

A
RESOURCE GUIDE
FOR HEALTH TALENTS INTERNATIONAL SCHOLARSHIP PROGRAM:
CULTURAL TRANSITION TO HIGHER EDUCATION
AMONG INDIGENOUS OR RURAL GUATEMALAN STUDENTS

by

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Among Indigenous or Rural Guatemalan Students

Abstract

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This capstone project explores how a Christian US non-profit which financially supports Guatemalan students pursuing higher education can help the students be better prepared for the cultural adaptation that occurs as they make the transition from rural indigenous culture to the urban, dominant culture of the city and the university. The purpose of the project was to identify the needs and opportunities and thereby create a resource guide for the organization to better inform the students as they make the cultural adaptation. Themes include understanding identity, intercultural communication, defining culture and cultural values, culture shock, acculturation and adaptation, return to home culture, the experience of sojourner students in education, and training and tools for students in transition. A needs assessment of past and current students was conducted to support the project along with a literature review, interviews with interculturalists from the international student community, and interviews and surveys with stakeholders from the non-profit organization.

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Chapter 1: Introduction

The purpose of this project was to develop a cultural awareness and transition resource guide to be used by the Health Talents International (HTI) scholarship program. The focus was on investigating the cultural adaptation that rural or indigenous Guatemalan students, who are recipients of the HTI scholarship, face when they transition and adapt to an urban university setting among the dominant culture. Ultimately, the question posed was: How does a US-based nonprofit effectively empower and equip indigenous/rural Guatemalan students to be successful in higher education pursuits?

HTI is a well-established Christian non-profit organization whose primary mission is to bring physical and spiritual healing to a largely invisible population of indigenous K'iche' (Maya) people in Guatemala. In so doing, they fulfill their Christian objective of showing the love of God to these people. While HTI has existed and served in Guatemala for 40 years, it was in 2002 that it established the educational scholarship program. This was in response to the realization that the best way to help was to equip the Guatemalans to be their own health providers (Agee, 2013). The idea was to help young people, who showed dedication and promise during their secondary (the equivalent of high school) education, to advance to university education, specifically students who were interested in pursuing medical, dental, and nursing professions. HTI's two clinics then could employ graduates and develop staff talent from among this pool of students.

The scholarship program required fundraising as well as developing a process to award scholarships. Priority was given to students who were already participating in HTI's child welfare program, the ABC Program (Ayuda Para el Bienestar de Cristianos, or help for the welfare of Christians). Through ABC, school-age students are enrolled to receive regular medical and dental care, a nutrition supplement package, and health education. From this, students who advanced past primary education, a rarity in Guatemala, could apply for scholarships to secondary and university education. In particular, priority was given to students seeking health-related fields of study, such as medicine, nursing, and dentistry.

Personal Background and Project Rationale

I have been a volunteer with Health Talents International (HTI) since 2005, serving as a translator at HTI's primary medical clinic and hospital in the western department of Suchitepequez, Guatemala, where this organization serves the medical and spiritual needs of an underserved rural and indigenous population. HTI has, as part of its Christian mission, the commitment to help Guatemalans train and educate in the medical and dental fields so that they can manage and help their own population at the HTI clinics, with US-American volunteers providing a support role for specialty medical clinics.

I serve on the scholarship committee along with four other board members. The program consists of scholarships for education across two areas: secondary and university. This project focused on the cultural transition and adaptation of students in the university scholarship program. In my role on the scholarship committee, I meet annually with prospective students, candidates for scholarships, as well as current

students who are in the university. In these meetings, or interviews, I perceived that the students often did not have the family resources or support to properly prepare or investigate what the requirements for higher education entail. Furthermore, those students who were already in university shared some of the difficulties they faced, and those obstacles and pressures were often the result of cultural differences or understandings. Thus, preparation for the intercultural change ahead was often lacking, and students' chance at success was negated or diminished.

It is for this reason that I developed a resource guide, to help HTI address some of the cultural barriers or obstacles the students make as they adapt to university life. This guide is presented as Appendix A. Future HTI scholars will benefit from the input provided by current scholarship recipients as well as other important resources, including HTI board members, HTI staff, and interculturalist professionals who work with sojourner students. The resource guide will be targeted to the in-country administrators of the scholarship program.

Indigenous or rural students have a more difficult time advancing their education, due primarily to lack of financial resources but also due to the re-building of the education system that suffered under the oppressive military government until 1996 during the 16-year civil war. Thus, "As many upper and middle-class children go to private schools, the school system reifies the inequitable socioeconomic separation of classes in Guatemala" (Ruano, 2003). A non-profit organization such as HTI, who is serving the poor and minority indigenous people, is in a position to interface and identify students with academic potential and desire. These predominantly indigenous students

dress in traditional garb or come from homes where their parents dress traditionally. The distinction between dominant culture students and these students is visible.

Intercultural Focus

This study, grounded in the theoretical framework of Young Young Kim's (2005) Communication Theory of Adaptation, explores cross-cultural adaptation of these students and examines their perspective on their home culture, observations on the new university/urban culture they enter, relationships with the new society they enter, and re-entry to home culture. Questions are posed to elicit responses about the students' integration, assimilation, separation, and marginality. The results led to the creation of a resource guide (see Appendix A) to help in-country program staff provide guidance and support to future HTI scholarship students as they adapt from high school to university, from village culture to city culture, and to recognize the challenges of adapting to the dominant culture. Kim's (2005) premise suggests that adaptation is a matter of conscious choice of the individual and not simply necessity. Further, a key principle of her theory is that "adaptation is a process that occurs in and through communication activities" (p. 379) as the individual interacts with his host environment.

Demographics of Guatemala

According to a report issued by Inter-American Commission on Human Rights (OAS, 1993), "The figure that puts 77% of the population below the poverty line includes almost the entire Guatemalan Maya-Quiché population, and the same is true of their situation when it comes to education, health, illiteracy, sanitary services, jobs, and the situation of women and children." The literacy rate in Guatemala in 2011 was 75.9 percent, according to the CIA World Fact Book (2013), lower than any other country in

Latin America. Additionally, almost half of Guatemala's population is under 19 years of age, positioning it to reach the highest population growth in Latin America. While Spanish is the official language with 60 percent of the population speaking it, there are 23 Amer-Indian languages, primarily of the Maya dialects, comprising 40 percent of languages spoken (CIA, 2013).

The Maya comprise about 40 percent of the Guatemala population. The Ladino, people of mixed Spanish and indigenous blood, are the ruling class and are economically more prosperous (Agee, 2013). Within the Maya culture, there are sub-groups, including the population served by HTI which are called K'iche' (also spelled Quiché in Spanish). To further clarify terms, the larger population of K'iche' people live in the department (or state) called El Quiché.

Health Care in Guatemala

Health care is particularly difficult for people in rural areas of Guatemala to access. In Guatemala, only 6.1 percent of the gross domestic product (GDP) is spent on health care compared to 6.4 percent in Mexico, 9.1 percent in Honduras, 10.0 percent in Costa Rica, and 17.0 percent in the United States (CIA, 2013). According to the Pan American Health Organization (PAHO, 2012), more than three-quarters of the indigenous population live in poverty as compared to 41 percent of the non-indigenous population. One of the regions HTI operates in is called El Quiché, a department (state) where 88.3 percent of the population is indigenous. For these reasons, HTI serves a large group of people, among the indigenous and poor, who need the medical services the organization provides.

The Guatemalan government, through its Ministry of Public Health and Social Welfare, recently took steps to introduce a National Health Agenda 2015 to promote “health for all” (PAHO, 2012), which included a commitment to support local investment and coordination across municipalities. Key to improving access to health care is training health care workers in developing nations such as Guatemala to meet the needs of the population. To this end, the World Health Organization (WHO) lists as part of its Strategic Priority 1 the need to “support the process of reaffirming the right to health, prioritizing the most vulnerable and marginalized sections of the population.” (WHO, 2014, p. 2)

Part of the reason health care is not as accessible to rural or indigenous people is due to their geographic location away from major urban areas where hospitals and 71 percent of doctors in the country are located (PAHO, 2012). The ratio of nurses as of 2010 was 4.5 nurses per 10,000 people (PAHO, 2012). Barriers to medical care include lack of money to pay for medical services and lack of transportation (PAHO, 2012). According to the Pan American Health Organization (PAHO), about one-third of women lack decision-making power and thus are unable to seek medical care. Another factor that may impede access to care is deeply held beliefs that rely on humoral (folk) medicine or the practices of Mayan priests, who in Western terms might be compared to a witch doctor (Logan, 1973). Only 3 out of 10 people living below the poverty line seek health services (PAHO, 2012). The majority of the health care services provided by HTI to the 40,000 patients a year is women’s health, or gynecologic medical services.

Non-Profits in Guatemala

Guatemala is a popular destination for US-based non-governmental organizations (NGOs) and humanitarian pursuits. Guatemala is the most populous country (14.5 million) in Central America and is extremely impoverished (CIA Factbook, 2013). It is easily accessible from the US, a short flight from Houston to Guatemala City of just over 2 hours. Historically, this growth of NGOs was birthed from a US initiative during the Kennedy administration called Alliance for Progress, which sought to provide aid to community cooperatives and modernization projects (Rohloff, Díaz & Dasgupta, 2011).

Another catalyst for the growth originated in a Catholic initiative called Catholic Action, which focused on community organizing initiatives among rural indigenous areas. Its goal was to promote social transformation in the move away from communism (Rohloff, Díaz & Dasgupta, 2011). Catholic Action established a model of small, community-based organizations that were guided by foreign advisors. Then, responding to a major earthquake in 1976, an influx of small international NGOs came offering assistance, relief, and development (Rohloff, Díaz & Dasgupta, 2011). The outside help slowed down significantly during the more intense time of the civil war (early 1980s) but after the Peace Accords were signed in 1996, NGOs re-established and grew in popularity (Rohloff, Díaz & Dasgupta, 2011).

An organization formed in 1968 called the Christian Medical Association was established to help the World Council of Churches evaluate medical programs in the developing world. However, HTI has no affiliation with either of these organizations. Of note, the Christian Medical Association identified that “the church’s medical staff was trained in medical care and had little interest in disease prevention, which was considered

to be the government's responsibility" (Litsios, 2004, p. 1887). Consequently, new thinking emerged to promote the idea of developing comprehensive medical programs that treated not only the illness but also provided education and preventive care.

More specific to medical and health needs, the increased interest in global health has caused opportunities for US medical professionals to volunteer their services in developing countries such as Guatemala, quite often for short-term volunteer projects or missions (Green et al., 2009). According to Green et al. (2009), "several editorials in medical and social science literature have raised important questions about potential unintended consequences of such short-term medical volunteer work." Some of the questions raised include the potential for the outsiders to misunderstand local medical systems and potentially offer misguided care, the danger of undermining the livelihood of local medical providers by offering free medical care, and not being held accountable for consequences of medical intervention the same as if these US medical providers would if they were at home." HTI is mindful of these risks and, in fact, developing health talent in-country is an important step toward ensuring that the population HTI serves does not become dependent on US support. Thus, helping Guatemalan students seek higher education that leads to more trained physicians, dentists, nurses, and ancillary professions is integral to the dignity and success of HTI and the Guatemalan people.

Education

The need for education in Guatemala is great. While government efforts to reduce illiteracy have been making some gains, still in the indigenous population, the average number of years of schooling is 2.1 years, as compared to the national average of 5.3 years (PAHO, 2012). Education attainment in Guatemala ranks as follows: 98.7

percent reach primary education but only 58 percent complete, 40.2 advance to *basico* (comparable to US middle school), and 21.2 percent attain *diversificado* (what we call high school) (PAHO, 2012). HTI encourages students with the potential and desire to study to continue through its ABC Program and later through the high school scholarships. Through both of these programs, students have regular contact and mentorship from HTI staff and are encouraged to persevere in school. A smaller group emerges from these graduates who have the capacity and objective to go on to higher education, and these are the focus of this project.

HTI Scholarships

HTI established two higher education scholarship funds to promote higher education: one fund focuses on students pursuing the health sciences (seeking to become a physician, dentist, nurse, physical therapist, for example) and the other fund offers scholarships to non-medical/health science related students. As part of its mission to offer medical services to indigenous underserved rural populations, HTI also promotes educational opportunities to Guatemalan students who hopefully will return to their home communities and be health care practitioners, initially working for HTI. This is a win for the organization, which then is cultivating “in-house” talent, as well as for the students who otherwise would not have finances to pursue higher education. The ultimate goal of HTI is to help the Guatemalan people be independent and retain dignity, serving the needs of their own communities. HTI is cautious to not create programs or situations with the Guatemalans that result in loss of dignity or foster a sense of entitlement. Hence, the students who receive scholarships understand and agree to a repayment of service and employment if a position exists at the time of their graduation.

The HTI scholarship program enables the students to cover the additional expenses of books, computer labs, uniforms, transportation, science/health labs, away-from-home living expenses, and so on. The focus of this investigation is on the smaller group of students pursuing university studies.

Goals and Objectives

Based on my own research (Allen, 2014), the HTI in-country staff would benefit from some level of preparation, including a menu of options to implement guidance and training, in the form of a resource guide addressing the cultural barriers the students face and suggestions as they make the journey from the village to the capital. The goals and objectives of the resource guide were to provide accessible information for HTI in-country staff. This included addressing communication, socialization, academic preparation, and building the relationship with HTI to better prepare them for the cultural transition they will face. HTI will help build the student's awareness to cultural barriers they may face, as they adapt to living among the dominant culture. Most importantly, the resource guide will provide the organization with a starting point to enhance and encourage the student's cultural understanding via a menu of recommendations to help guide and support the students on their journey through cultural adaptation, including:

- Gain knowledge about how a person's culture contributes to how they interact with one another.
- Identify characteristics and values of the culture students come from and how it guides their behavior.
- In-country staff will be prepared to help students recognize what culture shock is and activities to help deal with it.

- In-country staff will understand learning style and guide students to adapt to differences at the university level. Tools will be offered to enhance communication.
- In-country staff will understand the students' relationship orientation and how this may be impacted or changed as the students move to university/city environment.

Chapter 2: Literature Review

The thematic areas of study and investigation include the following: understanding identity, intercultural communication, defining culture and cultural values, culture shock, acculturation and adaptation, return to home culture, the experience of sojourner students in education, and training and tools for students in transition. Since the students are shifting from their home culture (Maya) to the dominant culture in the city, I am including international study abroad literature in my review.

Theoretical Framework

My theoretical context applies Integrative Communication Theory (Y.Y. Kim, 2005). Kim conducted systemic research into what happens when someone crosses cultural boundaries. Similar to other models, she identified phases: enculturation, acculturation, assimilation, and deculturation. The structural model depicted three categories that influence personal communication: predisposition (preparedness for change), environment (host receptivity, ethnic group strength), and intercultural transformation (functional fitness, psychological health, intercultural identity). I applied Kim's theoretical framework, in particular, to examine the cultural transition (adaptation) from a rural (indigenous) culture to the urban environment of the city as well as the academic transition from high school to university level.

Integrative Communication Theory provided a basis for consideration of the hurdles the Guatemalan scholarship students may face as they adapt, and it served as an

opportunity to explore specific solutions (improvements/enhancements) by identifying cultural transitions. Y. Y. Kim (2005) presented the structure of Cross-Cultural Adaptation as a system of interlocking adaptive changes that either promote or impede the adaptation process of the individual. Kim stated, “cross-cultural adaptation is something that occurs naturally and inevitably through communication” (p. 395).

Summary of Previous Research

Cultural identity. I examined how Ting-Toomey’s Identity Negotiation Theory (1999) complemented Y. Y. Kim’s Integrative Communication Theory as it related to the cultural transitions a person experiences. Ting-Toomey’s theory offered the nuance of negotiation as part of the interaction process that an individual goes through when trying to evoke their identity. Negotiation was defined as: “the process whereby individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own and others’ desired self-images” (Ting-Toomey, 1999, p. 40).

Understanding students’ intercultural adjustment or adaptation patterns was the focus of a study by Hotta and Ting-Toomey (2013) who concluded there is a lack of understanding of how students construct meaning of their adjustment journey or experience. In particular, Identity Negotiation Theory served as the guide to understand the students’ cultural expectancy and time sense in developing intercultural friendships as well as their identity shock issues. These are manifest by students’ sense of feeling visible or invisible, ability to communicate openly versus remaining closed, and the feeling of being an outsider or guest. This literature served to emphasize the importance of my research addressing or querying the students’ social interaction and communication abilities with other students, faculty, or administrators.

Academic achievement has an effect on identity, according to Falbo and de Baessa (2006). They examined the influence of education on Mayan (Guatemalan indigenous) middle school students, looking at ethnic self-esteem and other-group attitudes, particularly for groups of students where ethnic identity achievement was included versus where it was omitted. They concur with other theorists who “have argued that giving students the skills they need to be successful in the two cultures they live in promotes their educational success” (Falbo & de Baessa, 2006, p. 601).

E. Kim (2012) presented the psychosocial elements of identity development among college students: general living (adapting to city environment, transportation, new systems), academic (adapting to a new educational system and language), sociocultural (culture shock, discrimination, new social/cultural customs/norms and regulations), and psychological (homesickness, loneliness, isolation, discrimination, loss of identity). I considered this information because transition, identity, and belonging to the minority population are factors that are common to the HTI students. The opportunity exists for HTI to help the students build an awareness of the adaptation issues they face and teach them how to cope with their own cultural transition.

Intercultural communication. LaRay Barna (1983) challenged the assumption of similarities that often leads to intercultural misunderstandings. She reminds us that while Paul Ekman’s research found that physical facial expressions communicate the same for all members of the human species (referring to anger, fear, surprise, sadness, disgust, happiness), this overlooks the reality that “a person’s cultural upbringing determines whether . . . the emotion will be displayed or suppressed as well as on which occasions and to what degree” (p. 174). This is an important consideration when dealing

with an indigenous culture such as the Maya, who tend toward few words and a more stoic nature (Metz, 2006) and restrain their emotions (Hawkins, 2007).

This raised the greater issue of understanding communication differences between the indigenous population and the dominant culture Ladinos. According to Hawkins (2007), the Ladinos are more emotionally expressive and even leverage this personality characteristic to bully the indigenous people. In an academic environment, it is critical for students to understand different communication and learning styles.

Watanabe (2010) explained the breadth of multiculturalism in Guatemala in his study, which further adds to the complexity of intercultural communication:

The Maya of different Guatemalan towns still speak their own local dialect in one of over twenty distinct Maya languages spoken in the country; women especially continue to dress in handwoven garments unique to each town; and socially these communities remain highly endogamous. Distinctive speech, dress, and custom also serve to differentiate Mayas from Ladinos, Spanish-speaking Guatemalans who wear Western-style clothing, live mainly in larger towns and cities, and dominate the Maya political and socially, if not always economically (p. 5).

Ting-Toomey (1999) examined the variables that affect intercultural communication including individualism versus collectivism, power distance, construal of self, and low or high context communication, and offered skills to help manage conflict constructively. As students adapt to the new culture, Ting-Toomey's conflict management skills would be useful: mindful listening (acquiring new information), mindful reframing (listening to views and expectations of others, translating nonverbal messages), face-management skills (for self esteem, respect, and approval), and trust-building skills. This last one, trust, is especially important in a large power distance culture where trust is based on hierarchy, kinship networks, and consistency between

words and actions. Important words in this category include Spanish words *confianza* (trust, confidence, reliability) and *cuello* (literally “neck” but denotes the connection of the head and the heart). Ting-Toomey states, “In communicating mindfully, our messages convey our understanding, respect, and support for dissimilar others on a holistic level” (p. 47).

Part of effective intercultural communication requires understanding learning styles. The Kolb learning style spectrum (1981) integrates multiple types of cognitive development. It examines how humans develop in their cognition considering both human physical growth as well as the learning environment. Most important is that this theory emphasizes the role experience plays in the learning process. The categories of learners are labeled as the Concrete Experiencer, the Active Experimenter, the Reflective Observer, and the Abstract Conceptualizer, and when assessed, most people gravitate between two categories. By addressing the various learning styles, the students would cover the dimensions that contribute to overall intercultural competence: the cognitive (mindset), behavioral (skillset), and affective (heartset) dimensions (J. Bennett, 2009), core to any learning program.

Defining culture. A critical step towards guiding the students toward successful cultural adaptation is developing an awareness of what culture is and identifying value systems that may pose hurdles to the students in transition. Noted anthropologist Edward T. Hall is considered the forerunner of the field in his studies on culture as it relates to time, language, and communication. Hall’s *Silent Languages of Culture* (1959, 1976) focused on the acquired parts of culture such as polychronic versus monochronic (time), high-context (implicit) culture versus low-context (explicit) culture, non-verbal

expressions of culture, the languages of agreements, space, friendship, and things. These are important foundations to understand when first approaching a culture that is new to the individual and it is important to understand that even within one country, such as Guatemala, there are nuances to these languages of culture. Kroeber and Kluckhohn (1952) defined culture more in terms of patterns of behavior that are acquired and transmitted by symbols. Schein (1992) defines culture in terms of organizational leadership as “a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration . . . and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems” (p. 12).

Hofstede (1984) was also a natural starting point for this discussion and his definition of culture is “the collective programming of the mind which distinguishes the members of one category of people from another” (p. 51). Hofstede’s (1979) seminal research on Cultural Value Dimensions closely examined across 53 countries the four dimensions: collectivism-individualism, power distance, uncertainty avoidance, and masculinity-femininity. Hofstede noted that in the Guatemalan culture the power distance index (PDI) variable is accepted as a fact of life, with different groups of people relegated to different social strata. Guatemala’s PDI score of 95, compared with the U.S. at 40, indicated that Guatemalans have a much higher rate of acceptance of inequalities. Thus, the opportunity exists to study and better understand in-country challenges faced by the Guatemalan scholarship students.

Nancy Adler (2008) delved further into Hofstede’s work of Cultural Value Dimensions and identified an additional dimension: Confucian dynamism, or, as further

defined by Yoshikawa (1980), creating a relationship that is interdependent and values two entities as separates but with an interdependence that improves their ultimate outcome. Adler defined each of the dimensions in depth and included graphs to show the positions of 60 countries. These graphs (Adler, 2008, p. 52-58) show the position of Guatemala as follows: it ranks farthest extreme on the Collectivist axis and large Power Distance culture. Collectivists, as Guatemalans are, share common goals and objectives and promote mutual success (Adler, 2008). The large Power Distance score indicates the Guatemalans acceptance level of an unequal distribution of power. In other words, title, status, and formality are important and everyone has their role. Uncertainty Avoidance reflects the extent to which people feel threatened by ambiguity and avoid such situations instead seeking predictability and certainty. Guatemala's score for Uncertainty Avoidance ranks on the extreme lower right indicating a preference for strong hierarchy, authority, and followers. The Career Success/Quality of Life dimension contrasts those societies who emphasize materialism and assertiveness or ambition ahead of relationships versus those who prioritize concern for others ahead of things. Guatemala falls on the quadrant of strong Uncertainty Avoidance and strong Quality of Life, indicating the Guatemalans' priority tends toward relationship ahead of materialism.

Trompenaars and Hampden-Turner (1998) examined several important cultural contrasts such as universalism versus particularism (rules versus relationship) as well as neutral versus emotional dimensions (reason versus emotion). Ultimately, students will benefit from understanding how they are impacted by different cultural values (Trompenaars & Hampden-Turner, 1998).

Gareth Morgan (1997, 2006) examined organization through the lens of cultural phenomenon and determined that all organized societies share certain key values, ideas, and beliefs. Morgan's perspective is unique because he suggests that a society's cultural phenomenon varies according to its stage of development, as reflected by its knowledge system, laws, and rituals. The significance of this is that Morgan's lens emphasizes occupational differences, which in Guatemala is distinctly different between the indigenous culture (agrarian, labor) versus the dominant culture with its manufacturing and urban pursuits. He highlights the difference between an industrial culture versus a collaborative culture where there is "interdependence, shared concerns, and mutual help" (Morgan, 1997, 2006, p. 118). My observation is that Guatemala may not fit neatly into two contrasting cultures but more likely falls into the collaborative culture but to varying degrees depending on the community in which one occupies. Adler (2008) also identifies this occupational difference between industrial cultures and relationship cultures. She explains the different beliefs systems of, for example, a US-American value of approaching a project by first identifying a goal, then moving to tasks, and finally to people, whereas typically in the Latin American culture, as well as other relational cultures, the focus is first on people and who the leader is followed by the details of the task.

Culture shock. Craig Sorti (1990) provided a clear explanation of why culture shock happens and how to navigate it. He focused on a cycle of expectation (disappointment), causing a cultural incident, which leads to a reaction (fear, anger, or confusion) that prompts us to withdraw. At this point, Sorti pointed out that we either withdraw (culture shock) or become aware of our reaction. The latter is the better choice

because now we reflect on the cause, allow the reaction to subside, observe the situation, and develop culturally appropriate expectations. Sorti's advice is practical and promotes an attitude of awareness and reflection, traits that would be beneficial to develop in the HTI students as they move forward with their education. Sorti goes on to define cultural adaptation as referring "to the process of learning the new culture and its behaviours and language in an effort to understand and empathize with the people of the culture and to live and interact successfully with them" (Sorti, 1990, p. 1).

R. Michael Paige (1993) defined culture shock as "emotional reactions to the disorientation that occurs when one is immersed in an unfamiliar culture and is deprived of familiar cues" (p. 2). He further described the nature of intercultural experiences by identifying culture-learning skills that address the cognitive, behavioral, and affective learning forms. Paige refers to these attributes as intensity factors: cultural differences, ethnocentrism, language, cultural immersion, cultural isolation, prior intercultural experience, expectations, visibility and invisibility, status, and power and control. Paige explores each of these intensity factors with his hypothesis and implications of each on the intercultural education of the student. Of these factors, the HTI scholarship students likely will deal with ethnocentrism, language, cultural isolation, invisibility, status, and power and control (Allen, 2014).

A review of culture shock would be incomplete without considering Personal Leadership (PL) skills as an antidote. Schaetti, Ramsey, and Watanabe (2008) introduced the methodology that helps an individual understand and manage their own person, or their own internal experience. The two principles of mindfulness and creativity engage full awareness of the person while the six practices create a rhythm to 'talk yourself

through' from a conflict or culture shock: attend to judgment, attend to emotion, attend to physical sensation, engage ambiguity, cultivate stillness, and align with your vision. HTI could offer PL training to students prior to departure from home culture.

Cultural adaptation. Many theorists have studied the cultural adaptation of students studying abroad, either arriving to the United States or outgoing. Most of such students are sojourners in that they intend to return to their home culture upon completion of their studies.

Y. Y. Kim's (2005) model, as explained earlier, provided three pillars of personal communication to consider the student's acculturation process: Predisposition (preparedness for change), Environment (host receptivity, ethnic group strength), and Intercultural Transformation (functional fitness, psychological health, intercultural identity). These categories confirm findings from the needs assessment that will be explained in the next chapter.

Berry (2005) examined acculturation and adaptation or living between two cultures. In particular, Berry considered the psychological changes that an individual undergoes and how they adapt to the new situation. He also focuses on conflict and negotiation during the process of acculturation, and he emphasizes the importance of maintaining a sense of self (heritage culture and identity). Berry's findings are important to my research because he provides acculturation strategies that could be useful to the Guatemalan students.

Cheng and Morrison (2013), providing a student perspective, studied the views and attitudes of foreign students toward educational culture in Taiwan. In a quantitative study, the authors surveyed 117 international undergraduate and graduate students who

were studying in Taiwan. They learned that nationality plays a major role in how students view the departments' culture. The findings were divided according to the students' global regions (i.e., North America, Central America, Asia, Australia/Oceanic, South America, Europe) and then, through Geert Hofstede's four cultural dimensions (Power Distance, Uncertainty Avoidance, Individualism/collectivism, and Masculinity/femininity), the authors examined how academic performance was affected. A large number of the students in the sample were from Latin America, including Central America, thus offering relevant information to this project.

I noted a few specifics about how Central Americans fared on two of Hofstede's cultural dimensions: with regard to Power Distance, the Central Americans ranked highest, meaning these students are more comfortable with a culture of unequal distribution of power and hierarchy. Regarding Uncertainty Avoidance, Central American students ranked highest relative to other student groups surveyed, signifying a low tolerance for ambiguity, or a need for strict codes of behavior and a belief in absolute truth. In particular, Cheng and Morrison examined the cultural obstacles of communication (language), the ability to socialize, financial pressures, the need for institutional support, and academic adjustments (styles). These insights were useful to better understanding the cultural values of the students, in general.

Vande Berg, Paige, and Lou (2010) point to the Georgetown Consortium Study, which examined 61 study-abroad programs from 2003 to 2007, and introduced the concept of intervention over immersion. This theory held that an intervention with students, such as preparing and mentoring them before and during a new cultural experience, was beneficial in reducing stress and led to more successful adaptation to the

new culture. This is opposite of the immersing students into another culture, which does not lead them to adapt but instead generates stress and impedes learning. The Georgetown study placed emphasis on cultural mentoring and guided students to make meaning from their cultural experiences throughout the learning program. In fact, the study showed that experiential activities did not improve intercultural learning (Vande Berg, Paige, & Lou, 2010). Reflection and guiding the learning process, or cultural mentoring, are relevant practices to consider for the Guatemalan students' cultural transition.

LaBrack and Bathurst, as cited in Vande Berg, Paige, and Lou (2010), also discussed the approach of interventionist training and guided support to students in study abroad programs, drawing on both anthropologic and intercultural bodies of research. Of note, they identified how intercultural communication theory helps the student by facilitating empathetic interpretations of communication behavior and generating culturally appropriate behavior. Some of these topics include conflict styles, contrasting values, "D.I.E." model of description, interpretation, and evaluation of behavior, and emotional support, all potential tools for HTI to consider.

Peter Adler's Transitional Experience model (1975) offered a five-stage development of the individual: (1) Contact, (2) Disintegration, (3) Reintegration, (4) Autonomy, and (5) Independence. The first phase, Contact, is identified by Adler as a time when "the individual is still functionally integrated with his or her own culture . . . the individual views the new environment from the insularity of his or her own ethnocentrism" (p. 16). Disintegration manifests as a period of confusion and disorientation. The third phase is Reintegration and occurs when the subject rejects or is

hostile to the second culture. Autonomy is gained when the individual acquires skill and understanding of the second culture. Independence is the last stage and reflects the individual's ability to recognize that growth comes from cultural differences.

Along with the adaptation the students make to university life in the city amongst the dominant culture, the return to home culture, which Adler refers to as independence, also merits consideration. Barrett, Gibbons, and Peláez Ponce (2014) provide observations on migrants' social remittances, or attitudinal changes that migrants export to their home communities upon return. They note that the home community perceived some of the changes as negative--in particular, increased individualism, a sense of superiority perceived by the home culture about the returning migrants, and observations on the migrants' improved economic condition.

Callahan (2011) highlighted how cultural sojourners negotiate adaptation; particularly upon return to their culture of origin, with the key learning that "the psychological impacts of cultural migration are essentially managed and negotiated through communication" (p. 314). Callahan's sample was a group of Latter Day Saints (LDS) missionaries who returned to their home culture after spending several years abroad. He suggested that the migrant's intercultural experiences affect their long-term identity especially through new ways of communication such as social media or cultural support groups. This new layer of identity is worth noting to the HTI students as they negotiate their return home.

Cultural marginality. Janet Bennett (in R. M. Paige, 1993) addressed the issue of cultural marginality and the identity issues that ensue. She studied the groups of immigrants and refugees that maintain their culture of origin even as they adapt to the

dominant society that they now live in. In effect, they internalize two cultures and function in both. Bennett explained differences between encapsulated marginals and constructive marginals with the former unable to establish boundaries or make judgments and the latter able to “construct context intentionally and consciously for the purpose of creating his or her own identity” (in Paige, 1993, p. 113). Bennett identified cultural marginality as being in the state of “dynamic in-betweenness” (Yoshikawa, 1980), which suggests a comfortable awareness of one’s identity across two cultures. This is important to my study of the Guatemalan students because they, in fact, will occupy living on the cultural margins of two societies and the opportunity exists to position this as a positive.

Training/equipping. Through all of this review of literature it became clear that approaches need to be uncovered that would help the students make their cultural adaptation more smoothly. The organization (HTI) can help build the students’ awareness, reflection, knowledge, and resources to promote the students’ successful navigation.

As mentioned previously, Personal Leadership development could contribute to preparedness for the students (Schaetti, Ramsey, & Watanabe, 2008), helping the students manage the cultural adaptation. Social skills and peer/faculty interaction are themes included in the needs assessment.

A review of Bannister, Bowen, and Winfrey (2013) showed the impact of mentors on Guatemalan nursing students as they transition into practice. Their findings offer some guidance as to how to effectively use mentors for students who come from minority cultures to the dominant culture, a key factor in the HTI scholarship program. Importantly, they found that the mentors help the nursing students forge an identity that

embraces their racial and ethnic heritage. Mentorship is an area that is included in the needs assessment.

Returning to Paige's (1993) work will be necessary for identifying relevant risk factors when working with learners, such as risk of personal disclosure, failure, embarrassment, threat to cultural identity, risk of becoming culturally marginal, and risk of self-awareness. Other tools and activities that help individuals develop their intercultural education are provided through Stringer and Cassaday (2009) and Gardenswartz, Cherbosque, and Rowe's (2010) Four Layers of Diversity Wheel. In particular, Gardenswartz, Cherbosque, and Rowe delve into emotional intelligence (EQ) and recognizing how humans function on both rational and emotional levels.

Understanding our emotional responses enables a person to be more effective in personal interactions, and the Diversity Wheel is a tool to deal with individuals across our differences.

Research Gap

While some of these studies provided a useful perspective on what the sojourner students experience, the fact is the Guatemalan students are making their transition within the same country but from a minority culture (indigenous or rural) that is oppressed and viewed as inferior (or invisible) by the dominant culture. According to the Office of American States (OAS), Inter-American Commission on Human Rights (1993), "The reality--which the Government openly acknowledges--shows that Guatemala's indigenous people cannot exercise the same rights and do not have the same opportunities that the *ladino* population or the people of European descent enjoy" ("Discrimination," para. 1).

The research gap, then, is in examining the cultural hurdles or barriers of this narrow population of Guatemalan minority students as they seek higher education and then providing tools to the U.S.-based nonprofit that awards them a scholarship to pursue these studies. In September and October 2014, I conducted a needs assessment of current and past HTI scholarship students to identify cultural adaptation obstacles they encounter, explore their experiences as students making the cultural adaptation, and to determine how the nonprofit organization can guide them toward success in the students' cultural transition. Subsequent surveys of the same students were conducted in February 2015 along with surveys and interviews of HTI in-country directors who work with the students. Other key stakeholders and professional interculturalists who work with international or sojourner students were interviewed in January 2015.

Chapter 3: Method

Project Design and Tasks Involved

I conducted qualitative research using an interpretive research method to better understand the cultural adaptation challenges the HTI students face as they go from their home villages to the university and city environments. This method is most appropriate for this population because of the relational nature of Guatemalans. Hofstede (1997) identified Guatemalans as the highest collectivist culture with a ranking of 21 for individualism, or the degree of interdependence a society maintains among its members. In this collectivist culture (Adler, 2008), Guatemalans are more prone to define themselves as a “we” versus an “I” so it is a consideration when reviewing individual feedback from the students. The backbone of this project, then, was a needs assessment conducted in September 2014 of students, past and current. The needs assessment was the focus of my MAIR Research 2 studies.

In addition to the wealth of information the needs assessment provided, I also conducted unstructured interviews with three HTI board members, all of whom have lived in Guatemala and are familiar or involved in the scholarship program. To assess the feasibility of the toolkit, I surveyed and then interviewed three HTI staff members who could be responsible to administer such a program, should the organization decide to adopt this resource guide, as well as the executive director, who has authority over the scholarship program. Finally, to gain perspective from other interculturalists, I conducted phone interviews with five peers/professionals from the

University of the Pacific School of International Studies MAIR program who currently are involved with university level sojourner or international student transitions.

Developing the Idea. Recognizing that the population of students who participate or have participated in the HTI scholarship program is relatively small, I decided a survey, or needs assessment, was the appropriate instrument to identify how the students perceive their culture as well as what challenge they face as they make the transition from their home culture to the university (urban) culture where they more directly encounter the dominant society. I proceeded with this idea initially for MAIR Research 2 with the hope that I would further develop the subject for this capstone project.

Present idea and board approval. I presented the research idea to the HTI Board of Directors at the April 2014 meeting (in Antigua, Guatemala), sought input/discussion first from the scholarship committee and later from the entire board during the general session. The initial research question was: How can a US nonprofit support indigenous or rural Guatemalan students as they seek higher education? There was some discussion and concern that my project might result in a recommendation or tool that would do too much for the students and cause them to become too dependent on the organization. Specifically, the word “support” was challenged as being too enabling. HTI is sensitive to the notion of toxic charity and not contributing to a culture of entitlement, as so often mission programs unwittingly have done. I was reminded that the philosophy of the organization includes developing this ‘health talent’ from among the Guatemalans so that the organization is not solely reliant on US-Americans for medical

talent or volunteers. HTI is building the organization to be more vested by Guatemalans so they are trained and equipped to help their own countrymen.

After the discussion, I committed to the group to re-work my research question with these considerations. The new research question: How can a US nonprofit effectively equip and empower indigenous and rural Guatemalan students seeking higher education? With that caveat, approval was granted. The board identified the HTI executive director as the point person for future approvals and communication. I agreed to run my questionnaire and any other outreach needs by the HTI executive director before proceeding.

Qualitative study and questionnaire development. I used a qualitative open-ended survey, or needs assessment, consisting of four categories of questioning to illuminate the needs that result from the students' cultural adaptation. As identified by E. Kim (2012), I examined the following areas of psychosocial elements of identity development among college students:

- General living (adapting to city environment, transportation, new systems),
- Academic (adapting to a new educational system and language),
- Sociocultural (culture shock, discrimination, new social/cultural customs/norms and regulations), and
- Psychological (homesickness, loneliness, isolation, discrimination, loss of identity).

I reviewed this information because cultural adaptation, identity, and being part of the minority population are factors that are common to most of the HTI scholarship students.

Each series of questions was designed to reveal relevant personal experiences as the students made the adaptation from lower education to higher education, from village/rural life to living in the city, including their perception of their own culture as well as how others view them, and psychological health. In addition to providing responses to the 5-point Likert questions, participants were also encouraged via open-ended questions to share personal and specific stories regarding their cultural and adaptation experiences. This narrative data was important as a means to reveal findings that I may not anticipate. Thus, themes could potentially emerge from the data. The difficulty of this was the collection and tabulation of data. There were 15 Likert-scaled questions, 12 open-ended questions, and one ranking question. In keeping with academic ethics, an informed consent was provided for students to read and sign. The survey was adjusted to encourage the students' participation in a safe and constructive manner, first by the safer scaled questions followed by the open-ended questions. Included in the survey was an opportunity for the student to participate in a follow-up interview. Appendix B contains the needs assessment form with the list of questions.

I developed the needs assessment instrument in English, and sought feedback from a MAIR program graduate and colleague, who translated it into Spanish. Her feedback primarily focused on improving the wording of the questions. My organization of the survey remained intact. I reviewed the Spanish translation and also had a second reader review the Spanish version. Then, I submitted it to the HTI executive director for approval, including a cover letter and statement to indicate the voluntary nature of participation and the informed consent document, also in Spanish. I promptly received approval from the HTI executive director and made minor revisions to the questionnaire.

Participants. With the help of a fellow board member and the HTI executive director, I identified potential participants based on current and past students who have been scholarship recipients. Eligibility for participation was any university level student who has received or currently is receiving the HTI scholarship since the program's inception in 2002. I agreed to electronically submit the needs assessment to the HTI executive director who, in turn, distributed it to the three in-country directors, his direct reports. The students were instructed to return their needs assessment directly to me via email.

The in-country directors are the main point of contact with the students, each according to the geographic region that is the student's origin. One director works in the Highlands (the department known as El Quiché), one director is located in Guatemala City, and the third director runs the hospital and clinic near the Pacific Coast in the department called Suchitepequez. The in-country directors distributed the needs assessment to all current and past university students.

Twelve students received the needs assessment, and ten returned it within the two-week window I established for response. It was an even split of gender. Of the ten students who responded, eight of them are indigenous or rurally-based (outsiders). From this group, four are from the Highlands region (El Quiché) and four of them are from the coast (Suchitepequez). The two remaining students are from the city. I decided to keep them in the sample because they might offer insights from the city perspective that would be useful. The sample pool was comprised of five past scholarship recipients, including two physicians, two nurses, and one communications major, and five current scholarship recipients, including one physical therapy student, two medical students, and two dental

students (one of whom has since graduated). The needs assessment was designed to be replicable for future groups of students in the HTI scholarship program.

Needs assessment data. Once I received the completed needs assessment forms sent from the students, I scanned and tabulated the responses combining them into one document. I then tallied and recorded their responses, identifying them only by gender. Data analysis was an ongoing process that helped me to refine my understanding of the data for patterns and themes. In the first phase, I reviewed the responses and categorized the data (e.g., past or current student, male or female, indigenous rural or non-indigenous rural). I identified themes by examining the data from multiple perspectives including but not limited to: physical/logistical transition, emotional transition, or cultural transition. In the second phase, I refined my understanding of the subject matter and coded the data as a means to refine interpretation of the data. I observed recurring responses, vocabulary, and patterns.

Where there were open-ended questions, I summarized the information and looked for commonalities across the participants, grouping them together. The needs assessment provided insight regarding the students' level of cultural awareness and identity as well as prioritized the challenges they face or the cultural obstacles they have encountered.

To gain another perspective from the organization (HTI), I shared a summary of the needs assessment results with two in-country employees and two fellow board members who work closely with the students. I offered my observations, being careful to understand the data in context, or discount the data. This required identifying what was solicited versus unsolicited responses, what influence my role in the organization had on

their response, and if there were any key informants. Most importantly, I considered my own presuppositions and was careful to critically reflect.

As I gathered more information from stakeholders and interculturalists, I identified several gaps where I needed to return to the students for follow-up questions. I prepared a brief survey of additional questions, reviewed them with the same MAIR colleague who had reviewed the first needs assessment. She suggested revisions, which I incorporated, and then submitted to the HTI executive director for approval. Responses from these additional questions were necessary to move forward with recommendations for the toolkit. The survey form is presented in Appendix C.

Based on the results of the survey, I identified the priorities that were common among the students. This enabled me to narrow the focus of what components should be included in the resource guide. These were identified as cultural barriers with academic preparation, social skills, communication barriers, and the opportunity to build relationship with HTI.

By honing in on these themes, I was able to then identify which theorists and literature offered application to these categories. HTI staff could use such a resource guide to help guide future students through the cultural adaptation process and thus improve their opportunity to succeed.

Key Stakeholder (HTI) Input Interviews

I identified three individuals who serve on the HTI board of directors and one former staff person who could offer input based either on their history with the scholarship program or because of their unique cultural perspective of Guatemalans. So, I conducted unstructured phone interviews with these stakeholders to gain additional

insight into the past experiences of the program as well as to learn about cultural nuances from those who had lived in Guatemala. I later reviewed my notes of the phone conversations to identify any common themes and draw links to observations from the student surveys.

HTI In-Country Staff Interviews

Since the HTI scholarship program is administered at the local (in-country) level, it was important to include the HTI in-country directors who interact with the students regularly for two reasons: to gain their buy-in, and to gain their input as to the feasibility of the toolkit. To gain additional insight, I developed a brief survey for the three in-country directors to better understand the logistics of the program and the frequency of interaction with the students. This survey form is presented in Appendix D. I reviewed the questions with a MAIR graduate and colleague. She suggested some questions be combined, and I followed her recommendations. Then I submitted this survey to the HTI executive director and he, in turn, directed me to submit the survey to the staff via email. I also sought permission to contact these staff directly via email or Skype so as to ask additional questions.

The results of these interviews suggest that some informal mentoring occurs throughout the casual contact that HTI staff has with students. Interaction is primarily tied to the distribution of funds, usually on a monthly basis. The process for distributing funds is conducted monthly. Some students seek out the HTI staff for guidance though most do not.

Later, I conducted follow-up unstructured interviews in person with several of the staff during my visit there in February 2015. Are the activities/tools truly implementable?

Do these help the student gain independence or cause them to rely too heavily on the organization? Do they see other obstacles that the students were not forthcoming with via their needs assessment? It is important to understand some of the cultural value dimensions of Guatemalans in tandem with reviewing the results of the needs assessment data. Figure 1 depicts Hofstede's (1991) Cultural Value Dimensions for Guatemala as compared to the United States. Figure 2 explains the scores and how that translates into Guatemalan values. Geert Hofstede's (1997) study of the four primary Cultural Value Dimensions of difference (as cited by Adler, 2008) helped enlighten or confirm some of the areas revealed by HTI staff that oversees the scholarship program.

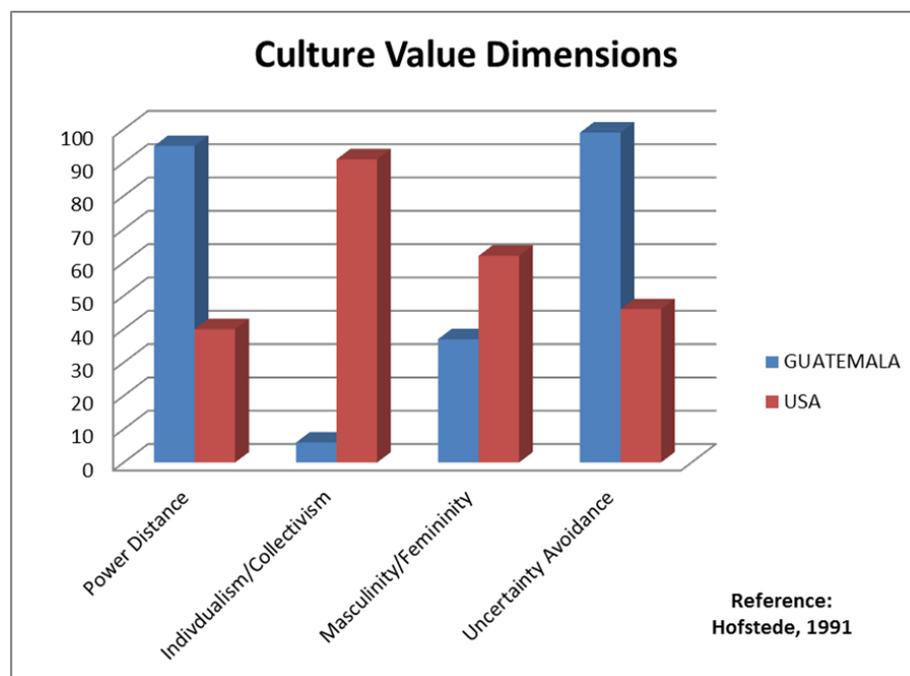


Figure 1. Cultural Value Dimensions Comparing Guatemala to US.

Table 1. Description of Guatemala Cultural Value Dimensions.

<p style="text-align: center;">Power Distance Index (PDI)</p> <p>At 95, Guatemala sits in the highest rankings of PDI – i.e. a society that believes that inequalities amongst people are simply a fact of life. This inequality is accepted in all layers of society. PDI measures how comfortable people are with unequal distribution of authority/power. High PDI indicates more comfort with unequal distribution. Note: Guatemala ranks higher than Central America average which is 69.5.</p>	<p style="text-align: center;">Individualism/Collectivism</p> <p>At a score of 6, Guatemala has the lowest individualistic score; in other words, it has the most collectivistic culture in the world. Since the Guatemalans are a highly collectivistic people, belonging to an in-group and aligning yourself with that group's opinion is very important. Combined with the high scores in PDI, this means that groups often have their strong identities. Communication is indirect and the harmony of the group has to be maintained, open conflicts are avoided. The relationship has a moral base and this always has priority over task fulfillment. Time must be invested initially to establish a relationship of trust. Nepotism may be found more often. Feedback is always indirect, also in the business environment.</p>
<p style="text-align: center;">Masculinity/Femininity</p> <p>Guatemala scores 37 on this dimension. This means that the softer aspects of culture such as leveling with others, consensus, sympathy for the underdog are valued and encouraged. Conflicts are avoided in private and work life and consensus at the end is important. Leisure time is important for Guatemalans, it is the time when the whole family, clan and friends come together to enjoy life. Status is shown, but this comes more out of the high PDI.</p>	<p style="text-align: center;">Uncertainty Avoidance</p> <p>At 99, Guatemala has a very high score on uncertainty avoidance. This means that as a nation they are seeking mechanisms to avoid ambiguity. In order to minimize anxiety, people make use of a lot of rituals. Emotions are openly expressed; there are (extensive) rules for everything and social conservatism enjoys quite a following. This is also reflected in religion, which is respected, followed by many and conservative. Rules are not necessarily followed, however: this depends on the in-group's opinion, on whether the group feels the rules are applicable to their members and it depends, ultimately, on the decision of power holders, who make their own rules. In work terms this results in detailed planning that may not necessarily be followed in practice.</p>

Hofstede, 1997.

Intercultural Professionals Input

To gain a professional international student advisor point of view, I interviewed five interculturalists who work or have worked with international student programs. The subjects of the interviews were all affiliated with the MAIR program, either as graduates or current students, and were helpful in providing perspective and ideas for students who are making a transition to a new culture. I scheduled phone appointments with each and conducted unstructured interviews, thus allowing each to share her unique experiences from her institution's program. I also provided the background of my capstone project and solicited reaction and input.

Results

After gathering information from the needs assessment and the follow-up survey, the interviews with key stakeholders (board members and HTI staff), and listening to the observations of interculturalists, I developed the outline of the resource guide with the objective of creating recommendations for HTI staff to work on three specific cultural barriers and one opportunity so that students increase their cultural awareness during their transition from home culture to the university life culture. The deliverable is presented as a program guide in digital form for ease of maintaining or updating. It is entitled:

“Culture Matters: The HTI Scholarship Program Guide.”

Chapter 4: Analysis

In this chapter I will report the results of the needs assessment and the unstructured interviews with key stakeholders, HTI employees, and professional interculturalists. This chapter analyzes the data along with my reflections and observations as I conducted the project. I also took into consideration Y.Y. Kim's (2005) understanding of cross-cultural adaptation and how the sojourner transforms within socialization, dependence, and contact factors. Kim focuses on an individual's cultural adaptation that occurs in and through communication, following a cycle of stress and adaptation through which the individual grows.

Results of the needs assessment were collected and tabulated. In all, ten students completed the needs assessments, five female and five male. All are university level students. Five are past HTI scholarship recipients and five are current recipients of the HTI scholarship. In addition to the needs assessment, the unstructured interviews were completed via telephone, which included discussions with key stakeholders as well as HTI employees who are responsible for interactions with the scholarship students. Finally, observations and input were gathered from interculturalists who work with international students and other sojourners who come to the US for education or employment opportunities.

There are many elements and barriers that could be examined but I chose to focus on these four: relationship, communication, academic preparedness, and self-awareness. More detailed analysis follows.

Needs Assessment

Academic Transition. The first set of questions were posed to determine if the students felt adequately prepared for the academic transition including knowledge about what it would take to enter the university, preparation for the university entrance exams, the university processes such as registration and schedules/deadlines, comfort level with figuring it out on their own, and whether the student had reached out to past or current university students for guidance during their transition. Most of the students said they were comfortable with figuring the process out on their own and that they understood the application process and deadlines, which suggests resourcefulness. However, on the question of preparation for the entrance exam, half admitted they were not well prepared. Nonetheless, they all identified as middle of road regarding what they perceived their knowledge about the university was. Most of the students had interfaced with past or current university students for information.

In particular, Y.Y. Kim's (2005) category of *predisposition*, or preparedness for change, is relevant as it relates to "the students' mental, emotional, and motivational readiness to deal with the new cultural environment" (p. 389). This was relevant to my project since the students' response regarding their readiness for the entrance exam was not consistent with what I knew the results to be. Through this series of questions along with other information I observed as a board member who shares responsibility for oversight of the scholarship program, I recognized a disconnect here. That is, for the past

3 years that I have been involved with the program, none of the HTI scholarship students have passed the national university entrance exams on the first try, and, in some cases, students have taken the entrance exam a second and third time as well.

Two observations I made about the issue of the entrance exam question: First, since students answered across the board from “very well prepared” to “not at all prepared,” this revealed the possibility that the students’ answers were not accurate (true) in all cases. Perhaps they answered in a face-saving way, as Ting-Toomey (1999) explains that people may want to be perceived a certain way or protect the relationship with me (as I represent the organization). Second, if no students have passed university entrance exams on the first try, then indeed this was a clear barrier to the students’ potential success and suggested a lack of preparation from their prior education experience in the department (or state) schools. I included in my follow-up survey the question of whether the student had taken a standardized test previous to the national university entrance exam to assess whether this was an area of opportunity. The results were that they had not, and only two of the students said they had seen an example of the standardized test before they took it. Also in the follow-up survey, I asked the students what preparation they had done for the entrance exam. The results varied from prayer to God to simply relying on the secondary school education to obtaining a syllabus or study guide from the university to use as a review tool in advance of taking the entrance exam.

Responses from several students also suggests that the students who come from the departments (outside the capital) even with their high grades are not at the same level of academic preparation as the city students they encounter. One student expressed this

opinion: “In the village, the educational level and standards are very low in comparison to the education in the city.”

Physical Transition Issues. The purpose of querying students on physical transition issues was to poll their awareness and attitudes toward the move, such as living in a big city or urban environment, living independently away from family, living in a boarding situation or with roommates, and gauging their familiarity with life outside their department (state). Generally, the students’ responses ranged the 5-point scale from “a little bit” to “very much.” So, I looked at the data by gender and found that, indeed, as I suspected, the female students were more tentative in their attitude and awareness of what it would take to adapt to the urban environment and living with new people, as well as the stress of living away from family. The students were fairly evenly distributed on whether they had traveled outside their department. Only one student responded to this question with “not at all” (never having traveled away from home). An observation I can offer as someone who has talked with many scholarship students from the secondary education (*diversificado*) scholarship program is that many of the students have to travel a considerable distance, even to different villages or towns, to go to *diversificado* school (what we would refer to in the US as high school). So, by the time they graduate from *diversificado*, most of them have had experience navigating public transportation alone within approximately a 2-hour radius of their home.

Also noteworthy was that the females had a higher stress level than the males, answering at more extremes of the Likert scale on these questions. This could once again be a face-saving tact by male students who are less likely to admit struggles with the issues these questions posed (Ting-Toomey, 1999). Still, on the two core questions

concerning the students' concerns with living away from family and living with roommates or in a boarding situation, the majority of the students indicated this was a high stress area (eight responded in the range from "somewhat" to "quite a bit"). This raises the opportunity to help the students navigate the acculturation they face, such as making accommodations of learning the new ways of the city. This process of accommodation, such as learning new food preferences, adopting new situations for living, and even new forms of dress attire, causes stress and conflict, according to Berry (2005) as the students learn to live successfully in two cultures. Cheng and Morrison (2013) also identified physical issues, such as living conditions, as having a "significant impact on their adjustment and profound influence on the quality of their social and academic adjustment experience" (p. 5).

Psychological Transition. The next section of questions concerned psychological transition issues (homesickness, isolation from family, family support, discrimination). Students were asked if their father and, separately, if their mother supported their desire to pursue higher education in the university. The students' responses indicated a few fathers who offered less support but overall most felt that both parents were very supportive of the students' desire for higher education. Two students did not respond to the mother question because their mother is deceased.

Students were asked via open-ended question to describe their family members' reactions to their desire to pursue university studies. While parents generally were supportive of the students' pursuit of education, several students mentioned their parents expressed hesitation about the change in lifestyle, of the student living away from home, and fear for their safety and well-being. Most of the students considered themselves to be

different from city students. This question probed for further explanation with the following results summary: Female students mention their indigenous dress attire as a visible indicator of how they are different from city students. Noteworthy was the observation by four students that the city students were better prepared academically than those from outside the city, suggesting an inferior education. All students confirmed there is a difference in cultures between the city students and the students who come from the outer parts. When asked if the students identify as part of the HTI community, all but one student stated that they felt a part of the HTI community.

Ting-Toomey (1999) discusses “facework” which concerns “how our public images come across with the use of particular verbal and nonverbal messages” (p. 197). This is relevant and worthy of consideration when analyzing the students’ responses to questions of such a personal nature. They may not want to be truthful, in the Western sense of the word, to respond that their mother or father wasn’t supportive or that they don’t feel like part of the HTI family. Since the culture ranks highest as a collectivist culture (Hofstede, 1997), it was important to consider that these answers may not have been accurate reflections of what the students actually felt. Interestingly, all the male students had the full support (“very much”) of their fathers, whereas two of the five female students had the full support (“very much”) of the father.

Collectivists use an indirect approach to dealing with conflict, in order to preserve face or harmony (Ting-Toomey, 1999). Particularly this was important and led to my prioritization that building the relationship between students and the HTI was an important element to address in the resource guide, even though they said they feel a part of the HTI family. The collectivist value can be leveraged to the advantage of HTI as

they build the bond and trust with the students who they intend to employ eventually. Further, as collectivists, it is clear that the students place value on the HTI relationship and this can contribute to the students' academic success.

Also, Y. Y. Kim's (2005) Integrative Communication Theory emphasizes the pillar of intercultural transformation, such as functional fitness, psychological health, and intercultural identity.

Sociocultural Transition. Since cultural adaptation was the backbone of the students' experience, it was important to survey the students regarding their sociocultural transition, including culture shock, reaction to new customs/norms, and experience with discrimination. Y. Y. Kim's (2005) Integrative Communication Theory identifies as one of the pillars of cultural adaptation that environment (including host receptivity and ethnic group strength), are critical to an individual's successful transition. Kim explains that successful adaptation is a communication-based phenomenon, occurring through communication activities, and as such the sojourner individual must interact with the host environment.

Students primarily would interact with professors and other students in their day-to-day lives. They indicated they were "somewhat" to "very much" prepared to interact with their professors. This question encouraged explanation and several students provided detail that was inconsistent with how they answered the Likert-scaled question. For example, several mentioned a concern, fear, or lack of confidence in interacting with the professors as well as a concern over teaching/learning styles, different than what they had been accustomed to.

When it came to the students' preparation to interact with difficult people, who could include faculty, other students, or landlords, the responses indicated this was an area of difficulty. One student explained,

In certain opportunities, I faced these situations and I did not respond in the best way and (so) I learned many lessons. For example, reading body language, understanding sarcasm, and above all socialization with people of special personalities (such as angry or moody people) were difficult. I didn't know how to manage emotions.

Additional explanation was solicited and students responded with a few examples: several students mentioned that up until this point of entering university they had not been around a lot of people outside their extended family or church circles so they were not prepared to deal with difficult people. One student pointed out the difficulty of learning about people's different communication or personality styles, such as use of sarcasm, humor, and moods. Managing emotions was mentioned as a new challenge. When asked via open-ended question what would help students better prepare for interaction with new people in the city/university environment, students responded as follows: a lecture about human rights/human relations, learning how to listen and comprehend, an orientation from previous students, a pre-university preparatory course, social skill development (self-esteem, personal motivation, emotion management).

Cheng and Morrison (2013) conducted a quantitative study of foreign students in Taiwan and specifically looked at what pressures the students who enter the dominant culture face. Consistent with my findings, the Cheng and Morrison study found the ability to socialize and understand conversational cues, financial pressures (or restrictions), or lack of institutional support (thus leaving the student to feel powerless,

marginal, or inferior) were all cited as pressures that lead to negative affect on the student's academic performance. Cheng and Morrison (2013) state "The problem lies in the fact that the internationalization of education must be achieved not simply or solely by giving the student the opportunity to cross physical borders, but by providing them with the necessary tools" (p. 2).

Cheng and Morrison's study applied Geert Hofstede's four cultural dimensions to the international students, among whom some were Central Americans. Noteworthy from this study was the observation that Central American students had the highest view toward uncertainty avoidance, defined as the extent to which a society attempts to cope with anxiety by minimizing uncertainty. In their discussion, Cheng and Morrison noted that these students felt that instructions were not clear enough and they would rather have formalized instructions and manuals to deal with situations. Their tolerance for ambiguity was low. Another important dimension identified from this study among the Central American students was their strong sense of community and collectivism. This is consistent with my findings, also, where I observe the students have a sense of group as evidenced by their unanimous desire to "feel a part of the HTI family."

Defining/Understanding Culture. Moving on to culture questions, the students described the word *culture* as follows:

- "A group of practices that identify a group of people; thoughts, beliefs, and habits that are acquired from one's family and community;"
- "The form in which you relate to your environment taking into account your traditions, beliefs, and customs;"
- "A complete system cultivated by a group of people who have shared from generation to generation;" and

- “A system of beliefs, values, conduct, artifacts that forms a society to interact among themselves as well as with the world.”

Responding to how do you think culture influences our behavior, our daily life, our school, students said:

- “I think we should be motivated by diversity and the difference will help us value the good,”
- “We need to remember that Guatemala is a multicultural country . . . and it is upon us to accept and adapt ourselves to other cultures to empower harmonious living with others,”
- “Culture gives us our identity, and this helps us face the things of life,”
- “Culture affects our development in school when it does not match our expectations,”
- “Culture shock happens with the intense contacts between two or more groups from different cultures,” and
- “Culture influences via gender in that females are under more pressure than male students who have great latitude when submitting assignments.”

The significance of these testimonials was that it provided a glimpse into where the students might fall on Bennett’s (1998) Developmental Model of Intercultural Sensitivity (DMIS), which explains a person’s view of reality, from most basic to most developed, with other cultures. I was surprised at the level of awareness about culture’s impact on their behavior that the students expressed. This suggested a higher level of cultural awareness than I would have thought.

The needs assessment also probed for more information about the students’ perception of cultural differences and whether these differences have an effect on communications. One student noted that in her indigenous culture, words are few and so her transition to the city culture was hampered by her limited vocabulary. Yet another

student remarked, “On occasion discrimination exist towards persons who live in the outer parts of the country, bullying, and this results in a sense of inferiority and inability.” This is consistent with reports by Watanabe (2010) who studied Mayan communities and how they live dualistically with the dominant culture.

Students were then asked to describe the culture of their hometown. Most remarked with pride about their hometown citing hard-working people, rich in traditions and customs, somewhat archaic ideas, empiric knowledge but not scientific, conservative, inhibited, united, and respectful. Cigarettes and liquor are viewed as vices. Language was mentioned as well, in that K’iché is the primary language in homes and Spanish is second.

Students were also asked how they think the city people perceive their culture. Responses focused on how the indigenous people are viewed either with indifference or inferiority. One student remarked that an association is made that if you are of low socioeconomics you must also be of weak intellect. Conversely, students were asked how they perceive city people and comments included:

- “They are more liberal,”
- “They are more independent of their parents,”
- “They are office workers whereas we are agrarian workers or laborers,”
and
- “Sometimes I think that people in the capital navigate at a higher level of stress in comparison with people from my village.”

One student noted the extreme difference in diet, where city dwellers consume fast food regularly but in the village they eat meals prepared at home. This same student noted the city dwellers are in a commodity culture. Probing into this area of how the students think

they are perceived was important, once again, to understanding how culturally sensitive they are.

Learnings and Advice. Students were asked to share what advice they wish someone had provided them during their cultural transition to the city. Responses included reinforce the mission of HTI, provide peer connections (someone to help me understand cultural differences), learn how to handle rejection/discrimination, a pre-orientation that would include university logistics/processes, tutors for certain classes (basic sciences), learn good study methods and organization, study guides for entrance exams, help with locating housing and church, budget administration, logistics of university life (transportation, housing, check cashing, resources related to field of study). Students also were asked to share their own advice with future students: know your economic limits, seek advice about culture from other students who are ahead of you, get a tutor, interact with teachers without fear, instill good study habits, and budget management.

Return to Home Culture. Moving to re-entry cultural transition, the needs assessment probed into what is the greatest challenge students face when returning home. Students responded: readjusting to the family after having independence is difficult, as experienced during vacation breaks or between terms. This is not surprising as explained by Peter Adler's (1975) Transitional Experience model where the individual progresses through phases of change and reaches a stage of autonomy and then independence. Adler demonstrates that this process contributes to learning, development, and personal growth. The challenge for the students, then, is they changed but what about everyone else at home. Another factor mentioned in this part of the survey was missing the convenience

and comfort of city life they become accustomed to versus back home, an acknowledgement perhaps of this student having reached some level of autonomy, comfortable moving in and out of cultural situations without defensiveness (Adler, 1975). One student noted that his great challenge was helping his parents economically now that he completed his studies. This comment was a reminder of the strong collectivist nature of the Guatemalans, and the sense of duty to family even after you reach your own adulthood.

Prioritization of Issues. Finally, at the end of the needs assessment, the students had opportunity to rank and prioritize from a list of items the areas where they wish they had more knowledge or assistance:

- Developing good study habits,
- Developing social skills to make new friends,
- Adapting to academic environment,
- Communicating with faculty/other students,
- Locating suitable housing, and
- Needing mentorship.

Additional Data Collection

I conducted unstructured interviews with three groups to collect additional data to supplement or confirm findings from the needs assessment of the Guatemalan students. This was important to augment the findings from different perspectives: the organization, stakeholders (board members), and intercultural professionals who work with students.

HTI in-country directors. I collected data from the three in-country directors in the form of a brief survey as well as in-person interviews with two of them, and e-mail with one of them who I was unable to meet with in person. The three are all male and each is from a different country: one is a Guatemalan national and would be identified as Ladino; one is from Nicaragua and, from a Guatemalan perspective, he would be identified as Ladino, or dominant culture; and the third is a US national but raised in Guatemala the son of a mining executive, and thus considers himself a third culture kid, or one who navigates between two home cultures thus creating his own “third culture.”

The survey questions were designed to better understand the frequency and mode of contact they have with the students as well as the process for distributing the funds. In effect, the goal was to identify with what frequency the in-country directors have touch-points, or interaction, with the students. The in-country directors generally initiate contact with the students; however, occasionally they do hear from the students. Contact with students is usually once a month, either by telephone or in person. Scholarship funds are distributed on a monthly basis, at the beginning of the month, following receipt of students’ invoices and receipts. The interaction is primarily administrative and may or may not involve a conversation with the student. One in-country director indicated sometimes it is he or another staff person who makes the contact and interacts with the student. The current process does not include intentional guidance though it appears that all in-country directors are available should a student seek their input.

HTI key stakeholders. I conducted unstructured telephone interviews with three HTI board members and a former HTI executive director who is still actively involved as a volunteer. I chose the three board members (from the board of 28) based on the

following criteria: familiarity with the scholarship program, extensive experience with the organization, and/or cultural knowledge based on having lived in Guatemala more than 12 years. I refer to them as Board Member 1, Board Member 2, Board Member 3, and Stakeholder 1.

The key data I gathered from Board Members 1 and 2, the ones who had lived in Guatemala, was a greater understanding of the subculture of the indigenous Guatemalans, the Mayan people. The insight most valuable was how this group of people live in a dualistic system accommodating both their own culture as well as switching over to the dominant culture system that they are forced to co-exist with. This was useful to understanding that the students could already have a certain awareness of how to toggle between cultures as needed. Board Member 1 cautioned that, “we need to be careful not to train them out of their home culture and leave them unfit to function in their host culture.”

Board Member 1, a male US national, lived in Guatemala for more than 11 years, serving as a missionary in two rural regions of Guatemala. In addition to his native English, he speaks Spanish and K’iche’. He worked with indigenous populations and experienced cultural adaptation. His board responsibilities now include providing cultural training to incoming US medical students who volunteer for a 6-week internship program with HTI clinics and live with indigenous families during their stay. He offered these comments: “The Mayans have lived in this dualistic system where they have to know and manipulate the Spanish government but also retain their indigenous leadership. In every village, there are still two systems of government (Spanish and indigenous). The Mayans are forced to fit into both cultures.” He confirmed this idea that the indigenous

people are accustomed to having to fit in to the Hispanic environment yet this creates a great deal of tension which they have learned to subjugate in order to give the impression that they do not suffer. According to Board Member 1, ethnical bigotry was experienced by one of HTI's doctors, who told his medical school professors of his intentions to go serve in the rural areas to the indigenous people. They laughed at him. Board Member 1 noted that our students face the added challenge of a somewhat hostile academic environment.

Board Member 2, a male US national, lived in Guatemala a combined 20 years (leaving for a few years during the civil war), in the indigenous region of Totonikipán, where he worked as a missionary. He speaks Spanish and K'iche'. He continues to spend several months a year in Guatemala operating a school that educates church leaders. He recounted multiple instances of communication misfires, often times humorous. In particular, we discussed examples of the cultural dimensions of collectivism and power distance (Hofstede, 1979), and also how the Guatemalans have an interdependent construal of self, (Ting-Toomey, 1999), which is to say they value relational harmony or connectedness and they tend to appeal to other-face concerns ahead of self. This board member said two of his best friends are Guatemalans and even after all these years, he still wonders if they are communicating truthfully (in the sense of expressing themselves honestly versus putting his 'face' ahead of their own).

Board Member 2 also observed that students who came from the rural areas into the city were treated basically as "a country bumpkin." This created an inferior position that led to them experiencing some cultural troubles. Language and dress attire identify an individual as indigenous. Gender can also be an issue, he said, for females. An

important observation Board Member 2 offered was that the students who seek secondary education are already beginning their cultural adaptation, because it is a small step toward the big city eventually. He also expressed that most of these students come from not only a large nuclear family but also an extended family with who they are intertwined and involved with. So, the move away from home is significant as the students leave a vast support system and inevitably will face homesickness or loneliness.

Board Member 3, a female US national, previously served as chairperson of the HTI board and currently oversees the scholarship committee. She has extensive knowledge of the scholarship program history and a keen understanding of the cultural implications of education on these students' lives. She offered feedback to the proposed capstone project and recounted an experience one of HTI's past student scholars, now employed as a physician, who experienced the plight of discrimination for being in the indigenous out-group. The female student's entrance exams to the university for medical school were mysteriously lost. After repeated attempts to complete the registration process, this student ended up having to delay her start by several years. Fortunately, this student persevered and now works as a primary care physician with HTI.

Stakeholder 1, a long-time leader and former executive director for HTI, was also interviewed. She is English-speaking, with conversational Spanish skills. In her time leading the organization, she has worked extensively in Guatemala, Nicaragua, and El Salvador in medical missions. Stakeholder 1 offered several stories or anecdotes about discrimination that an HTI doctor experienced on several occasions because of the indigenous patient population he served. Through her stories, I learned more about the importance of hierarchy and status of Guatemalans, both dominant culture and

indigenous culture people and a concept of *patrón*, or what we might in our US culture call “alpha dog.” This observation was significant to me because our US approach to leadership is often about building a team and maintaining equal status among all. This stakeholder also emphasized that in her experience leading this organization she saw the difference between the US mentality of contracts “signed on the line” versus the Guatemalan emphasis on relationships. She suggested we conduct exit interviews upon completion of the students’ graduation as a means to evaluate and make changes to the program.

Stakeholder 1 provided insight into the history of the scholarship program and why it was an important step toward empowerment for the Guatemalans who receive the services provided by HTI. According to Stakeholder 1, “two major classes of people make up Guatemala today: the indigenous, commonly known as the Maya, and Ladinos. . . the Maya are universally quiet, gentle, and reserved” (Agee, 2013, p. 20). She explained a lot of her observations of the indigenous culture emphasizing the Mayan communication style of few words.

She shared several stories about discrimination and power distance. First, she told of an HTI doctor (of mixed blood, or *mestizo*, but living the Ladino culture) who experienced ridicule and dismissiveness because he was known as the doctor who treated the Indians. In one case, he escorted a Mayan woman to the hospital that was in need of surgery. The surgeon refused to shake hands with the HTI doctor because of his perception as a doctor who treated Indians. Stakeholder 1 shared an example of the cultural aspect of *patrón*, or the implied boss. She shared how this value of power distance, where everyone has a place on the pole of hierarchy, and those at the highest

level received privilege or benefit because of their station, had affected the HTI organization. The HTI board promoted a team approach among the Guatemalan staff, and one Guatemalan doctor viewed himself as the *patrón* and thus felt he should be recognized at a higher level. He is no longer with the organization. This stakeholder concluded by saying “The whole world runs on relationships. We can educate kids like crazy, but if we don’t take time to build a relationship with them, they won’t feel a part of what we are doing” (Agee, 2015).

Interculturalists. Gaining perspective from practitioners in the field is the final element that rounds out the data inputs for this study. I contacted five professionals who work with sojourners or international students who are making a cultural adaptation to the US. All five were female and are current or recent past MAIR students, and I will refer to them as MAIR Student 1 and so on. Four of the five are affiliated with universities or higher education institutions that have international student programs.

MAIR Student 1 is a student advisor at a small liberal arts college in Los Angeles, California. She provided orientation manuals that are distributed to incoming international students prior to their arrival in the US. She emphasized the importance of first addressing students physical needs, such as concerns about where they will live, how they will transport, what kind of food they will eat, before getting in to the weightier matters of cultural transition/adaptation. One key advice was to utilize returning students as volunteers to help orient the new students. This is one way to help address physical and logistics needs the students may have through the experience and knowledge of students who have been there. She also indicated that in the midst of change it is important to help students set aside time for reflection, either to read or to journal. She

approaches her groups first with a lecture, then moves them into small groups, and finally to silent time. Two other key components of her international student orientation include (1) a discussion about standards and academic honesty, and (2) a Powerpoint presentation of Kolb's learning cycle. This interculturalist noted that because her institution is extremely expensive, they do a lot of "hand-holding" of their students.

MAIR Student 2 helps people of privilege make cultural adjustments. She serves on the board of directors of SIETAR USA. She brought up a number of valid points and resources to explore. First, she reminded me that I am not the point person to these students but that the function of program overseer must be someone from their "tribe." Her advice was to focus on three or four critical areas where the organization could offer support and guidance. She said the students are a marginalized group and it is important to think about the power dynamic at play. Not only are the students making an adjustment to differences but also to the power differential. She suggested I revisit the needs assessment results and look for stories or narratives. Through other students' stories, you can provide real life examples to incoming students so they learn about real situations that have occurred.

MAIR Student 3 is the global education coordinator at a university in Canada. She works at the International House, part of an organization called International Houses Worldwide, where she conducts leadership training and events to help create a community to promote global leadership. Intercultural training is also among her responsibilities. We reviewed several activities that she uses to help her subjects adjust including journaling, adding new cultural identities without sacrificing the old ones, process of change (ending, neutral zone, beginning), the importance of establishing

check-ins with each student, retreats to help bond and share experiences. The key learning from her was that through a program like the HTI scholarship program, you enable the student to see these tools or activities as a privilege of the program.

MAIR Student 4 is a Seattle-based consultant. She provides orientation to arriving international students at a university in the Seattle area. Most of the students she currently works with are Chinese. Previously, however, she worked with Rwandan students who participated in a business internship exchange program. My discussion with her was pivotal because she helped me see that the design of the project I had formed was too vast and broad-reaching to meet the specific opportunity that my research question posed. As a result of her comments, I revised my project outline significantly. I honed in on the audience as being HTI, the nonprofit organization, as it has the power and position to guide the students should it decide the tools are useful. A key resource that she recommended was a book, *Student Learning Abroad* (Vande Berg, Paige, & Lou, 2012). She mentioned that mentoring is an effective tool especially when done properly by challenging and supporting the student. Her most successful students are the ones who are continually reflecting, so she emphasized that teaching reflection exercises is important. She encouraged me to explore the Georgetown Consortium study, which posits that you do not immerse students. Rather, you have to support them.

MAIR Student 5, who also works with international students, is the coordinator of study away and exchange programs at a university in the Los Angeles area. She works primarily with Korean, Chinese, and Indonesian students. Interestingly, at her previous job at a university in New Orleans, their highest international student population was Guatemalans. I asked her which theorists she found useful for her work. She cited Ting-

Toomey and Gudykunst because of their studies on communication styles, indirect versus direct communication, and high context versus low context. One example she provided was that typically her international students are viewed as non-participatory in class or group discussions. This is indicative of their power distance, and the relationship they traditionally have with instructors. They have the view that faculty has all-knowledge power, so they are reticent to speak up in class.

The themes that emerged from my discussions with the interculturalist practitioners:

- Use returning (current) students to help volunteer to orient new students,
- Conduct an in-person orientation prior to school term,
- Communicate with the international students in a 3-pronged approach: first by lecture, then in small groups, and then allow for silent time or reflection (journaling encouraged),
- Review the Kolb's learning cycle using a Powerpoint visual,
- Direct students to existing resources that the university offers (like tutoring help, health service facilities, logistics),
- Be aware of the power differential the students experience because they are a marginalized group,
- Consider pulling together several real life examples of what other students have gone through before (a story, a conflict) and how it was resolved,
- Challenge and support the students,
- Help student understand their evolving cultural identity and that they do not have to lose their home culture as they adapt to their host culture,
- Recognize the value of trust-building and bonding, and
- Ask what is working well even as you seek continuous improvement.

Considerations

Through this process of gathering data and especially through the unstructured telephone interviews, I learned to be flexible and to keep narrowing the scope of my study. The needs assessment of the students gave me a lot of material and different directions I could have gone. This was overwhelming. But, the consistent feedback was to hone in on a few cultural barriers and to clearly identify my audience as the nonprofit organization. I began with the idea of creating a manual and ended with a realization that such would not be read or used. The data I gathered from the students would be useful to the organization if I clarified what the primary cultural barriers were, succinctly, and then offered recommendations to the organization of how to address or resources that exist. So, what happened in the creation and implementation of my capstone project was a continued refining or clarification of what the final product should look like and who my audience really should be.

The needs assessment was too long and should have focused on eliciting a story or anecdote from the students that could be used as a case study for future students to learn from. I also wish I had asked the students, “What critical incidences have happened to you?” and “What language do you speak at home?” I did prepare and submit a brief follow-up survey in January 2015 to address these questions, and the responses to these questions were that all but two of the students speak K’iche’ in the home, and the first barrier they faced was a lack of preparation for the entrance exam.

One ethical challenge I needed to consider is that my role as a board member is perceived as a position of authority to these students. I addressed this by emphasizing that participation in the survey was completely optional and by promoting the idea of

collaborative research as opposed to passive research of subjects (Martin & Butler, 2001). I emphasized that the data would be aggregated so every effort would be made to protect the participant's privacy. In addition, consistent with the standards of graduate research, I completed the Human Subjects training course issued by the National Institutes of Health (NIH).

I presented the draft of the resource guide to HTI staff and key stakeholders in February 2015. I communicated with the three in-country directors in Guatemala (two in person and one electronically) and explained the background for the project and, step by step, went through the goal, objective, strategy, and tactics I used. Then I showed them the draft project and explained how I arrived at each of the cultural barriers (and opportunity) based on the data from the needs assessment.

Response from in-country staff was positive. Two in-country directors provided thoughtful and careful review of the language used in the guide to ensure I conveyed the message in Spanish accurately. All indicated they saw the value of providing more intentional guidance to the students, and one observed that the organization has taken it for granted that the students would figure things out. They acknowledged that the first year is especially difficult for the students as they make the adjustment, and one in-country director referred to it as culture shock for the students. All three indicated a guide, such as this capstone project presents, would help towards promoting a more systematic approach thus ensuring consistency and timeliness in interacting with the students.

One in-country director shared some steps he has implemented to help the students in his area, such as ordering the entrance exam study guides and providing them

on loan to prospective students who want to prepare. He provided this insight: “Many times we simply do not have the tools, knowledge, experience, or time to help, but it would be easier with a system like you are proposing.” This helps the students see what is involved in pursuing university education without paying the cost of the study guides.

Another in-country director recognized the value of more dedicated human resources to the scholarship program so that there would be accountability and consistency in communicating with the students. He emphasized consolidating it to one position would improve efficiency and usefulness to the students. He noted such a role would be most effective if it were based in the capital. It should be noted, however, that there are students who go to the university in Quetzaltenango as well as Guatemala City so if responsibility was given to one person, they would need to be able to visit students in either city. A key outcome from this data collection point of in-country directors was their recognition of the value of the scholarship program and the need to provide more consistent leadership of it.

Other HTI staff offered the following feedback. The survey questions allow the organization to see where it can be improving and growing the program. An important insight is that Highlands students may be better suited, culturally, to attend university in Quetzaltenango, where the cultural adjustment would be less disruptive. Use of mentor will require careful selection of native speakers and preferably Guatemalans. An orientation packet would be valuable for students, including contacts of churches, boarding houses, and other life needs. The shortcoming of this project is the lack of designated leadership to ensure that student orientation and contact occur. This would necessitate a portion of a position dedicated to overseeing the scholarship program.

I have now presented all the results of the various data collection points for this project: the needs assessment, the unstructured interviews with key stakeholders, HTI staff, and professional interculturalists. In the next chapter, I will discuss the project from a broader perspective and offer my conclusions.

Chapter 5: Discussion and Conclusions

My experience as a volunteer with HTI for the past 9 years, and more specifically these past 4 years with the HTI scholarship students, has afforded me the opportunity to interact with these students and hear about their experiences and challenges first-hand. From these conversations I was inspired to learn more about the cultural adaptation challenges the students encounter, from the journey to becoming a university student to acculturating to the city and university life, as well as wondering how we, as a responsible organization, could ensure the students' success and empowerment navigating the dominant culture.

Through the data collection and the literature review, I found that there are certain cultural norms that parallel the experiences shared by the students from the needs assessment. This led me to determine that a resource guide would be an effective tool for the HTI staff to use to better understand the issues the students face and be able to guide and empower them in the process of their cultural adaptation.

Discussion

Overall, the students articulated well their definitions of culture, with many of them emphasizing collective values, beliefs, and customs that are passed on from generation to generation. They recognized that language and dress attire are visible elements of culture but they also possessed a deeper grasp of culture. For example, without being schooled, students mentioned the collectivist nature of their culture in contrast to the independence they experience in the city, and the conservative and quiet

home culture versus the stress-filled, liberal city-dwelling counterparts. Adler (2008) graphs the positions of 60 countries on Hofstede's Power Distance and Individualism model and Guatemala ranks the farthest extreme on collectivist and large power distance of any of the 60 countries (p. 52).

It was significant to see the students' responses so as to understand the maturity of their understanding. Being aware of what culture is it tantamount to being able to navigate successfully when it changes on you. Schein (1992) defined culture as "a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation . . . as is taught to new members as the correct way to perceive, think, and feel" (p. 12).

The students also understood the conflict that results from differences in culture or lack of understanding between cultures. All were very careful to not make generalizations. For example, they used phrases like "some people" rather than ascribing negative behavior to the whole of people. So, I observed that they were relatively savvy and culturally aware. This was confirmed by my telephone interviews with HTI board members 1 and 2 who explained the history of the indigenous people and how they actually have grown accustomed to living a dualistic life, navigating between their home culture and the dominant culture that some refer to as the Spanish colonial culture.

The results pointed out that the students are forced to navigate through many cultural and non-cultural barriers as they make the transition to university. Some of these are normal changes that any student might face leaving the family home and moving away. But because the culture in the departments (states) is so different than the city where the main university is, and because the HTI students, for the most part, come from

rural or village life, I concluded that I should focus on three or four cultural barriers/opportunities for HTI staff to consider implementing, recognizing that the resource guide will evolve over time as more student experiences are recorded and the program continues to grow.

The first is an opportunity:

- To more intentionally build the relationship between HTI and the student.

Followed by focusing on three cultural barriers which include:

- Equipping the student with academic preparation to face the higher standards they encounter once they arrive in the university,
- Develop the students social skills, and
- Help the students improve communication skills.

Build the HTI relationship. The overarching opportunity is to build the relationship more intentionally between HTI and the student. Recognizing that, in general, Guatemala is a collectivist culture (Hofstede, 1997), it would strengthen the bond if HTI staff nurtured this relationship throughout the educational journey. This is particularly important since HTI scholarship students commit to working for the organization for a period of time (a contractual commitment). The reality, however, is the contract is not truly enforceable due to the non-litigious philosophy of the organization as well as practical considerations. Thus, in this relationship-oriented culture, the value of building the bond between HTI and the student is paramount.

I offered two approaches toward building the relationship. First, establish consistent points of contact at the beginning, during, and at the end of the school year beyond the administrative necessities of distributing the scholarship funds. Second, identify and assign a mentor to each student drawing from among past HTI scholars

and/or HTI in-country staff. This mentor would be the main point of contact to the student during the school year particularly and could offer advice and a listening ear. Ideally, the mentor would be a past scholarship student who is now employed by HTI as a professional doctor, dentist, or nurse.

Academic preparation. The first cultural barrier that prevents or impedes the students' successful transition is academic preparation, or lack of it. This is a cultural issue insofar as the style of instruction in the villages is different and potentially of a lesser standard than what city students experience, as indicated through the needs assessment and confirmed by the HTI students' inability to pass the university entrance exams on the first (and sometimes second and third) attempt(s). Cheng and Morrison (2013) affirm that sojourner students' academic performance is affected by cultural identity factors including academic problems (slower academic progress than host nationals) due to different educational culture. Adjusting to a new culture and being away from family and your support system is challenging enough but 9 of the 10 students remarked the need to develop good study habits. There is opportunity to help them be successful by providing tips for productive study. This may include time management, encouraging study groups, accountability, and other tools.

Social skill development. The needs assessment also revealed the second cultural barrier, which is the students' need for social skill development. This became particularly important as the students move to interact with other university students and faculty. Cheng and Morrison (2013) identified the ability to socialize as a significant student pressure in their study of sojourner students. They identified the insensitivity between the host nationals towards the sojourner students as well as the loss of familiar

cues, loneliness, perceived alienation, and discrimination. Ting-Toomey (2010), in her Identity Negotiation Theory, looks at the vulnerable role students have when they sojourn to a different culture. She promotes outcomes of being mindfully understood, respected, and supported, and thus raising one's awareness of their own perception toward others.

Based on some comments, HTI scholarship students have experienced social awkwardness, loneliness, and discrimination. Because human beings function on a rational as well as emotional level, there is opportunity to help the students grow in their emotional intelligence (EQ) so they are better able to communicate with city peers (students who have been schooled in the city and thus may have a higher academic preparation), professors, and others. EQ is about managing one's emotions using the tools of affirmative introspection (what drives or motivates me), self-governance (resilience, ability to handle ambiguity), intercultural literacy (ability to read others and get beyond your own perspective), and social architecting (ability to ask what else could this mean?) (Gardenswartz & Cherbosque, 2010). Their communication success will improve if they learn how to understand emotion, as reflected by different communication styles, and what people mean. An orientation of EQ would include activities to help them practice specific areas of development.

In addition to EQ development, there is indication they need to develop socially since they come from a relatively small circle of society limited to their family, their church and small communities/villages. Also in the last question where students could prioritize items that mattered to them, 7 of the 10 students expressed desire to learn how to make friends in the new environment. EQ awareness would help the students bridge communication and become more comfortable with themselves.

Communication style. The third cultural barrier students must learn to navigate is a sub-set of social skill development and that is communication style. Students mentioned concern about the difficulties of communication with professors and other students. Cheng and Morrison (2013) also note the importance of students' ability to communicate with peers, teachers, and counselors as important for their successful adaptation. Introducing them to a tool or reference, such as Kolb's (1981) learning styles, would help them better understand differences in communication. Kolb's learning styles is a complex construct to be learned in an introduction, however. So, for the students, it would serve best if included in their academic orientation. Students would benefit as they learn about themselves as well as how to interact with others who learn differently than they do.

Learnings and Evaluation

The process of developing the questions for the needs assessment challenged me to consider how the data would be useful and best organized. It required forward thinking. Clearly, one must choose a research method anticipating what will help generate the most useful end result.

As I reviewed the data and tried to identify patterns or common themes, I learned that the analysis is an ongoing process rather than a straightforward conclusion. Ideally, I wish I could have interviewed the students in person so there would be opportunity for follow up questions immediately. This makes me think I would like to try a focus group format in future research. It would be interesting to see how the students respond if they were queried in a group format. In my effort to gain understanding of the students' experiences, I also drew on my own experience with the students in past interviews and

check-in meetings. I reviewed my original research question and applied this approach to the data. Then I refined my understanding by identifying themes and priorities.

The criteria for evaluation focused on the usefulness, relevance, and feasibility for implementing the toolkit. In addition, it was evaluated for the impact it will have on the HTI organization, including staff time it would take to oversee/implement as well as benefits that could result. The following questions should be answered to deem this a success:

1. Is it implementable?
2. Does it meet a genuine need?

Once the resource guide was assembled, I sought evaluation by a Spanish-speaking peer, by the HTI executive director, and the HTI scholarship committee chairperson (who also serves as the second reader on this capstone). On behalf of the University of the Pacific and the Intercultural Communications Institute, the project was evaluated by my advisor, Dr. Chris Cartwright, and the second reviewer, Dr. Harriette Shivers. I also asked for the three in-country directors to review the project and offer input. I incorporated feedback from these inputs and then resubmitted the final capstone project.

Project Limitations

The main limitation of the project was the small sample size, which limited my ability to make valid conclusions. However, it was specifically designed for HTI, a relatively small non-profit organization, and in the unique context of HTI's work in Guatemala. The scholarship program typically has only 6 to 8 university students enrolled at any given time. Careful monitoring of and surveying current and incoming

student scholars will be important to add to the study each year and adjust the resource guide as needed.

Other challenges for me to assess included: a reluctance by the organization to create systems due to staff constraints and concerns that enhancements to the program would cause dependency or entitlement on the part of the students, lack of replicability outside this unique HTI program, and limited access to the students, as I respect the boundaries set by the organization to protect the students.

There may be elements of it that can be adapted for others. It is not a replicable study, in part because of the small sample size and the qualitative nature of the study but also because the scholarship program is unique and has a specific focus tied to the overall mission of this particular nonprofit, HTI. However, the study still has merit in that any investigation can help HTI increase awareness of the program and improve upon the work it is doing with the scholarship program.

The flaw of my needs assessment tool was too many open-ended questions. It was more laborious for the students to complete as well as for me to code and interpret. I observed some of the students' answers to open-ended questions were more thought out than others. In addition, at times there were inconsistencies between how the student responded to a question on the Likert scale versus what they wrote in their open-ended response.

Another limitation concerned the demographic data that demonstrated the economic plight, or poverty level, of the K'iche' people (presented in Chapter 1). The Organization of American States' (OAS) most recent data on this subject was 1993. Efforts to find other more current literature did not yield any more current studies.

Recommendations

The needs assessment focused on four areas: *academic, physical, psychological, sociocultural*. In a future study I would explore how technology affects the culture of the indigenous student who is trying to gain access to dominant culture education. It would be useful to understand the relevance of technology to these students as they come from rural areas where access to the internet is often unavailable or unaffordable. Not only does lack of technology affect their academics, it also affects the logistics of learning about university requirements, deadlines, and procedures. These students are dependent on word-of-mouth from other students they know who have attended university or from traveling long distances to the campus for in-person visits to learn what the requirements are. Students would benefit from a basic campus orientation, possibly something to consider during their gap year.

Other future work in this area could include development of a student guide, although it would be important to assess whether the students would initiate reading such a guide, as well as possible replication for other organizations who work with students in Guatemala.

Based on the needs assessment, I concluded that there was a need and opportunity to develop a resource guide for use with incoming student scholarship recipients, recognizing that it is a tool that is “living” and will be modified as students continue through the program and share their experiences and learnings. The information and priorities identified by the students who participated in the needs assessment formed the basis of this capstone project.

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APPENDIX A. THE CAPSTONE PROJECT

Culture Matters: The HTI Scholarship Resource Guide **La Cultura Vale: Una Guía de Recursos para el Programa de Becas de TSI**

OVERVIEW

Goal:

The purpose of this project is help HTI recognize the cultural barriers the HTI scholarship students make as they adapt from their home culture to the university life. In addition, we aim to build successful and committed HTI student scholars. With the students' success, HTI gains a skilled and loyal employee.

VISIÓN DE CONJUNTO

Meta:

El proposito de este proyecto es ayudar a TSI a reconocer las barreras y obstáculos culturales que los estudiantes becados de TSI afrontan durante el proceso de adaptación de su grupo en su incorporación a la universidad. Al mismo tiempo, se pretende ayudarles en el desarrollo como estudiantes universitarios dedicados al éxito de sus metas. Con las metas y logros que cada estudiante alcance, TSI añade un valioso competente personal para cada uno de ellos.

Objective:

Through this project, I hope to help HTI staff recognize four cultural barriers or opportunities the students face. By identifying these, HTI staff will be better prepared to help equip and empower the HTI scholarship students so they develop self-awareness, build cultural agility, and are empowered as they become university students.

Objetivo:

Con este proyecto se pretende ayudar al personal de TSI a identificara cuatro obstáculos y oportunidades a las que los estudiantes se enfrentan. Al identificar estos obstáculos, el personal de TSI podrá implementar estrategias para ayudar a los estudiantes en su auto desarrollo, conocimiento y adaptación a la cultura universitaria.

Strategy:

- Identify cultural barriers that HTI scholarship students face as they seek higher education.
- Gather input from key stakeholders (key board members, HTI staff) regarding what works and what needs improvement in program.
- Gather input from professionals who work with sojourner student programs (or international student programs) and seek feedback.
- Conduct literature review.

Estrategia:

- Identificar barreras culturales que los estudiantes afrontan en sus esfuerzos de adquirir educación superior.
- Recopilar información y opiniones de los miembros del comité y del personal local acerca de las necesidades que requieren mejoramiento en este programa.
- Recopilar información de profesionales que se especializan en identificar estudiantes de programas internacionales (sojourner) o de culturas diferentes.
- Revisión bibliográfica.

Primary Audience: HTI Staff In-Country Directors
 Dirigido en primer lugar a: Los Directores Locales del TSI
Secondary Audience: HTI Board, Scholarship Committee
 También a: AI Comité de Becas de TSI

Tactics:

Create a resource guide entitled “Culture Matters: The HTI Scholarship Resource Guide”

Metodo: (táctica):

Crear una guía de recursos titulada: “Asuntos de Cultura: Un Recurso para el Programa de Becas de TSI”

Culture Matters: The HTI Scholarship Resource Guide **La Cultura Vale: Una Guía de Recursos para el Programa de Becas TSI**

What is culture?

We often only scratch at the surface of this question and we say culture is about the food we eat, the way we dress, our language, or the ideas we hold dear. These certainly are part of culture. But in reality, culture is a system by which we exchange meaning with one another as we conduct our daily affairs. It's also about behavior patterns, communication style, and values, the things that allow people to predict our responses. It's our way of being. Because we are most comfortable with our own way of doing things and being around people who are like us, we sometimes resist or clash with other cultures, where things are done differently.

An official definition of culture is *the learned and shared patterns of beliefs, behaviors, and values of groups of interacting people.*¹

¿Que es cultura?

A menudo examinamos esta pregunta en forma superficial y declaramos que la cultura se refiere a la clase de comida que comemos, la forma de vestir, nuestro idioma, o las ideas a las que hemos sido expuestos en nuestro ambiente. Esto, por supuesto, es parte de la cultura. Pero en realidad, la cultura es un sistema por medio del cual llevamos a cabo las relaciones de un ser humano a otro en nuestras actividades diarias. No debemos dejar de mencionar los hábitos de conducta, estilos de comunicación, valores, principios, en fin todo lo que permite a la gente anticipar sus reacciones y producir una respuesta es nuestra forma de ser. Porque nos sentimos más cómodos con la forma en que nosotros hacemos las cosas y nos gusta rodearnos con gente que comparte nuestros intereses. Por esa razón, algunas veces tendemos a resistir lo que percibimos como diferente y se crea un conflicto con las otras culturas.

Una definición oficial de cultura es: *Hábitos aprendidos y compartidos de creencias, conducta, y valores (principios) de grupos que actúan entre sí.*

Why does it matter?

Once we recognize our own culture and then learn about another culture, we focus on our differences. Sometimes we also look for what we share in common. But mostly, we care about differences. So, how we understand each other is important to our harmony and our success. More importantly, how we communicate contributes to creating a climate of respect towards others who are different from us. This is called intercultural communication.

¿Por que es importante?

Una vez que reconocemos nuestra propia cultura, y luego se nos da a conocer otra, inmediatamente identificamos las diferencias. Algunas veces buscamos las semejanzas y por lo general nos enfocamos en las diferencias. Así que a medida que entendemos la conducta unos con otros, nos damos cuenta que es muy importante para nuestra armonía y éxito. Aún más importante es la forma en que nos comunicamos, porque contribuye a la creación de un ambiente de respeto hacia aquéllos que pudieran ser diferentes de nosotros. A esto se le llama *comunicación intercultural*.

What is cultural adaptation?

Our students are on a journey, and part of this journey is to make a transition from their home culture to the university in the city. This journey requires the students to be able to adapt and understand the culture they are moving. First, however, they have to have an awareness of the culture they come from. Adaptation is the process where your worldview is expanded to include behavior and values appropriate to the host culture. We can help our students build cultural agility, that is, the ability to navigate between cultures, so they can communicate effectively. Ultimately, we want our students to realize their dreams and be successful with all kinds of people.

¿Qué es adaptación intercultural?

Nuestros estudiantes están realizando una jornada, y parte de esa jornada es la transición a una nueva cultura universitaria en la ciudad. Los estudiantes deben lidiar con su cultura de origen y la nueva cultura universitaria que han descubierto. Esto requiere que los estudiantes tengan la capacidad de adaptarse y comprender la nueva cultura. Pero primero tienen que estar concientes de su propia cultura.

Adaptación es un proceso en el que la visión global se extiende a incluir la conducta y los valores (principios) de la nueva cultura en la que ahora van a vivir.

Se les puede ayudar a los estudiantes a desarrollar agilidad cultural, es decir darles la habilidad de navegar entre ambas culturas, para que puedan comunicarse en forma práctica y eficaz. Esencialmente lo que queremos es que nuestros estudiantes lleguen a realizar sus sueños y que tengan éxito con todo tipo de gente que se relacionan.

Why it's difficult:

Living on the edge, or margins, of two cultures is hard. This is what people do who maintain their culture of origin while at the same time adapting to the dominant society they now live in. We can help our students understand that just because you move into a new culture does not mean you lose your old identity or your old culture. Instead, we can help them see this adding to who they are, like new growth, just like a plant grows new leaves but the core of the plant is still there.

¿Por qué es esto difícil?

El vivir al margen de dos culturas es un trayecto muy difícil. Y esto es por lo que pasan las personas quienes mantienen su cultura de origen, pero al mismo tiempo se están adaptando a la sociedad dominante en donde ahora viven. Podemos ayudar a los estudiantes a que se den cuenta de la nueva cultura y a que se incorporen a ella, no quiere decir que se pierde su propia identidad o cultura original. Si no que simplemente se les ayuda a añadiendo su nueva forma de vida como un nuevo crecimiento, así como cuando las plantas tienen nuevas hojas, pero el tallo principal y original de la planta todavía existe.

So why does this matter to HTI?

HTI is about serving, healing, and empowering people. The HTI Scholarship program makes an investment in people who have demonstrated a desire to learn, to serve, to grow. We can equip and empower these students toward success if we help them anticipate and prepare for the cultural adaptation that will occur. Ultimately, with the students' success, our mission is fulfilled as we train and employ talented Guatemalan staff.

¿Por qué es esto de importancia para HTI?

La misión de TSI es servir, mediante un ministerio de curación y sanación. Esto se logra a través del progreso de cada individuo o persona quien se beneficia de este ministerio. El programa de Becas de TSI invierte en personas que han demostrado capacidad de aprender, servir y progresar. Podemos ayudar y guiar a los estudiantes a alcanzar el éxito que buscan si los anticipamos y preparamos para la adaptación cultural que ocurrirá. Con el éxito de los estudiantes, nuestra misión se cumple. Esto se logra con la implementación de recursos que el personal Guatemalteco ejecutara para orientar a cada estudiante.

A Story:

Let me tell you a story. If you buy the seed you should water and nurture the plant. If you buy the seed but you don't plant it in the right soil, or water it, or tend to the plant that starts to grow, you may not have a plant that bears fruit (or vegetable). You've wasted your investment.

We are concerned with nurturing healthy, well-adjusted students who one day will be part of our HTI team, serving and giving of their talents. It is important, even critical, to help the student find the right soil, receive the "nourishment", so that they one day are prepared to help support the mission of HTI.

Una Reflexión:

Una Buena reflexión para aplicar en este tema es la siguiente:

Si usted compra semilla de alguna planta, usted debe sembrarla, regarla y cuidarla para que esta semilla germine y de un buen fruto.

Por otro lado, si usted compra la semilla, pero no se siembra en tierra buena, o no le pone agua, y no le pone el cuidado que necesita, seguramente la semilla nunca producirá fruto o vegetales. De esta manera usted se da cuenta que ha desperdiciado la inversión.

Nuestro interés es el de promover el crecimiento saludable de los estudiantes en proceso de adaptación, porque algún día ellos podrán ser parte del equipo de TSI, sirviendo y utilizando sus talentos para el bienestar de otros. Es muy importante y hasta crítico ayudar al estudiante a encontrar "buena tierra" y a recibir buena nutrición que los preparará en el futuro a apoyar la misión de TSI.

What we know:

We asked the students, current and past, about four areas of their lives to gain understanding of what they face as they shift from one culture to another. It's just a glimpse. It's the unique experiences of these students at this given time. But it useful information to consider:

We can't address everything the HTI student faces nor should. After all, part of the education journey is about figuring things out on your own. However, there are some cultural barriers that our students have to navigate and where it would be beneficial for HTI to address. And, there is an opportunity too. These are the four areas where HTI could offer guidance:

- Lack of academic preparation
- Inexperienced social skills
- Communication barriers
- Relationship with HTI (opportunity)

Lo que sabemos

Para poder identificar algunas de las adversidades que los estudiantes sufren durante la transición al ingreso de la Universidad, entrevistamos a la mayoría de los estudiantes actuales quienes son becados, también contactamos a algunos estudiantes ya egresados y se les cuestionó acerca de 4 áreas de sus vidas. Es una observación ligera, basados en las únicas experiencias de estos estudiantes durante su proceso de estudio, determinamos que esta información es muy útil y se debe tomar en consideración.

Se determine que no es posible resolver todo lo que los estudiantes tienen que afrontar en su etapa de adaptación en la Universidad. Porque después de todo, parte de la jornada educacional de los estudiantes es desarrollar la habilidad para resolver ciertos obstáculos por sí mismos. Sin embargo, hay algunos obstáculos culturales por los que los estudiantes tienen que navegar y donde sería de beneficio que TSI interceda para una mejora en cada de las adaptaciones.

Estas son las 4 áreas en las que TSI puede ofrecer guía a los estudiantes:

- Falta de preparación académica
- Falta de experiencia en el contexto social
- Barreras que se presentan en comunicación
- Oportunidades de relaciones con TSI

What we can do:

We should keep asking the students every year, especially the ones who are graduating and have the benefit of looking back at their journey. Listening is a key step.

Lo que se puede hacer (Lo que podemos hacer)

Es importante mantener comunicación constante con los estudiantes, especialmente con aquellos que estarán a punto de graduarse y tienen el beneficio de reflexionar en la jornada que iniciaron y por la que han pasado. Escuchar es primordial.

What we can't do:

Interfere negatively in their personal development. In keeping with the philosophy of HTI, we are careful to protect the dignity and personal journey that belongs to the students. We do not want to create a culture where they become dependent on the organization. It is important that they have "skin in the game."

Lo que no podemos hacer:

Interferir en forma negativa en un desarrollo personal. Trabajando bajo la misma filosofía de TSI, debemos procurar proteger la dignidad y el crecimiento personal de cada estudiante. No se trata de que queramos crear una cultura de dependencia de cada persona con la organización, pero es muy importante que ellos tengan su propia opinión para que se sientan comprometidos a cumplir sus logros y metas como estudiantes.

Academic Preparation

What we know:

- Students told us they lack good study habits and time management.
- Students note that city students are better prepared than our students are.
- Experience shows that all the HTI students fail university entrance exams initially, suggesting need for better test-taking preparation.

Preparación Académica:

Lo que sabemos:

- Los estudiantes identificaron la falta de hábitos de estudio y organización de su tiempo.
- Los estudiantes manifestaron que la mayoría de sus compañeros de estudio cuentan con mejor preparación mental y psicológica al inicio de su ciclo escolar.
- Nuestra investigación muestra que la mayoría de los estudiantes de TSI fallan en los exámenes de admisión. Lo cual sugiere que es necesario tener preparación antes de tomar este tipo de examen.

What we can do:

- Offer an informational session regarding the opportunities of the university.
- Encourage taking a prep course for entrance exam (Preparación Programa Académico Preparatorio - PAP)
- Build a library of books and resources including study guides (issued by university) and resources that past students are finished using. It is an opportunity for past students to donate to the program.
- Require a gap year (already implemented).
- Explore tutoring opportunities (being implemented).

Lo que podemos hacer:

- Dar una orientación previa para los estudiantes interesados en asistir a la Universidad.
- Facilitar información sobre cursos pre-universitarios para los exámenes de admisión (PAP) (Programa Académico Preparatorio)
- Crear una biblioteca, donde se encuentren libros, lecturas útiles, guías, y material que los estudiantes ya graduados que puedan facilitar, de esta manera daremos la oportunidad a los graduados para que contribuyan a este programa.
- Informar a los aspirantes de becas que es necesario que se involucren en el proceso de inscripción, para que conozcan parte del reto que deben cumplir (ya se implementó).
- Investigar e implementar opciones de tutorías para mejorar el rendimiento de los estudiantes (se está investigando).

Other Tips:

To achieve productive study, it would be useful to encourage students with time management tips, study group suggestions, and accountability partners as well as other study tools.

Sugerencias:

Para que cada estudiante alcance un rendimiento productivo, debemos enfatizar en como ellos deben manejar y organizar su tiempo. Una de las herramientas que se pueden implementar es hacer grupos colectivos de estudio, de manera que cada estudiante se desenvuelva con el resto del grupo y que asuma una responsabilidad para que pueda identificar que sue progreso ve en marcha.

HTI Relationship

What we know:

Importance of building relationship and trust

La Relación con TSI

Lo que sabemos:

Es importante crear buenas relaciones con los estudiantes y como resultado estimularemos la confianza de cada estudiante.

What we can do:

Recognize that nurturing the relationship is a stronger bond than the contract.

Establish 5 in-person Check-in Points:

- Pre-term orientation: mixer and bonding
- One month in: ensure students are visited by HTI staff and are settling in (phone)
- Two more check-ins around Easter and mid-summer (one phone, one in-person)
- October (with scholarship committee board members) (in-person)
- End of year celebration (in-person); exit interviews of students who graduate

Assign a mentor. The mentor preferably is someone in Guatemala who can interact with student via phone, email, and in person. The ideal mentor is a former university student, who has a loyalty to HTI, who can understand the process and challenges of the university system.

Lo que podemos hacer:

Reconocer que al desarrollar las buenas relaciones es un lazo muy significativo y mucho más fuerte que el mismo contrato de estudio que cada estudiante firma con TSI.

Establecer 5 contactos personales con los estudiantes:

- Orientación previa: una reunión para establecer comunicación y conocerse unos con otros. Esto estimulará y desarrollará confianza con las actividades de los estudiantes.

- Tener comunicación con los estudiantes por lo menos cada fin de mes. Pero hay que asegurarse que un representante de TSI visite a los estudiantes al inicio del año escolar para ver que estén bien establecidos.
- Dos contactos más: Estos pueden ser durante la Semana Santa y a mediados de año, esto lo podemos dividir en un acercamiento personal y en un acercamiento vía telefónica.
- En octubre (con los miembros del comité de Beca).
- Al fin de año con celebración de cumplir (en persona); entrevista de salida con los egresados.

Asignar un mentor u consejero. De preferencia que el mentor sea alguien quién viva en la ciudad de Guatemala ya que de esta manera es más factible la relación con cada estudiante. El mentor ideal, puede ser alguien que tenga mucho acercamiento con TSI y puede ser algún egresado de la Universidad, ya esta persona tendrá un amplio conocimiento del proceso y los obstáculos que los estudiantes se enfrentan.

Thoughtful questions to ask students:

Developing Relationship/Trust: One challenge staff may face is students who are on guard or avoid expressing emotion. Some questions to pose that gently start to probe the emotional depths are:

- What was your greatest accomplishment?
- What was a disappointment?
- Who was your best teacher and why?
- What are some of your successes (or what did you enjoy in school last year)?
- What was difficult for you last school year?

These warm-up questions help bring forth emotional aspects that lead to greater understanding.

To reap a rewarding conversation, do not talk about an event but instead discuss why the event (or situation) is important or relevant. Consider its impact on different levels such as how the collectivist culture (e.g., obligations to family first, or collectivism) may create an internal clash for a student seeking self-improvement (i.e, individualist goals). Identify feelings that emerge from the discussion and recap with the student.

Preguntas profundas para empezar la conversación:

Desarrollar buenas relaciones y confianza mutua: Un obstáculo con el que el personal de TSI tendrá que lidiar, es cuando los estudiantes que por naturaleza son reservados y se rehúsan a revelar sus emociones.

Algunas preguntas útiles que pueden utilizarse para alcanzar al estudiante en el aspecto emocional con más profundidad:

- ¿Cuál fue el objetivo más importante que alcanzaste?
- ¿Cuál fue tu decepción más grande?
- ¿A quién consideraste tu mejor maestro y por qué?

- ¿Cuáles son algunos de tus éxitos? (o cuál fue tu experiencia más agradable en este año pasado?)
- ¿Qué fue lo más difícil para ti el año pasado escolar?

Estas preguntas ayudarán a estimular reacciones emocionales que los ayudará a un mejor entendimiento.

Para lograr una buen conversación, no se debe discutir un evento, sino el por qué la situación es importante o relevante. Hay que considerar el impacto en diferentes niveles, tales como aparecen en la cultura colectivista (ej. obligaciones morales y materiales a la familia, y el colectivismo), lo cual puede causar un conflicto para el estudiante en busca de progreso (crecimiento) individual (ej. metas individuales).

Es importante identificar los sentimientos que surgen de la discusión y enlazarlos a la situación del estudiante para su entendimiento.

Develop Social Skills

What we know:

The survey said students feel inadequate in making social adjustment once in university. This includes making friends (top 5 issue), speaking up to faculty and peers, and experiencing loneliness.

Literature reports that students come from a deeply collectivist culture and as they transition to the city, more independence is required.

Desarrollo de Habilidad en Contactos Sociales

Lo que sabemos:

La encuesta muestra que los estudiantes se sienten inadecuados en su manera de conducirse en situaciones sociales al ingresar a la Universidad. Por ejemplos podemos mencionar el cómo formar amistades (uno de los 5 más importantes factores mencionados), como hablar o relacionarse con los profesores o con lo compañeros, y la experiencia de la soledad.

La investigación bibliográfica reporta que los estudiantes vienen de una cultura profundamete colectivista y la transición que ocurre a la cultura urbanista requiere más independencia.

What we can do:

- Help students find a church “home” in the city.
- Learn and Train in Emotional Intelligence (EQ).
Pure intellect is never enough because many problems we face are the natural result of our emotions.

What is emotional intelligence (EQ)?

It is the capacity to effectively deal with human problems. It depends greatly on your ability to control your own emotional state in a manner that promotes harmony as well as the ability to maintain awareness of your internal feelings such that you understand your impulses and biases. At the same time, you need to have the ability to appreciate the perspectives of others from a point of civility, maturity, and consideration.

A quick look at how to develop your emotional intelligence:

To effectively garner emotional intelligence, you must accomplish the following five tasks:

1. Learn how to express yourself with real words. Avoid the stand-bys of “I’m ok,” “I’m good,” and instead decide what I am willing to “wear” about myself.

2. Know your schema. That is, identify your narrative, or the vision that will lead to your reality.
3. Manage your emotions. Don't allow yourself to be emotionally hijacked by others.
4. Communicate. Empathize.
5. Apply. Be totally present and in touch with one another.

¿Qué podemos hacer?

- Hay que ayudar a los estudiantes a encontrar un buen “hogar” y de preferencia que sea cercano a la iglesia en la ciudad.
- Hay que aprender y entrenar acerca de la inteligencia emocional. El intelecto puro nunca es suficiente, pues muchos de los problemas con los que se enfrentan son de naturaleza esencialmente emocional.

¿Qué es la inteligencia emocional?

Es la capacidad de tratar problemas humanos con efectividad. Depende mucho de cómo uno domina su propio estado emocional, de manera que permanezca ecuánime. También uno debe estar en contacto con sus sentimientos interiores para entender sus impulsos y preferencias. Al mismo tiempo, necesitará ser capaz de apreciar los puntos de vista de otras personas de una forma Madura y considerada.

Una vista breve de como desarrollar la inteligencia emocional.

Para adquirir y desarrollar inteligencia emocional hay que llevar a cabo los siguientes pasos:

1. Aprender uno mismo a expresarse con palabras reales. Hay que evitar frases que consideramos comunes, pero que no son claras o definitivas, como: “estoy bien” o “muy bien.” Hay que estar dispuesto a “ampliar” el contacto con conversación adicional.
2. Hay que conocer y trazar un plan, o sea identificar lo que se narra (o de lo que se habla). Que lo lleve a uno a la realidad.
3. Hay que controlar las emociones y no permitir ser controlado por otras personas.
4. Tratar de comunicarse al mismo tiempo que tratamos de ponernos en el lugar de la otra persona, o empatía.
5. Aplicar. Estar completamente en contacto el uno con el otro.

Books and Activities:

Measure your Emotional Intelligence by Robert Wood and Harry Tolley
Emotional Intelligence by Beatriz Vilar

“What’s Inside my Box?”

This individual activity allows participants to reflect on their lives, particularly their formative experiences and how those have shaped them. Then, participants consider how

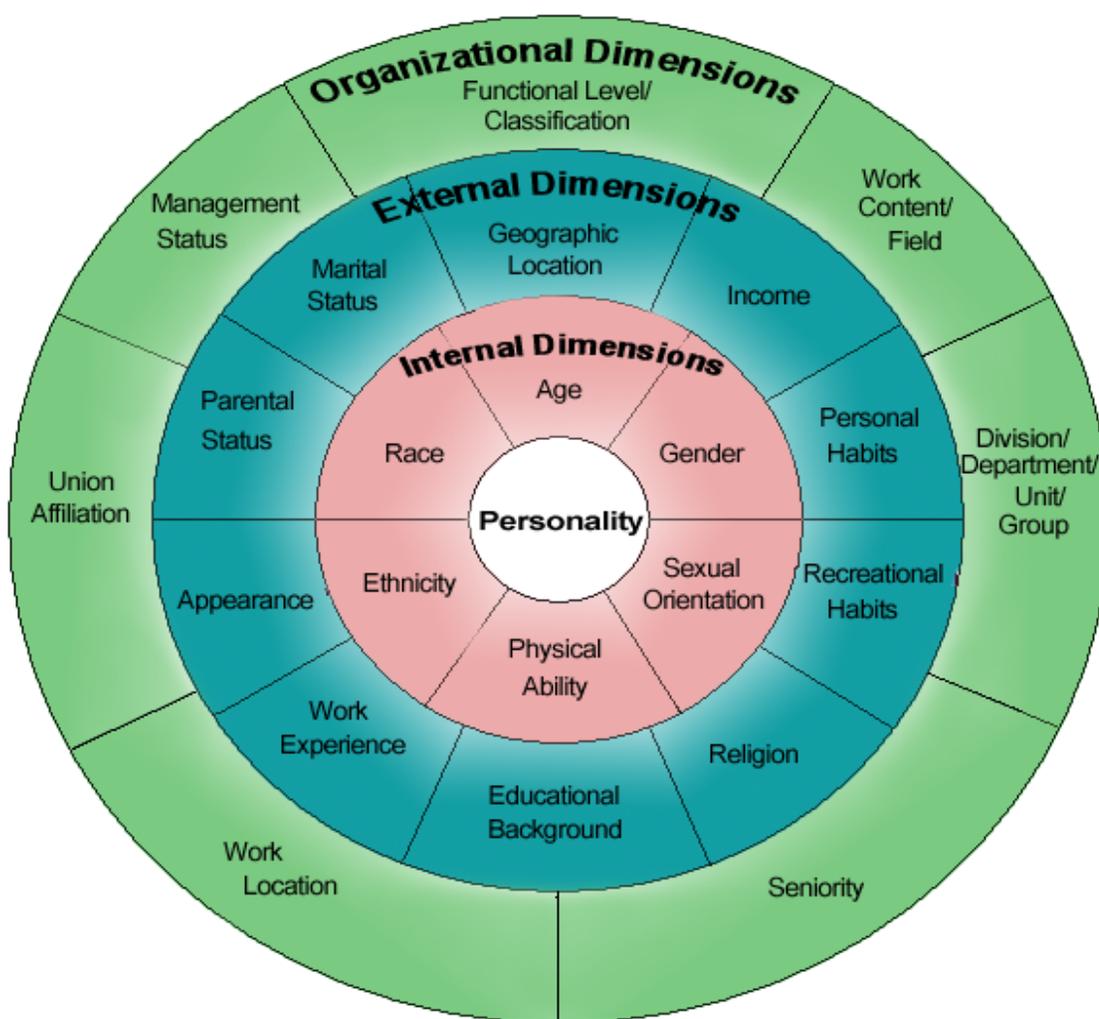
those experiences shape the way in which they deal with differences. Available through: Emotional Intelligence and Diversity Institute (www.EIDI-Results.org)

“Mapping your Cultural Orientation”

This group activity helps participants plot their values and preferences on a grid and thus visually see their differences on a continuum. Available through: (www.EIDI-Results.org)

“Four Layers of Diversity Wheel”

This reflective activity encourages participants to use the wheel to select three dimensions they easily identify with that do not conflict with others. Then, they will identify three areas of difference that do cause conflict or trigger emotions. This activity enables participants to engage their emotions and consider the consequences of emotions that emerge. Available through: Emotional Intelligence and Diversity Institute (www.EIDI-Results.org)



Baseball Cap Activity: A tactile activity for reflection that helps participants share who they are, their values, what is seen and unseen. Visible values are written with permanent marker on cap, where all can see, while subtle or unseen values are written on the visor, which is not easily seen. The participants are encouraged use the cap to share with the group their cultural norms. Trainer should initiate by sharing her own values as a means of modeling and establishing credibility.

Recursos y Actividades

Mide tu Inteligencia Emocional por Robert Wood and Harry Tolley

Inteligencia Emocional por Beatriz Vilar

“Que hay dentro de mi caja?”

Esta es actividad individual que permite a los participantes reflexionar sobre sus vidas, particularmente las experiencias formativas y como han sido moldeados por ellas. (o: y como han sido influidos en la clase de personas que son). Los participantes reflexionen sobre como esas experiencias trazan su modo a reaccionar a las diferencias. Disponible en: www.EIDI-Results.org Instituto de Inteligencia Emocional y Diversidad

“Trazando su Orientación Cultural”

Esta actividad de grupo ayuda a los participantes delinear los valores y preferencias en un diagrama y así ver las diferencias visualmente. Disponible en: www.EIDI-Results.org Instituto de Inteligencia Emocional y Diversidad

“Las Cuatro Niveles de la Rueda de Diversidad”

Esta actividad a los participantes a usar la rueda para seleccionar tres dimensiones con las que ellos pueden identificar ellos mismos sin causar conflicto con otras. Luego, identificarán tres áreas de diferencias que provocan conflicto e inician reacciones emocionales. Esta actividad facilita el que los participantes se permitan expresar sus emociones y consideren las consecuencias que resulten. Disponible en: www.EIDI-Results.org Instituto de Inteligencia Emocional y Diversidad

Gorra de Beisból

Esta es una actividad táctil para reflexionar, que ayuda a los participantes a compartir su modo de ser, sus valores, lo que es visible y lo que no es visible. Los valores visibles aparecen escritos con marcadores de tinta permanente sobre la gorra donde todos los puedan ver. Los valores que no son visibles son escritos en la visera de la gorra en forma sutil donde no se pueden leer fácilmente. Se les anima a los participantes a usar la gorra para compartir con el grupo acerca de sus normas culturales. El entrenador debe iniciar la actividad compartiendo sus propios valores para modelarla y así establecer credibilidad.

(the following will be presented graphically throughout this section)

Understanding Emotional Intelligence

Affirmative Introspection is about me.

“The wound is the place where light enters you.” --Rumi

Intercultural Literacy is about you.

“Preservation of one’s culture does not require contempt or disrespect for other cultures.” --Cesar Chavez.

Self-governance requires us to own the ambiguity we face.

“When we are no longer able to change a situation, we are challenged to change ourselves.” –Viktor Frankl

Social architecting values and promotes the connections between people.

“No one can whistle a symphony. It takes an orchestra to play it.” --H. E.

Luccock

Entendiendo la Inteligencia Emocional

Introspección Afirmativa es acerca de mí.

“La herida es donde penetra la luz.” --Rumi

Capacidad Intercultural es acerca de ti mismo.

“La preservación de una cultura no requiere desprecio o falta de respeto por otras culturas.” -- César Chavez

Auto-gobierno requiere que nosotros mismos aceptemos la ambigüedad a la que nos enfrentamos.

“Cuando llega un momento en que no es posible que cambiemos cierta situación, es necesario que nos desafiémos nosotros mismos a cambiar.” --Viktor Frankl

La **edificación social** valora y promueve las conexiones entre la gente.

“Nadie puede silbar una sinfonía, se necesita la orquesta para tocarla.”

--H. E. Luccock





Communication

What we know:

- Some students speak K'iche' at home and Spanish externally.
- Students report difficulty with contrast of limited vocabulary in home culture versus need to participate/speak up in the capital.
- Language knowledge/learning is part of communication. One can know a language but still be unable to communicate effectively or genuinely with others. Other components of communication include nonverbal signs (gestures, facial expressions, intonations), etiquette, humor, and sarcasm.
- Communication issues were among the top 5 priorities students listed.

What we can do:

Help students build self-awareness of their communication/learning style. Self-awareness will help them recognize communication differences in others.

Help students develop confidence (face-negotiation ability).

Lo que sabemos:

- Algunos de los estudiantes hablan K'iche' en casa y Español fuera de casa.
- Los estudiantes reportan dificultad con el contraste de vocabulario limitado en la cultura del hogar y la necesidad de expresarse en la vida cotidiana.
- El lenguaje es solamente parte de la comunicación. Uno puede conocer el idioma pero sin poder comunicarse eficazmente or genuinamente con otros. Otros componentes de la comunicación incluyen señales que no son verbales (como gestos, expresiones de la cara, entonaciones), reglas de conducta, la etiqueta, el humor, y el sarcasmo.
- Cuestiones de comunicación fueron una de las prioridades identificadas por los estudiantes.

¿Qué podemos hacer?

Hay que ayudar a los estudiantes que desarrollen auto-conciencia acerca de sus propios estilos de comunicación y aprendizaje. La auto-conciencia les ayudará a reconocer diferencias en estilos de comunicación entre ellos y otros.

Hay que ayudar a los estudiantes a desarrollar confianza en sí mismo.

Resources and Activities:

Understanding Basic Communication Patterns: (*present in a grid*)

Individualistic versus Collectivistic

One works best alone whereas the other works best in a team or as part of a group.

High context versus low context

The rules of communication are transmitted by contextual elements (body language, tone of voice, a person's status), a form of indirect communication.

Low context, or direct communication, is where the information is explicitly transmitted by language. Sarcasm and humor are examples of indirect communication. The indirect communicator prefers to maintain harmony whereas the direct communicator will surface differences.

Monochronic versus polychronic

Monochronics are sensitive to time, focus on one task at a time, value order, and adhere to a plan whereas polychronics are able to do multiple things at once, are able to manage interruptions well, and value relationship more than timeliness.

Egalitarian versus hierarchical

Egalitarians value equality while the hierarchical values clearly defined roles and status

Task-focused versus relationship-focused

The task-focused person prefers just getting the job done with no time for socializing on the way whereas the relationship-focused values the time spent in building relationships and getting to know people while working on a project.

Kolb Learning Styles Inventory (LSI): This tool helps you develop awareness of your own learning style. Learners fall into categories that help them pay attention to how they learn and how they communicate leading ultimately to better understanding of others as well. Examples include people who learn by doing (called Active Experimenters), people who have to experience the feeling (called Concrete Experiencers), people who reflect or watch the experience (called Reflective Observers), and people who think about the experience (called Abstract Conceptualizers). Available through www.haygroup.com/kolb

Personal Leadership training: This training helps individuals take leadership of their own personal experience. It is especially helpful when you are faced with the new and unfamiliar. It would help students manage their experience by being mindful, or paying attention, and by cultivating creativity, or being curious. Available through www.plseminars.com

Redundancia Game: This classic simulation requires 10 minutes to conduct and about 30 to debrief. Participants experience speaking a language non-fluently, how it affects their ability to stay focused and connected with the listener, and their own feelings of competence and confidence. Participants also experience listening to second language speakers, and their own tendencies to help or to become distracted. Available through www.culturaldetective.com

Recursos y Actividades

Entendiendo Modos de Comunicación:

Individualista versus Colectivista

Uno trabaja mejor solo mientras que otro trabaja mejor en equipo o como parte del grupo.

Contexto alto versus contexto bajo

Las reglas de comunicación se transmiten por medio de elementos contextuales (gestos, tono de voz, reputación o posición de la persona), una forma de comunicación indirecta. El contexto bajo, o comunicación directa, es donde la información es transmitida explícitamente por medio del lenguaje. El sarcasmo y el humor son ejemplos de comunicación indirecta. El comunicador indirecto prefiere mantener armonía mientras que el comunicador directo saca a relucir las diferencias.

Monocrónica versus policrónica

Gente con tendencias monocrónicas están concientes de los horarios, enfocados en una actividad a la vez, valoran el orden y se adhieren a un plan. Mientras que las gentes con tendencias policrónicas pueden llevar a cabo multitudes de actividades a la vez, manejan las interrupciones con eficacia, y valoran la relación sobre el horario.

Igualitario versus jerarquía

El igualitario pone más valor en igualdad mientras que el que tiene tendencias jerarquía valora roles definidos y reputaciones.

Centrado en tareas versus relación centrada

La persona que se enfoca en concluir la tarea no tiene tiempo para socializar mientras que la persona que se enfoca en relaciones valora el tiempo de edificar las relaciones y tratar de conocer a las personas mientras que trabaja en el proyecto.

Kolb Inventario de Estilos de Aprender: Este instrumento le ayuda a desarrollar su propio modo de aprender. Participantes se dividen en categorías que los ayuda a poner su atención a la forma de aprender y de comunicarse para mejor entendimiento de otros. Los ejemplos incluyen los que aprenden con acción (o sea Experimentadores Activos), gente quienes necesitan experimentar la sensación (o sea Experimentadores Concretos), gente quienes reflejan u observan la experiencia (o sea los Observadores Reflectivos), gente que meditan la experiencia (o sea Conceptualizadores Abstractos). Disponible en: www.haygroup.com/kolb

Método de Dirección Personal: Este entrenamiento ayuda la habilidad de manejar sus propias emociones, especialmente cuando uno se enfrenta a situaciones nuevas o extrañas. Ayudaría a los estudiantes a controlar sus experiencias poniendo a atención y cultivando creatividad o curiosidad. Disponible en: www.plseminars.com

Juego de Redundancia: Esta simulación clásica requiere 10 minutos para llevarse a cabo y como 30 minutos para una discusión posterior. Los participantes experimentan el hablar una lengua no muy fluentemente, lo cual afecta la habilidad de enfocarse y conectarse con la persona que escucha, y su percepción de que carecen competencia y confianza. Los participantes también tienen la oportunidad de escuchar los que hablan una segunda lengua, y observar sus propias tendencias a ayudar o distraerse. Disponible en: www.culturaldetective.com

APPENDIX B. STUDENT NEEDS ASSESSMENT

August 20, 2014

DOCUMENTO DE CONSENTIMIENTO

Mi nombre es Cynthia Allen y soy estudiante de la Universidad de Pacifico en Stockton, California. Usted ha sido seleccionado para participar en este proyecto de investigación porque usted es estudiante o fue estudiante del programa beca de Talentos de Salud (TSI). Por medio de este documento, solicito su consentimiento para participar en mi proyecto de investigación. Este proyecto de investigación tiene como objetivo identificar los efectos culturales que los estudiantes del programa “beca de Talentos de Salud” experimentan cuando se transfieren a un nivel académico más alto y cambian de lugar de residencia. La razón por la cual se llevará a cabo esta investigación es para dotar a los nuevos estudiantes con las herramientas para que puedan independizarse. Específicamente, este proyecto de investigación examinará e identificará a través de cuestionarios las dificultades culturales más importantes que los participantes atraviesan al transferirse del colegio/diversificado a la universidad y al cambiar su sitio de residencia a la ciudad/capital.

Como parte del proyecto de investigación se llevará a cabo una evaluación a través de cuestionarios la cual incluye preguntas abiertas y otras basadas en un grado de escala. Únicamente las personas involucradas en este proyecto tendrán acceso a los datos de información. Sus respuestas ayudarán a identificar las dificultades culturales que se pudieran presentar a los nuevos estudiantes universitarios. Las respuestas a los cuestionarios ayudaran a formular un conjunto de ideas y herramientas diseñadas a asistir a los futuros recipientes de las becas TSI cuando ellos(as) se transfieren a una vida universitaria.

La participación en este proyecto de investigación es estrictamente voluntaria.

En dado caso que decida participar, tendrá la opción de dar por terminada su participación en cualquier momento. Si decide negarse a participar o terminar su participación antes de su conclusión, su participación en el programa “beca de Talentos de Salud” no se verá afectada y no será penalizado(a).

Si usted tiene alguna pregunta acerca de este estudio de investigación, por favor llámeme o escíbame.

Cynthia Allen
Email: cynthiabrazzel@yahoo.com

Tel: (916) 201 5220
 Skype: cynthiabrazzelallen

Gracias por prestarme su tiempo y asistencia en este proyecto de investigación. Yo he leído toda la información y todas mis preguntas fueron contestadas a mi satisfacción.

Estoy de acuerdo en participar en este proyecto de investigación

 Firma del participante

 Fecha

POR FAVOR, REGRESE ESTE CUESTONARIO POR MEDIO ELECTRONICO DENTRO DE 2 SEMANAS A cynthiabrazzel@yahoo.com

Nombre en imprenta

Preguntas de la encuesta:

Para indicar su respuesta marque con un círculo:

Transición Académica — adaptación a un nuevo sistema educativo e idioma

1. Siento que yo tenía completo conocimiento y la preparación adecuada de lo que necesitaba saber para hacer la transición de la educación superior a la Universidad.
 - a) No
 - b) Muy poco
 - c) Algo
 - d) Bastante
 - e) Completamente

2. Estaba adecuadamente preparado(a) en los procesos de examinación para el ingreso a la Universidad.
 - a) No
 - b) Muy poco
 - c) Algo
 - d) Bastante
 - e) Completamente

3. El proceso de aplicación de la Universidad y los plazos de fechas importantes eran claras para mí.

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

4. Me siento cómodo (a) averiguando el proceso por mi propia cuenta.

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

5. Hablé con estudiantes actuales o antiguos alumnos de la Universidad (u otros estudiantes de HTI) para obtener asesoramiento o dirección cuando estaba pensando en aplicar a la Universidad.

Si o No

Transición a las condiciones de vida en general — adaptación al ambiente de ciudad, medios de transporte y nuevos sistemas

6. Tenía el adecuado conocimiento de lo que se requeriría para llevar a cabo la transición de la vida en mi pueblo a la vida en la ciudad.

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

7. Tengo conocimiento / conocía los recursos que me ayudarían a encontrar un lugar donde vivir.

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

8. Me preocupa o preocupaba el vivir lejos de mi familia.

- a) No

- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

9. Me preocupa o preocupaba el vivir con otros compañeros (as) de cuarto o cuartos de estudiantes.

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

10. He viajado fuera de mi departamento antes de esta experiencia.

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

Transición Psicológica —añoranza de la casa, soledad, aislamiento, discriminación, pérdida de identidad

11. Mi padre apoya o apoyó mi decisión de ir a la Universidad.

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

12. Mi madre apoya o apoyó mi decisión de ir a la Universidad

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

13. Describa las aptitudes o reacciones de los miembros de su familia con respecto a su deseo de obtener estudios universitarios (padre, madre):

14. Soy diferente en comparación con los estudiantes de la ciudad:

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

Explique: _____

15. Me siento parte de la comunidad de HTI.

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

Explique: _____

Transición Sociocultural —choque cultural, discriminación, costumbre/normas nuevas

16. Estoy o estaba preparado (a) en cuanto a cómo comportarme con mis profesores (as).

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

Explique: _____

17. Estoy o estaba preparado (a) en cuanto a cómo manejar personas difíciles otros (estudiantes, propietarios).

- a) No
- b) Muy poco
- c) Algo
- d) Bastante
- e) Completamente

Explique: _____

18. Que considera ayudaría a un estudiante a prepararse para llevar acabo interacciones con profesores y otras personas?

Explique: _____

19. Que es cultura para usted? Cómo definiría o describiría la palabra *Cultura*?

Explique: _____

20. Cree que la cultura afecta nuestro comportamiento, nuestra vida diaria, nuestro ambiente escolar? Si lo considera así, cómo?

Explique: _____

21. Acerca de las diferencias culturales: Cree que las diferencias culturales afectan las relaciones personales o comunicación?

Explique: _____

22. Cómo describiría la cultura de su tierra de origen, o su pueblo/región?

Explique: _____

23. Como cree que la gente de la ciudad lo ve o percibe a usted y a su cultura?

Explique: _____

24. Como ve o percibe la cultura de la gente de la capital?

Explique: _____

25. Que asesoramiento o ayuda hubiera deseado que alguien le hubiera dado durante su transición a la Universidad y la transición a las condiciones de vida de la ciudad?

26. Que asesoramiento le ofrecería a un futuro estudiante de la beca de TSI?

27. Por favor describa cual es o fue el mayor reto u obstáculo que tiene o se le ha presentado al retornar a su hogar, después de haber pasado un tiempo en la ciudad?

28. De la siguiente lista, indique las cinco áreas de las cuales hubiera querido haber tenido más conocimiento o ayuda:

- _____ Vivienda
- _____ Creando un presupuesto/Finanzas
- _____ Transporte
- _____ A donde ir de compras: Acceso a suministros y necesidades físicas
- _____ Alimentos -Comida
- _____ Condiciones de vida con otros (compañeros de cuarto, cuartos estudiantiles)
- _____ Viviendo lejos de la familia_/ como continuar conectado (a)
- _____ Como encontrar una iglesia
- _____ Régimen de estudio/ hábitos
- _____ Social/ como formar nuevas amistades
- _____ Tutoría
- _____ Preparación para los exámenes de entrada
- _____ Como adaptarse al ambiente académico (comunicación con los miembros de la facultad, estudiantes)
- _____ Atuendo/vestido

Nombre: _____
Teléfono: _____
País de nacimiento: _____
Cuenta de Skype: _____
Edad: _____
Género: _____
Universidad _____

Concentración o campo de estudio:

POR FAVOR, REGRESE ESTE CUESTONARIO POR MEDIO ELECTRONICO
DENTRO DE 2 SEMANAS A cynthiabrazzel@yahoo.com

**APPENDIX C. FOLLOW-UP QUESTIONS FOR STUDENTS WHO
PARTICIPATED IN SURVEY**

APPENDIX D. QUESTIONS FOR HEALTH TALENTS INTERNATIONAL IN-COUNTRY STAFF

el 19 de enero, 2015

Preguntas para los Administradores de Becas de HTI en Guatemala

1. ¿Qué tan seguido normalmente se comunica usted con los estudiantes?
 cada semana
 mensualmente
 algunas veces durante el año escolar
 una vez al principio y otra vez al final del año escolar
 describa otra opción:
2. ¿Qué forma de comunicación usa usted con los estudiantes?
 por teléfono
 en persona
 mensaje electrónico
 describa otra opción:
3. ¿Quién inicia el contacto: usted o el estudiante?
4. ¿Qué tan seguido envía usted los fondos de la beca a los estudiantes?
 una vez durante el año escolar
 mensualmente
 describa otra opción:
5. ¿Explique el proceso de la administración de fondos de la beca y que tan seguido disponen los estudiantes de esos fondos?
 una vez durante el año escolar
 mensualmente
 Describa el proceso:
6. ¿Qué tan seguido vea al estudiante durante el año escolar?
 al principio del año escolar
 durante el año escolar
 al final del año escolar
 Otra opción:

¿Si necesito más información, usted está disponible hablar por teléfono o SKYPE?

Gracias.

Cynthia Brazzel de Allen
 celular: 916-201-5220
 Skype: CynthiaBrazzelAllen
 Email: cynthiabrazzel@yahoo.com

Translation in English:

1. How often do you usually communicate with the HTI scholarship student?
 - weekly
 - monthly
 - several times throughout the school term
 - once at the beginning of school term and once at end of term
 - other:
2. How do you usually communicate with the HTI scholarship student?
 - by telephone
 - in person
 - other (please describe):
3. How often do you provide funds to HTI scholarship student?
 - once a school year
 - monthly
 - other (please describe):
4. Explain the process for providing funds:
5. Do you always initiate contact with the student or does student initiate contact with you?
6. How often do you see the HTI scholarship student in person?
 - one time each school year
 - monthly
 - other:
7. When would be logical times to check in with the students?
 Before term, one month into term, during holidays (Easter, Summer)

I would like to follow up with a phone call or SKYPE. Would you be willing to schedule?