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**CROSS-CULTURAL ADAPTATION ABC
WORKSHOP FOR FINNISH EVANGELICAL
LUTHERAN MISSION'S VOLUNTEERS
BEFORE HEADING ABROAD**

ABSTRACT

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The aim of this project-based study was to establish a cross-cultural adaptation preparatory workshop for the Finnish Evangelical Lutheran Mission's (Felm) volunteers before heading abroad. Within the workshop, the volunteers were enabled to be aware of and examine the dynamic contexture of culture before encountering others overseas. Thus, the objective of this project was to equip Felm's volunteers with essential knowledge and enable them to understand the complex and dynamic process of the cross-cultural adaptation.

The content of this workshop contains two major sections: training section, reflective workshop and evaluation. The theoretic framework provides adequate and valid supporting material in conducting the training section. The incorporation of relevant theories and models presents a credible approach pertaining to the process of cross-cultural adaptation. Several key concepts and figures are introduced that not only help volunteers visualize the complexity contexture of cultural change and dynamic of cross-cultural adaptation process, but also allow participants to discover the influential components of the adaptation process before, during, after then lead to the stage of fostering intercultural competence.

The five key subjects of the training section comprise 1) getting insight into culture, 2) recognizing the challenges of sojourners in cross-cultural adaptation and coping strategies, 3) understanding the pathway of culture shock and reverse culture shock, 4) discovering factors affecting adaptation of individuals, and 5) exploring volunteering and individual growth in learning. The reflective workshop and the evaluation section are carried out after the training section.

This was the first project designed workshop of cross-cultural adaptation for Felm's volunteers. The workshop was implemented into the 'Lähde Liikkeelle' (my translation Get Started) program for volunteers of Felm in December 2019. The title 'Cross-cultural adaptation ABC workshop for Lähde Liikkeelle course' was used then.

The project evaluation of this workshop was positive and pleasing both in the process and performance. The aim and objective were both archived. The workshop will be carried out again in 2020 per Felm's request.

Keywords: Culture, Cross-cultural adaptation, Sojourner, Culture shock, Reverse culture shock, Factors affecting Individual adaptation, Volunteering, and Individual growth in learning.

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1 INTRODUCTION

The initial inquiry about the cross-cultural adaptation workshop for Felm's volunteers came from the supervisor at Finnish Evangelical Lutheran Mission (Felm) while discussing the placement in late summer 2019. As Felm's volunteers' international tasks are versatile and across different cultures and languages, it is hard to be country-specific in the preparatory training for each volunteer before they go abroad to carry out their tasks. Hence, establishing a fundamental cross-cultural adaptation preparatory workshop for Felm's volunteers before heading abroad was the aim of this project-based study.

This workshop did not intend to provide a survival kit for volunteers to use overseas. Instead, it aimed to equip volunteers with preparatory training prior to heading abroad, and enabled them to be aware of and examine the dynamic contexture of culture before encountering others overseas. In fact, we all carry cultural luggage. Dodd (1998) described "culture is like the luggage we carry" (p.37). When we open each pocket of our cultural suitcase, we explore an interrelated set of group beliefs, values, rules, customs, identities, organizations, and communications patterns arising from our daily needs.

To equip Felm's volunteers with the fundamental knowledge and understand the complex and dynamic process of cross-cultural adaptation was the objective of this workshop. As these volunteers will carry cultural luggage abroad, it is important to examine what they have inside their cultural luggage. Hence, my tasks are in twofold in order to achieve the desired outcome: to help the volunteers firstly examine the dynamic contexture of culture and be aware of their own culture filter when encountering others abroad, and secondly, to discover the influential components of the cross-cultural adaptation process in different stages before, during, after, and beyond.

Felm has been promoting human dignity and justice around the world for many decades. Currently, they work in 30 countries with more than 100 partner

churches and organizations for delivering the Christian message- hope, faith, and love. Their work and collaboration include church cooperation, development cooperation, peacebuilding, advocacy, and emergency relief work (Felm, 2019). For such massive international cooperation, volunteers' contributions are certainly significant in facilitating partnership, knowledge and skills sharing, and development assistance. Thus, the preparatory training focusing on fundamental knowledge of cross-cultural training is vital for volunteering abroad.

The cross-cultural study is not a new concept. Studies in cross-cultural adaptation, acculturation strategy, intercultural competence and immigration (e.g, Berry, 1997, 2006; Kim, 2001; Liu, 2010) have correspondingly been investigated in different academic disciplines in several decades. As a result of the literature review and incorporating existing theories and models into practical use, the training material of this project not only provides a nutshell of multiple pieces of research and study, but it also helps the volunteers to visualize the complexity contexture of cultural change. Moreover, a reciprocal relationship between theoretical framework and volunteering abroad can be achieved. Moreover, volunteers in this training can explore individual adaptation process before, during, after with academic supports then reflect on their own experiences.

Following the introductory part of this project-based study covered in Chapter 1, Chapter 2 provides the background of Felm and its volunteers. The literature review and key concepts in Chapter 3 present the crucial supporting material in the training section of this workshop which encompasseses the five key subjects. Chapters 4 to 6 address the project design, project ethics and the workshop proceeding on design and implementation. The holistic evaluation from Felm, the participants and the writer of the thesis are systematiclly delivered in Chapter 7. The concluding Chapter 8 brings the reflections and recommenations on the entire project-based study.

This cross-cultural adaptation ABC workshop took place in my autumn practical placement in 2019. The project design and process description had been planned carefully, and they were all implemented according to schedule. This workshop was implanted into the 'Lähde Liikkeelle' (my translation Get Started) program for

volunteers of Felm in December 2019. Aside from this, one additional remark should be made here. Participation in this Lähde Liikkeelle program does not guarantee that participants will be selected and be sent for volunteering abroad even if this course is compulsory. In order to clear such an assumption, Felm's education center preferred to use the title as "Cross-cultural adaptation ABC workshop for Lähde Liikkeelle course" instead of for Felm's volunteers. The original term in Finnish 'Lähde Liikkeelle' will be used in the rest of the chapters.

2 VOLUNTEERS AT FINNISH EVANGELICAL LUTHERAN MISSION

Finnish Evangelical Lutheran Mission (Felm) was founded in 1859. Currently, Felm works in 30 countries with more than 100 partner churches and organizations. For such massive international cooperation, volunteers are recruited to support the multiple tasks of Felm's partners and deliver the good news of the gospel crossing religious, ethnic, linguistic, and social boundaries. The basic requirement to become a volunteer of Felm is to be older than 20 and have sufficient language skills. Finnish students and professionals are particularly sought after (Felm, 2019).

'Change the world as a volunteer' is the appealing heading on Felm's volunteer webpage and recruitment pamphlet. The international tasks for volunteering abroad include gender equality, peacebuilding, development in education and communities, disaster relief, climate change, social work in vulnerable groups, the assistance of regional missionary work and so on. At present, there are vacancies in 14 countries including France, Senegal, Thailand, Cambodia, Columbia, Bolivia, Namibia, Botswana, Tanzania, Ethiopia, Angola, Cyprus, Israel, and Oman (Felm, 2019). For instance, one volunteer in Cambodia for 3 to 5 months is needed in cooperation with missionary workers and Cambodian partners for combating climate change. Thus, the task involves field visits, reflection, and reports on climate change. Previous education and work experience in dealing with environmental issues and climate change, and English fluency are all mandatory. For individuals with interest in supporting children and youth groups in pedagogical activities, then a couple of projects in Bolivia may be a good option to consider (Felm, 2019). Overall, the aims are reciprocal for the Felm and volunteers; volunteers gain experiences and make contributions to various social work causes, and Felm enhances their supporting and collaborations with overseas partners and organizations.

The length of volunteering abroad is generally two months with a possibility to extend the volunteering period. An individual who has the interest to contribute to development work with Felm's overseas partners can apply to these missions

more than once, but the maximum is 12 months. Two application periods are set in every half-year, new vacancies are updated annually in February and June. An interview is arranged at Felm for selecting the most suitable candidate during the application period.

'Lähde Liikkeelle' is the mandatory course for those people who have applied for the voluntary work of Felm. After completing the course, then it is possible to be selected for Felm's short-term volunteering abroad. The whole course contains several themes including the church mission, development and cooperation, encountering religions and cultures, work mission and strategy, child protection, and so on. The structure of the course is designed on 3 +1 models which generally last three weekends to complete. The 3+1 models consist of four main topics: 1) What is the church's mission and what is the Evangelical Lutheran Mission? 2) The diversity of work forms and skills required at work 3) My place when encountering different cultures and religions 4) Young adult weekend. The purpose of this course is to provide updated information on the church's mission, as well as to support participants in reflecting on their vocation. By attending the course, volunteers not only get to know the core strategy and the organization better, but they also can understand his or her role when confronting different cultures and religions from a Christian identity. Although attending this course is not free, the selected volunteers will receive a small monthly salary while having international tasks (Felm, 2019 ; Lähde liikkeelle koulutus, 2019).

The cross-cultural adaptation ABC workshop was arranged as one session of the 'Lähde Liikkeelle' course. This workshop took place on 14.12.2019 in the Church training college in Järvenpää (Fin. Seurakunta opisto), and 15 participants attended.

3 LITERATURE AND KEY CONCEPTS

The key concepts for conducting the cross-cultural adaptation ABC training and workshop are derived from the theoretical framework. That includes studies in cross-cultural adaptation, acculturation psychology, the international dimension of organizational culture, volunteering, and individual growth in cross-cultural learning. The literature review in searching the most relevant theories and models provides a structured and supporting source for the training material. The incorporated theories and models are crucial to serve the aim and objective of this workshop.

The selection of models and literature is twofold. First, the theories and models need to be quite approachable and easier for participants to reflect on their unique journey of own adaptation process. Second, the material intends to bring more neutral and practical information in the workshop without conveying the preconception of stereotype or the concept of ‘we” and “they”.

Entering a new environment without knowing the host culture and language can be quite problematic and produce stress in daily activities. It creates potential sources of intercultural conflicts neither awareness arising of cultural variation in verbal and non-verbal communication, nor knowing culture as a repertoire of human behaviors. Researchers have articulated culture is in multifaceted nature (e.g, Geertz, 1973; Liu, 2010). In order to understand all forms of change in cross-cultural adaptation and let volunteers be aware of what they are going to facing and experience in emotional and psychological distortion, the five important subjects are coherent and illustrate the multifaceted cross-cultural adaptation.

The five significant subjects consist of the key concepts. The first subject is to get insight into the culture at a deeper level. The multiple definitions of culture will be discussed and the cultural iceberg (Hall, 1976) will be introduced. Next, to recognize the challenges and coping strategies of sojourners in cross-cultural adaptation. The stress in adaptation displays either in minus or plus point in adaptation. The third subject is to understand the pathway of culture shock and

reverse/re-entry culture shock. The U curve of culture shock and the W curve of reverse culture shock will demonstrate the pathway of psychological adjustment. In the fourth subject, to discover the factors affecting the adaptation of individuals. In the final subject, to explore volunteering and individual growth in learning for development.

Some of the theories and models might not be considered as the latest research since they were first defined in several decades ago, such as the cultural iceberg (Hall, 1976), U curve culture shock (Oberg, 1960) and W curve reverse culture shock (Gullahorn & Gullahorn, 1963). Nevertheless, these theories and models are 'classic' and assist participants to visualize the complexity contexture of cultural changes. Besides that, they are still adequate and valid to create a solid foundation for understanding these concepts.

3.1 Understanding the culture at a deeper level

What is culture? In fact, there are almost 200 definitions can be located within philosophy, psychology, sociology, anthropology, cultural studies, and communication disciplines (Liu, 2010). The anthropologist, Geertz (1973) defined culture as a web that people themselves have spun. He proposed that "culture is the fabric of meanings in terms of which human beings interpret their experience and guide their actions" (p.145). The web metaphor consists of three aspects. The first aspect, culture as a web, confine members to their social reality and facilitate their functioning in this reality. That implies value, belief, and norms that members' representation of reality viewed through the cultural window. Secondly, culture is both a product and a process, such as a sense of identity. Thirdly, culture provides contexts for behavior. For instance, with respect and honor, Japanese juniors need to bow to people of a senior status when greeting them. Alternatively, the Italian philosopher Gramsci (2000) conceptualized culture as the creative meaning-making process, consistently being produced and reproduced by multiple groups. From these definitions, any product or process of human activity can be named culture, and culture is pervasive in human life and governs people's behavior. In this general sense, culture involves a group or

community's traditions, customs, norms, belief, values, and thought patterns that passed down from generation to generation.

Culture is learned; culture is evidently not inborn. We continue to learn culture throughout our lives consciously and unconsciously. Hofstede (1991), the psychologist and sociologist stated that:

Every person carries within him or herself patterns of thinking, feeling, and potential action which were learned throughout his or her lifetime. Much of these patterns are acquired in early childhood, because at that time a person is most susceptible to learning and assimilating. (p.32)

In other terms, we all have been encoding through our culture in our minds and wear invisible lenses when we are in contact with different cultures. Once we see something different through the cultural lenses, we explore an interrelated set of activities, customs, communication, values, belief, rules, and identify patterns.

Utilizing the iceberg metaphor would help us to understand how culture is visualized. The Iceberg metaphor was developed by Edward Hall in 1976 (Figure 1). He pictured the complexity of culture in this iceberg model. Scientists told us 90% of an iceberg is beneath the water, only 10% of the iceberg is on the surface of the water. The visible iceberg, on the surface of the water, indicates those we commonly associate with cultures: art, language, clothing, music, outlook, dance, food, and so on. In the Finnish context, sauna, mid-summer festival, Moomin, and Santa are all identifiable. Below the surface are associated norms, values, and beliefs that are neither visible easily nor spoken rules, such as the concept of time, personal space, power relationships, the notion of modesty, family roles, thought patterns, communication styles, attitudes towards the environment and people, the pace of life and many more. Taking the concept of time as an example, Finnish view punctuality as a norm, but it is common that people arrive 15-30 minutes after the start of an event in Latin America. Family roles also differ from culture to culture. In some cultures, a father is the bread-winner and the household work is the duty of a mother.

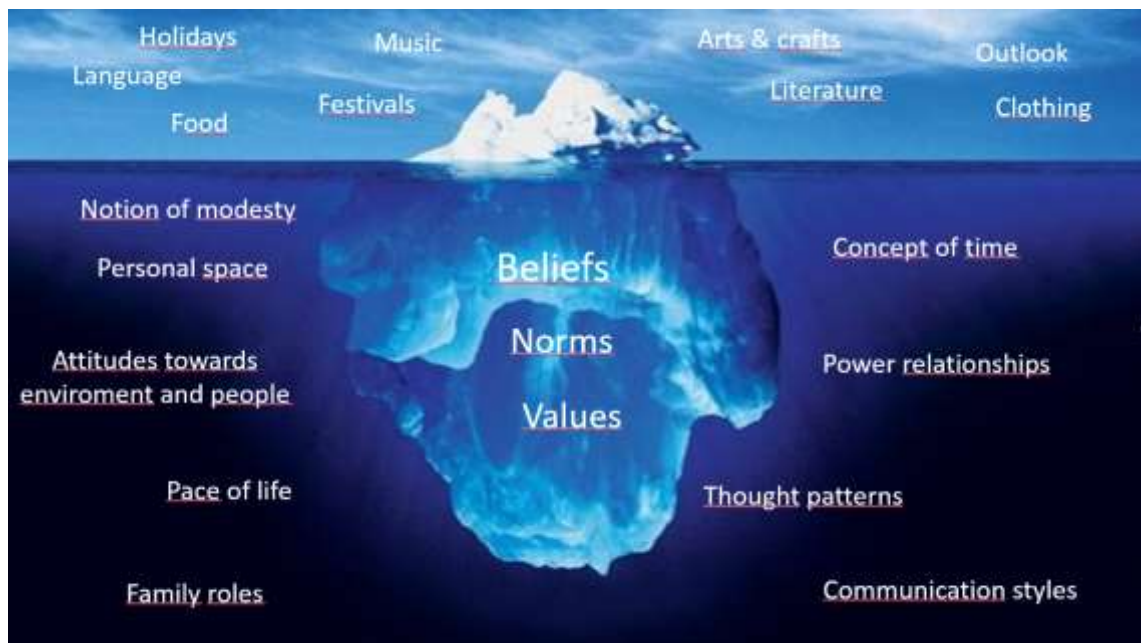


FIGURE 1. Iceberg model (modified from Edward Hall 1976)

3.2 Challenges in cross-cultural adaptation

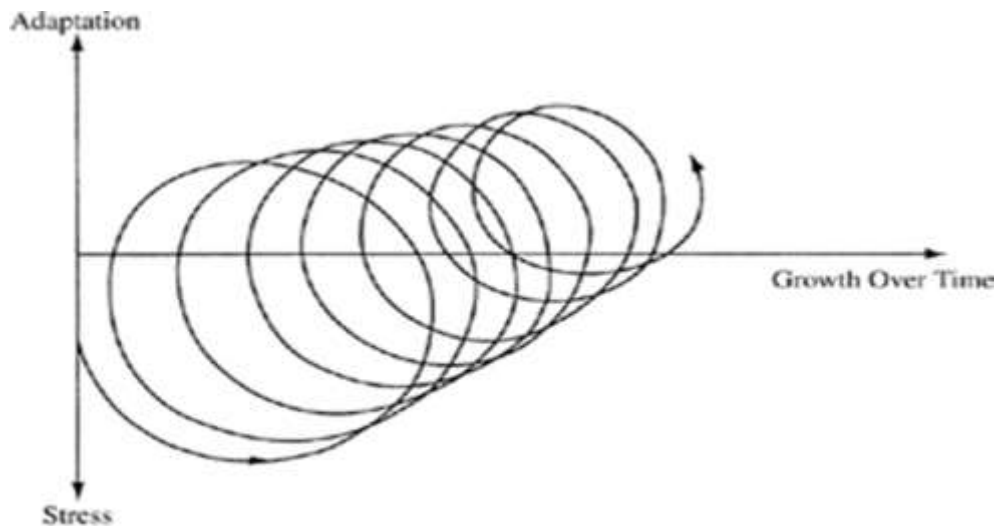
Volunteering abroad can be seen as a short-term adaptation of temporary sojourners. According to Bochner (2006), the term sojourner refers to individuals who travel abroad to accomplish a particular goal within a specific period of time. Unlike immigrants or refugees, sojourners have a constrained perspective and this influences how they acculturate. Sojourners' expectation is that they will return to their country of origin after completing their international assignment. Certainly, the short-term and long-term settlement presents different approaches in managing the process of adaptation.

Cross-cultural adaptation refers to the process of internal change in individuals so as to be able to function in an unfamiliar culture (Kim, 2001). Adaptation is multifaceted; the primary distinction between psychological and sociocultural adaptation was proposed by Ward (1996) and his colleagues (Ward & Rana-Deuba, 1999). The psychological adaptation largely involves one's physical and psychological wellbeing (Schmitz, 1992). It is predicted by personality variables, life-change events, and social support. For instance, if a newcomer is shy and

unable to manage his social life in a foreign culture, the lack of emotional support will lead to poor satisfaction in an unfamiliar environment. The sociocultural adaptation refers to how well an individual can manage daily life in the new cultural context. It is predicted by cultural knowledge, degree of contact and positive intergroup attitudes. Thus, if a newcomer has adequate language skills and loves to communicate with local people, then this newcomer may easily interact with the intergroup. Besides that, adaptation can be seen as ranging from well-adapted to poorly adapted which fluctuates from a situation where individuals can manage their new lives very well to one where they are unable to carry on in the new society (as cited in Berry, 2006).

As cross-cultural adaptation encompasses all forms of changes, the changes can be problematic and produce stresses which affect an individual's well-being. In this globalized world, people move out of their original residential place or across borders to resettle on foreign land for diverse reasons. Consequently, such movement accompanies a different degree of commitment that individuals feel towards their new environments. When different cultures are in contact, a cultural change may occur. Most people learn to distinguish similarities and differences between their new surroundings and their home cultures, and they become increasingly capable of handling situations they encounter. Each adaptive challenge, in turn, offers them an opportunity to grow beyond the boundaries of the original culture. Based on the growing and opportunity model, Kim (2001) declared the stress-adaptation-growth movement which highlights the core of newcomer's cross-cultural experiences in a new environment. The stress-adaptation-growth dynamic plays out not in a linear progression, but in a draw-back-to-leap representation. The drawing back responds to stressful experiences, and the leap forward represents the activation of adaptive energy to help newcomers reorganized themselves. Over a period of time, as newcomers go through a progression of internal change, the fluctuation of stress and adaptation are likely to become less intense, then lead to a calming internal condition (Figure 2). Based on this model, people are seen as potentially able to deal effectively with stressors in their lives and to achieve an intercultural transformation, as well as further improve functional fitness in the new environment. A sojourner goes

through a cycle of stress-adaptation-growth dynamics inevitably when trying to adjust to a new culture.



SOURCE: Kim (2001).

FIGURE 2. Stress-adaptation-growth by Kim 2001

Even though stress disturbs our psychological health, Kim (2001) states stress is a necessary condition for our adaptation. Apparently, there will be stress to some degree when trying to cope with a new culture. One may experience stress, uncertainty, and anxiety when one finds themselves being surrounded by unfamiliar language, signs, sounds, smells, a new way of thinking, and new rules of a foreign land.

Stress, uncertainty, and anxiety in adaptation are pertaining to how people deal with negative experiences by engaging in various coping strategies. Eventually, it leads to a variety of adaptations ranging from very negative to very positive (Berry, 2006). Coping strategies are used by individuals to reduce the effects of stress, most approaches have been identified by researchers among these three strategies; 1) problem-oriented coping which attempts to change and solve the problem, 2) emotion-oriented coping which intends to regulate the emotions associated with the problem 3) avoidance-oriented coping which attempts to alter the problem by avoidance. However, these coping analyses may or may not be

valid cross-culturally if the problem lies in the dominant society, especially when there is little interest in the dominant society in accommodating the needs of adaptive individuals (Kosic, 2006).

Furthermore, challenges may come from many issues within the scope of work and life; cultural collision, sub-group boundaries, cooperation and others (Korhonen et al., 2010). As volunteering abroad, local organizational culture and its diversity climate could be seen as an important context for any initiative of development among workers and in organization-wide practices. For instance, the hierarchy may create a boundary in relationship building.

3.3 Culture shock and Reverse culture shock

Culture shock is first defined by Oberg (1960) as the reactions from losing all of our familiar signs and symbols of social contact on arriving in a new society. It refers to the feelings of disorientation, confusion, and anxiety arising in an unfamiliar cultural environment. Thus, any sort of psychological or physical distress experienced in a foreign land could be a symptom of culture shock. Several longitudinal studies of emotional adjustment have found a pattern called the U curve (e.g., Brein & David, 1971; Church, 1982; Furnham, 1988, as cited in Kim, 2001). Many sojourners initially expressing optimism and enthusiasm on arrival in the new society. However, these feelings of excitement are soon replaced by anxiety, stress, and disquiet once the person is faced with everyday difficulties associated with setting themselves up in an unfamiliar environment. Gradually, as sojourners begin to cope with learning the culture of their host country, they regain their sense of security, confidence, and wellbeing (Bochner, 2006).

According to Oberg (1960), a sojourner generally moves through four stages of culture shock: honeymoon, crisis, recovery, and adjustment. The first stage is the honeymoon which generally consists of excitement and fascination towards the new culture and environment. A person might feel most welcome in the host environment as locals are polite and generous. That is more like tourists'

experiences and tourists generally return home by the end of their honeymoon period. The second stage is the crisis; frustration, discomfort, and rejection are usually expressed in this stage. A sojourner might begin to show stereotyped attitudes towards the host society, such as irritation of power distance from top to down. Thus, sojourners tend to have increased association with fellow sojourners. At the same time, other daily activities like buying gluten-free food or using squat toilets can become a complete mess due to insufficient language skills or inflexible body motion. The third stage is recovery, which indicates fewer dilemmas and difficulties have occurred with increased knowledge of language and skills. Sojourners are more comfortable to get around and know how to negotiate on their own although difficulty still exists. Simultaneously, sojourners are even starting to help others who may be new to the situation. In the fourth stage adjustment, the anxiety of the new culture and environment are largely gone. Sojourners accept the customs of the new environment and may not notice nuances in a social situation. Adjustment is about as complete as possible. At this point, there are things that sojourner will miss about the country when leaving. However, not everyone begins with the honeymoon stage, one may move to the crisis stage instead or may experience multiple stages at one time.

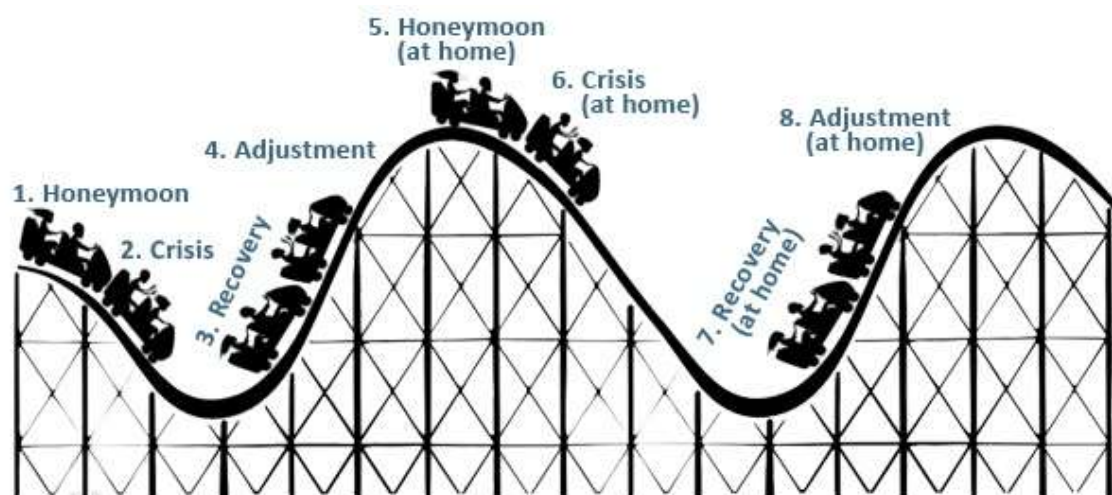


FIGURE 3. Culture shock in U curve and Reverse culture shock in W curve
(Source: John and Jeanne Gullahorn, 1963)

Reverse culture shock is experienced by many sojourners when returning home after a significant period of time abroad, because they now have to re-adapt their culture of origin (Bochner, 2006). Returning home is always sweet, but the shock of readapting and readjusting of heritage culture could sound like a daunting task. Studies found that returning sojourners frequently find themselves out of the place in own culture, and they are usually shocked into the realization they have in fact changed considerably. They usually feel something seemed normal before leaving home has turned out to be foreign. It is because sojourners learn over their time in a host country to behave and think like locals while on international tasks. As they grow more accustomed to the local norms and get more adjusted with their surroundings, reverse culture shock may occur to greater or lesser degrees on individuals. In fact, the more sojourners immerse themselves in a foreign culture, the more difficult for them to leave it behind and fit into own culture (Alder, 1981; Bochner, 2006).

John and Jeanne Gullahorn (1963) developed the reverse culture shock W curve as an extension of the U curve (Figure 3). Upon re-entry, sojourners feel refresh and excited to be home again. They are pleased to meet old friends and family, some may notice the exciting change. Afterward, they begin to feel stressful, irritated, frustrated and even hopeless because they find the idealized view of home and expectation of familiarity differed. After re-learn the heritage culture and know how to cope with alienation, sojourners start to develop new attitudes, beliefs, habits, and personal goals and able to look at things with new eyes in the recovery stage. Next, they climb up the slope of re-adaptation and again regain their emotional and psychological stability. However, the duration of this re-adjustment process varies from person to person, but it is a prevalent issue among returning sojourners. In addition to that, some variable elements affect the re-entry stress including duration of living abroad, the cultural distance between home and overseas, previous re-entry experience, degree of interaction and involvement in the local culture, and amount of communication and association of home culture.

3.4 Factors affecting adaptation of individuals

Berry (1997) identified a number of personal characteristics of demographic, psychological, and social nature that influence the cross-cultural adaptation process of individuals. These individual factors are existed prior to the cross-cultural journey undertaking. The individual factors consist of age, gender, level of education and socioeconomic status, cultural distance, as well as personality.

Age appears as the first factor affecting the adaptation of individuals. Berry (2001) pointed out the adaptation process is usually smooth for early youth. Perhaps personal flexibility and adaptability are utmost during these early years. On the other hand, risk increases if migration begins in later life, such as in retirement or parent joins their adult offspring under family unification. That is because the demands for adjusting to different customs and social norms, learning a new language, and getting familiar with new rules can create stress and strain on older migrants (Organista, 2003).

Gender has a variable influence on the adaptation process. Social structural factors and values affecting the process of immigration and adaptation may lead to very different experiences from men and women (Berry, 2001). A study has found the different gender role expectations are features contributing to stress and tension in immigrant families. For example, Korean women attempt to adopt new roles in the United States who ask for husbands' involvement in household work, although the majority of the wives and husbands regarded family work as primarily the wife's duty (Lim, 1997).

The level of education and socioeconomic status of individuals influence one's own adaptation process. Higher education appears as a dependable factor associated with positive adaptation. A number of reasons have been suggested for this relationship. First, education is a personal resource in itself; problem-solving and problem analysis are generally embedded by formal education and possibly contribute to better adaptation, 2) education is interrelated with other resources, such as income-, occupational status, support networks, etc., and 3) education may accustom migrants to features of the society into which they settle;

it is like pre-acculturation to the language, history, values and norms of the new culture (Berry, 1997; Sam & Berry, 2006).

Socioeconomic status is often measured as a combination of education, income occupation, and social class. Although high education is a resource, a common experience for migrants is a combination of status loss. Because previous educational and work experience are frequently devalued on arrival. Thus, one's departure status is frequently higher than one's entry status (Cumming, Lee & Oreopoulos, 1989 as cited in Berry, 2006). Sometimes this is owing to real differences in qualifications, but it may also be due to ignorance and/or prejudice in the society of settlement, leading to status loss and the risk to stress. For example, a Russian lawyer migrant may not be able to practice law in Finland, and many nurses from the Philippines are recruited as practical nurses in Finland.

Cultural distance lies in the distinction between the two cultures in contact such as language, religion, and so forth. The general and consistent finding is that the greater the cultural difference, the less positive is the adaptation. This is the case for sojourners, immigrants and aboriginal people. Greater cultural distance indicates the need for great cultural learning, shedding and conflict lead to poorer adaptation (Berry, 1997).

Personality have been shown to affect cross-cultural adaptation. A number of personal traits have been proposed as both risk and protective factors such as introversion (e.g., shy, quiet) and extraversion (e.g. energetic, open-minded). One finding (Schmitz, 1994 as cited in Berry, 2001) declared stress reaction styles are related to a person's preferred acculturation strategy. By using the Psychosocial stress inventory developed by Grossarth-Maticek and Eysenck (1990), the "approach" style was positively related to preference for assimilation, "avoidance" style to separation, the "flexible" style to integration, and "psycho-pathology" to marginalization.

In addition to the above factors that Berry (1997) proposed, yet, there are several variables proposed by the researchers (Sam & Berry, 2006; Kosic, 2006) also influence an individual's learning process in cross-cultural adaptation. These

variables consist of motivation, the migrant experience, adequate language skills, the attitude of the host environment, and local people in contact with.

Motivation determines the first step of cross-cultural adaptation and displays the initial commitment to the engagement of volunteering work. A study pointed out the predictor for volunteer's engagement in non-governmental organizations comprising personality, job resources (e.g., skill variety and autonomy), and self-efficacy (Kossowska, 2018).

Volunteers who travel abroad need to have an adventurous spirit as they desire to experience different customs and have a commitment to make the most out of situations that they may find difficult or unfamiliar. 'Change the world as a volunteer' is the appealing heading on the Felm's volunteer's brochure and webpage. Change the world and take an adventure are therefore natural motivations for going abroad. Nevertheless, the differentiation between having an adventure and having an impact on the foreign environment and community may respectively divert away volunteering abroad experience.

Previous migrant experience plays an important element in relation to cross-cultural adjustment. Previous cross-cultural experience can facilitate sociocultural adaptation and generic skills learned in overseas. All these settings might be applied to a new cultural context.

Adequate language skills is a vital key for successful sociocultural adaptation. Language related variables are crucial to foreign culture learning and to sociocultural adaptation. Language skill and integration certainly go hand in hand. Once the language acquisition is achieved, one's attitudes towards the foreign language community, willingness, and interests in engaging in social interactions with members of the foreign language community are generally positive.

The attitude of the host environment is an integral part of adaptation either directly or indirectly for every long- and short-term adaptation. When the receiving environment welcomes and accepts newcomers into its interpersonal networks and offers them various forms of informational, technical, material, and emotional

support, it can reflect on the satisfaction of sojourner's adaptation. On the contrary, when the host environment offers fewer opportunities to newcomers and accommodates them reluctantly, the adaptation process may tend to be poorly adapted and the development of interpersonal relationships with local people is rarely possible.

Local people in contact with has a great influence on the cross-cultural adjustment. When newcomers struggle to learn a new culture and cope with the unfamiliar environment, the involvement of interaction adjustment can lead to more effective communication with local people and more positive attitudes towards the new culture.

3.5 Volunteering and individual growth in learning

Formal volunteering has become part of life in Finland. According to the survey conducted by Statistics Finland in 2009, nearly 30% of the whole population had done voluntary work. The age group from 25 to 64 showed high participation in voluntary work compared with others, and highly educated people tended to do more voluntary work than people with a low-level of education. Men majorly participated in the voluntary work of sports and athletics clubs, residential associations, village and housing corporation committees, nature and environmental associations and diverse hobby organizations. Women, in turn, participated mostly in voluntary work of health and social organizations, religious societies, agricultural and home economics advisory organizations, and activities of parent-teacher associations of day-care homes and schools (Statistics, 2011).

According to Tiessen (2018), her study has found Canadian participants went abroad on medium-term (3-6 months) placements were specifically interested in development-related outcomes as well as personal-oriented benefit. These participants had an emphasis on learning while volunteering; and a focus on college and university students or recent graduates who are motivated by the desire to work in an international development context and contribute to development cooperation. This initiative is different from what is called

voluntourism. Voluntourism programs of 1-2 weeks can be described as a short-term trip abroad practical experience, usually combined with a travel holiday. It generally consists of travel and adventure combined with volunteer experience. Unlike voluntourism, the length of Felm's volunteering work abroad is generally two months and features a positive impact on development. Participants can combine practical work, applied research, studying, learning, and some combination of international work in Felm's overseas partner churches and organizations.

For such massive operation of volunteering work in overseas, Felm expects the selected volunteers not only to facilitate development in Felm's partner churches and organizations but also contribute to the receiving societal and community development. By sharing volunteers' knowledge of various professionals, the overseas partner churches and organizations can connect to multiple resources, and their environmental and communities' development can proceed further. At the same time, volunteers accumulate skills and knowledge that they would like to acquire in the first place, either consciously or unconsciously, such as field visiting for combating climate change or supporting vulnerable children.

Literature nowadays very frequently associates volunteering with building social capital since they are value added by the organization's product. Organization for Economic Cooperation and Development (OECD, 2001) states social capital as to networks together with shared norms, values, and understandings that facilitate cooperation within or among groups. On the other hand, human capital also increases within the individual while volunteering. OECD (2001) defines human capital as the knowledge, skills, competencies, and attributes embodied in individuals that facilitate to perform the creation of personal, social and economic well-being. Consequently, the development of social and human capital of volunteers is enhanced gradually.

In addition to the development of social and human capital, it is reported that sojourns indicated several developments and improvements on tolerance for ambiguity, multiple perspectives, ability to collaborate, and managing others in cross-cultural learning. Asides from that, returnees often recognize many

individual learnings – most commonly an improved self-image and increased self-confidence (Alder, 1990). This outcome just echoes the statement in fostering global competence. Through individual development in cross-cultural learning that nurtures an individual's ability to act effectively, ethically, and thoroughly in the global context (Korhonen et al., 2010). Resulting out of intercultural encounters, out of the stress, growth, and adaptation is an intercultural transformation beyond the boundaries of the original culture and the individual grows to become a multicultural person (Kim, 2001). This leads to the beyond-stage of cross-cultural adaptation.

4 PROJECT DESIGN

In this project-based workshop, many elements from project management were utilized and analyzed thoroughly during the process of project design. The initial idea, project planning, risk plan, communication plan, timeline, and evaluation method will be discussed in detail below.

4.1 The needs of the project

The initial inquiry about the cross-cultural adaptation workshop for Felm's volunteers came from the Felm's supervisor while discussing the autumn placement last year. The church cooperation unit was where I had the placement in 2019. The thesis cooperation agreement was signed by the supervisor in this unit. The Felm's educational training unit for volunteers is in a separate unit that handles volunteering support, recruitment of volunteers, and the 'Lähde Liikkeelle' educational courses. After showing preliminary project slides to the coordinator of Felm's educational training unit, some suggestions were given and a short interview with one previous volunteer was arranged.

This was the first cross-cultural adaptation ABC workshop holding for Felm's volunteers. As I was told earlier by the manager of the educational training unit, they have not held a cross-cultural adaptation course for volunteers before. Thus, they hope to equip Felm's volunteers by this preparatory training with essential knowledge of cross-cultural adaptation. A short interview and discussion with former missionaries and volunteers were also an input of this project work. Through their elaboration of previous migrant experiences and what they wish they had to know, more knowledge could be accumulated and add bonus advice for volunteers who are leaving soon.

4.2 Initiating planning

Project management (e.g., Heagney, 2012, Heldeman, 2011) was applied to this project in order to design this project systematically in the various process of initiating planning, implementation, monitoring, and closing report. Many practical tools from project management were utilized and analyzed while designing this project, such as budget, risks, communication plan, timeline, resources and so on. When developing the objective of this project-based study, the SMART rule was also used which stands for a condition as specific, measurable, attainable, realistic and time-bound. According to Heagney (2012), the mission of each project can be written by answering these two questions 'What are we going to do?' and 'For whom we are going to do it?'. Then an objective of each project specifies a desired end result to achieve. By answering those two questions and applying the smart rule, the aim and objective of this project-based study were defined.

The aim of this study was to establish a cross-cultural adaptation preparatory workshop for the Finnish Evangelical Lutheran Mission's (Felm) volunteers before heading abroad. Within the workshop, the volunteers were enabled to be aware of and examine the dynamic contexture of culture before encountering others overseas. The objective of this project-based workshop was to equip Felm's volunteers with essential knowledge and enable them to understand the complex and dynamic process of cross-cultural adaptation. Participants in this workshop would gain fundamental knowledge of cross-cultural adaptation and discover those influential components of the adaptation process in different stages via the supporting material I had collected from academic researches.

The project-based workshop was designed to reach the aim to establish a preparation workshop for Felm's volunteers then enable participants to be aware of and examine the dynamic contexture of culture before encountering others overseas. To serve the primary aim, this project-based workshop was divided into two major sections. First, the training section contains the key concepts from chapter 3. The key concepts are coherent encompassing five main subjects with incorporated figures from the relevant theories and models. The five subjects comprises 1) getting insight into the culture, 2) recognizing the challenges of sojourners in cross-cultural adaptation and coping strategies, 3) understanding

the pathway of culture shock and reverse/re-entry culture shock, 4) discovering the factors affecting the adaptation of individuals, and 5) exploring volunteering and individual growth in learning. The training section would lead the participants to explore the journey of adaptation process; before, during, after, and even beyond the journey of volunteering abroad toward multicultural transformation. In order to capture the participants' interests and make the relevant theories and models more approachable, several pictures and my personal experience were demonstrated within the workshop. The second section was a reflective workshop and evaluation which opened the floor for participants to reflect on and discuss their learning and experiences in the cross-cultural journey.

4.3 Facts to consider in project designing

The important facts to be considered when designing this project were time, financial resources, facilities, availability of data, the possible method of evaluation, and risk plan (Heagney, 2012). Felm's education unit is in charge of handling and organizing the 'Lähde Liikkeelle' course. As this cross-cultural adaptation ABC workshop was arranged as one session of the 'Lähde Liikkeelle' course for volunteers, the available time and date, financial resource, facility, equipment, participants, availability of data in volunteering recruitment were all provided by Felm. The evaluation method for the final assessment is included in this section as well.

The cross-cultural adaptation ABC workshop took place on 14.12.2019 at the Church training college in Järvenpää. The date, workshop location, and time 75 minutes were settled by Felm's education center in October 2019. With the given time 75 minutes, I decided to use 45 minutes for the first training section consisting of the key concepts, and the second section reflective workshop with evaluation would take 30 minutes. The budget of carrying out this cross-cultural adaptation workshop was settled by Felm as well, except my transportation expense less than 10 euros from Helsinki to the destination. Besides from that, the 'Lähde Liikkeelle' course is not free for participants. Meals are included, and accommodation needs to be pre-arranged if it is needed since participants may

come from another area than Järvenpää. Available data relating to volunteer recruitment and requirements were collected through the staff from the educational training unit, Felm's website, and web page of the Lähde Liikkeelle course. In addition, a short interview with one former volunteer was arranged for discussing her experience of volunteering abroad.

In terms of the evaluation method, Zarinpoush (2006) proposed three ways of evaluation for nonprofit organizations: formative evaluation, process evaluation, and summative evaluation. The combination of the process and summative evaluation was applied for the final assessment. The process evaluation is to monitor the activity to assure a project is being implemented and completed as designed and on time. The summative evaluation views the whole assessment of the project's effectiveness and achievements which reveals if the project did what it was designed to do and if it delivers information for future planning and decisions, and the evaluation usually is completed when the project is over.

The questionnaire to participants for this workshop's evaluation served a twofold purpose: to enable the participants to assess the performance and process of this workshop, and to view how the objective has been achieved. The objective of this workshop was set for the participants to gain fundamental knowledge and understand the complex and dynamic process of cross-cultural adaptation. The feedback, both from participants and Felm, is a valuable input for further development of the material and my skills of facilitation.

4.4 Project risk plan

Project risk management is the systematic process of identifying, analyzing and responding to the project risk (Heagney, 2012). This project determined to use the three steps in accordance with the systematic process: 1) identifying the possible risk 2) analyzing the possibility and impact 3) responding action in prevention or mitigating the risk. Step one, I identified the possible risks in the list by asking "what can go wrong?". Step two, by asking "how badly will it damage the project if the risk becomes a reality?" helped me to measure the possible risk

and impact. The scale low-medium-high was applied. In the last step, I made possible solutions by asking the question “what’s the action I need to take for preventing or mitigating the risk?”. These three steps assisted me to create a comprehensive project risk plan.

Since Felm could secure the major part of resources in budget, facility, equipment, and participants, the other internal and external risks that might appear are listed in the below table.

TABLE 1. Project risk plan

Risks	Possibility of happening	Impact to damage the project	Responding action in prevention or mitigating risk
	Low-Medium-High scale		
Unable to carry out the workshop due to sickness	L	M	-Staying healthy -Possibility to have web workshop
Technical issues on the computer or uploading the file	L	M	-The presentation file is in the memory stick. -Print out the slides for sharing.
Technical issues on transportation (e.g. train delay)	L	L	-Arriving 1-2 hour(s) early -Taking a taxi / the supervisor can pick me up by car.
Discussions in the training section may exceed the given time (45 min)	H	M	-Time control -Be flexible and prepared to shorten the reflective section (20 min)

4.5 Communication plan and roles

The communication for this project work mainly involved three parties: thesis supervisor in Diak, my placement supervisor at church cooperation unit of Felm, and the coordinator in the educational training unit of Felm. Firstly, with the supervisor at Diak, the thesis cooperation agreement was signed and my thesis plan was presented at the beginning of October 2019. The suggestions and supervision of this thesis were all provided.

With the Felm's educational training unit, I presented the preliminary presentation slides of the cross-cultural ABC workshop to the coordinator in the first week of the autumn placement. The coordinator suggested to maintain the citation of researchers and years on the slides since most of the volunteers have the academic background. Besides that, she also suggested that maybe I can apply my own adaptation experience or other examples when talking about symptoms of culture shock and reverse culture shock. Then the sentence 'If you are going to volunteer abroad' is preferred in the discussion of the reflective workshop section. Because it would get rid of the assumption of being selected as a volunteer already. The schedule and the location of this cross-cultural adaptation ABC workshop was set at the beginning of October 2019 from the coordinator.

With the supervisor in the church cooperation unit of Felm, the supervisor signed the thesis cooperation agreement on the 2nd week of October after returning from the business trip. Discussion of the training materials and rehearsal of the presentation were all undertaken during the placement period. In the rehearsal with the supervisor, the training section lasted around 40 minutes which is approximately the given time 45 minutes of the training section. The supervisor also gave several suggestions including don't use difficult words such as 'alienation', 'foreign' may sound better. When talking about age in adaptation, using it is 'challenging' for older people instead of using it is 'risky' for older people. My personal example of a medical problem in the crisis stage of culture shock may need to change to something else because most Finns also have the same problem. Then for the question in the reflective workshop, Finnish may not

answer 'what went wrong'. Thus, I changed the question to 'what would you do otherwise if something went wrong?'

Overall, I took their valuable suggestions from Felm and the thesis supervisor at Diak then modified the material for optimizing the thesis and workshop.

4.6 Timeline in project cycle

The scheduling for carrying out this cross-cultural adaptation ABC workshop was implemented in four-stage in the timeline (Figure 4). In the first stage August-September 2019, tasks included oral confirmation with the working life partner Felm, searching research data (e.g., theories, models), creating the project draft, presenting the preliminary training material of the workshop to the coordinator of Felm's educational training unit. During the 2nd stage of October - November 2019, the thesis cooperation agreement was signed by both supervisors in Diak and in Felm. The thesis plan presentation at Diak was done. Felm's education unit notified the workshop's date, given time and location. I kept working on the project materials and preparation of the workshop. I also had a short interview with one previous volunteer. Further discussion with supervisors in Diak and Felm proceeded. The workshop rehearsal with the supervisor of Felm was done in November 2019.

In the 3rd stage in December 2019, the final modification and review of training materials were completed. The cross-cultural adaptation ABC workshop took place on the 14th of December 2019. Afterward, the evaluation meeting with the supervisor from the church cooperation unit and coordinator from the education unit was completed on 19 December 2019. In stage 4, the evaluation of this project was expected to be finalized then reporting during January and February 2020.

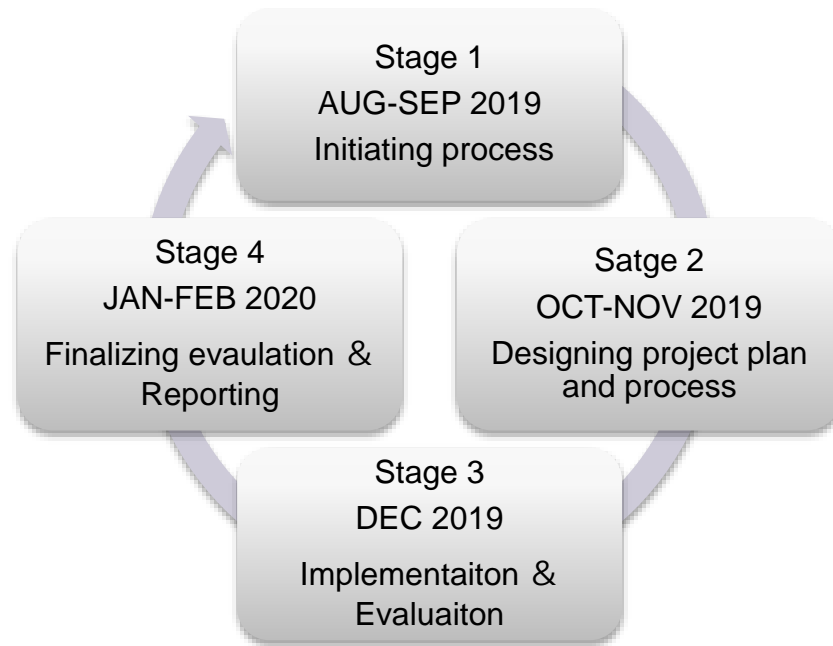


FIGURE 4. Timeline in project cycle

5 PROJECT ETHICS

This project-based workshop took place in December 2019. Approval of this project work was granted by the placement supervisor at Felm to carry out the cross-cultural training for volunteers. Support from volunteers' educational training unit was connected as an input of gathering data and gave assessment of this cross-cultural adaptation workshop. Approval of the cooperation agreement of thesis work was given by the supervisor of my placement at Felm and my thesis supervisor in the social services degree program at Diak. The project ethical values and principles were mainly considered from Felm's Church co-operation program 2017-2022 (Felm, 2018) and Responsible Conduct of Research guidelines (ARENE Finnish University of Applied Science, 2018)

Felm's church cooperation is bound by the international ethical guidelines and Felm's own guidelines. The ethical guidelines for international cooperation state the ethics of the church does not allow any physical, mental, spiritual, financial power or other violence when sharing the good news of the Gospel and acts of love. Non-discrimination and good governance are the two principles that Felm's church cooperation is committed to. Good governance refers to respect the rule of law and ethical principles by promoting anti-corruption through its project management and operation. Felm's church cooperation also pays attention to societal, cultural, social and religious settings and their conventions in the planning. Whereby, projects in a way can have a positive impact at the upper levels also reaching down to the local and individual levels (Felm, 2018)

The reflective workshop and evaluation were implemented in this project work. Several ethics points were carried out within the whole progress of this project. In Responsible Conduct of Research guidelines (ARENE Finnish university of applied science, 2017), the ethical principles in respecting the right to self-determination of the target of research, avoiding causing harm, and privacy and data protection are followed. First, the short interview with one previous volunteer was anonymous. The volunteer's oral consent of the interview was obtained, and the purpose of the interview was informed beforehand. Her reflection of

adaptation was respected as an input of the materials without mentioning any names in this thesis and workshop. Next, participants of this workshop were informed about the purpose of the evaluation while informing them I have conducted this workshop as my thesis. The participants' confidentiality and anonymity in the feedback form were maintained. Codes were applied for the identification of participants' suggestions and opinions in the final assessment of the workshop evaluation. The collected written feedback forms with codes are stored safely. They will be deleted securely after the thesis is published.

6 WORKSHOP PROCEEDINGS ON DESIGN AND IMPLEMENTATION

This project-based Cross-cultural adaptation ABC workshop for Felm's volunteers was arranged as one session of the 'Lähde Liikkeelle' course. This workshop was planned and implemented in accordance with the timetable. The workshop was divided into two major sections: the training section in 45 minutes, and the reflective workshop plus evaluation in 30 minutes. Equipment, resources, location, and schedule were all organized by the education unit of Felm. The agreement of thesis cooperation and participants' evaluation forms are kept for documentation. The evaluation of this workshop was analyzed after the workshop had completed.

6.1 Preceding section

The objective of the preparatory training was to equip Felm's volunteers with fundamental knowledge of cross-cultural adaptation and enable the participants to be aware of and examine the dynamic contexture of culture before encountering others overseas. Nancy Alder (1990) indicated the biggest challenge of cross-cultural interaction is not knowing a foreign culture, but knowing one's own culture and being aware of its impact on one's own thinking and behavior. Our own culture becomes the key filter in judging that which is like our own culture as normal and that which is different as irregular. Thus, it was important at the beginning for the participants to understand the construction of culture at a deeper level as this is the crucial filter we use while encountering others abroad.

In order to capture the interests of participants and make them aware of their own culture filter before the training starts, I used Alder's statement as an opening quote. The statement was shown in the Finnish language instead of English. That is because the mother tongue illustrates an important component in its own cultural filter. I planned to have the participants reading it then ask themselves to think about what their own culture means to themselves.

“Kulttuurien välisen vuorovaikutuksen suurin haaste ei ole vieraan kulttuurin tuntemus, vaan oman kulttuurin tuntemus ja sen vaikutuksen tiedostaminen omassa ajattelussa ja käyttäytymisessä.” (Alder, 1990, pp.86–91)

The statement in English : “The biggest challenge of intercultural interaction is not knowing a foreign culture, but knowing one's own culture and being aware of its impact in one's own thinking and behavior.” (Alder, 1990, pp.86-91)

Next, a short introduction about myself was given before the training then the workshop began. This introduction would help volunteers to understand a bit of my educational background. As an immigrant who has lived in Finland for more than 10 years, I am vivid evidence of intercultural communication and long term cross-cultural adaptation to them. At the same time, I also informed the participants that I have conducted this workshop as my thesis. Thus, I would appreciate them to fill up the feedback form for evaluation and the purpose of using this evaluation and anonymity would also be explained. Afterward, the training section started.

6.2 Training section

The literature and key concepts in chapter 3 served the crucial supporting material to maintain a credible approach by incorporating the relevant theories and models into practical practices. Several figures and pictures were introduced on the slides in this training section.

The five key subjects comprise 1) getting insight into the culture, 2) recognizing the challenges of sojourners in cross-cultural adaptation and coping strategies, 3) understanding the pathway of culture shock and reverse/re-entry culture shock, 4) discovering the factors affecting the adaptation of individuals, and 5) exploring

volunteering and individual growth in learning . These five subjects were coherent and led to a holistic journey of cross-cultural adaptation in different stages before, during, after, and beyond the journey of adaptation.

A recap slide was made prior to the reflective workshop and evaluation. Thus, the participants could review what had gone through in these 5 subjects. The first subject included understanding the construction of culture at a deeper level- Cultural iceberg. The second subject comprised sojourners, adaptation, stress-adaptation-growth model, three identified coping strategies and challenges. The third subject contained the symptoms of the 4 stages (honeymoon, crisis, recovery, adjustment) of the culture shock in U curve indicating during-stage of adaptation, and the symptoms of reverse culture shock in W curve indicating the after-stage of adaptation. The fourth subject included personal characteristics and other associated factors affecting adaptation signifying the before and during stages of adaptation. The last subject was a combination of volunteering and individual growth in learning which lead to beyond the journey stage.

My personal experiences associated with the symptoms of culture shock and reverse culture shock were given. By sharing my experience, participants could easily reflect on and share their previous migrant experience as well and find possible variables of the individual components within the adaptation process. Thus, the incorporation of relevant theories and models could channel the participants to have an easy approach in the visualization of culture and exploring adaptation at before, during, and after stages, then leading to beyond the journey of individual learning for development.

The input from the interview with one former volunteer was shared as well. The former volunteer mentioned how the warmth and appreciation she had from Columbia changed her lifestyle to a more laid back style in Finland. She uttered she was in panic in the beginning when seeing raffle guns on streets and when the local organization had not arranged work for her when she arrived. However, after a couple of phone calls by the receiving organization, she could start to carry out her task right away. Now she seeks a chance to go back again.

6.3 Reflective workshop and evaluation

The reflective workshop and evaluation was designed to take 30 minutes in total; reflective workshop lasting 20 minutes and evaluation lasting 10 minutes.

In the reflective section, the participants were first divided into a small group of 2-4 people to discuss the following topics according to the plan. Later, the sharing and discussion would be held as one big group. Four topics for group discussion were:

If you are going to volunteer abroad,

- What is your expectation?
- What is your fear? (e.g., using a squat toilet, food hygiene, personal safety)
- What have you prepared beforehand? (e.g., searching data of the host country)
- What personal characteristics may help you significantly in overseas?
(e.g., age, gender, level of education and socioeconomic status, cultural distance, personality, motivation, migrant experience, adequate language skills)

The evaluation section was planned to finish in 10 minutes. The participants were asked to fill up the feedback questionnaire (Appendices 1) and give their assessments or suggestions on this training and workshop. As mentioned in the preceding section, the purpose of this evaluation and anonymity were all informed while having self-introduction. I informed the participants that this workshop has been conducted as my thesis at Diak. Thus, their evaluations would serve a twofold purpose: to assess the performance and process of this workshop, and to view how the objective has been achieved. The purpose of the feedback form explained clearly beforehand and the participants have the right not to fill the feedback form.

Participants need to answer the following questions in a list;

- What went well?

- What impressed you the most?
- What would you do otherwise if something went wrong?
- What could be improved or discussed further?

7 EVALUATION OF THE PROJECT

The project evaluation assesses the progress and performance of a task and compares to what was originally planned (Heagney, 2012). The process and summative evaluation were both applied to this project assessment. The process evaluation is used to monitor the activity to assure a project is being implemented and completed as designed and on time. The summative evaluation views the overall assessment of the project's effectiveness and achievements which discloses if the project did what it was designed to do, and if it delivers information for future planning and decisions, and the evaluation usually is completed when the project is over (Zarinpoush, 2006).

Aside from my performance and the purpose of evaluation, this evaluation also revealed the participants' reflection to determine whether the workshop successfully achieved the aim and objective. The evaluation of this project was included in the participation of all parties from the participants, Felm and me. The feedback form was used for participants, then the supervisor and coordinator at Felm gave their oral feedback for this workshop several days later. As the designer of this workshop, my personal assessment was based on my performance in the workshop and all the feedback from Felm and the participants.

The evaluation, both in the oral form from Felm and written form from the participants, were interpreted and analyzed. My personal evaluation in an overall assessment is categorized into four aspects: training materials, time management, feedback from Felm and its volunteers, and recommendations.

7.1 The participants's evaluation

First from the participants of the workshop, 14 participants out of 15 participants gave their feedback forms. Although all the participants are Finnish, the feedback forms were filled freely either in English or Finnish.

Based on the 4 questions I had listed, the overall feedback was very positive. The first question asked what went well. “The presentation was great and your knowledge on the matter is very clear”, “Presentation was great and clear”, “Presentation was logically structured”, “Workshop went well, the slides and discussion” these comments were given. Moreover, several participants also mentioned this is an interesting topic, they could see I had prepared well and knew what I was talking about, they enjoyed and liked the presentation, the figures were clear, and the whole presentation was versatile and beautiful. The 2nd question asked what impressed you the most. A couple of them impressed in the opening quotation, some of them overwhelmed by the reverse culture shock in the rollercoaster figure or W curve, a couple of them captivated by cultural iceberg, and some of them liked my clarifying and explanation. One participant also stated “Quite familiar things, but the presentation was well prepared, relevant facts.” The 3rd question was what you would do otherwise if something went wrong. The common feedback was “nothing went wrong”, but more time for discussion, a big font on the text and more pictures were pointed out. The last question was what could be improved or discussed further. Over a third of the participants wanted to express own experiences and would like to discuss further, but there was not much time left. Time management was a key drawback in this workshop. Overall, these four open-ended questions allowed me to better access the participants' true feelings and their understanding and attitudes of this workshop.

7.2 Felm's evaluation

‘You did very well’ and ‘The workshop worked well, pleasant and interesting’, these two encouraging comments were given right after the workshop ended. In the later formal discussion, the opinions from Felm were also encouraging and helpful. The good news is that the coordinator from the education unit has asked me to carry out the workshop again in 2020.

In our one-hour discussion, they expressed I did well in the presentation of the workshop and this workshop was good for the participants. They could see a lot

of planning on my slides had been done. They also pointed out the slides were clear and understandable, something was new for the first time to the participants, well focused on the audience and participants interested in the topic. They furtherly stated my explanations were clear and natural, my experience and knowledge were shared to the points and so on. Asides from these statements, my supervisor was particularly fond of my response to one participant. The supervisor stated that I gave a very practical and concrete answer to that participant. The situation was one female participant expressed that she is heading to Thailand for a midwife practice. She lived in different countries before, and it was impossible to learn one culture in a short time. Additionally, she likes to throw herself in a place where she does not understand the language. Thus, her opinion was do 'nothing' for responding to the question about what you have prepared beforehand. I replied to that participant as I know there is one rule about don't touch people's heads in Thailand. Since you will be a midwife in Thailand, you will have direct body contact with other people. So, why not start to study about taboos in the host country? It would be good to check it beforehand and confirm it with those medical workers in the hospital before tasks begin. My response left a strong impression on my supervisor at Felm, and that participant was thankful to hear this hint. The supervisor also liked my personal experience sharing in reverse culture shock. For the further improvement, the supervisor suggested to have more examples and interacting discussions on the cultural iceberg.

In terms of helpful suggestions, the coordinator of education unit at Felm gave a couple of techniques in holding a workshop. She expressed that there was one moment that I asked something, but I did not give much time for them to answer. She understood time is always a problem. As this was a foreign language workshop, participants would need time to process. Thus, she advised me that if no one answer a question, then I can lead the participants to discuss in a small group or person next to her or him.

7.3 An overall assessment

Asides from the evaluation from Felm and the participants, my personal evaluation of this workshop's implementation is also included in order to form a holistic evaluation. This overall assessment is divided into four aspects: training materials, time management, feedback from Felm and its volunteers, and recommendations.

Training materials. The five key subjects all went through in the training section. The objective that I had set was achieved according to my assessment from Felm's and participants' feedback. The objective of this workshop was set to equip participants with the fundamental knowledge and enable them to understand the complex and dynamic process of cross-cultural adaptation. Then the participants could reflect on the information they have acquired from the workshop on their unique journey of adaptation. Many participants left a strong impression on the figures like the cultural iceberg, culture shock, and reverse culture shock. Even the opening quotation in Finnish from Nancy Alder impressed one participant as the comment showed: "I liked the opening quotation about knowing yourself and learning about yourself rather than the foreign culture." This was one reason why I had the opening quotation in Finnish instead of English. Language is crucial for sociocultural adaptation and mostly one's mother tongue allows for a richer and deeper expression than a foreign language.

The five subjects I had set were explored step by step. Several participants noticed the effort I had put for this workshop and they were satisfied with the workshop. Culture shock seemed familiar to most of the participants, but the 4 stages of culture shock were less heard. When I explained the symptoms of culture shock, the quiet atmosphere started to change to vivid participation. The reverse culture shock, which was the most unexpected from sojourners, turned out to be a new thing to them and many participants wanted to share their personal experiences. For example, one expressed that reverse culture shock hit her so hard for nearly half-year, thus, she does not want to experience it again. Another person expressed that there was one moment that she just wanted to fly back to the foreign land where she had stayed for 3 years. She missed that place so much and it was so hard for her to stay longer in her heritage culture. Their

experiences just appeared as the symptoms of the crisis stage of reverse culture shock.

Additionally, the crisis stage triggered a further discussion on mental health. The coordinator of Felm mentioned a couple of Felm's workers were forced to retreat due to a political crisis in the host country. Thus, these 2 workers paid a visit to the psychological doctor in Finland after returning home. If the same thing happens to the volunteers, Felm can also provide psychological treatment to the volunteers when it is needed.

Time management. The limitation of time was a challenge and it turned out to be a minus point in the workshop. I knew from the beginning that the training section 45 minutes was short, and I could easily run out of time if there are many sudden discussions. Although in the rehearsal of the training section with my supervisor at Felm finished on time as planned, somehow, I was prepared for 10 minutes extension in the training section and 10 minutes shorter in the reflective section. In the end, the training section actually lasted 75 minutes, only left 15 minutes in the reflective section and evaluation. The original plan was 75 minutes in total for the whole workshop, but 90 minutes was the actual duration. Yet, several participants wanted more time for discussion, and a couple of participants would like the topics to go deeper as this was an interesting topic to them.

Personally, the time limitation did stress me out at the beginning of the training section. Besides from that, I also worried about the silent atmosphere in the initial stage since there was neither much reaction nor one raised a question. However, after one started to ask or shared personal experience, more people joined the discussion on the training section. The vivid discussion and sharing were good, but on the other hand, it had shortened the duration of the reflective section and evaluation. That also resulted in a couple of experiences sharing on the different paths of family members' adaptation that was not able to be discussed further. And the four questions on the reflective workshop ended with only two questions were being shared in the group.

The feedback from Felm and the participants. The overall feedback from both the Felm and the participants was quite positive in general. As the Felm's supervisor mentioned, if there were 20 persons, there would be 20 opinions. This just echoed well on the evaluation; one participant commented: "quite theoretical still?" On the other hand, one participant wrote: "the theoretical presentation corresponded very well with my own experience". It was hard to satisfy all and go deeper into the topics with the limited time. Nevertheless, I am quite pleased that each participant gained fundamental knowledge of cross-cultural adaptation and reflected on his or her individual journey of adaptation even though stress is necessary for cross-cultural adaptation. Their reflection truly fulfilled the objective I had set.

The workshop and evaluation form were conducted in English. As all participants are Finnish, my supervisor informed participants that they can fill the form either in English or Finnish. In fact, I was glad that she proposed that even though it did not occur to my mind. In such a way, it offered flexible expression to the participants and their comments could be more authentic and frank.

Recommendations. Improvement will be made based on the overall evaluation. Firstly, the font of the text will be enlarged. As I noticed that there were around 3 participants, who are over sixty years old, sat at the end of the room with distance to the slides on the whiteboard. Thus, a bigger font of texts would have been helpful for them to read. Next, more figures and pictures will be added as some participants expressed pictures and figures would help them understand and memorize things more easily, like rollercoaster or w curve representing in reverse culture shock. The third improvement is time control. In order to prolong the training section with more room for discussion, the reflective workshop will be likely cancelled. Therefore, the 20 minutes of the reflective workshop will be used for discussion or experience sharing in the training section. Fourthly, I need to acknowledge the challenge in Finnish silence. As this workshop was conducted in English, it might take a longer time for the participants to think more slowly in a language barrier. I also need to be alert of the long silence in Finnish communication, not jump in to fill the silence. Moreover, my contact information will be added to the feedback form to ensure the project ethics are applied in the

next workshop. Thus, participants can contact me in case any of them want to drop out of the evaluation later.

8 CONCLUSION

The conclusion is that this workshop achieved the aim successfully. The aim of this project-based study was to establish a cross-cultural adaptation ABC workshop for Felm's volunteers before heading abroad. By attending this workshop, volunteers gained the fundamental knowledge and understood the complex process of cross-cultural adaptation as the objective indicated. When reflecting on the process, the five key subjects were all discussed and elaborated in a step by step way and then recapped in the training section. The feedback from both participants and Felm revealed a positive and encouraging affirmation of my performance and the satisfying outcome of this workshop. Moreover, this workshop will run again in 2020 as Felm requested.

Ethics of this project-based study were followed accordingly starting from the permit of the study, obtaining verbal consent from the participants, and maintaining anonymity while securing documents. The confidentiality was kept as well both in the evaluation and the interview with the former volunteer.

In terms of further development for this project, several modifications need to be made in accordance with the recommendations. For instance, the text font, time management, and the acknowledgment of Finnish silence in communication will all be considered and revised in order to optimize the effectiveness and achievement of the workshop.

When reflecting on the project cycle, this project-based workshop had been designed in a systematic process then carried out as plan efficiently. Starting from the supervisor's request, then followed the preliminary planning, designing the project plan and the process, implementation, and evaluation. The modification and adjustment for the next workshop are added in this cycle after Felm requested me to run this workshop again.

Regarding facilitation skills for professional development, I need to admit this workshop has increased my confidence in building rapport and developing

synergy. Building a relationship with a new group is not easy. But when there were some common interests and shared values in the same topic cross-cultural adaptation, the participants wanted to discuss further and shared more of individuals' experiences and thoughts. The well-structured material and my personal experience sharing in adaptation encouraged the participants to express their own viewpoints, reflections, experiences, and even give hints or suggestions from the discussion before encountering others abroad. Encouragement of experience sharing, maintaining neutrality, and acting with integrity were all delivered while developing synergy in the workshop. Considering the time management issue, I have to apply this feedback in order to tweak the time balance in the next workshop.

Overall, it was a great learning experience in establishing this cross-cultural ABC workshop for Felm and its volunteers. I appreciated that Felm offered this opportunity and provided the resource to conduct this workshop for volunteers during the placement period. Furthermore, I think this workshop may not just benefit the Felm's volunteers in short-term adaptation, it also shows the possibility to benefit missionary in long-term adaptation.

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APPENDICES 1. Feedback questionnaire

FEEDBACK for CROSS-CULTURAL ADAPTATION ABC WORKSHOP

Thank you for agreeing to answer the questions in this workshop. By answering these questions, you will be helping me to understand how this project-based workshop can be developed further.

1. What went well?
2. What impressed you the most?
3. What would you do otherwise if something went wrong?
4. What could be improved or discussed further?

