries from sovereign states had told me how to understand the world. To be human is to live on Earth (or at least to orbit around it), and that is an immensely unifying notion. We are one species living together on a rock hurtling through space, doing our best to live well even though we often have a tough time doing it. I have much in common with every human; we all are made in the image of God, share a 99.9% similar genetically, possess the gift and the curse of consciousness, experience awe, and all hail from the same miniscule blip in the

universe that the English language fondly deems as “Earth.” Maybe next time I see someone I do not know, I will not immediately conceptualize them as a stranger, but I will instead see them with a vision that is informed by a better understanding of that which we share as humans. Leveraging that understanding, I may more easily exercise compassion, kindness, and the love of Jesus towards them.

My first important experience was visiting Espacio Memoria in Buenos Aires. We learned about the military dictatorship in Argentina and how people were kidnapped, tortured, and killed. I had never heard of this historical event before HULA, and hearing about something so atrocious that happened in recent history was really upsetting. I was reminded that part of being human is the presence of suffering beyond our control. Even though being confronted with the reality of pain and evil was difficult, I was encouraged by the people who fight against this evil: the mothers of the Plaza de Mayo who continue meet every week to keep looking for los desaparecidos and the people who gather every month to say “nunca más.” While devastation, violence, and oppression are still very real parts of human life, part of our lives is also to pursue good. This isn’t something that is easy, but humans are still able to recognize evil as something wrong and to be inspired by good.

I took a big step back and it was like everything I knew flew out of the window and I was left sitting in my discomfort. It wasn’t crippling but it was overwhelming. I realized things here aren’t changing and that I was about to be opened up to so much new— disorientation, discomfort, disorder. All of it. Something Jeremy challenged us to do that Sunday afternoon was not just to see Arequipa as something so far away but you tried to change our perspective a bit. To zoom in on what we could— on creation, on the people, on the brokenness.

Oftentimes as humans, we are quick to point out our differences or compare with others; this is especially easy to do while studying abroad for 3 months. I had done it plenty of times on this trip mostly to Peruvians but even to my peers who I was living and interacting with for so long. At the beginning of this trip I would point out the strangeness of the new environment I was in; from selling food on the street, buying strange things from a market, wearing a heavy coat when it’s hot out, or even kids all wearing uniforms to school. At the beginning I would always think “this is so weird”, but my perspective changed when I was required to write Cultural Observations through a non-judgmental or ethnocentric perspective. This began to totally shift my mindset; I think it’s easy while abroad to think of Peruvians as just people to observe rather than as individuals with a whole life at home. But I think this is what it means to be human; it’s easy to experience life through the lens of your own eyes with ourselves as the center of our own narrative.

I guess the closest I got to an “aha moment” was late one night in the classroom at Castillo while Avery and I tried to lament the child abuse we’ve learned is happening in far too many families. We reached the part of the project where we

were supposed to practice prophetic energizing and try to find some sort of hope. We struggled. Idea after idea would come up and it felt so insignificant in the grand scheme of things. After a while of sitting there brainstorming we concluded on the smallest piece of hope we could think of. Making the choice to love and be intentional in that love. Having eyes to see and hands that are willing to do something about what we see. At the moment, this was within the context of children but I've been thinking about it since. Clinging to the fact that a small difference is a difference nonetheless and God can be found in those moments.

Humanity is gross, humanity is disproportional, humanity is confused, humanity is imperfect. There is injustice, abuse, depression, and so much more brokenness around the world. This is a part of our humanity we must be honest with ourselves about. HULA had taught me to sit in this brokenness and lament instead of ignoring it. On the other side of the coin, humanity is beauty, humanity is diversity, humanity is creativity, humanity is unique. There is so much beauty in our world and it is important to find and celebrate that beauty. HULA taught me to find beauty and value in everything, no matter how new or different it is to me.

What does it meant to be human? Direct responses

Each paragraph below represents the precise statement students made to answer this question in the context of their larger essay.

Connection and understanding through vulnerability (trust) and actions (hospitality).

To have culture and history, and co-exist in peace.

Being human means being part of a community. Shared human emotion and experience.

To live with an open mind and acceptance.

Life and the experiences, emotions, and relationships that it is made up of. (...together) means to continuously be a reflection of God's image and a member of the body of Christ.

Is living each day with the hopes of learning and growing more, being present, and living in community. learning and sharing our lives together

It means being brought to tears by a stranger's prayer. Silence, laughter, joyous whimsy, (Experiences, emotions, relationships)

Caring for and being cared for. Shared wellbeing. One large part comes from having a community and others to care for. To be human is to be able to feel and to admire our surroundings and to live in the moment. I think to be human is to care for, forgive others, and acknowledge that everyone has faults and makes mistakes.

I need to realize that this cycle of orientation, disorientation, and reorientation is part of what it means

People can't help but worship, can't help but yearn for something deeper. To be human, then, means to chase the image of our creator, to draw closer to what's really driving it all. Being human also means to be aware of the life that we have...and bask in it.

Life is being human. Living is being human. The sentience that we have been given allows the creation of a life that we can use in any way we want

There is a peace in community and a joy in sharing our experiences in life with others. Being human isn't just the sum of our worst intentions. It is trying to run towards something greater than ourselves.

To be human is to spend your time laughing and enjoying the presence of others. To be human is to be with each other and love through all walks of life, the good, the bad, and the ugly. To be human is to share in life with each other and love like Jesus does.

Humanity is finding joy in the chaos, and even lamenting followed by hope. Humanity is everything we are, and we are made in the image.

Embracing limits of human emotion, fragility and capability. Being together.

To be human could be to be surrounded by those you care about, it could be finding a commonality with someone you don't know. struggling up a mountain. It could be admiring. Being human is going through the hard things together, growing from them, learning from them, and being glad you had people alongside you the whole time.

To be human is to wrestle with the question "What does it mean to be human?" either consciously or unconsciously, and filter your answer through the lens of the reality you experience

Learning and growing.

To be human is to question. To curiously and boldly ask of God. Recognize mortality and love. To be human is to take a deep breath and with open arms accept the gift, or the challenge, of your now.

To be human is to struggle in our humanity and vulnerability, but to be able to overcome it through trust in ourselves and our creator. It is to be able to accept emotions and physicality and be thankful for them and see them as a gift from God. It is to be connected to each person despite differences, and find beauty in them. To be human is to acknowledge that there is a God who made us in his image, to be like him, and while we face temptations and struggles, to be able to see God in others and beauty in diversity.

Seeking community, working hard, chasing beauty, enjoying the moment yet living for the future, and being mortal, moral agents that use and abuse God's creation. To be alive.

To be human is to live on Earth (or at least to orbit around it), and that is an immensely unifying notion. We are one species living together on a rock hurtling through space, doing our best to live well even though we often have a tough time doing it. I have much in common with every human; we all are made in the image of God, share a 99.9% similar genetically, possess the gift and the curse of consciousness, experience awe, and all hail from the same minuscule blip in the universe that the English language fondly deems as "Earth."

Presence of suffering beyond our control. The basic and simple aspects of life aren't something mundane; they're an essential part of the human experience and they can provide us a lot of joy. In my experiences at HULA while traveling to these places, I've gained a new perspective on what it means to be human: to suffer and fight against suffering, to enjoy the basic components of life, and to live together with other humans.

What do disorientation, discomfort, and disorder have to do with the struggle of being human? I think something I've learned is that without this feeling, I would be missing out on what it means to be human. I would be missing the struggle, the pain, the fight to live and breathe and be. Being human means being a part of this world but longing for something more

Limited human perspective.

Humanity is about the depth of love and the yearning for more. Being human means being broken, and being human together is seeing the heart of our Savior within each other.

It is to care for others and to have the willingness to learn about who people are.

We may come from different cultures and different traditions but we all made the decision to open our hearts and minds to the newness we were going to learn from each other. Maybe what it means to be human is to live with a willingness to learn about people and to love them no matter what their story is.

I believe that to be human is to live into the complexities of life. To acknowledge the hurt, the evils, and the sickness, but also the joys, the triumphs, and the beauty. To let oneself feel their emotions fully and to live into who they were created to be.

Lived experience and emotion creating unique abstract thoughts and ideas that impact others, but now embodied and not just in the head.

I think to be human is to be broken, but to also be God's creation.

Student Letter (shared with permission)

Jeremy,
 You've always been up front with us
 about your goals for a HWA study
 abroad trip, so I can pretty definitively
 tell you, at least on my end, the mission
 accomplished. My world has been blown
 open; my judgment has been altered,
 my vision has been given new lenses.
 I've seen new aspects of God and his
 Creation (which I'm still trying to
 incorporate into my theology), I better
 understand the Gospel, and I feel
 more equipped to love others, both
 Latin American and non-Latin American,
 all while having the greatest adventures
 of my life on what felt like an
 almost daily basis. I don't quite know
 how to sufficiently thank you for
 all these things; their value is unmeasurable.
 My plan right now is attempting to
 thank you is trying my best to
 step into active partnership with
 God and his mission and to cultivate
 and act on a heart for both the
 marginalized and for others who are
 not like me; let me know if you can
 ever think of another way that I
 can demonstrate my gratitude :).
 I would be honored to keep up
 a relationship with you in some way,
 whether that looks like

partnership in a micro-finance project, sharing my questions from one of you and Katie's newsletters, keeping each other updated on items to diversify our bookshelves and Podcast listens, to que sea. Thank you again for your work in Arequipa, for being an incredible example to me of a follower and pursuer of Christ, and for the work you've done through HUIA that has permanently changed my life and me.

Hasta luego,

Micaela Gil

Bibliography

- Anderson, Stephen. Linguistic Society of America. Accessed on April 19, 2021.
<https://www.linguisticsociety.org/sites/default/files/how-many-languages.pdf>.
- Barr, James. *The Garden of Eden and the Hope of Immortality*. Minneapolis: Fortress Press, 1992.
- Barram, Michael. *Missional Economics: Biblical Justice and Christian Formation*. Grand Rapids: Eerdmans, 2018.
- Bennett, J. "Transition shock: Putting culture shock in perspective." In *Basic concepts of intercultural communication*, edited by M. Bennett, 215-224. Yarmouth, ME: Intercultural Press, 1998.
- Bland, Dave and Sean Webb. *Creation, Character, and Wisdom: Rethinking the Roots of Environmental Ethics*. Eugene, OR: Wipf and Stock, 2016.
- Brown, Francis, S. R Driver, Charles A Briggs, Wilhelm Gesenius, and Edward Robinson. *The Brown-Driver-Briggs Hebrew and English Lexicon: Based on the Lexicon of William Gesenius, As Translated by Edward Robinson, and Edited with Constant Reference to the Thesaurus of Gesenius As Completed by E. Rödiger, and with Authorized Use of the German Editions of Gesenius' Handwörterbuch Über Das Alte Testament*. Peabody, MA: Hendrickson, 2005.
- Brown, William P. *Wisdom's Wonder: Character, Creation, and Crisis in the Bible's Wisdom Literature*. Grand Rapids: Eerdmans, 2014.
- _____. *Sacred Sense: Discovering the Wonder of God's Word and World*. Grand Rapids: Eerdmans, 2015.
- _____. *The Ethos of the Cosmos: The Genesis of Moral Imagination in the Bible*. Grand Rapids: Eerdmans, 1999.
- Brueggemann, Walter. *The Prophetic Imagination*. 40th Anniversary Edition. Minneapolis: Fortress Press, 2018.
- _____. *The Message of the Psalms: A Theological Commentary*. Augsburg Old Testament Studies. Minneapolis: Augsburg Pub. House, 1984.
- _____. *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Fortress, 1997.
- _____. *Hopeful Imagination: Prophetic Voices in Exile*. Philadelphia: Fortress Press, 1986.

- Calhoun, Adele Ahlberg. *The Spiritual Disciplines Handbook: Practices that Transform Us*. Revised and expanded edition. Downers Grove: IVP Books, 2015.
- Carroll R, M. Daniel. *The Bible and Borders: Hearing God's Word on Immigration*. Grand Rapids, Michigan: Brazos Press, 2020.
- Chasteen, John Charles. *Born in Blood and Fire: A Concise History of Latin America*. 4th edition. New York: W.W. Norton & Company, 2016.
- Childs, Chivonna Y. "Exploratory Factor Analysis of the Spiritual Wellness Inventory" (2014). *ETD Archive*. 65. <https://engagedscholarship.csuohio.edu/etdarchive/65>
- Clines, David J. A. "Job's Fifth Friend: An Ethical Critique of the Book of Job." *Biblical Interpretation*, 12 (2004): 233-50.
- Espacio Memoria y Derechos Humanos. Accessed November 10, 2021. <https://www.espaciomemoria.ar>.
- Ethnologue. Accessed April 19, 2021. <https://www.ethnologue.com/guides/how-many-languages>.
- Farmer, Kathleen A. "What Is 'This' They Begin to Do?" In *Preaching Biblical Texts: Expositions by Jewish and Christian Scholars*, edited by Fredrick Carlson Holmgren and Herman E. Schaalman, 17-28. Grand Rapids: Eerdmans, 1995.
- Fikkert, Brian and Steve Corbett. *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself*. Chicago: Moody Publishers, 2014.
- Fretheim, Terence. *The Suffering of God: an Old Testament Perspective*. Philadelphia: Fortress Press, 1984.
- _____. *God and World in the Old Testament: A Relational Theology of Creation*. Nashville: Abingdon Press, 2005.
- Frost, Michael. *Surprise the World: The Five Habits of Highly Missional People*. Colorado Springs, CO: NavPress, 2016.
- Frost, Michael and Alan Hirsch. *The Faith of Leap: Embracing A Theology of Risk, Adventure, and Courage*. Grand Rapids: BakerBooks, 2011.
- Gammie, John G. "Behemoth and Leviathan: On the Didactic and Theological Significance of Job 40:15-41:26." In *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, edited by Samuel L. Terrien and John G. Gammie, 217-31. Missoula, MT: Scholars Press for Union Theological Seminary, 1978.
- Goldingay, John. *Genesis*. Baker Commentary on the Old Testament. Pentateuch. Grand Rapids: Baker Academic, 2020.

- Grammon, Devin K. "Acquiring Cuzco: Marginalized Language, Ideology, and Study Abroad in Peru." DPhil diss. Ohio State University. 2018. Accessed November 1, 2020. http://rave.ohiolink.edu/etdc/view?acc_num=osu153198451440002
- Gutiérrez, Gustavo. *On Job: God-Talk and the Suffering of the Innocent*. Translated by Matthew J. O'Connell. Maryknoll, N.Y.: Orbis Books, 1987.
- Hansen, Rebecca A. "Impact of Study Abroad on Ethnocultural Empathy and Global-Mindedness." DPhil diss. Ball State University, 2010. Accessed November 1, 2020. https://cardinalscholar.bsu.edu/bitstream/handle/123456789/194615/HansenR_2010-1_BODY.pdf
- Harding University Academic Catalog. Accessed February 2, 2020. <https://catalog.harding.edu>
- Hawley, Lance R. *Metaphor Competition in the Book of Job*. Journal of Ancient Judaism, Supplements, 26. Göttingen: Vandenhoeck & Ruprecht, 2018.
- Hays, Richard B. *Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics*. New York: HarperOne, 1996.
- Heschel, Abraham Joshua. *The Sabbath, Its Meaning for Modern Man*. New York: Farrar, Straus and Young, 1951.
- Hicks, John Mark. *Come to the Table: Revisioning the Lord's Supper*. Orange, CA: New Leaf Books, 2002.
- Horvath, A., B. Thomassen, and H. Wydra. "Introduction: Liminality and Cultures of Change." *International Political Anthropology* 2, no. 1 (2009): 3–4.
- Howell, Brian M. and Jenell Williams Paris. *Introducing Cultural Anthropology: A Christian Perspective*. Grand Rapids: Baker Academic, 2011.
- Ingersoll, R. Elliott. "Refining dimensions of spiritual wellness: A cross-traditional approach." *Counseling and Values* 42 (1998): 156-165.
- Janzen, J. Gerald. *Job*. Interpretation. Atlanta: John Knox Press, 1985.
- Jennings, Willie James. *After Whiteness: An Education in Belonging*. Grand Rapids: Eerdmans, 2020.
- _____. *Acts*. Belief: A Theological Commentary on the Bible. Louisville, Kentucky: Westminster John Knox Press, 2017.
- Kilgo, Cindy A., Jessica K. Ezell Sheets, and Ernest T. Pascarella. "The Link Between High-Impact Practices and Student Learning: Some Longitudinal Evidence." *Higher Education* 69 (2015): 509–525. <http://doi.org/10.1007/s10734-014-9788->

Z.

- King, Pamela, Yeonsoo Yoo, Jennifer Vaughn, Jonathan Tirrell, G. Geldhof, Guillermo Iraheta, Kate Williams, Alistair Sim, Paul Stephenson, Elizabeth Dowling, Richard Lerner, and Jacqueline Lerner, "Evaluating the measure of diverse adolescent spirituality in samples of Mexican and Salvadoran youth." *Psychology of Religion and Spirituality* 13 no. 2 (2019). <http://doi.org/10.1037/rel0000279>
- King, Pamela, Yeonsoo Yoo, Jennifer Medina Vaughn, Jonathan M. Tirrell, G. John Geldhof, and Elizabeth Dowling. "The Measure of Diverse Adolescent Spirituality (MDAS) and Refined Findings from Mexican and Salvadoran Youth." In *Assessing Spirituality in a Diverse World*, edited by A.L. Ai, P. Wink, R. F. Paloutzian, and K.A. Harris, 383-410. Cham, Switzerland: Springer, 2021.
- Kishino, Hinako and Tomoko Takahashi. "Global Citizenship Development: Effects of Study Abroad and Other Factors." *Journal of International Students* 9, no. 2 (2019): 535-559. <http://doi.org/10.32674/jis.v9i2.390>.
- Kohak, Erazim. *The Embers and the Stars: A Philosophical Inquiry into the Moral Sense of Nature*. Chicago: University of Chicago Press, 1984.
- Limburg, James. *Encountering Ecclesiastes: A Book for Our Time*. Grand Rapids: Eerdmans, 2006.
- Locey, Kenneth J. and Jay T. Lennon. "Scaling laws predict global microbial diversity." *Proceedings of the National Academy of Sciences* 113 (21): 5970–5975. <http://doi.org/10.1073/pnas.1521291113>
- Longman III, Tremper. *The Fear of the Lord is Wisdom: A Theological Introduction to Wisdom in Israel*. Grand Rapids: BakerBooks, 2017.
- Mann, Charles. *1491: New Revelations of the Americas Before Columbus*. 2nd edition. New York: Vintage, 2011.
- McCaulley, Esau. *Reading While Black: African American Biblical Interpretation as an Exercise in Hope*. Downers Grove: IVP Academic, 2020.
- McKibben, Bill. *The Comforting Whirlwind: God, Job, and the Scale of Creation*. Grand Rapids: Eerdmans, 1994.
- McNeil, Brenda Salter. *Roadmap to Reconciliation: Moving Communities into Unity, Wholeness, and Justice*. Downers Grove: InterVarsity, 2015.
- Middleton, J. Richard. "Creation Founded in Love." In *Sacred Text, Secular Times*, edited by L. J. Greenspoon and B. F. LeBeau, 47-85. Omaha: Creighton University Press, 2000.

- Moberly, R. W. L. "Did the Serpent Get it Right?" *Journal of Theological Studies* 39 (1988): 1-27.
- Morgan, Debra A. "Learning in Liminality: A Hermeneutic Phenomenological Investiagion of Student Nurse Learning During a Study Abroad Journey." PhD diss. Northumbria University, 2018. Accessed November 1, 2020. <http://nrl.northumbria.ac.uk/35991/>
- Morrow, William. "Consolation, Rejection, Repentance in Job 42:6." *Journal of Biblical Literature*, 105 (1986): 211-225.
- Nam, Duck-woo. *Talking About God: Job 42:7-9 and the Nature of God in the Book of Job*. Studies in Biblical Literature, 49. New York: Peter Lang, 2003.
- Nardi, Peter M. *Doing Survey Research: A Guide to Quantitative Methods*. 2nd edition. Pearson: Boston, 2006.
- Newsom, Carol A. "Genesis 2-3 and 1 Enoch 6-16: Two Myths of Origin and Their Ethical Implications." In *Shaking Heaven and Earth: Essays in Honor of Walter Brueggemann and Charles B. Cousar*, edited by Christine Roy Yoder, Kathleen M. O'Connor, E. Elizabeth Johnson, and Stanley P. Saunders, 7-22. Louisville: Westminster John Knox, 2005.
- _____. *The Book of Job: A Contest of Moral Imaginations*. Oxford: Oxford University Press, 2003.
- _____. "The Moral Sense of Nature: Ethics in the Light of God's Speech to Job." *Princeton Seminary Bulletin* 15 (1994): 9-27.
- Nichols, Karen Preston. "Fostering Intercultural Competence Through Study Abroad: A Gender-Based Analysis of Individual and Program Factors Influencing Development." DEd diss. University of Minnesota, 2011. Accessed November 1, 2020. <https://conservancy.umn.edu/handle/11299/119984>
- On Being. "Remembering Rabbi Lord Jonathan Sacks." Accessed February 15, 2021. <https://onbeing.org/programs/remembering-rabbi-lord-jonathan-sacks>
- The On Being Project. Accessed October 1, 2014. <http://onbeing.org>
- O'Connor, Kathleen M. "Wild, Raging Creativity: Job in the Whirlwind." In *Earth, Wind, and Fire: Biblical and Theological Perspectives on Creation*, edited by Barbara Ellen Bowe, Carol J. Dempsey, and Mary Margaret Pazdan, 48-56. Collegeville, MN: Liturgical Press, 2004.
- Patton, Michael Quinn. *Qualitative Research & Evaluation Methods*. 3rd ed. Thousand Oaks, CA: Sage, 2002.

- Perdue, Leo G. *Wisdom & Creation: The Theology of Wisdom Literature*. Nashville: Abingdon Press, 1994.
- Rohr, Richard. *Everything Belongs: The Gift of Contemplative Prayer*. New York: Crossroad, 2003.
- _____. "Christianity and the Creation: A Franciscan Speaks to Franciscans," in *Embracing Earth: Catholic Approaches to Ecology*, edited by Albert J. LaChance and John E. Carroll, 129-155. Maryknoll, NY: Orbis Books, 1994.
- Roxburgh, Alan. *The Missionary Congregation, Leadership, and Liminality*. Harrisburg, PA: Trinity Press International, 1997.
- Sacks, Jonathan. *The Dignity of Difference: How to Avoid the Clash of Civilizations*. London: Continuum, 2002.
- Sawyer, John F. A. "The Image of God, the Wisdom of Serpents and the Knowledge of Good and Evil." In *A Walk in the Garden: Biblical, Iconographical and Literary Images of Eden*, edited Paul Morris and Deborah Sawyer, 64-73. JSOT Supplement 136. Sheffield: JSOT Press, 1992.
- Schifferdecker, Kathryn. *Out of the Whirlwind: Creation Theology in the Book of Job*. Harvard Theological Studies, 61. Cambridge, MA: Harvard Divinity School, 2008.
- Schemmann, Alexander. *For the Life of the World: Sacraments and Orthodoxy*. Yonkers, NY: St. Vladimir's Seminary Press, 2018.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach for Doctor of Ministry Projects*. Eugene, OR: Wipf, 2011.
- Smith, James K. A. *You Are What You Love: The Spiritual Power of Habit*. Grand Rapids: Brazos Press, 2016.
- Stringer, Ernest T. *Action Research: A Handbook for Practitioners*. Fourth ed. Thousand Oaks, CA: Sage, 2014.
- Stallman, Elizabeth Mace. "Intercultural Competence and Racial Awareness in Study Abroad." DPhil diss. University of Minnesota, 2009. Accessed November 1, 2020. <https://conservancy.umn.edu/handle/11299/56226>
- Szakolczai, A. "Liminality and Experience: Structuring transitory situations and transformative events." *International Political Anthropology* 2, no. 1 (2009): 141–172.
- Taylor, Barbara Brown. *An Altar in the World: A Geography of Faith*. New York: HarperOne, 2009.

- The Thrive Center for Human Development. Accessed January 15, 2021.
<https://thethrivecenter.org>
- Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations*. Revised by Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams. Eighth edition. Chicago: University of Chicago, 2013.
- Turner, Victor. *The Ritual Process: Structure and Anti-Structure*. New York: Aldine de Gruyter, 1977.
- “VALUE Rubrics - Intercultural Knowledge and Competence.” *American Association of Colleges and Universities*. Accessed November 10, 2020.
<https://www.aacu.org/initiatives/value-initiative/value-rubrics/value-rubrics-intercultural-knowledge-and-competence>
- Van Gelder, Craig. *The Ministry of the Missional Church: A Community Led by the Spirit*. Grand Rapids: Baker, 2007.
- Villodas, Rich. *The Deeply Formed Life: Five Transformative Values to Root Us in the Way of Jesus*. Colorado Springs: WaterBrook, 2020.
- Volf, Miraslov. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon, 1996.
- Vyhmeister, Nancy J, and Terry Dwain Robertson. *Your Guide to Writing Quality Research Papers for Students of Religion and Theology*. Fourth edition. Grand Rapids: Zondervan Academic, 2020.
- Walton, John. *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate*. Downers Grove: InterVarsity Press, 2009.
- Wilhoit, James C. *Spiritual Formation as if the Church Mattered: Growing in Christ through Community*. Grand Rapids: Baker Academic, 2008.
- _____. *Spiritual Formation As If the Church Mattered: Growing in Christ through Community*. Second ed. Grand Rapids: Baker Academic, 2022.
- Willard, Dallas. *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. New York: Harper Collins, 1997.
- _____. *The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship*. New York: HarperOne, 2014.
- Wirzba, Norman. *This Sacred Life: Humanity's Place in a Wounded World*. Cambridge: Cambridge University Press, 2021.

Woodward, J. R. *Creating a Missional Culture: Equipping the Church for the Sake of the World*. Downers Grove, IL: IVP Books, 2012.

Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove: InterVarsity Press, 2006.