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# Dancing with Culture: A Grounded Theory Study on Latin American and Spanish Speaking Caribbean Women Living in the United States Process for Dealing with Internal Conflicts

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Dancing with Culture: A Grounded Theory Study on Latin American and Spanish  
Speaking Caribbean Women Living in the United States Process for Dealing with  
Internal Conflicts

by

Iler Leticia Rivera-Chicas

A Dissertation Presented to the  
College of Arts, Humanities, and Social Sciences of Nova Southeastern University  
in Partial Fulfillment of the Requirements for the Degree of  
Doctor of Philosophy

Nova Southeastern University  
2018

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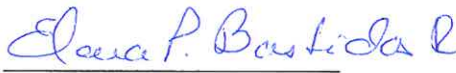
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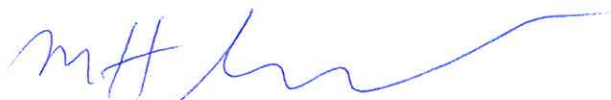
This dissertation was submitted by Iler L. Rivera-Chicas under the direction of the chair of the dissertation committee listed below. It was submitted to the College of Arts, Humanities, and Social Sciences and approved in partial fulfillment for the degree of Doctor of Philosophy in Conflict Analysis and Resolution at Nova Southeastern University.

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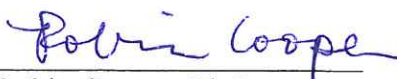
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## Dedication

To my son, Maddox L. Chicas, your inquisitiveness and charisma give life new meaning. Always cherish knowledge, and embrace every opportunity to expand your viewpoint by learning from others.

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This is the culmination of a long hard journey. I am most grateful to my spouse Andy Chicas, for his quiet strength and support. To my son, Maddox Landon Chicas for his love, thank you for forgiving my momentary absences and understanding every time I said: “mami needs to finish her dissertation.” I hope when you are mature enough to understand what this study means, you comprehend the value of perseverance and hard work. To my mom, “Gracias por la fe que siempre has depositado en mi” and to my siblings, for all your love, support, trust, and laughs along the way. To all my friends for your unconditional support and love through this journey. To everyone along the way who cheered me on, and encouraged me to finish this study.

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## Abstract

This grounded theory study explored the competing cultural expectations and cultural approaches by women from Latin American and Spanish-speaking Caribbean countries living in the United States. The study explored the following questions: In what ways do women from Latin America living in the United States establish priorities among potentially conflicting cultural expectations or roles? What internal conflicts result out of living between two cultures? What does the process for making sense of cultural expectations look like? How do Latin American women living in the United States make sense of this process? Using a constructivist grounded methodology, the research reflects the insights of 20 female participants from various Latin American and Spanish-speaking Caribbean countries. The data analysis resulted in five major findings, illuminating a framework for understanding the process for making sense of conflicting cultural norms, expectations, and cultural approaches. This is presented in four stages, (1) confronting the new norm/expectation, (2) recognition/acknowledgment of the conflicting cultural value/norm/expectation, (3) adapting to the new context/situation and (4) managing from a cultural standpoint. The main decision-making process related to cultural expectations was tied to: (a) what it meant to be a woman from their native country in the United States and (b) what this means when they return to their country of origin. Concluding with “creating a new norm/dynamic,” this becomes the “balancing act” or “the dance between cultures.”

## Chapter 1: Introduction to the Study

### **Statement of the Problem**

Proponents of culturally sensitive approaches to conflict resolution suggested that the concept of culture is the foundation from where we construct our realities (Kimmel, 2006). The emergent field of conflict resolution provides a variety of tools from which to analyze and resolve conflicts. Scholars agreed that culture influences the way individuals resolve conflict (Avruch, 2009; Deutsch, 2006; Hammer, 2005; Irving, Benjamin, & San Pedro, 1999). Gaining a profound understanding of the life experiences and nuances of the different cultural groups within the United States advances the practice of culturally sensitive approaches to conflict resolution. A challenge within the conflict resolution practice in the United States is a proclivity to minimize cultural differences, ascribing conflicting individuals with general patterns of behavior, and not considering cultural nuances (Kimmel, 2006, Chapter 28). The researcher found books focusing on culture and conflict resolution had very limited information about the Latin American population in the United States and some of the cultural attributes and dynamics expressed had not received further explorations in some time.

Currently, the historical background and strong representation of the Latin American or Hispanic population in the United States proves valuable to the field of conflict resolution. The Latin American community is one of the largest minorities and cultural populations in the United States. According to the 2017 report from the Pew Research Institute, the Latin American community comprises of 19.4 % of the total United States population. It is the second largest racial group with 34% of this population being foreign born (Flores, 2016; Rogelio & Gonzales, 2007). The Latin American, or

Hispanic population is currently the largest and fastest growing minority in the United States (Pew Research, 2012). The current Latino population is best defined by its youth, with six in 10 Hispanics being Millennials, according to Census Bureau data from 2014 (Patten, 2016). Recognition of the potential influence on this community and their growing numbers ignited a wave of efforts from socio-economic and political sectors, attempting to attract and understand this segment of the population. For instance, consumer reports such as the Nielsen report suggested in 2013 that Latin women are the driving force behind purchasing power in the United States (“Latinas are the driving force,” 2013). In the political sphere, the political climate of the 2016 presidential election mobilized members within the Latino community, such as the group known as the DREAMERS, in response to anti-immigrant rhetoric fueled by the current president, Donald Trump.

Unfortunately, a major shortcoming is the mistaken assumptions and stereotypes about Latin Americans. The literature on Latin Americans in the United States finds marketing efforts, as well as other research, defines the community’s identity as homogeneous, not recognizing the diversity of cultures, ethnicities, and an array of beliefs shaping the cultural perspectives of its community members (Rogelio & Morales, 2015; Zambrana, 2011). It is evidenced that resistance exists within this community to embrace a cohesive Pan-ethnic identity; instead, a preference to align with their ethnic/national culture exists (Gracia & De Greiff, 2000). The literature about Pan Hispanic identity in the United States suggested that social structures such as gender roles, social networks, and political and societal institutions drive the cultural and societal expectations of the Latin American community in the United States as well as in the

country of origin (Oboler, González, Apraricio, Torres, & Torres-Saillant, 2005).

Therefore, scholars must consider the historical and current contexts when addressing the issues within this community. It is necessary to consider that their identity cannot “be boxed” into one category (Alcoff, 2005; Zambrana, 2011).

Extensive research documents the economic, societal, and psychological impact of the migration process. Nonetheless, scholars conclude research has neglected the experiences of migrant women (Oboler et al., 2005; Alcoff, 2005). Oboler et al. (2005) depicted women as an integral part of the migration process, challenging existing stereotypes, including that of migrants being traditionally male (p. 342). Oboler et al. reported that migrant women from Latin America and the Caribbean encompassed diverse socio-economic backgrounds, from poor to middle class, to highly educated professionals. The Migration Policy Institute showed in the year 2008 that, of the 38 million foreign-born living in the United States, 49.8% were female. Indicative of 12% total population of the United States (or 18.9 million) are immigrant women from various labor sectors and socio-economic backgrounds (as cited in Oboler et al., 2005).

Evidenced within the literature is the perception of a cultural expectation for women to transfer traditions and reinforce cultural views for future generations (Alcoff, 2005). Latin American and the Caribbean community are characterized for having more rigid gender roles and gender expectations within their social structures, where there is a cultural expectation for women to satisfy the role of homemaker, as well as other feminine ascribed attributes (Oboler et al., 2005; Rogelio & Morales, 2015, Zambrana, 2011). These scholars referenced the context of the United States and the different



norms, expectations, and cultural approaches are the causation for rising tensions and conflicts among members of this community.

Anzaldua's (1987) essay on the "mestiza consciousness" references the ambiguities of living within multiple cultures (p. 255). In her essay, the author illustrated how living within cultures provides a series of conflicting messages ripe for conflict. Further, she explained cultural collisions surge out of the incompatibility of frames of reference between Latin American culture and American culture (p. 255). In her essay, she alluded to the conflicts stemming from Latina women's cultural expectations to ascribe to forms of communication or behaviors that do not align with those of Anglo women. Therefore, Anzaldua suggested Latino women experience cultural clashes for not meeting the in-group's cultural expectations. Causing them to feel as foreigners, because their ideals, norms and cultural practices do not align with the cultural majority.

It is documented that the migration process provides some flexibility to gender roles and the cultural expectations attached to these gender roles (Oboler et al., 2005). This means that in the United States women could enjoy certain freedoms such as; fiscal independence, ability to share household chores with life partners, and a sense of safety from abusive machismo ideals (Oboler et al., 2005). Nonetheless, Oboler et al. documented a consequence of this flexibility on gender roles increases the likelihood of conflict between men and women in the United States (p. 344). Moreover, existing research emphasizes cultural expectations that generate conflicting dynamics for women serve as a form of social control and create identity-conflicts (Alcoff & Mendieta, 2003, Cooper, Linstroth, & Chaitin, 2009; Hernandez-Truyol, 2008; Schutte, 2000). However, the literature thus far fails to offer a framework describing the decision-making process

of Latin women when addressing these conflicts. Therefore, it was the goal of the researcher to contribute to the exploration of culturally sensitive approaches within the field of conflict analysis and resolution. This is accomplished by recognizing the need for cultural narratives reflective of the diverse experiences of women from Latin America and Spanish-speaking Caribbean countries.

### **Context of the Researcher**

As a Latin woman living in the United States for at least half of my life, I am cognizant of the challenges of living between two cultures. I am aware of the existing assumptions and stereotypes surrounding this label, as well as the evolving expectations of living in the United States. Surrounded by the diverse lifestyles, ethnicities, and ways of thinking during my years in Florida, I have become intrigued as to how individuals from diverse backgrounds cope with the various cultural expectations and contradictions of living in the United States.

Unlike most migrants, my family and I had not moved seeking refuge or a comfortable financial situation in the United States. My father had simply decided to retire to his Florida residence, thinking it would be a good opportunity for my siblings and me to learn to speak English and attend college in the United States. I recognize that I may not be considered a typical immigrant, as I was born in Puerto Rico. My country of birth by political circumstance affords me all the rights and privileges of United States citizenship. This situation, depending on whom you are speaking to, disqualifies me as an immigrant. The various perspectives, a conflict, on who qualifies as a foreign-born, immigrant or even Latin American is as diverse as the existing labels for this segment of the population.

My training in conflict analysis and conflict resolution has exposed me to a variety of settings and tools from which to understand and resolve conflict. As the literature suggested in this emerging field, it is essential to include a broader culturally sensitive perspective of conflict analysis and resolution. With an understanding of this context, I am aware that I bring some pre-conceived ideas of the life experiences of the participants within this study. Nonetheless, I ascribed to my role as the researcher through a constructivist methodology. This methodology allowed me to reflect at each stage of the research on how my position and experiences influenced the overall design and execution of the study (Charmaz, 2014).

Culture is a flexible and fluid concept, influenced by many variables. It is the cause of much misunderstanding. In the age of the World Wide Web and social media, exposure to various cultures and ways of thinking are without a doubt a new norm. Moreover, that such exposure gives us the cultural competency to understand the intricacies of the unspoken meanings of cultural scripts, values, and tradition. On the contrary, we are conditioned to box similarities and perceived assumptions into a more general category (Gergen, 1971). Developing culturally sensitive dialogues and promoting cultural awareness well beyond focusing on the generalizations based on similarities is valuable to effective conflict resolution. Making sense or understanding of an individual or group's definition of their culture of origin requires entering the person's realm. Navigating the challenges of living in a new culture gives rise to negotiating numerous conflicting cultural approaches, expectations, and norms.

The research thus far demonstrates women within Latin American community construct a hybrid identity (Cooper et al., 2009; Schutte, 2000), in addition to cultural

values serving as a form of social control. I also assessed negotiating the norms and values of their identity posits an intrapersonal conflict. Internal conflicts manifest when women are imposed to adopt or reject the cultural ideologies, norms, expectations, and traditions from the country of origin. To gain this firsthand understanding, the study focused on the narratives of 20 women from several Latin America and Spanish-speaking Caribbean countries. Engaging in such research requires insight on the composition of this population within the context of the United States. The next section, presents several scholars overview of the landscape of Latinos in the United States.

### **Latinos in the United States**

Historically, the Latino population has experienced several waves in the United States. Lopez and Radford, from the PEW Hispanic Research Center, suggested that at least 30% of the population is foreign born in counties, such as Los Angeles County, CA, Miami-Dade County, FL, Cook County, IL, Harris County, TX, and Queens County, NY. Particularly, Florida is the state with the third largest Latino population in the nation. In Florida, the largest population of foreign-born are among the metropolitan areas of Miami-Dade with 60% percent, Orlando-Kissimmee 27.9%, and Tampa, St. Petersburg-Clearwater with a 33% (Pew Research Tabulations, 2016).

Scholars suggested that women from Latin America and the Caribbean tend to construct a hybrid identity, constantly needing to negotiate several aspects of themselves, to conform to the expectations of both cultures (Cooper et al., 2009; Schutte, 2000). The negotiation of identity represents an intrapersonal conflict, for which women within this population must determine, when or where to adopt or reject the Hispanic/Latino label, cultural ideologies, traditions, and norms from their native country. Before the arrival to

the United States, Latin American women's historical context is diverse and rich with contradiction. Entering a new country that shares a more homogenous understanding of cultural norms potentially creates as Anzaldua's essay (1987) described "a clash of voices" (p. 254).

A myriad of cultures influence the Latin American perspectives, including Spanish, Indigenous, and African countries, among others. This rich diversity embodies a fusion of ideas, traditions, and practices, ripe for conflict. Individuals raised within this context reflect a stronger affinity with one of more of the cultural values of the native culture. For instance, some individuals' cultural norms and practices align with Indigenous customs, while others share a stronger connection to European customs. From the context of Latin American and Caribbean women, such diversity is a natural aspect of their self; there is no existing one without the other (Anzaldua, 1987). A more significant marker within this population is the socio-economic background and racial phenotype (Zambrana, 2011, p. 3). According to Zambrana, the socio-economic standing of an individual influences the perceived cultural norms and expectations. Furthermore, the author asserts contemplation of the historical context is another dimension necessary for discovery. Considering the literature thus far, it can be assessed core values such as the definition of family, work ethics, and a sense of collective responsibility are salient cultural values among most of the women represented throughout the study.

### **Purpose of the Study**

The researcher through a grounded theory study explored the competing cultural expectations and roles faced by women from Latin American and Spanish speaking Caribbean countries living in the United States. By means of a constructivist grounded

methodology, the research revealed the process by which Latin women who live in the United States make sense of conflicting cultural ideologies and roles. The research reflects on the insights gathered from 20 women from various Latin American and Spanish speaking Caribbean countries. The study placed a greater emphasis on the challenges and internal conflicts of dancing through the nuances of conflicting cultural narratives. This is achieved by focusing on the multiple frames for understanding their situational context, or the essence of who they were before arriving in the United States.

Grounded on the data, the researcher adduced a framework for conflict resolution scholars for conceptualizing the narratives of women within this community, while furthering the understanding of competing cultural mindsets. The study expounded the extent to which women within this population negotiate their identity and construct a narrative reflective of the richness of their culture, without compromising their internal differences. The study centered on reflecting in what way social context informs or influences the decision-making process, in addition to acquiring a deeper understanding of the internal conflicts experienced by living between two cultures.

A methodology informed by a symbolic interactionist perspective presented the opportunity to consider the meaning-making process as constructed, by reflecting on how meaning is created, enacted, and has evolved (Charmaz, 2014). The research contributes greater insight on these populations' understanding and process for positioning cultural expectations and roles and how this is influenced by the situational context. Through a constructivist grounded methodology, the investigator explored the stories of Latin American women living in the United States. Further, developing a framework for

conceptualizing internal conflicts and understanding in what way they make sense of cultural approaches, norms or expectations when experiencing conflicting mindsets.

### **Research Questions and Objectives**

The researcher considered the internal conflicts faced by women from Latin American and Spanish speaking Caribbean countries living in the United States. Most exclusively, the study reflected on the way these women prioritized conflicting cultural ideologies, expectations, norms, and roles. The study gained insight into the struggles or internal conflicts arising out of negotiating competing cultural expectations and norms. Concluding with a framework offering conflict resolution scholars an understanding of the process for conceptualizing contradicting or conflicting cultural expectations or roles.

RQ 1: In what ways do women from Latin America living in the United States establish priorities among potentially conflicting cultural expectations or roles?

SQ1: What are some of the internal conflicts that they face living between two cultures?

RQ2: What does the process for prioritizing cultural expectations look like?

SQ1: How do Latin American women living in the United States make sense of this process?

### **Objectives**

Additional goals of this study were:

1. Contribute to a feminist epistemology that considers the diverse experience of Latin American women in the United States.
2. Gain greater insight of the processes for prioritizing multicultural expectations.

3. Develop a framework that offers conflict resolution practitioners a tool to understand cultural and identity conflicts.
4. Inform future research.

### **Overview of the Dissertation**

The dissertation consists of five chapters. The first chapter describes the phenomena and offered insight on the impact of the research to the field of conflict studies. The second chapter engages in a review of the literature elucidating on the main concepts and theories surrounding the topic of study. The third chapter explains the operationalization of the study, including the rationale for the chosen methodology. Chapter four delves into the findings from the participants' interviews, through focus coding and memoing. Grounded on the data, the last chapter provides an analysis of the findings connecting to the most salient themes within the literature review. Finally, the last chapter provides analysis of the findings, connects the findings to the theories presented within the literature review, and provides recommendations. It addresses the limitations within the study, and provides recommendations for practice within the conflict analysis and resolution field.



## Chapter 2: Literature Review

This literature review considers the historical and current context of Latinas in the United States. The purpose of this study was to gain deeper insight into the process for deciding which cultural cues, values, expectations are most important when experiencing internal conflicts. The study sought to understand how if, in any way, women living in between cultures experience an internal conflict when making decisions incompatible with their cultural mindset. Specifically, the researcher aimed at developing a framework grounded in the data. This endeavor envisioned to further the conceptualization and understanding of the process for making sense of the phenomena.

Before engaging in data collection, the researcher conducted a critical review of the literature. The intended purpose of the review was narrowing the topic's scope, as well as, examining gaps within the literature (Charmaz, 2014; Creswell, 2012). In qualitative research, specifically grounded theory research, different views about conducting a review of the literature exist. The controversy centers on, when is it suitable for the researcher to engage in such review of the literature. Considering the traditional method of grounded theory advanced by Glaser and Strauss, conducting a literature review before data collection risks a contaminated data analysis (as cited in Charmaz, 2014). The authors deduced this strategy enables researchers in creating preconceived notions about the intended area of study. In their view, conducting a literature review preceding data collection risks the potential for skewing the analysis of the study. On the contrary, Charmaz (2014) considered the literature review an essential endeavor. Charmaz affirmed that a careful review of the literature increases the researcher's awareness of existing literature on the topic. She suggested that such

awareness guides the researcher to focus on the gaps within the literature, creating inferences supported by existing literature, and making for strong substantive theories (Charmaz, 2014, p. 306). Therefore, it was the choice of the researcher and a requisite of the program to delve into a critical review of the literature throughout the research process.

The in-depth review explored the various themes surrounding Latin American and Spanish speaking Caribbean women living in the United States. In addition, the review posited preliminary emphases on the various dimensions of meaning-making systems. Delving deeper into the experience of transnational living by focusing on areas such as race, ethnicity, cultural approaches, values, norms, and expectations. A review of the literature on meaning-making systems from this perspective, offers an understanding of the processes for making sense of conflicting cultural norms and expectations. Literature that records the dimensions of identity from the frame of cultural conflict expounds on the influence of culture on identity, and the frames from where to interpret such reality (Avruch, 1998; Deutsch, 1994; Goffman, 1974). This understanding guides the notion of internal conflicts ensuing when experiencing competing cultural approaches or mindsets. The chapter culminates with an overview of conflict analysis and resolution theories explaining the phenomenon. This last section makes available a platform for the studies contribution to the field of conflict studies.

The researcher employed multiple information sources to conduct the literature review, including books, Internet resources, academic journals, and dissertations. The researcher accessed these sources through ProQuest, Project Muse, Digital dissertations, and JSTOR, among others. The researcher opted for not devising a delimiting timeframe

since during the proposal stages it was discovered the literature on the topic was limited. Additionally, the evolution of the literature on the topics reviewed offered another area for analysis. This other area focused on the historical development of the conflict analysis and resolution field. An exhaustive analysis of the texts attempts to identify gaps, omissions, and points of exploration within the literature (Bloomberg & Volpe, 2012). Each section within the review offered a synthesis on the implications of the literature on the research study. In addition to, the manner by which these sources informed the researcher's understanding of the existing literature and its contribution to the development of the conceptual framework.

### **Historical Issues, Context, and Background on the Topic**

The roots and influences of Latin Americans in the United States traces back at least couple of centuries (Rogelio & Morales, 2015). Rogelio and Morales (2015) proposed that it is possible to appreciate such influences through the Spanish names of some of the major cities within the United States, Spanish language words incorporated into the English language, and the increasing interest in learning the language (p. 1). The Latino experience has permeated the landscape of the United States society through music, food, and its growing population. Currently, two-fifths of the Latino population is born outside of the United States and migrated from the Caribbean, Central, and South America (Rogelio & Morales, 2015; Zambrana, 2011). According to the Civil Rights Project, one in five women is Latina (Gándara, 2015). Nonetheless, a study focusing on this segment of the population needs to recognize the diversity within this group. Presently, the literature exemplifies controversies about the dichotomy between race and ethnicity an area of much controversy in the United States. Furthermore, the literature

determines how cultural, as well as socio-economic factors influence the composition and experiences of this group in the United States.

### **Considering diversity among Latinos**

The composition of the established Latino population within the United States differs in several factors. Among these are language, physical attributes, families, socio-economic status in the country of origin, educational attainment before arrival or education attainment of the family, racial phenotype, access or denial to social capital, and political formation amid numerous additional aspects (Rogelio & Morales, 2015; Zambrana, 2011). In the late 1970s, the Office of Management and Budget created the term “Hispanic,” attempting to quantify this segment of the population. However, the community once celebrated the term Hispanic, because it recognized this minority group as a growing and influential community within the United States (Rogelio & Morales, 2015). However, scholars of Latin American studies suggest this categorization can be construed as a political imposition (Alcoff, 2005; Oboler et al., 2005; Rogelio & Morales, 2015). Rogelio & Morales suggested that the term Latino became a more encompassing description of the diversity among migrants from Central, South America, and the Caribbean in the 1990s. On the other hand, scholars suggested that both terms attempted to homogenize a diverse population by attributing certain characteristics, based on similar and shared concepts of culture and language (Saenz & Moralez, 2015; Raffaelli & Ontai, 2004; Zambrana, 2011).

Scholarship on Latino studies considers the terms “Hispanic” and “Latino” as pan-ethnic labels, representative of a group or community that shares a language and similar cultural values (Rogelio & Morales, 2015, Zambrana, 2011; Oboler et al., 2005).

The literature coincides in that Latinos prefer to be identified by their national origin, such as Mexican or Puerto Rican, rather than as “Latino” or “Hispanic” (Rogelio & Morales, 2015, p. 4). However, theorizing becomes complex when addressing race or phenotype (Zambrana, 2011). The racial composition of Latin Americans’ is diverse, but most importantly from the context of Latin Americans, race is associated primarily with a socio-economic status, rather than skin color (Zambrana, 2011). Discussing the concept of race characterizes a dubious concept, for the reason that from the context of those living in Latin American countries and the Caribbean, race has a socio-economic component (Rogelio & Morales; 2015; Zambrana, 2011). In other words, there is a greater emphasis on names and socio-economic status as opposed to the “browning of the skin.” However, a consensus within the literature suggests terms “Hispanic” or “Latino (a)” are erroneously used to represent a race.

### **Ethnic identity of Latinos as opposed to race**

Latin American people comprise diverse ethnic backgrounds, a combination of European, African, and Indigenous ancestry. Within the context of individuals from Latin American or Spanish-speaking countries, ethnicity often refers to ancestry (Mendieta, 2000; Rogelio & Morales, 2015; Schutte, 2000; Zambrana, 2011). This ancestry suggested origins from Spain, Africa, Ameri-Indians, or a combination. The terms Hispanic or Latino are not considered an ethnicity, but one of the various descriptive labels. The descriptive labels attempting to identify people from Spanish speaking countries, such as Central American, South American, Caribbean, Pan-American, and so forth. Mendieta (2000) and Gracia and DeGriff (2000) presented this as a Pan-ethnic identity. In the United States, seeing oneself as a Latino or Hispanic

aligns best with the creation of a Pan-ethnic identity. The authors proposed that members from Spanish speaking Latin America and the Caribbean who live in the United States chose to unite as a common culture to connect or engage in a political agenda.

Furthermore, they contend the labels of “Hispanic” or “Latino” refer to a heterogeneous group of people that do not understand or see a connection between the labels to their identities (Mendieta, 2000). Nevertheless, some consider and explain the term Hispanic as part of an “assimilationist identity” adopted by migrants living in the United States (Schutte, 2000). Ethnic identity as described by Sandstones (as cited in Chaitin, Linstroth, & Hiller, 2009) advocated processes are affected by the historical, situational, and global demands of the contemporary society. Therefore, understanding the meaning of ethnicity as a marker of identity must be consistent with the historical and situational contexts influencing members of this community.

### **Adopting a Pan-ethnic identity**

As previously presented, identification with pan-ethnic terms must recognize the socio-political underpinnings of the term “Latina” or “Hispanic” (Gracia & DeGriff, 2000; Pew Hispanic Center, 2014; Mendieta, 2000). Mendieta (2000) posed the terms define the socio-political underpinnings of race within the history of the United States in his essay *The Making of New Peoples*. Further, he suggested that becoming a Hispanic or Latino or acquiring this identity becomes “a process to claim and build a place within the political culture of the United States” (p. 48). For instance, the 2016 election’s political agenda of President Trump was perceived as a threat to the Latino community and ignited members with a shared narrative to mobilize and unify as one. This approach was an effort to mobilize and gain recognition of the current socio-political circumstances of

Latino(a)s in the United States. In this instance, the mobilization of this community placed greater emphasis on the rhetoric surrounding the Latino identity to affect anti-immigration discourse. This last argument needs consideration since the construction of identities depends on the historical and the situational development of the group. As a result, creating a general view of such a diverse group, originates internal tensions and challenges. Nevertheless, and most notably, these assertions reflect the necessity to explore the process by which individuals within this demographic ascribe to such labels looks like.

### **Cultural Traits and Values of Latina Women**

#### **Cultural values/expectations**

As previously stated, Latina Women are part of a diverse group, and generalization should be avoided. However, much of the existing literature coincides with several of the shared values and expectations from members of this group. Concepts such as *familism*, *marianismo*, *machismo*, *respeto*, and *simpatía* are shared by much of the individuals within this group (Irving et al., 1999). Depending on the scope of the literature, these are perceived as cultural norms, scripts and/or expectations shared by those originating from Latin America and Spanish-speaking Caribbean, specifically women. This chapter reports an overview of these concepts, including which aspects influence and impact the cultural approaches of women within this group. Among the aspects explored within the literature are the shared attributes associated with gender roles, social customs, religion, and/or spiritual beliefs.

For instance, the concepts of *machismo* and *marianismo* refer to the characteristics associated with men and women. *Machismo* reflects ideation of male

virility and chivalry, in addition to, consideration of men being the breadwinners, protectors of women and family advocates (Rogelio & Morales, 2015). On the opposite, is the concept of *marianismo*, defined as women's characteristics of virginity, modesty, wifely duties and assumed to have all childrearing responsibilities (Rogelio & Morales, 2015; Zambrano, 2011). Another concept greatly attributed is that of *respeto*. This concept refers to the notion of paying special respect for the elders, respecting others to expect reciprocity. In other realms, these terms refer to being tactful and considering the feelings of all involved (Irving et al., 1999; Raffaelli & Ontai, 2004; Ting-Toomey, Yee-Jung, Shapiro, Garcia, Wright, & Oetzel, 2000). Last, the term Familism or *familismo* conforms to the idea of extended families, inclusive of different generations, uncles, aunts, and cousins.

### **Women, migration process, and identity**

Variety of aspects influence the social development of Latin American women living in the United States. Literature about migration policy suggested that the migration process gives women the opportunity to expand their decision-making in diverse facets. Among these facets are inclusion and participation within the labor force, opportunities to educate themselves, and exposure to the differing views about gender roles within the host country (McIlwaine, 2010). The opportunities afforded by the migration process bring forth potential challenges to the established gender roles and practices from the perspective of the woman's native country. Considering self-categorization theory within social identity theory, individuals must determine with what culture they identify to define themselves. This aspect generates perhaps the first series of issues surrounding an internal conflict about identification.



## **Conflicts from Dissonance of Cultural Cues and Expectations**

### **Identity conflict**

The possibility of ascribing to a variety of identities suggests that a tendency exists for creating hybrid identities (Schutte, 2000). Schutte determined that hybrid identity forces individuals to adopt and reject categories imposed by social structures in a globalized context, reflecting their internal differences. For women of Spanish speaking Latin American and Caribbean descent, this reflection means choosing which aspects of their native and host culture to conform, adopt, or reject to construct an identity concordant to their situational context. This new narrative, according to Schutte, becomes the battling ground for women of diverse backgrounds and cultural beliefs.

### **Internal cultural conflict**

The make-up of those who migrate to the United States is as diverse as the reasons for emigration. Therefore, scholars should consider various approaches for understanding the interpretation of culture from members of this group and the context of being a Latinpo(a) Hispanic in the United States. Scholarship on the understanding or interpreting the role of culture in meaning-making processes presents various approaches. In the Social Sciences, Pan-cultural approaches and dynamic constructivist approach are among the distinctive approaches elucidating the dynamics of culture and their impact on identity and decision-making.

For example, the literature posited that the awareness of other women living in the United States and sharing similar characteristics that align with a Pan-Hispanic identity, motivates them to categorize themselves as Hispanic or Latina (Alcoff & Mendieta, 2003). Nonetheless, it is necessary to consider the historical development of their

identities and in what ways identities evolve to reflect the modern demands. Research of members from Latin American countries suggests several challenges. The principal challenge is the definition of culture within the context of the United States. Considering the context of the United States, the conception of culture among members of Latin American countries is complex, because members of this group exhibit similar traits and characteristics such as sharing a language, Spanish (Rogelio & Morales, 2015). This first assumption almost automatically groups individuals sharing this trait. From an Anglo perspective, sharing a language becomes the common denominator to name members of this group. However, from the perspective of members of Latin American communities, this is perceived as another stereotype or generalization (Rogelio & Morales, 2015; Zambrana, 2011).

### **Theories Explaining the Phenomena**

A vast amount of literature in the Social Sciences explains the role of identity through social identity theory. Huddy (2001) suggested the most notorious literature on social identity theory, described an “all-or-none” attitude about identity (p. 131). The theory purported that members of a group identify automatically with a group, without considering potential internal differences. It is because of the recognition of differences in behavior of the out-group that a group identity is created (Tajfel & Turner, as cited in Huddy, 2001). Criticism of social identity theory is that it relies on the salience of determined categories ignoring the individual’s decision or process for relating to a specific identity (Huddy, 2001). In this criticism, Tajfel and Turner developed the self-categorization theory, explaining the process by which individuals choose to identify with one group over another. Nonetheless, research focusing on personal identity implied that

various facets to one's identity exist (Cohen, 1986; Gergen, 1971; Huddy, 2001). The texts show that the projection of this identity depends on the situational context and the influence of culture on identity (Cohen, 1986; Gergen, 1971). A move away from this "all-or-none" attitude is Lakoff's 1980s study. In his research, he considered a less rigid approach to self-categorization than more prominent social identity theorists do. Instead, his approach relied on the cognitive origins of identity (as cited in Huddy, 2001). This viewpoint presents a more fluid vision of self-categories continuously constructed to reflect the situational context of individuals, including but not limited to the perceptions surrounding the "image" of the group.

### **Theories of Culture**

Proponents of culturally sensitive approaches to conflict resolution such as Kimmel (2006) and Avruch (1998) suggested that culture is nothing more than the foundation by which individuals construct their realities (p. 627). In other words, the construction of culture occurs from our recurrent interactions throughout the various times and spaces, consequently shaping the way we interpret the world around us.

In conflict resolution, realism and cultural relativism are two major dimensions for interpreting culture within the social sciences. Realism as a framework for understanding culture, represents the material features of existence, the real and palpable facets that exist independently from cognition (Avruch, 2009; Howson, 2009). On the other hand, a theory of cultural relativism refers to the influence of the situational context in the way one interprets' reality (Howson, 2009). The work of Immanuel Kant (1788) argues that an individual's experiences are not universal and these are constructed from the surrounding world (as cited in Howson, 2009). Avruch asserted that conflict

resolution practitioners and analysts have an essential responsibility to understand the impact of cultural differences by providing another discourse for understanding decision-making in conflict resolution practices (Avruch, 1998, 2009).

Avruch (2009) defined culture as a group of “socially constructed, shared and learned ways of living, possessed by persons within their social groups” (p. 20). Avruch (1998, 2009) further suggested that culture is displayed as generic culture and local culture. Generic culture refers to the general attributes of humans, and the behaviors passed down through generations, also known as “human nature” (p. 10). Local culture represents the codes, symbols, meanings, customs, and traditions which make-up and differentiates a particular social group (Avruch, 1998, 2009). Conversely, Triandis (as cited in Kimmel, 2006, p. 627) presented subjective culture as the acquired perceptions, processes, and categories by which individuals interpret this world. Thus, culture or our subjective culture becomes the frame or mindset, from which we make meaning of our past, present, and future within a context or our society (Avruch, 1998; Kimmel, 2006).

Another concept within the culture is common culture. The common culture relates to those within a group who share similar perceptions and categories (Avruch, 1998; Fisher & Shapiro, 2006; Kimmel, 2006). A common culture can encompass factors such as language, ethnicity, customs and traditions, religion, race, and place of origin. Socialization then becomes the main determinant of the way by which we acquire our culture; interactions with those closest to us allows us to build a repertoire of ideas, perceptions, values, and varying cultural idiosyncrasies (Kimmel, 2006). These factors become what he referred to as social connections or “primordial bonds” (p. 629). These primordial bonds strongly connected to the emotional consciousness shape people’s

subjective culture. In other words, individuals attempt to make meaning of their current situation based on common culture, thus connecting their mindset or subjective culture to their common culture. Through the connecting of these two concepts, people build their individual and cultural identity (Kimmel, 2006). The construction of this reality allows people to discern who they are and decide their cultural identity. The foundation of this study rests on that when dissonance exists among these aspects, an internal conflict ensues.

### **Cultural identity**

An issue that influences identity strongly is the concept of culture and cultural values. Avruch's premise on the connection of identity and culture is two-fold. In his analysis, the relationship consists of a group of shared symbols that create a shared or group identity and the emotional connection to these symbols strengthens the relationship between individuals to the social group, creating the individual's identity (Avruch, 1998; 2009). It is evident through the literature thus far the concepts surrounding the development of culture and identity are complex. Most importantly when recognizing globalization has paved the way for intercultural exploration and interaction. This last point, elucidates on the difficulty of determining the factors influencing cultural identity and the interpretation of cultural codes and values.

It is evidenced that contemplating cultural identity and the interpretation of cultural codes and values is a contentious arena. Nonetheless, the literature supports concepts such as gender play an instrumental role in the construction of cultural values and norms (Hammer, 2005). A sociological perspective of conflict defines culture comprised of a set of beliefs, rituals, and behaviors that represent a means of existence

(Avruch, 1998; Ting-Toomey et al., 2000). Embodied within a cultural context are various characteristics that differentiate individuals within a culture, in example gender. As the literature suggests, gender is among the strongest determinants of identity within a group, as it defines their role within the group and society (Alcoff & Mendieta, 2003; Hernandez-Truyol, 2008; McIlwaine, 2010). The roles associated with gender come attached to a series of behaviors and expectations. Cultural values and norms decide the acceptable qualities and customs to which a man or women are expected to conform. However, these norms and values are not fixed, but an evolving process. A moment where these cultural conditions may experience some flexibility is during the migration process. Individuals choose to migrate for a variety of factors, political turmoil, economic instability, educational opportunities, and so forth. It is necessary to consider the importance of cultural values and the influence on gender roles as another marker for identity. Gaining greater insight on how different individuals respond to the influences brought by the migration process allows for understanding the narrative of women living in between two or more cultures.

The various disciplines studying the experiences of Latin American women show the effect of cultural norms and ideologies on the decision-making process of this population. The literature presents in what way cultural tradition and ideologies work as a form of social control (Cooper et al., 2009); suggesting culture's influence on conflict styles, communication, and interactions (Calas, Hou, & Smircich, 2013; Diekman, Eagly, Mladinic, & Ferreira, 2005); as well as describing the way cultural expectations create family conflict and hybrid identities (Hernandez-Truyol, 2008; MacIlwaine, 2010; Schutte, 2000).

Research (Calas et al., 2013; Diekman et al., 2005; Hernandez-Truyol, 2008; MacIlwaine, 2010) suggested that cultural values on gender-specific behavior shape social interactions, as well as offer a customary approach to conflict for many Latin American women living in the United States. The literature suggested that the social construct of women within Latin American directs to resolve conflict in a passive manner, encouraged to avoid conflict and accommodate to the needs of others (Bermudez & Stinson, 2011; Irving et al., 1999). However, it is necessary to consider the influence of the migration process on the social construction of women. A conflict, as suggested in McIlwaine's (2010) study on migrating gender ideologies, suggested that the positioning of women within the labor force perpetuates women's inferior status to men. Conversely, and perhaps, affecting how cultural ideologies transcend into the host country and serve as a form of social control for Latin women living in the United States (Cooper et al., 2009).

Research reflecting these ideas distinguishes a need to incorporate the various existing cultural ideologies and the role of these ideologies within conflict resolution (Bermudez & Stinson, 2011; Brewer, Mitchell, & Weber, 2002; Irving et al., 1999; Ting-Toomey et al., 2000). Ting-Toomey et al. (2000) advanced that it is necessary to create a perspective to explain the variations and similarities among cultural groups. This, in turn, provides a platform to gain a clear understanding of the influence of cultural and ethnic perspectives on the how individuals perceive and manage conflict (p. 51). Ting-Toomey et al. (2000) study focused on such nuances; examining the connections between ethnic/cultural identity salience and conflict styles. In the study, the emphasis was to examine the influence of ethnic and cultural identity on conflict styles among Asian

Americans, African Americans, European American, and Latino American populations.

Other studies focused on the impact of culture on conflict styles, these emphasized the dynamics of groups from a value dimension of individualism and collectivism.

Individualism relates to a variety of traits supporting the concerns with individual preferences over that of the majority. Meanwhile, collectivism comprises of characteristics that emphasize the collective well-being of the group, rather than that of the individual (Bermudez & Stinson, 2011; Brewer et al., 2002; Irving et al., 1999; Ting-Toomey et al., 2000). In view of the perspectives brought forth within these studies inform the many layers surrounding the development of cultural identity. As evidenced within the literature the notions of gender strongly influence cultural identity.

Consequently, the section that follows expounds on the concepts of gender ideology within the researcher's target population.

### **Gender ideology**

The literature shows that gender ideology is the most salient aspect influencing conflict approach among members of the Latin American community (Hammer, 2005).

The literature on gender roles and conflict styles suggests that gender orientation, rather than biological sex plays an instrumental role in the style of conflict management. In the perspective of Latin American culture, two distinct ideologies influencing gender-roles are machismo and *Marianismo*. The *machismo* ideology reflects the idea that males are dominant, born-leaders, and encourages male-aggressiveness towards women.

*Marianismo*, on the other hand, is a Catholic constructed idea suggesting women are confined to the responsibilities of the home, in order to ensure the balance and welfare of the home and children (Bermudez & Stinson, 2011; Diekman et al., 2005; Irving et al.,



1999). Women are expected to ascribe to virginal qualities such as sacrifice, devotion, and submissiveness (Alcoff & Mendieta, 2003). Latin American society socializes women to resolve conflict passively; women are often encouraged to avoid conflict and to avoid confrontation (Bermudez & Stinson, 2011; Irving et al., 1999).

Another article from a family therapy lens suggested redefining conflict styles to meet the needs of Latino couples (Bermudez & Stinson, 2011). Bermudez and Stinson's article focused on examining the role of gender and culture among Latino couples living in the United States. The exploratory study offered insight on the application of Latino(a) critical race theory to analyze the implications of gender and culture among the Latino population. The research found Latino critical race theory that is useful to include when discussing or understanding conflict styles in family therapy practice. Latino critical race theory is considered the lens to analyze the "racialized subordination" of Latino(a)s in the United States (Bermudez & Stinson, 2011, p. 75). Although the study discussed the influence of gender and conflict among Latin American, it gives a generalized perspective of the Latino population and their conflict style.

A more in-depth analysis of cultural values and norms from the context of Latino families is offered by Irving, H., Benjamin, M., & San Pedro, J. (1999). Irving et al. (1999) illustrated that conflict resolution includes a series of cultural values and norms from the context of Latino(a) families that do not closely align with the Western principles of conflict resolution. In their assessment of the culture, they recognized that cultural norms and cultural values on gender strongly influence the practice of conflict resolution during mediation (Irving et al., 1999, p. 327). The assessment included approximately 15 values or factors to consider when conducting mediation with Latino

families. A salient aspect of the article is that it considered the positive impact of culturally sensitive processes of conflict resolution. Irving et al suggested a culturally diverse approach in support of the existing processes, but adopts practices that recognize the cultural values and norms of the population. A limitation of their assessment is that although their approach helps to interpret the factors influencing conflict styles among Latin American women, it confines the analysis to the family conflict context.

Moreover, it is necessary to consider the evolution of gendered practices and the factors influencing gender roles within the host country. McIlwaine (2010) suggested that the transferring of gendered practices and ideologies evolves based on the “discursive, institutional, and structural processes” that take place in the host country (p. 283). However, the author affirmed that even though the migrating process produces some flexibility on gender-based ideologies, a greater negative effect exists over women than men. The study showed that is necessary to consider the current socio-economic status of the women within the host country. The study suggested that immigrant women’s positioning within the labor industry serves to reinforce the patriarchal orders of women’s inferior status within the host country. Further, the author found that a continuation of such patriarchal orders within the host country challenge Latin women’s opportunities to succeed in the host country (McIlwaine, 2010).

Raffaelli and Ontai (2004) determined that most Latin American cultures associate biological sex with gender, and that cultural transmission in the host country largely depends on the gender ideologies from the homeland. The study supports the notion that socialization among Latino families poses a greater emphasis on gender ideologies since they perceive socialization as the final connection to their homeland (p.

291). In their study about the “*Gender Socialization among Latino (a) families,*” the authors found that gender-based socialization poses greater expectations and constraints on women about keeping cultural norms as opposed to Latin American men (p. 297). The study supported the notion of an identity-conflict by showing that the cultural norms and socialization processes engaged by Latin American parents, initiate and control the interactions of women. As a consequence this upbringing governs the behavior of Latin women living in the United States. The recurring limitations on social interactions and behavior continue to reinforce an oppressive discourse of Latin women subordinate position to men (Raffaelli & Ontai, 2004).

When considering the lived experiences of immigrant women living in the United States, Cooper et al. (2009) study showed that cultural norms from the country of origin are transferred through a process called “cultural transmission.” The study found that the migration process does not exclude women from the gender-specific and oppressive cultural ideologies of their native countries. Instead, cultural expectations of family honor and social interactions are imposed on women as a form of social control (Cooper et al., 2009, p. 6). The oppressive practices challenge women’s ability to negotiate their positioning when deciding whether to ascribe to the social norms of their homeland or those of the host country. Further, the study says that women are conditioned to negotiate their experience in the new culture by adopting an avoidant or accommodating stance to social interactions and norms (Cooper et al., 2009).

Researchers who focused on the dynamics among Latin people found that cultural values or scripts such as *respeto* and those associated with gender-roles were relevant aspects to consider when examining how members of Latino(a) population have been

socialized to resolve conflict. In view of the context of Latino(a) Americans, a variety of values exist consistent with those of collectivist societies. For instance, a premise for resolving conflict among Latino(a) men and women is to consider the values of *respeto*, as previously suggested, this term refers to being tactful and considering the feelings of all involved in the dispute (Irving et al., 1999; Raffaelli & Ontai, 2004; Ting-Toomey et al., 2000). This indication as cultural norm elicits an avoidant conflict style when analyzing this from the Thomas-Kilman approach. Considering their approach this notion suggests an individual of this cultural background may be expressing low concern or low assertiveness in a conflict situation. Nonetheless, research illustrated that Latino(a) culture views this avoidant style of conflict as assertive and positive, rather than having low regard for the other (Bermudez & Stinson, 2011; Irving et al., 1999). A theoretical perspective furthering the analysis of the research is feminist theory. This notion focuses directly on the dynamics of gender and oppression in a conflicting situation.

### **Feminist theory**

The feminist paradigm comprises of several perspectives and a variety of discourses clarifying gender differences and gender inequalities, to commenting on the patriarchal system as the main oppressor of women and minorities. Along these arguments rests the notion that the feminist movement, regardless of which perspective, embraces “giving a voice” to women and proving their often-disregarded capacity. Among the most notorious perspectives are feminist standpoint theories and post-structuralist feminist theories. Standpoint theory’s main argument is the construction of a feminist epistemology or knowledge from the insight of women’s experiences (McCann & Kim, 2010). McCann and Kim determined that standpoint theory’s two central

premises are, (a) the idea that existing knowledge comes from a privileged or dominant culture, and (b) that this discourse varies within the situational context. The countering perspective of feminist-postmodernist theory argues the situated privileged and the construction of this reality. Whereas standpoint theories suggest that patriarchy and power dynamics influence the marginalization and oppression of women, postmodernist feminists, counter the essentialism and universalism behind standpoint theories. Nonetheless, these two schools of thought recognize the need to consider situational discourses and women's experiences depend and differ within the contexts in which they are experienced. A new wave of feminist theorists has combined the postmodernist and standpoint approaches, naming it "feminist postmodernist standpoint approach" (Hekman, 2007). This new perspective embodies the major premises of both schools of thought. Within this framework, postmodernist feminism emphasizes the plurality of perspectives, rejecting the notion that they are constrained by their cultural identity. Instead, individuals have the choice to adopt and share a variety of perspectives (Anderson, 2015).

The analysis of the role of identity from a feminist perspective is considered an essentialist perception (Haraway, 1988; Novotny, 1998). The main proponents of a feminist-postmodernist perspective, Burton (1990), Haraway (1991), and Harding (1993), argued that the concept of identity endangers the feminist movement. For the reason that it has the potential of not recognizing the variety of situational discourses among women (as cited in Anderson, 2015). For instance, the argument is that not all women share the same experiences and that these differ based on their situation and context (i.e., women of Latin American descent versus women of Anglo descent). The main concern is that

considering identity only recognizes a group of women and disregard others.

Nonetheless, as proposed by Novotny (1998), considering a theory of identity offers an opportunity to understand the women's context. This may be accomplished by taking into account from where she is, regarding place, what influences her perspective, and how the old and new cultures reshape this perspective (p. 12). In addition, because of the plurality of contexts, the perspectives acquired are constantly changing, being influenced by factors such as language, traditions, and socio-political context.

The researcher engaged in feminist epistemology by understanding the meaning-making process of cultural scripts and values among Latina women. From a feminist social constructionist stance, the researcher aimed to explain a relational process as Gergen (2000) suggested, where meaning continuously takes shape based on the relationships met and created. Women who have migrated from a Latin American country may reject Marianist ideals imposed by cultural tradition, but decide to teach their children about these values to give their children a connection to their cultural roots. Feminist theory offers a useful lens for understanding in what way women from Latin America prioritize cultural norms and their roles. Through this lens, the focus is on the relationships and the impact of cultural values on the relationships between them. Nonetheless, questions remain.

Furthermore, constructivist and trait approaches take into consideration the internalization of subjective cultures and derived behaviors. Considering the aspects of their public life that influence their individual behavior. In other words, a trait inherent of Latin women is to value motherhood as her primary role in society. While living in the United States a Latina may perceive that women in this country can be both working

professionals and mothers, hence deciding to adapt this viewpoint. This realization may influence her perception surrounding motherhood as a cultural value. This change in perception may pose an internal conflict before completely deciding this is a perception she is willing to adhere to. If this is the case, what needs to take place and how before she makes such recognition.

### **Multiple Dimensions of Identity and Conflict**

Weber (1998) suggested that the social construction of identity has multiple dimensions such as race, gender, social class, culture, and sexual orientation, which are influenced by historical and social contexts. Kegan (1994) proposed a constructivist-developmental theory considering intrapersonal, cognitive, and interpersonal as part of a single mental activity and the development of each domain ranging from simple to complex. Weber and Kegan's theories influenced Abes, Jones, and McEwen's (2007) conceptual framework for the model of multiple dimensions of identity (MMDI), which expounded the connections on the influence of context on the social construction of identities. The model, developed as part of a grounded study of college students, illustrates the relationship between social contexts and identity saliency. In their study, transitional meaning making revealed that participants found difficulty in recognizing that family, stereotypes, and social norms influenced their identities when describing the relationship among the various dimensions of identity.

Abes et al. (2007) study focused on the dimensions of culture. However, their theory suggests that the relationship between these dimensions is symbiotic and cannot exist without the other, therefore each dimension is influenced by the context in which they are experienced. For instance, it would be difficult to ask participants to explain in

what way internalizing cultural conflict has affected their identity when they have yet to be exposed to the Anglo-American culture or have not experienced the so-called “cross-over” (an instance of breaking into another category). The situational and historical context in which the internalization of cultural conflict is experienced, influences the decision-making process.

Within the framework of this study, the MMPI offers a platform from which to understand the choices of women from diverse Latin American cultures. The cultural context, which they bring to the United States, remains a strong influence on their decision-making, because each of them may closely perceive their native culture as an integral part of their identity. They recognize that several layers of their identity exist; therefore, some of their decision-making often does not align with their core identity (p. 408). However, it is a dimension, which they may not ignore when prioritizing cultural norms and expectations. Abes’ model of multiple dimensions of identity describe the dimensions of identity as race, sexual orientation, culture, and social class.

A major challenge when considering the historical and motivational development of identities is how much individuals ascribe or acquire their identity. For instance, a consequence to the current situational context, may be an individual’s motivation to ascribe to categories of Hispanic/Latino based on place of birth, language, and cultural norms. Giddens (as cited in Huddy, 2001, p. 137) suggested that the modern era has allowed far more flexibility in the development of identities. Giddens argument posed that globalization and the dissemination of information through technology influences the way we communicate providing more exposure to other cultures. The accessibility to



others through social media platforms eliminates barriers, thus making the interaction between diverse cultures more affordable and cultural frames more fluid.

### **Making Sense of their Meaning Making Process**

Abes et al. (2007) championed the multiple dimensions of identity model. Their approach provided a framework for understanding the way individuals associate or connect certain aspects of their context to their identity. The multiple dimensions of identity suggested six major dimensions to one's identity; sexual orientation, gender, culture, race, religion, and social class. Their approach suggested a core, comprising of individual characteristics such as personal attributes, personal identity, and personal characteristics influence identity.

The second phase or part comprises of the context such as family background, sociocultural conditions, current experiences, and family planning and/or career decisions. Ultimately, individuals would have a closer affinity to one dimension over the other depending on their context. As they would suggest, a woman who identifies as lesbian but belongs to a conservative family raised with negative religious views about homosexuality, this individual's identity may not be in affinity with their sexual orientation, instead they would have a stronger affinity to other dimensions of their identity such as their culture or religion (Abes et al., 2007, p. 411). From the context of this study, this research focused on the dimension of culture as a defining or contributing factor on decision-making.

Within the notion of multiple dimensions of how one's identity is developed, is the idea of how one makes sense or meaning of the multiple realities. As Krauss posited, one of the distinct characteristics of humans is the ability to make sense and offering

meaning to their existence (Krauss, 2005). Kegan (1994) illustrated that meaning-making structures as a set of assumptions. These sets of assumptions decide how an individual perceives and organizes one's life experiences.

1. Transitional
2. Foundational: 4<sup>th</sup> order meaning making characterized by self-authorship encompassing all three domains, interpersonal, intrapersonal, and cognitive
3. Formulaic: 3<sup>rd</sup> order making meaning through concrete relationships to which one's interests are subordinated (Magolda, 1999)

The authors assert meaning making of the 3<sup>rd</sup> order where relationships take precedence is influential in the defining of identity. It is further asserted that no process exists for negotiating conflicting relationships (Abes et al., 2007).

### **Decision-Making and Cultural Influences**

An interdisciplinary approach offers an understanding of the thought process for finding the importance of cultural values or in what way to rank them. The literature presents four major approaches for understanding and studying culture. The approaches for understanding culture are closely related, and the variations depend largely on the context. The researcher considered the following approaches : (a) emic and etic approaches to culture, (b) Pan-cultural approach, (c) cultural relativism, and (d) dynamic constructivist approach (Morris & Fu, 2001). An emic approach constitutes on the participants sharing their views and experiences, while within an etic approach the researcher/observer creates an interpretation of their observed environment (Morris, Leung, Ames, & Lickel, 1999; Morris, & Fu, 2001). Scholars believe that a combination of an *etic* and *emic* approach to understanding and researching cultures provides the

richest information. This approach gives insights from within the group and creates a meta-analysis of the experiences combined with the context.

A next approach is a Pan-cultural approach, which demarcates cultures by qualities of connection and interaction such as collectivist and individualist cultures (Morris & Fu, 2001; Avruch & Black, 1991). This approach separates cultures within these two major categories, which presumably explain all cultural interactions and decisions. On the other hand, culture relativism denounces studying the nuances of individuals within the culture by only considering a set of characteristics that describe and should instead consider experiences. Last, Morris and Fu (2001) dynamic constructivist approach analyzed the knowledge structures to understand meaning and decision-making. Dominant-specific implicit theories influence this approach, highlighting the cognitive complexity, which emphasizes the individual's own desires and influencing factors. The researcher found consideration of these approaches to culture necessary to understand the complexity of this dimension when utilizing culture as a measure of analysis. However, the existing theories suggest that the relationship between these dimensions is symbiotic and cannot exist without the other, and each dimension is influenced by the context in which they are experienced.

The analysis herein expounded on the necessities and discrepancies within the literature, while offering a framework to understand the interactions between cultural identity, ethnic identity, cultural scripts, and the influence on individual conflict. Regarding Latin American women striving to make a life in the United States, these concepts explain how migrant women create a subjective culture that closely aligns with their common culture. Perhaps, they are more likely to identify themselves with others

that share a similar language and dialect or have similar customs and traditions. These primordial bonds as described by Kimmel have a strong connection to individual's emotional well-being. In the case of migrant women, creating a mindset or subjective culture that best aligns with their common culture becomes a safety net in a foreign country. As the literature reflects, one may be part of several cultures all at once (Avruch, 1998). However, research gaps exist to understand how they choose which attributes or cultural ideologies to identify once they have established themselves in the foreign culture, and what is the process for prioritizing these categories. The literature substantiated the framework for understanding the phenomena, in addition to adducing the methodology of the research. The next chapter presents the methodology of the study providing the context for data analysis and results.

### Chapter 3: Methodology-Constructivist Grounded Theory

This chapter elucidates the methodology used by the researcher or primary investigator to operationalize the research study. The chapter begins with a discussion of qualitative methodologies and the philosophical assumptions within this research paradigm. This is followed by a rationale for the selected method and research design overview. Subsequently, an overview of data-collection methods and the organization of the data analysis.

A qualitative research attempts to understand social phenomena in its natural setting (Marshall & Rossman, 2011). This style of research endeavors in making sense of the worldviews of participants, focusing on the context and the ways history influences this context, researcher-participant dynamics, in addition to, the plethora of complexities surrounding natural settings. Five major approaches exist to qualitative research methods within the social sciences; narrative, phenomenological, grounded theory, ethnography, and case studies (Creswell, 2012, p. 2). Czarniawska (as cited in Creswell, 2012), described the narrative approach as a gathering of the lived experiences of one or two individuals during a series of events, followed by offering the meaning of those experiences. Concurrently, a phenomenological study emphasizes the collective understanding of a group or several individuals. This approach seeks “to explore, analyze, and describe the meaning of individual lived experience” (Marshall & Rossman, 2011, p. 19). In an ethnographic study, the researcher seeks to examine the shared attributes of a group. In this style of research, the investigator is immersed within the context of the research to gain accurate insights on the behaviors and interactions of the participants (Creswell, 2012). Yin (as cited in Creswell, 2012) reported that a case study

intends to give an in-depth understanding of a phenomenon, issue, or case within a real-life context. Finally, Corbin and Strauss (as cited in Creswell, 2012) expounded that grounded theory research, unlike its other counterparts, departs from descriptive analysis and seeks “to generate or discover a theory,” (p. 83) which explains a process or an action.

### **Philosophical Assumptions of Qualitative Research**

Qualitative methods, as a paradigm of research, relies on four major philosophical assumptions; ontology, epistemology, axiology, and methodology (Creswell, 2012). Ontology is concerned with the nature of reality (Creswell, 2012; Willis & Jost, 2007). This philosophical assumption seeks to describe the existence of a phenomena taking into consideration the presence of multiple realities reported through the emergent themes within the data (Creswell, 2012). An epistemological assumption is concerned with knowledge of this existence and how this knowledge is acquired (Willis & Jost, 2007). Epistemology seeks to understand what constitutes knowledge, focusing on the relationships between investigator/participant in the creation of knowledge (Creswell, 2012). This assumption means entering the participants’ world gaining firsthand information to understand their perspective. As suggested by Harding (1991), all knowledge is situated, meaning that it is dependent on the context by which it is created. Therefore, the participants’ world and current circumstance influence perspectives, concordant with the notion of situational context and the relationship between researcher/participant is the axiological assumption. The presumption that research is value-laden and that biases, beliefs, and context influence the interpretation of the findings drives qualitative research (Creswell, 2012). The final philosophical assumption

within qualitative research is the methodology. The process for conducting the study is through inductive logic, through which the researcher modifies the design to collect data that best answers the research question, and through detailed analysis provides an in-depth account of the phenomena being studied (Creswell, 2012).

### **The Foundational Perspectives of Grounded Theory**

As one of the various qualitative methodologies, grounded theory moves beyond description, expounding on the explanation of a process or an action; a strongly analytical approach rooted on the philosophical assumptions of symbolic interactionism and pragmatism. Pragmatism espouses the idea that theories must have a practical application to serve a purpose. Pragmatists such as Dewey (as cited in Charmaz, 2014) suggested in the 1920s that the world is in constant evolution. In this view, the individual belief's system depends on their current context, but these are not stagnant, new experiences modify or cement these beliefs. Therefore, pragmatists believe that truth or scientific truth is relative, and open to interpretation. The ideas of Charles Horton Cooley (1902) and George Herbert Mead (1934) paved the way for symbolic interactionism; later, informing the works of Anselm Strauss and Corbin's grounded theory research method (as cited in Charmaz, 2014).

Symbolic interactionism as an expansion of pragmatism beckons the notion that language and action are intertwined. Symbolic interactionism offers that our responses through language and actions, construct shared meanings reflected in our interactions (Charmaz, 2014). This school of thought advocated by scholars such as Blumer in the 1960s and Mead in the 1930s (as cited in Charmaz, 2014) suggested that social interactions shape human conduct, while language and symbols construct our self-image,

and affect the interpretation of our interactions. Charmaz proposed symbolic interactionism and grounded theory as a “theory-method package,” offering researchers an open-ended theoretical perspective. This approach offers the flexibility of qualitative methods with a rigorous process to further analysis. Grounded theory proponents have used symbolic interactionism to support a new way of developing theory that is based on human interaction, taking on the experiences of those involved in the research, and considering the relationship between researcher/participant. The next couple of paragraphs explain the canons of grounded theory, followed by a discussion on the approach for this dissertation.

Corbin and Straus (as cited in Creswell, 2014) described the beginnings of grounded theory stem from pragmatism and symbolic interactionism. Nonetheless, they suggested that is not necessary to ascribe to these philosophical assumptions to engage on this methodology (p. 4). Corbin and Strauss provided a systematic and analytical process for collecting and analyzing data to fill in the prescribed categories (as cited in Creswell). The canons and procedures of grounded theory depend on the following:

1. Data collection and Data analysis are intertwined
2. Raw data becomes the premise for theory
3. Connecting of emergent categories
4. Theoretical sampling
5. Analysis through constant comparison
6. Recognize patterns and variations
7. Focused on process and action
8. Memo writing



9. Building relationships among categories

10. Theorizing

Kathy Charmaz (2014) approach to grounded theory shared the iterative process and organization of the original method. However, she presented a constructivist grounded theory as the medium by which researcher and participant construct theories making sense of an under-explored phenomenon. A constructivist approach to grounded theory provided “a systematic yet flexible model for constructing research” (Charmaz, 2014, p. 1).

Constructive grounded theory research departs from purely descriptive accounts of a phenomenon to building a framework about “a process, an action, or an interaction that all the participants have experienced” (Creswell, 2013). The researcher intended to gain insight into the decision-making process by which women determined the cultural ideologies, codes, and norms to adhere to in the host country. The researcher sought to understand the challenges of navigating among two or more cultures. As suggested by the literature, situational context and culture have a strong influence on the decision-making process of individuals (Cohen, 1986; Gergen, 1971). Latin American studies experts suggested that culture, in specific cultural ideologies-traditions, guide the interactions of women within this population (Calas et al., 2013; Diekman et al., 2005; Hernandez-Truyol, 2008; MacIlwaine, 2010). The patterns exhibited by members of this group are perceived as a cultural script, embedded within the individual and almost inconceivable to separate these cultural norms from their daily lives.

A narrative analysis had the potential of informing this study, as it allows the reconstructing of the participants’ stories providing insight on their unique experience.

Nonetheless, grounded theory research goes a step further, allowing the researcher to construct a substantive theory explaining the process. The process consists on understanding how, and where women decide to adapt or redefine their identity to fit their current circumstance through the iterative process and data collection (Creswell, 2012). The constructivist grounded theory approach provided an understanding for conceptualizing and prioritizing cultural norms within the participant's situational context. Using a constructivist grounded methodology provided a flexible yet focused method that considered the participants' situational context as well as the researcher's experience with the population. The investigator explored the following questions to understand women's experience and process for making sense of a new situation.

### **Research Questions**

RQ 1: In what ways do women from Latin America living in the United States establish priorities among potentially conflicting cultural expectations or roles?

SQ1: What are some of the internal conflicts they face living in between two cultures?

RQ2: What does the process for prioritizing cultural expectations look like?

SQ1: How do Latin American women living in the United States make sense of this?

### **Overview of the Research Design**

Congruent with Charmaz's (2014) approach to grounded theory, an ongoing and careful review of the literature was an essential part of informing this study. Proponents of classical grounded theory methodology advised against this step before data collection. A traditional perspective views a literature review before data collection as risking

research bias and preconceived notions of the study. On the other hand, researchers such as Robert Thornberg (as cited in Charmaz, 2014, p. 306) suggested it as essential to “informed grounded theory.” The literature review within this study provided a platform where to understand existing literature on the topic researched, but most importantly to provide a framework from where to begin the analysis of the data collected. An extensive review of the existing literature allowed to make explicit connections between the foundational ideas of this study and existing studies. The literature thus far substantiated a connection between the dynamic between cultural values as a conflict-laden concept. Additionally, the scant information directly guiding the decision-making process of Latin American women dealing with conflicting narratives serves to support the researcher’s intent and goal.

### **Guiding Principles of the Research**

The researcher abided by the moral guiding principles of research of respect for persons, beneficence, and justice, among the guidelines set by the Internal Review Board (IRB) at Nova Southeastern University. The principal investigator developed a proposal for the study, which included the context of the study, problem statement, and research questions, and an overview of the supporting literature as outlined in Chapter 1 and Chapter 2. The proposal included detailed information on the operationalization of the study as it is outlined in Chapter 3.

As approved by the IRB, all participants signed an informed consent form (see Appendix A) describing the following: the purpose of the study, the voluntariness of the process, the extent of their commitment, and the protection of their identities by using pseudonyms. This process included the confidentiality of the information shared, and

assured participants that their participation involve minimal risks (Marshall, 2011). Considering the intended population and the potential for participants to prefer conducting the interview in the Spanish language, the investigator provided an informed consent form in Spanish (see Appendix B). The interviews were audio-recorded, transcribed, and securely kept by the researcher to protect the confidentiality of the participants.

### **Research Sample**

The inclusion criterion for the study included first generation Latin American women (Central and South America and the Caribbean) of at least 18 years of age, living in the United States no less than one year. The setting of the study took place in regions of Southwest and South Florida. Participants within the study resided primarily within the counties of Hillsborough, Lee, Collier, Broward, and Miami-Dade County because of the strong representation of members of the Latin American community. Additionally, this region represented a sample of convenience, as the researcher is familiar and had strong connections to this region of Florida. To keep the integrity of grounded theory method, theoretical sampling guided the selection process for study participants. Theoretical sampling requires that the researcher develops categories from the existing literature and other collected data to find participants that contribute to the definition of categories (Charmaz, 2014). Therefore, a criterion for the study is for participants to have experienced the process of prioritizing cultural expectations and roles and the internal conflicts that may arise from this experience. The research included in-depth interviews with 20 participants.

The sampling strategy was initiated with three interviews of participants who had experienced the process. The “theory-based” interviewing required a minimum of two women who have experienced “competing cultural expectations and roles and can illuminate on the process for prioritizing these conflicting issues.” The researcher primarily completed the recruiting participants through “snowballing.” The target recruiting sites were various community resources, such as Latin American clubs, universities, bilingual groups, and referrals from colleagues and participants. Participants received an invitation to participate explaining the details of the study as approved and required by the IRB protocol. All participants had an opportunity to review the invitation and consent form and schedule the invitation within a week.

A challenge presented within the recruiting was upon the primary investigator speaking with potential participants this would initially agree to participate. Often, potential participants upon seeing the consent form would not follow through with the scheduled appointment or screening phone conference. This meant that the researcher had to spend additional time following up with participants and gaining “buy-in” before conducting the interview. Several participants declined upon reading the consent, and many others did not respond to the advertisement or invitations (see Appendix C, Appendix D, and Appendix E). The researcher anticipated these challenges, as trust and privacy are core values within this community, an attribute subsequently reflected on the data. Concordant with the challenge of trust and privacy, the researcher recognized in the first 3-4 interviews that the participants were uncomfortable with the format of the interviews. Because establishing trust within this group was essential for the successful

collection of data, the researcher had to change the atmosphere of interviews to be casual, to resemble a lunch meeting or coffee break.

**Participants in the study.** The participants comprised of women born in Latin America and Spanish speaking Caribbean. The participant's make-up was diverse in age, country of origin, time living in the United States, as well as socio-educational backgrounds. The investigator approached 42 prospective participants via e-mail or in person, 23 individuals responded, and 20 females met the criteria and accepted to participate in the study. The researcher reached to each participant in person via telephone; during the phone conversation participants were provided with an overview of the research and the interview process, including but not limited to the research consent form. The investigator provided a copy of the consent form in advance for the participants to review before conducting the interview. Once a date and time were agreed upon, the principal investigator provided an opportunity to answer any questions before initiating the interview.

The participant's ages ranged from 22 to 75 years old. Although a good portion of the participants did not openly disclose their ages. This ranged was based on the age at the time of arrival and how long they have lived in the United States. The participants had diverse educational backgrounds, which ranged from some college to doctoral degrees. The participants were from Northern countries of South America, Central America, and the Spanish-speaking Caribbean. The professional backgrounds from the participants were equally diverse, including the fields of education, real estate, mediators, information technologies, journalism, medical industry, mental health professionals, and the service industry among others. Many of the female participants were married with

children or had been married; only two of the participants had never been married. All but two of the participants preferred conducting the interview in Spanish. Several of the participants began the interview in Spanish, at a certain portion of the interview shifted to answering the questions in English.

The table below (see Table 1) illustrates the number of interviewees and demographic information. To protect the participant's identity, random pseudonyms were assigned to each participant. The choice of pseudonyms was random; the principal investigator made every attempt to avoid any connection to the real name. The pseudonyms do not begin with the first letter of the name, nor the pseudonyms share the real name of any of the other participants.

Table 1

*Matrix of Participants*

Participant Pseudonyms	Arrival Age	Time in U.S.	Native country
1. Soledad	14	21	Mexico
2. Janice	19	45	Honduras
3. Rosa	8	14	Honduras
4. Elena	6	24	Cuba
5. Daisy	22	10	Dominican Republic
6. Jocelyn	33	~6	Colombia
7. Victoria	12	~45	Puerto Rico
8. Maria	27	~18	Mexico
9. Susan	36	~26	Colombia
10. Mariela	L30's	~25	Colombia
11. Martha	24	14	Colombia
12. Yesenia	15	~40	Cuba
13. Vivian	40	~4	Cuba
14. Christina	22	~28	Puerto Rico
15. Maria	23	~36	Spain/Puerto Rico
16. Nadia	30's	~12	Venezuela
17. Hillary	20's	~28	Peru
18. Aide	19	~40	Dominican Republic
19. Jasmin	12	~20	Mexico
20. Nidia	38	21	Puerto Rico

## Data Collection Methods

In grounded theory, several methods of data collection exist; among the methods used in this study were semi-structured interviews (see Appendix F, Appendix G, and Appendix H) and a reflective journal. Data collection for a grounded study typically comprises of in-depth interviews of 20 to 30 participants. The interview questions stemmed from the research questions, but flexible enough to afford participants the opportunity to share the full experience, thus promoting the discovery of new categories within the research (Creswell, 2010). The study engaged in an intensive interviewing strategy amassing the participants' personal experience. Typical of grounded theory, intensive interviewing aims at engaging the participant in what Charmaz described as "a gently guided one-sided conversation" (p. 56) fostering the participant's discovery of their experience, and the perceptions surrounding that experience. Intensive interviewing within a constructivist approach provides structure, but is not restrictive, allowing the emergence of new categories and the modification of questions to further theory development (Charmaz, 2014). Before engaging in interviewing, the principal investigator engaged in theoretical sampling, although this method of data collection occurred throughout the research process. This type of sampling was initiated with an expansive analysis of the literature to determine the criteria for collection and later analysis.

The principal investigator became aware the presence of the recorder represented a distraction for the participants. This became obvious when the recording of the interviews occurred, despite that participants were aware that interviews were audio recorded and had acquiesced to these conditions. The presence of the recorder created



another interview “dynamic,” as if they would be more conscious of their words and actions. One of the participants commented at the beginning of the interview, “Oh, I remember on a lawsuit I was involved the investigator had a similar recorder” (Aide Interview, 2015). The same situation repeated during the following interviews (as a protocol), even though the principal investigator completed several pilots to modify the interviews, checking for clarity of questions for and ease of understanding (by the participants). When asking the questions, some interviews “felt forced.” After interview number 5, the researcher adopted a different strategy at the beginning of each interview; this made the interviews last longer than anticipated. Nonetheless, the participants agreed to participate and continue responding after the 30-minute timeframe had passed. The strategy required participants to share a brief overview of their story, in other words, their demographic summary, but in the form of a story as opposed to asking the questions. This followed the semi-structured interview questions within the protocol.

On average, the interviews lasted approximately one hour. The initial interview with most participants was of 50 minutes; four other participants were asked to do follow-up interviews. After reviewing the interviews, these participants were requested to do a short follow-up interview to clarify and in support of the theoretical sampling. The principal investigator transcribed the interviews in Spanish; and then translated into English (see Appendix I).

**Reflective Journal.** As previously mentioned, an additional method of data collection included a reflective journal. This form of data collection represented an added tool where to gather information, test assumptions/biases about the research, write observations during the interview process and engage in the continuous practice of data

analysis. Charmaz (2014) described that a reflective process allows analysis to be fluid and proves for sound research that considers the role of the researcher.

The reflective journal collected the researcher's observations based on the literature. The principal investigator annotated concepts and theories discussed within the literature that would prove beneficial to connect with the interviews. Writing in-depth about potential connections or questions, which stemmed from this concept, allowed the principal investigator to maintain focus on the aim of the research questions. Additionally, this method of data collection served for the investigator to collect information from articles in social media, television, or discussions outside the context of the research that may benefit the refining of ideas and information collected. Observations from interactions with members of the community became a valuable tool prior to initiating interviews and an after the interviews prior to test inferences.

### **Data Analysis**

Making sense of the large volume of data proved overwhelming. Data analysis had several layers; initial coding, focus coding, theoretical coding, and memo writing. The data analysis begins with open coding (see Appendix I); the constructivist approach requires initial coding to include word-by-word and line-by-line approaches, while searching for words that reflect action or gerund-based phrases (Charmaz, 2014). The initial analysis included sensitizing concepts as suggested by Charmaz to code the data. Among these sensitizing concepts are action, meaning, process, agency, situation, identity, and self (p. 117). Sensitizing concepts as described by Bowen (2006) became the building blocks of analysis, which then produced a theory grounded on the data. As

previously presented in the literature review, the concepts guiding the research were as follows:

1. The way cultural values serve as a form of social control.
2. The creation or sustaining of hybrid identities in an attempt to deal with conflicting values.
3. The necessity of an epistemic rooted in the insights from this segment of the population.
4. Advance the literature within the field of conflict resolution.

The analysis of copious amounts of data collected proved to be a daunting task. The 20 interviews along with the journal yielded over 450 pages of data. Each interview once transcribed and translated ranged between 17 and 24 pages in length. Charmaz proposed a format for coding with two columns, one for the narrative and the next for coding. This style allows the principal investigator to have a clear view of the narrative for a line by line, and word for word analysis. The principal investigator added a third column to this format to include the translation of the transcripts from Spanish to English. This afforded the principal investigator an opportunity to check for accuracy in the interpretation of the code, since meaning often changes in translation (see Appendix J).

The analysis of the data began with initial coding (see Table 1). The initial coding comprised of line-by-line and word-for-word analysis of action. During this initial stage, the principal investigator sought to find the meanings expressed by the participants through actions. The initial codes were action-oriented, concentrating on action. Charmaz (2014) recommended focusing on actions during the initial coding, allowing the researcher to recognize the emergent data, rather than creating a simplistic

interpretation of the participant's narrative. Part of the initial coding included finding *in vivo codes*; these provided as Charmaz described, "insight on the unfolding of the phenomenon and the meaning being constructed" (Charmaz, 2014, p. 135); the initial coding aids in seeking evocative and relevant data that shapes the projection of this study. Through this first stage of the process, the principal investigator sought to find connections and questions to explore in subsequent interviews. The line-by-line and word-for-word coding took place shortly after the interview was conducted (see Table 2). The transcribing, translation and initial coding were conducted simultaneously for all 20 interviews, and it took an average of two weeks from the conducting of each interview.

Table 2

*Table Initial Coding; Excerpt from Transcript*

Interview Statement	Initial Coding
PI: How would you describe the values surrounding women? What are some of the expectations?	Describing beauty and vanity as a cultural value.
PN05: Well, women from my country are very...how can I tell you...our 1 <sup>st</sup> place is beauty, for us beauty is very important. To us is very important to live very well dressed, look good, smell good and well to behave well. I mean in our culture that is the no. 1 rule, from the moment you wake up you are thinking about your hair, getting organized, and you are already thinking about the weekend of going to the salon, to get your hair and nails done, true?, that is priority and looking good I think is of one, very true to us. Secondly, I also think that we are very hard workers, I would not say stubborn but very fixated..."I want this and I'm going to make it" "no matter what" (said this in English), true, and I'm going to do it. EEHMM the women from main cities, or capital cities, not from the capital of the country per se, but from main cities, or intermediate cities such as the one I was raised in, women are very traditional, family women... from that we like	Thinking about appearance becomes a strong cultural trait. Suggesting part of the culture is a strong work ethic and being goal oriented. Differentiating cultural values among big and small cities (urban/rural) Emphasizing the importance of sensuality Feminizing Attributing values to femininity Valuing chivalry cultural value/expectation

The next layer of the initial coding process was *in vivo* coding. This step within the initial coding process was integral in gaining a deeper understanding of the meaning

behind the participants' perceptions. This type of coding allowed the researcher to capture the essence of the participant. These codes preserved the participant's words "to uncover their meanings and understand their emergent actions" (Charmaz, 2014, p. 134). E.g., "Adapting it's a matter of understanding that it is a process." (Nadia Interview, 2015)

In this code, the participant reflected on the idea of making decisions based on their current contexts, while recognizing the differences in meaning of these choices, would they had been in her native country. Early in the study, it became apparent that the process for dealing with internal conflicts from conflicting narratives began with the recognition and understanding of the context from the participant's perspective. This recognition and understanding influenced their decision-making. Subsequently, the analysis proceeded to focus coding.

Initially, the researcher created a breakdown of the main categories found during the initial coding from data collection of the first four interviews. The objective of this breakdown was using a method proposed by Corbin and Strauss (as cited in Creswell, 2012), which allowed the researcher to draw inferences on the relationships between the codes and the research questions. This proposed approach worked at the beginning of the focused coding and offered direction to the principal investigator. This enabled the process during the emergent analysis and moved the remaining of the interviews to a more defined questioning approach. This permitted the principal investigator to obtain information from the participants grounded on the already collected data.

Focused coding relies on synthesizing and conceptualizing the initial codes (see Table 3). Focused coding is viewed as the second phase of coding. The literature

describes focused coding as building the bridge between the initial coding and the emergent theory (Charmaz, 2014; Creswell, 2012). The focused coding purpose was two-fold; condensing multiple initial codes into one significant code, and eases comparison and analysis, determining the analytical direction of the emergent analysis. As the table below illustrates, the focused codes are represented in ALL CAPS summarizing or condensing the initial codes. The researcher opted to keep the focus codes and the initial codes within the same document. This method eased the comparison and analysis of the emergent data. In addition, creating a visual of the analysis, for transparency and adding another layer to ensure the validity of the analysis. This approach yielded the five major findings within the study, which later on emerged into the theoretical coding, resulting on a framework grounded on the data.

Table 3

*Focused Grounded Theory Coding Matrix*

Interview Statement	Focused Coding in ALL CAPS
PI: Recognizing that expectation, what was that experience like for you, when arriving at age 23 on your own? Pnov. 05: Oh no...I felt FREE!!!...I think that I looked like I don't know a little bunny on the loose in a farm...I felt as though I could do and did not have to give explanations to anyone....wow... that I could make my own decisions and choices, true, and make my decisions without consulting with no one of what I had to do or what anyone else thought. And that was cool at the beginning, but then later, life begins to touch you, it is when important decisions come and you find yourself alone, and without knowing who to turn to or what to do because now for more that you call and consults they are not going to understand because life here is different.	Feeling free from the cultural norm  Sense of independence  <b>RECOGNIZING INCOMPATIBLE EXPECTATION</b>  Conflicted feelings/Externalizing the obstacles of being in between cultures <ul style="list-style-type: none"> <li>• Experiencing life without family</li> <li>• Sensing the need for familial proximity</li> <li>• Confronting challenges by herself</li> </ul> <b>DEALING WITH THE NEW NORM=a balancing act</b>

*table continues*

<p>PI: Recognizing the difficulty of this, how do you deal with this situation now?</p> <p>P: I would say one gains more security on one's self, maybe because one becomes more, well it doesn't matter how you arrived, that the job didn't work out, that it didn't work out with a man, or the relationship didn't work out, it didn't work out, oh well, I continue to move on.</p>	<p>Gaining self-confidence</p> <p>Finding ways to move on (Moving on)</p> <p>Maintaining a positive outlook</p> <p>Focusing on the end goal</p>
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Theoretical Coding: One of the challenges within the coding process was to determine whether to move on to theoretical coding. The literature defines theoretical coding “a sophisticated way of coding that follows the codes selected during focus coding” (Charmaz, 2014, p. 150). There is controversy on whether the use of theoretical codes transfers focused codes and emergent analysis into theorizing, or whether it limits the inquiry focus to a specific direction and transfers the focus of analysis away from what the participants are trying to say. Charmaz suggested that the notion of theoretical codes help rationalize the patterns that emerge during early on research. However, the researcher runs the risk of *boxing* the theories into old archetypes and not exploring the possibility of new areas of discovery. The research used theoretical coding to deepen the theorization process. Unlike, Corbin and Strauss method, the theoretical codes generated were strictly from the collected data and not within the field of conflict resolution. The researcher chose not to use theoretical codes from her field to avoid restricting the analysis to fit an expected criterion. Instead, the theoretical codes emerged from data collected and showed the participants' meaning-making process.

**Memo-Writing and Theoretical Memos.** Memo writing is a decisive step within a grounded theory model. This step occurred throughout the research process, as Charmaz emphasized, memo writing encourages analysis from the onset of the research (Charmaz, 2014). Reflexivity within this stage of the process permits the researcher to

test assumptions, make discoveries, and develop theoretical categories. Memo writing becomes the dialogue between the researcher and the collected data. Memo-writing proved instrumental to this study, as it provided a forum where to contemplate methodological inadequacies, a forum to analyze the coded data and create additional codes to support the emergent categories. Most importantly, theoretical memos (see Figure 1) synthesize the data and guide the process of theoretical sorting (Charmaz, 2014).

Journal Entry 1-4-2016  
*“Adapting to the situation context w/o losing the essence of where you came from”*

*A relevant or interesting concept I found among many participants is that no matter the age, the socio-economic status or level of education the women that participated in the study all had a positive outlook on the way they approached a cultural conflict. In their perception, it was a matter of accommodating or adapting to the circumstances and in some instances avoiding the idea altogether, although admitting that at the moment this might not have seemed pleasant but creating a new perspective of the conflict allowed them to move forward. I found this attitude particularly interesting and puzzling, because based on the perspectives of major CR scholars this inclination to accommodate or avoid may seem of low-concern for the other. However, among these women this ability was perceived as a strength, an opportunity to re-invent themselves over and over if necessary, to embrace new challenges and push through the imposed boundaries.*

Figure 1. Analytical Memo: Journal entry 1-4-2016

***Theoretical saturation or theoretical sufficiency.*** Saturation is reached when fresh data does not trigger new theoretical findings (Charmaz, 2014, p. 213). In grounded theory, the objective is theoretical saturation. Theoretical saturation refers to reaching precise and abstract theoretical relationships between the established categories (Charmaz, 2014). However, Dey (as cited in Charmaz, 2014) contended that the term *theoretical sufficiency* best suits grounded theory approaches. Charmaz warned that focusing on theoretical saturation as opposed to theoretical sufficiency risks in “foreclosing analytical possibilities and constructing superficial analysis” (p. 215).



Instead, she suggested that these are used as guidelines to maintain focus as opposed to use as directives. As the last step of the research process, the researcher focused on theoretical sampling, which allowed deepening the conceptual focus of the study. Saturation and theoretical sorting relying on the memoing process and refined the relationships on the emergent categories, which produced a substantive theory.

### **Validation Strategies**

To validate the overall process of the data analysis the researcher engaged in a variety of validation strategies that includes, but is not limited to triangulation, peer review or debriefing, rich “thick” description, and researcher reflexivity. Creswell (2012) defined triangulation as a process by which the researcher uses multiple sources to ensure the validity of the findings (p. 251).

**Triangulation.** Triangulation of this research was conducted through the various methods of data collection (i.e., reflective journal, memo-writing, interviews, literature). Additionally, the principal investigator focused on earlier methods of data collection to ensure validity such as theoretical sampling. As categories emerged during the transcription, initial and focused coding process, it permitted the principal investigator to return to the collected data, or participants, to confer and confirm the acquired understanding to saturate a category. This provided meaning to the categories and shaped the emergent analysis of future collected data.

***Rich-thick description.*** The *rich-thick* description within the context of constructivist approach requires that the researcher provide a detailed description of passages that denote participant’s actions and reflect on the emergent categories and

theory (Charmaz, 2014). Charmaz (2024) provided a series of evaluative questions to assess the validity and quality of the research. The evaluative questions were as follows:

Are the definitions of major categories complete?

Have I raised major categories to concepts in my theory?

How have I increased the scope and depth of the analysis in this draft?

Have I increased the understanding of this phenomenon?

What are the implications of the analysis for moving theoretical edges? For its theoretical reach and breath? Methods? Substantive knowledge? Actions or Interventions?

With which theoretical, substantive, or practical problems, is this analysis most closely aligned? Where shall I go with it?

How does my theory make a fresh contribution? (Creswell, 2012, p. 262)

**Reflexivity.** A reflective journal provided a forum where to test assumptions and address methodological issues. Furthermore, a portion of the narratives from the journal became intertwined in the data analysis process.

### **Ethical Considerations**

As previously mentioned, the study abided by the moral guiding principles of research of respect for persons, beneficence, and justice and the guidelines set by the IRB at Nova Southeastern University. All participants were provided an informed consent form describing the purpose of the study, the voluntariness of the process, the extent of their commitment to the study, the protection of their identities by using pseudonyms, the confidentiality of the information shared, and assuring participants that their participation involved minimal risks (Marshall, 2011). The informed consent form was also available

in Spanish. Cautionary measures were taken to protect research related data, in addition to the necessary measures to protect the identity of the participants prior to the dissemination of the data. To ensure the validity and trustworthiness of the research, the researcher shared some of the main ideas discovered during the initial coding stage to convey the participant's experience accurately.

### **Summary of the Chapter**

The tenets of constructivist grounded theory and its operationalization are hereby presented. The chapter connects the philosophical assumptions supporting qualitative research methods and expounds on the rationale for conducting the study. This section of the dissertation engages in the details behind the operationalization of the study, from the philosophical underpinnings to the strategies used to honor a qualitative tradition of research. Thus, presenting a clear roadmap of the thought process behind each stage of data collection and data analysis. The next chapter, grants a view of the findings acquired through initial coding, focus coding and memoing. This is achieved by using the narratives of the participants through *in vivo* codes.

## Chapter 4: Results

The purpose of the study was to discover the process for deciding which cultural cues, values, and expectations are most important when experiencing an internal conflict. The study sought to understand in what way women living in between cultures experience an internal conflict when making decisions incompatible with their cultural values and norms. Specifically, the researcher sought to create a theory grounded on the 20 in-depth interviews about the process for prioritizing cultural expectations, norms, and values while experiencing multiple cultures among women from Latin American and Spanish-speaking Caribbean countries living in the United States.

The next chapter delineates the results from the data collection. Expounding in the major categories grounded on the data each section gives a medley of the participant's story through *in vivo* coding. The study provides an understanding of the meaning-making process by reconstructing the narratives among migrant Latin American women in the United States. It delves into the process for migrant women negotiating a decision-making process reflective of the richness of their cultural background. Five major findings emerged from this dissertation:

1. Confronting the new norm/expectations. All 20 participants recognized the process for prioritizing cultural expectations began by confronting and recognizing the new situation and context of the new norm.
2. Conflicting values/expectations/norms. An overwhelming majority of the participants shared that conflicting values surrounding the meanings of family and close relationships and the perceptions of womanhood in American society were the cause of internal conflict whether in the past or their current context.

3. Rationalizing arrival/stay. The participants found it necessary to rationalize their arrival and stay in the United States to deal with the conflicting values.
4. Adapting to the new context/situation. A majority of the participants shared that it was necessary in any way to adapt to the current context.
5. Managing from a cultural standpoint. All participants demonstrated a need to manage internal conflicts from a cultural standpoint, regardless of the time spent in the United States

### **Major Findings**

Subsequently, is a discussion of the themes through “thick description” as suggested by Charmaz (2014). This allows the reader to obtain a better understanding of the participants’ meaning-making process while illustrating the richness of their perspectives on the phenomenon.

#### **Confronting the new norm/expectations**

All 20 participants agreed that the cultural values from their native country were different, and difficult to assimilate in the time of their arrival at the United States. Based on their narratives it became evident that confronting and recognizing the new norm became the first part of the process of dealing with incompatible expectations. Confronting the new situation or context required predicting the difficulty of the new change. This was accomplished by recognizing the initial challenges of language, geographical changes, and needing or wanting a new beginning.

*Victoria ....I didn't know English at that time... The most difficult for me was that I loved to study, ever since I was a child, I wanted to be a nurse or something that had to do with medicine...but the school that I came to...I had to turn to the gangs*

*or stick together with kids from gangs, for protection ...because we were not accepted ...*

**Mariela.** *I recognized that I had to be open-minded when I first moved to the United States, that I had to accommodate to the expectations. But what I didn't want was that after so much sacrifice to attain a good career to come here and stare at the ceiling.*

**Vivian.** *“being a teacher is different...your whole career is validated by paperwork...even though you have international accreditation... and students here have a stronger say than teachers, I feel is backwards”*

**Martha.** *I felt FREE... it was liberating...as though I could do and did not have to give explanations to anyone...wow... that I could make my own decisions and choices*

**Daisy.** *“Back in (home country) ...you feel that everyone is family and because you feel like everyone is family you trust everyone”*

**Jasmin.** *You arrived with best disposition to make a new life...and you anticipate it will be difficult because of the language...but then realize...wow...that everything you knew no longer applies...*

Several participants shared similar views about the challenges within the educational system. Among those comments were those by Nidia, who commented:

*“you are ingrained the idea that an education is indispensable, and you do what you can in your country to have that, but once you arrive here it becomes so difficult because you have to decide between working to support your family or to jump thru all the hurdles to get your career back.”*

Societal norms and expectations about women behavior resulted in a feeling of liberation or empowerment which they did not feel in their native countries. For instance, six of the participants were divorced, and five of them remarried a non-Latino. However, others felt conflicted about the perceived freedoms women enjoy in American society. All participants coincided with the notion that the perception of women and her role within the various Latin American countries represented within the sample depended on their socio-economic status, educational level, and generation. However, most participants shared views about women being expected to be modest on their interactions with men and expected to be protective of her morals. Yesenia recalled: “I had boyfriends while in college, but women were too free, that is something I wasn’t used to, I came from a home where if you went out... you ...you had a chaperone with you at all times, so that was difficult for me to see so much ‘*libertinaje*’...”

On the other hand, other participants felt empowered and appreciated that women had more opportunities and shared an equal level to men in the United States.

***Hillary commented:*** “*I really liked here that I do not have to worry about others think, the idea of being too close to everyone is good, because yes there is a greater sense of community, but it is also very, very bad, because everyone thinks they have a say in your life and what you need to do.*”

The quotes reflected some of the diverse perceptions about conflicting values. These conflicting values as explained by the participants were initiated by confronting the initial challenges of language necessary to attain their goals and achieve social mobility. All participants coincided on feeling overwhelmed by the different and conflicting expectations. Upon arrival to the United States, the participants concurred in that part, a

conflict or challenge was to understand the new meanings to their own identity by confronting stereotypes and generalizations. As previously presented in Victoria's quote, Victoria shared that she felt confused about being viewed as an outsider, and felt the need to associate herself with a group she understood to be a negative connection, but it was her only choice because of their shared identity.

It became apparent from the participants' narratives that several conditions influenced their perceptions about their current context. The interpretation of the context was accompanied by their interpretation of what they perceived to be a cultural value or norm. In the next section, a discussion follows on what they perceived to be conflicting cultural values and some of the influencing conditions. Three conditions influencing the way women from Latin American cultures determine the cultural values and expectations most important to them are: the time of arrival/generation, socio-economic backgrounds, and the reason for moving to the United States.

### **Conflicting cultural values/norms**

The participant's perceptions about the confronted conflicting values, norms, or expectations revolved primarily around the meanings of family, family related traditions, and experiences. In many instances, the incentive for confronting the new reality or coming to terms with the new situation/conflicting values was based on the reason for moving, their generation, in addition to socio-economic backgrounds. Throughout the study, participants told that their values were based on "the time" they lived in their native country. Acknowledging what they perceived as an expectation or value to them may be different from current generations.



***Maria.** “Well...it depends...I speak from the time when I lived in (native country).  
Today, I’m sure things have changed.”*

The women who had this recognition seem to have a greater sense of independence and understanding of their current situations. An area the participants often referenced was the appropriateness of a women’s behavior based on the cultural norms and values of their native country.

***Christina.** So then later, just like in a soap opera, I came to realize that they weren’t allowing me to have a boyfriend...which I hadn’t realized until then.*

In the quote above, the participant was referring to not recognizing this expectation because of arriving at an early age. In her experience, all the girls the same age were dating, could go to sleepovers, and were not expected to tend to the home regularly. She was unaware of the expectation of why she could not date as the other girls her age could. It was her understanding that this expectation was connected to attributes of modesty and responsibility women would need to observe and practice. In her narrative, she indicated that when she attempted to do the same as her peers her mother’s response was “where we are from, girls don’t get to do that.” Several of the participants shared a similar experience when it came to the role and expectations of women. This expectation raised tensions between parents and children, who did not understand that this was a cultural expectation based on values from their native country. However, they did not question the new expectation, although did not agree, because another cultural value was the perception that requests from parents or elders must not be challenged. This was a result of the beliefs about viewing elders as authority figures and the expectation that their request or demands would go unchallenged regardless of the individuals age.

Several participants shared respecting the values and views passed on by elders as important. Martha comments: *“Whatever the grandma says...the word or request of the grandma is almost a law, you can contradict your parents, but that would never fly with the grandma.”* Several participants showed that honoring and respecting the view of elders, specifically grandmothers, was something they expected to honor and wanted to be passed on to their children. On more than one occasion, the participants showed that the wishes or requests of a grandmother often superseded those of parents, especially when living abroad as reflected in the previous quote. Elders or grandparents became the figures perpetuating the connection to the native country.

On the other hand, a participant who had the opposite experience recognized that the expectations of their grandmother and mothers were not reflective of their current context.

*Rosa. I know my mother expected me to stay home or to have gotten married before I decided to move in with my boyfriend. That is the expectation of the women in (Native country) ...over there they all stay married.*

She indicated that this had created an internal conflict when she first came upon the decision to move away from home. In her assessment of how to address or manage this internal conflict she opted for avoiding communication between them and their parent about the situation. These dynamic between parent and adult child resulted in another finding within the collected data. This finding according to the data reflects a conflict ensuing when parents cannot accept or overcome the expectation of a child that has assimilated to the host country's cultural norms.

Many of the participants shared having difficulty understanding the concept or expectation of their children becoming adults by age 18. Several participants questioned the assumption that children reach adulthood in the United States at the age 18 and are free to or expected to make their own decisions. The notion that parents have a less active role in the children's lives beyond reaching age of majority in the United States was incommodious for many. Janice stated:

*Janice ....to think that your children are adults after 18 years of age, and that you no longer have a place or say in their lives...it is a hard ...hard to come to terms with or understand.*

In a later section, it will be introduced the way women chose to deal with these conflicting values. However, it was interesting to observe throughout the study how many of them within their narratives rationalized the perceptions about their cultural values and attributed several conditions to these. A discovery early within the study was the participants' recognition that, until the day of the interview, the idea of cultural differences being a cause for uneasiness, and/or unrest had not been acknowledged. Initially, many of them began their narratives by highlighting the reasons for arrival and what they looked forward. It was not until they had begun to remember or relate their experiences that the participants expressed to have a level of difficulty dealing with some irreconcilable emotions about the different cultural perspectives.

### **Rationalizing the arrival and stay**

Prioritization or deciding what aspects of their cultural values helped them, affected them or influenced their way of prioritizing conflicting cultural values were common narratives among the participants. Specifically, when asked what aspects of

their cultural values were most important upon arrival and the circumstances to which they arrived at the United States. For many of them, it was important to recognize that their generations were more conservative, and that the current situation and views may differ from what their experience was and the way they made sense of cultural values and expectations at the current time. The participants attributed this to the current impact of social media and the constant exposure to the United States' way of life.

***Rationalizing the arrival/stay-The why to adapt/recognize/integrate/reject a value.*** Some participants responded:

***Jocelyn.*** *I wanted to like ...give myself a “challenge” I wanted to learn what it was like, to be by myself, to leave my “little box, you know” so I came here...*

***Jocelyn.*** *We come here because we have a progressive mind and in this country, there are many more opportunities and we have worked hard and had obstacles but... but we can overcome them, and we want to extend that we are here.*

*(Jocelyn Interview, 2015)*

***Giselle.*** *When I first came to the US, I was very young and came married. I got married in (native country), and my husband's work required him to come back to the US for a while and left me with my parents. In that time, because I was married, I was not allowed to leave the house, I could not go out with my sisters to parties...or anywhere. When I move to the US, I was leaving with my husband in a relative's house, and it was the same thing. My husband was very violent and when I called my family to tell them I wanted to return their answer was that I belonged with my husband. When I finally left him, and would go back to my country to visit and my family did not want to be associated with me, because I*

*was divorced and I had taken up smoking, this is something “decent women” didn’t do. This was.... I don’t like remembering those things, because it was very hard, very difficult time...I was in a new country, and I received a lot of help here to deal with that situation, but in my country at that time that was not viewed correctly.*

***Nadia.*** *Because is not the same thing to deal with one culture or having multiple internal cultures where you can understand the diverse cultures.*

***Christina.*** *I think that something that although you don’t want to express it, it is inside of you.*

***Christina.*** *...in less than a year, I believe, I had already lost the accent. Yes...it gave me a complex.*

***Martha.*** *What I can see, and the conclusions that I can come up, is that what you learn from very young, the values you learn, they stay very rooted, very stuck, and regardless of how far away that you may be, for more that you are in another environment, you cannot forget these core values.*

***Socio-economic backgrounds.*** Additionally, participants indicated that their experience varied from others because of their social-economic background in their native homes. For instance, those who came with established careers visualized themselves as not relying as much on the ideas of Marianismo or gender roles, and that their decisions were independently based on the current circumstances. They had a less challenging time deciding how and when to ascribe to their cultural values, and these were seen more as an identity marker or point of reference, as opposed to conflict causing areas.

*Vivian. ...It takes for someone to be of low-economic level or low-level of education for her to be a woman where a man is the one who is the head of household and imposes his way on the home. That type of woman from that condition of life tends to be submissive, inclusively it can be a woman that may experience domestic abuse without, you understand what I mean, without being able to express what she desires...or tolerating for the mere need that a man supports her...*

**Reason for moving to the United States.** Notwithstanding, they agreed that confronting a new situation became a challenge depending on their current goals or whether the reason for arriving was temporary or permanent. Women who fled their country for security or political reasons at a younger age suggested that they focused on the need to adapt to the current context to move forward. Many participants who shared this philosophy shared it was necessary to focus on the desired outcome when presented with a situation that contradicted their cultural frame.

*Jocelyn. ...For me, it was about adapting, and to think “open mind” I knew that I had come to work in anything that was available...*

On the other hand, a majority of the participants shared that in the beginning they believed that their stay in the United States was temporary.

*Victoria .... We first came on vacation...then things happen between my parents and my mother saw herself having to decide whether to go back to (native country) or stay in the US...we had a house over there but she didn't have a job over there....so she decided to stay in the United States and fight for us...she never gave up...*

As reflected in the narratives, a source of conflict for many of the participants was confronting the initial cultural shock upon arriving at the United States. The participants discussed the difficulty of recognizing the differing views on family values, and the recognition of needing a different level of education, cultural practices, and traditions. Many of the participants reported that it was necessary to recognize the reason for arriving in confronting the new norm. This began a process of rationalizing the participant's arrival and later, justifying the reason for staying in the United States.

### **Adapting or giving meaning to the new context**

This section reflected the redefinition of the context in which someone arrived in the United States. Upon gaining a different understanding of the context or having a different perception of what the future would look like, motivated redefining the goals established at arrival. Often participants recognized that their goal was never to remain in the United States. However, because of changes in their circumstances, they had spent longer than they had originally anticipated or decided to make the host country their permanent home. Relocating permanently meant adapting, creating, or integrating a new set of goals, ideas, and norms. Redefining themselves became a recurring theme among members of this group. Conversely, redefining the new parameters of self closely aligned with the ideals, and norms of their native culture. The participants acknowledged the need to adapt to a new language, and new life experiences that included but not limited to new societal and economic circumstances.

At this stage of the findings, the data reflects the participant's initial process for responding to internal conflicts from conflicting values and norms. The findings suggest participants require adapting, integrating/redefining or rejecting the conflicting norm or

cultural value. The paragraphs that follow reflect the participants insights on this process for responding to the internal conflicts/conflicting values.

***Adapting.*** Adapting to the current context was a way to deal with any “mixed messages” from their native culture. As one of the participants suggested, adapting to the expectations of the new culture was “a way to honor the blessings and benefits of being able to live the American dream.” (Jasmin Interview, 2015). For others, it was understanding that times had changed and that the core values inherited to them did not conform today’s society. Nonetheless, this often became an area of conflict when the women returned to their native countries. For some of them, it was difficult to assimilate the notion that the adaptation had taken place not by choice, but by circumstance, and this meant being chastised by family members or others from the in-group.

*Victoria . . . I’ve learned to deal with the fact that here [referring to the United States] I will always be too Puerto Rican, while in my native country, I’m no longer Puerto Rican enough because I have adapted to the United States values and way of life...*

*Nadia. It is a matter of adapting it’s a matter of understanding that it is a process...*

***Integrating/redefining.*** This process meant considering the current context and combining ideas to meet the expectations of both cultures. “Because is not the same thing to deal with one culture or having multiple internal cultures making you capable to understand diverse cultures.” (Janise Interview, 2015). Redefining the new norm happens in the continuum of redefining themselves as being Latin American women in the United States and being Latin American in their native country. These dynamic



attempts to recognize their current circumstance while preserving the essence of who they are. However, this does not prove to be a simple quest, since they constantly must navigate the challenges of this redefinition. The participants narratives reflected reframing the situation about the expectation to be more independent as a woman in the United States was difficult, as this was not the norm in their native country. Many shared in their country of origin, decision-making took place with the help of family, relatives, neighbors, and close acquaintances. In this context, the participants recognized that the choices they made were theirs and these seem to feel like a burden at times and a way of empowerment at others.

***Maria.** ...Always trying to adapt to the place where you are at, because if you wish to live in harmony/peace in tranquility you have to adapt to the place you are at, even if sometimes you don't like it, but you make there you own environment and always maintain your culture alive, and perhaps some people do not like it, but my opinion is that you have to do to keep it alive. What I instilled in my children the ones that are now married with children they are now instilling the same in their children.*

***Daisy.** ...I like to have the mixture that I am Hispanic, and I am learning from Americana.*

***Victoria** .... While I married an American, so I changed... and I adapted to the changes, with my husband and his family and not them. They have a different life...*

***Yesenia.** ...I resigned to think that this was my destiny to remain in the United States. I was able to adapt...*

*Christina.* I understand that everything is dependent on the situation and location.

*Vivian.* ...It all depends on the upbringing you receive and the social environment in which you are involved.

At least seven of the participants were in relationships with Anglo-American partners. All of them described that it was important for them to recognize internal conflicts from their cultural context and expressed a need to also include the current cultures' expectation. For instance, a participant indicated that she chose "faith" and her new-found way of believing in God, to honor those ideals about womanhood and morals passed down by the different generations of her family. Cultural values about modesty, womanhood, and morals, which she associated as part of her Mexican heritage, were important and constant cause of internal conflict during her youth when comparing to her peers. She wished to pass these important values to her daughter but recognized that her daughter having been born in the United States and being raised by an Anglo-American man would be difficult. Therefore, redefining or integrating these values as part of her current faith base was how she made sense of imparting the same values to her children.

**Rejecting.** When the host country's expectations were incompatible and unreconcilable with the arriving cultural values, the participants shared a complete rejection of the status quo. This part of the process meant that, although recognizing that the current context was different, it regarded a unique perspective. The participants would not compromise their native's cultural values for the host country cultural expectation. Areas where the participants expressed they would not accept or integrate to the current norm were issues of family. Often the definition of family moved beyond the members that comprised a family, but similarly regarded the support systems. A strong

belief surrounding the idea of family support was the notion that family support meant being present always, regardless of the current expectation.

The meaning of family support and overall meaning of family correspondingly created a conflict. In the participants narratives this was reflected when discussing about wanting to offer support for those family members that had married into a different culture. One of the participants shared that in a moment when her sister was undergoing a life crisis, her and her family had decided to be present. In her situation, her sister was married to an Anglo-American man, who had a challenging time accepting the presence of her and her entire family. She shared:

*Victoria ...family support means being present in times of need, and my children, my spouse and I were going to be present during my sister's crisis because I want my children to understand and learn the meaning of family support.*

On a similar reflection, a participant expressed resentment toward the notion of her children not growing up taking part in the familial traditions as she and her husband did in their native country. She explained that to date in her Father's home; all her family members get together on Sundays. This is a fact which weighed on her, recognizing that her children were missing on this experience.

Embedded within the concept of parenting and motherhood was the meaning given to parental responsibility. As previously mentioned, many of the women had a difficulty understanding or coming to terms with the idea that in the United States their children became adults at the age of 18. This norm was especially difficult for those who were parents, and women who experienced this phenomenon first hand. As mothers taking care of their children was viewed as an obligation extended beyond age of

majority. The idea of not having a say in their children's decision-making beyond the age of 18 was difficult to accept. One participant evidently resented this idea:

*Elena. I cannot conceive the idea, of expecting my child to leave my home by age 18. My children will always be welcomed to stay in my home, regardless of how old they are, and I will support them regardless of their age.*

A participant who arrived in her thirties shared that leaving her parents behind was a conflicting situation for her. She shared that the expectation for her was to stay home beyond attending college and until the day she was committed to her partner. She did not agree with the idea that at the age of 18 you are considered an adult in the United States. She perceived this to be a cultural value associated with familial connections, traditions of respect, and concordant with societal norm.

*Jocelyn. I think that is part of the confusion of many young people... because the pace of life is much faster...you have to deal with everyday decisions and future decisions at a much younger age, and I don't think I was mentally prepared for that in my twenties. I came in my thirties with .... mmm I had a support system here, I had my sister, and I recognized that I had to work on the first thing that became available, but I had a plan...which is what a lot of us lacked in our twenties, because you are still expected to be part of your family, with your parents. I owe this to my cultural values of family and the ideal of morality*

Another participant shared the feeling of freedom was welcomed at the beginning, but became a challenge when seeking support on major life-decisions.

*Martha.... it is when important decisions come, and that is when you find yourself alone...*

The quotes above reflected that there is an expectation to trust and depend on parental and family guidance/support for major decisions. The participants' narratives suggested the constant parental oversight could be cumbersome, nonetheless, many recognized they experienced a sense of loss and longing for parental guidance and support while living in the United States. For those who arrived at a younger age, the realization of the demands for constant parental oversight came during their teenage years.

*Vivian. "Parents have a lot of reason/say, even when they are in the wrong..."*

The paragraphs above elucidate on the dynamic between the conflicting values and norms grounded on the data. The next section expounds on the process while focusing on the balance between the culture of origin and the current context.

#### **Managing conflict from a cultural standpoint- "The balancing act."**

During the course of the interviews, participants acknowledged the new circumstances at the time of deciding in what way to approach internal conflicts. They accredited their approach was a result of the upbringing received in their native culture. Furthermore, the participants acknowledged this did not coincide at times with the current context, resulting in a point of frustration for many. During several of the interviews it became evident the awareness of this incompatibility or need to move away from the cultural norm evoked an emotional response. Be that as it may, the participants defended those expectations for themselves, not entirely imposing similar values for their children. Nor did they present an overtly critical perspective of those around them who did not share similar values. A recurring theme throughout the interviews was the need to recognize this duality by engaging in a process which recognized their inner identity. The findings reflect a need to connect their current situation to their upbringing and the

cultural values from the country of origin. The next paragraphs demonstrates several areas the participants demonstrated an ambivalence about moving away from the cultural expectation or norm.

***Acknowledging who they were.*** All participants expressed understanding cultural cues varied between regions within their native country. Conversely, the participants all coincided on several of the attributes and societal expectations of women within their demographic. They all shared a societal expectation was for women to be modest, conservative, hardworking, and with mother-like qualities and to exhibit high standards of personal care. This obligation or moral responsibility about themselves, resonated throughout the interviews. The participants shared the importance of their appearance and how this translated into everything they did in connection with how they are perceived in society. To this notion the participants responded:

**Appearance perceived as a cultural trait/norm**

***Jasmin.*** *That we are women who do not feel ugly, but poorly dressed, and when we dress up we look well, and we have, and we demonstrated that anything can be accomplished.*

***Nadia.*** *Because I understand in American culture they are not used to hugging, unless is on special occasions, Latin Americans, we love to hug, to say hello with a kiss, we love to joke around, we love to laugh. Is not that we speak loudly is that we are happy from birth.*

***Elena.*** *I decided to marry someone from (country of origin) cause I didn't want have the conflict of the cultural... differences when it comes to raising my child or what type of food I am going to cook or what type of music I want listen.*

*Martha.* To us is very important to live very well dressed, look good, smell good and well... to behave well, we are hard workers, I wouldn't say stubborn, but we say we are going to do something and we make it happen.

*Yesenia.* Something I wasn't used to, so much "libertinaje." I did have boyfriends, but I never allow it to go to the extremes, maintain my values.

*Martha.* The norm is that you stay with your family.

**Familial context.** The family and social contexts appeared to be the areas of most significance for the participating women. The women's narratives reflected the values previously discussed in the literature, of familism/*Familismo*, *Marianismo/hembrismo*, and *Machismo*. The process for prioritizing cultural cues within the family realm meant prioritizing the concepts surrounding family and relationships. The meaning of family extended beyond relatives, and in many of the narratives included maintaining a strong connection to relatives that remained in the native country. However, it became evident the extent of the relationship to relatives in the native country depended on the socio-economic situation in which they arrived or held in the native country. For example, those who emigrated and left families, the extent of the relationship was emotional, and of a financial nature. On the other hand, those who were able to maintain a similar socio-economic status to the native country, the extent of the relationship was mostly at a socio-cultural and emotional nature and less of a financial co-dependence.

The findings suggest prioritizing the practice of family and cultural traditions during holidays, preserving the language and traditions while passing them to their children of significance to all participants. However, it became explicit that they accepted the necessity of a constant reframing of the socio-cultural expectation to their

current context. The data collected emphasized the participant's preserving their essence by seeking connections to the Latin American community in the United States. The participants' narrative reflected this notion through involvement in community groups such as Latin American clubs and associations, churches or building a Spanish speaking community, which shared similar values and traditions. The participants expressed a preference to preserving the essence of who they were before arriving by maintaining a connection to their culture. The participants understood this idea contradicted the current societal context, thus creating a conflict.

### **Maintaining a connection to the native's culture core values**

Ethnic identity salience resulted in the rationale for many of the participants choosing to reject the current context or cultural expectation when addressing internal conflicts. Therefore, many of them made a conscientious choice to maintain a connection to their cultural values in various areas of their life such as the self, family context, work ethics, interactions with others, and spiritual values/moral. The paragraphs that follow provide insight on the extent of these areas as either a source of conflict or a rationale for rejecting the context.

***Familismo.*** It refers to the idea of defining family as a support system comprised of parents, children, great and grandparents, uncles, aunts, cousins, godparents, and other individuals closely involved with the family. It was important to the participants to maintain the ideals of family support and the notion that parents were parents beyond the children reaching adulthood. The concept of "it takes a village to raise a child" was significant and an area of internal conflict for the study participants. The



interdependence on the family system was an area which most of the participants were unwilling to compromise.

***Hembrismo/marianismo.*** These concepts refer to the ideals or values surrounding Hembrismo and Marianismo varied depending on the generation, time of arrival to the United States and socio-educational background. Nonetheless, this core value/expectation refers to the idea that women must be feminine, adhere to moral values of modesty, humility, and decency, based on their context. The participants indicated that this was a notion they could not depart from, regardless of where they came from or how long they have lived in the United States. However, it is necessary to reiterate how these values manifested depended on many variables such as the participants' socio-cultural, economic backgrounds prior to arrival and those attained upon arrival.

***Personalismo.*** It refers to the idea that personal relationships take precedence. To the participants, maintaining a relationship and a support system connected them to who they were, and it was extremely important, regardless of the context. This quality translated beyond the home and into the society at large. The participants shared there is an expectation to be "pleasant" and of reciprocity.

***Work ethic.*** This concept refers to the notion of excelling and pursuing goals without fear of starting a new life or career. The participants often indicated they were disregarded and discriminated against nonetheless, they were willing to overlook this and focus on their attributes to excel at their work. Participants indicated that when they experienced rejection or discrimination, they view this situation as an opportunity to educate others on the values of their native country. They perceived such circumstances as opportunities to express pride about their upbringing and a way to show their solidarity

with a growing body of the United States population. The participants often discussed how staying true to their native culture often proved difficult when dealing with conflicts at work. The areas where they felt most connected to their culture were in the private and proximity realms. In other words, they found it difficult to express a cultural affinity to their native cultural values within the work environment. The participants expressed that in the work environment:

*Vivian.* “when in the professional area...you have to adapt to their rhythm, which is very different from ours...”

The public atmosphere was an area where they expressed to feel the most vulnerable and exposed when dealing with internal conflicts because they recognized this was not the norm.

*Spiritual values/morals.* This concept was the connection to God, religion, or faith ideals of benevolence. Often, the participants regarded this as a core value from their native country. A connection to faith had facilitated the transitions and served as support to endure the many tests and contradictions of living with conflicting values.

*Maria.* “Always trying to adapt to the place where you are at, because if you wish to live in harmony/peace in tranquility you have to adapt to the place you are at, even if sometimes you don’t like it, but you make your own environment and always maintaining your culture alive.”

*Theoretical codes.* The data resulted on two categories for explaining the process for prioritizing conflicting cultural conflicts. The emergent categories were “Dancing between two cultures” while “preserving the essence of the birth/native culture.” Grounded on the data the internal conflicts represent the conflicts between self-identity

and self-expectations. These shed light on the process for managing the duality of living in between cultures. In addition, to the participants necessity to create a new perspective which acknowledges these conflicting values or mixed messages.

### **Summary**

Overall the participants reflected a positive outlook on the manner by which they addressed internal conflicts arising out of cultural contradictions. Nonetheless, a challenge during data collection was to gauge the evolution of the values represented during their narratives. Several of the participants expressed an ambivalence about the conflicting values considering these were based on their own experiences. Often, they described that this was dependent on the circumstance; others determined that their reaction was because of their upbringing and their socio-economic status. For instance, a participant indicated that she observed from her mother the idea of becoming independent. Therefore, conceptualization necessitates consideration of the individual's context.

The chapter presented the five major findings within the study. Each section provided a selection of the narratives to support the analysis and the presented the emergent categories at the end of the chapter. It is necessary to acknowledge that some of the topics and ideas within each section were intertwined. This reflects not only the complexity of the subject, but the difficulty for participants to articulate a process which is second nature to them. At the end of the interviews, many of the participants shared they had come to many realizations while sharing their experiences during the interview. It was not until confronted with some of the questions that they realized how connected they were to what they perceived to be their cultural values and these being a cause of

conflict throughout their life. In the next chapter are presented a discussion of the findings, conclusions, and recommendations.

## Chapter 5: Discussion, Conclusions, and Recommendations

The research provides insight into the meaning-making process or the reconstructing of narratives among migrant Latin American and Spanish Speaking Caribbean women in the United States. The research sought to explore in what way women from different Latin American countries negotiate the values and norms perceived to be from their native culture or part of their cultural upbringing. The research sought to understand in what way this is accomplished without compromising what they knew to be true to their self. In addition to, presenting a narrative reflective of the richness of their cultural background, yet representative of their individual perspective. The participants' accounts revealed the challenges of navigating multiple cultures. Congruently, their experiences reflected on the need for these women to constantly re-define their situation to adapt to the new context. An emergent theme throughout the study was becoming part of this new way of life without losing the essential aspects of their native culture. The reflections acquired from the 20 in-depth interviews suggest that the process for prioritizing cultural values in conflicting situations consists of; confronting the new cultural expectations by constantly re-defining, reframing, adapting, or combining values and cultural norms. Notwithstanding, acknowledging the necessity to preserve the essence of the native culture.

Semi-structured interviews provided an opportunity to obtain a detailed narrative of the women's experiences before, during, and after their migrations to the United States as part of a constructivist methodology. It created a roadmap of the values and beliefs transferred from the home country, which included the different influences within the host country.

The main objective of this framework was granting conflict resolution scholars and practitioners an instrument to understand influences surrounding decision-making and meaning-making for multi-cultural women. Through a grounded theory qualitative study, this research placed the participant's unique stories at center stage; emphasizing on the various contexts, historical, cultural, and socio-economic backgrounds. Even though the basis of this study borders on understanding the complex cognitive processes that women face when living in multiple cultures, the analysis of this study is purely pragmatic. The researcher through a grounded theory study aimed to obtain substantive knowledge about sense making among Spanish speaking Latin American and Caribbean women living in-between cultures. Placing a greater emphasis on the process for making-sense of internal conflicts, and how these are managed throughout their lives in the United States. The paragraphs that follow present an interpretation of the major findings focused on the research questions. Embedded within the analysis is the substantive theory or framework for understanding the process for prioritizing cultural values, beliefs, and ideas when experiencing a cultural internal conflict.

**RQ1. In what way do women from a Latin American context, establish priorities among potentially conflicting cultural values or expectations?**

1. Confronting the new norm/expectations. The process for prioritizing cultural expectations began by confronting, acknowledging the new situation and context of the new norm. Confronting the new norm or expectation meant "coming to terms with the new context or situation." This part of the process followed subsequently by the recognition of those values, norms, or expectations, which caused conflict.

2. **Conflicting values/expectations/norms.** The conflicting values surrounding the meanings of family and close relationships, as well as the perceptions of womanhood in American society appeared to be a cause for internal conflict, whether in the past or their current context. Once the internal conflict was recognized and experienced, the women created an internal mechanism for sorting their feelings about the situation, and how to move forward.
3. **Rationalizing arrival/stay/context.** The participants found it necessary to rationalize their circumstances for their arrival. It became paramount to contemplate the probability for the move to be permanent, and the overall context of the new situation before dealing with the internal conflict. The data suggests this particular stage was experienced throughout their lives in the United States. In several instances, this need to rationalize did not take place on a day to day basis. In other words, it was not until a particular situation surfaced that a need for rationalizing who they were in the current context was necessary. When discussing the areas of cultural conflict, often reverted to talking about the reasons for arriving. A response to the various cultural conflicts evolved or it was shaped by their current socio-economic status or the pre-existing status in the country of origin. A conclusion of this finding is the necessity to determine at which stage recognition of an internal conflict happens. In rationalizing their stay, they began the process of dealing with the conflicting values and giving a new meaning to their context.
4. **Adapting to the new context/situation.** The participants shared it was necessary in any way to adapt to the current context. The data suggested that once the women

managed to come to terms with the current context and understand the cause of the internal conflict, making sense of the impact of this conflict became feasible. It was then, that they could move from assimilating the current situation to developing a sense of where they were and where they were going. This was achieved by either adapting to the new context in some form or another. It can be concluded, once the participants recognized their time in the host country was more permanent, a new norm began.

5. Managing from a cultural standpoint. It became very evident that women strongly leaned towards managing any internal conflicts from a cultural standpoint, irrespective of the time spent in the United States. This meant a reliance on the ideals and notions transferred from the country of birth, notwithstanding the situation. A conclusion derived from the data was the unequivocal necessity to manage internal conflicts from a cultural standpoint. Maintaining a connection to the cultural values from their native country was of most significance. This was accomplished by the promoting the native language as the primary language, the transferring of cultural traditions, norms, and views. Supporting this connection was achieved by creating or connecting with members of their community in the United States.

### **Interpretation of the Findings**

The analysis that follows considers the findings explained through the most salient or applicable literature. “Coming to terms with the new situation” becomes a “class of voices” as Anzaldua (1987) alludes in her essay about the “mestiza consciousness.” Drawing from the concept of “mestiza consciousness,” the multiplicity



of cultures creates internal conflicts for the reason that the current context requires a more homogenous perspective on culture. However, she says women from multiple contexts share or must adhere to a level of flexibility by not “holding concepts or ideas in rigid boundaries” (p. 79), when experiencing conflicting information and points of views. In coming to terms with the new situation, the new level of consciousness requires that women rationalize what is being asked of them, which she shares is the “Western mode,” then move from this rationalization to creating a new frame of reference. This new frame of reference which is more inclusive of the conflicting perspective (Anzaldúa, 1987, p. 79).

The participants’ narratives reflected this flexibility in coming to terms with the new context or situation. The participants within the research shared internal conflicts ensued about values and norms. Upon experiencing a conflicting situation, they moved to adapt to the new context by embracing this challenge to a certain extent. In managing from a cultural standpoint, the participants began merging or creating a new mindset. This new mindset reflected the best of both worlds creating a unique combination of their values, expectations, thus moving seamlessly back and forth from their native self to this new self. This new process of *dancing between cultures* suggests an evolved “mestiza consciousness” at work. As Anzaldúa describes “turning ambivalence into something else” (p. 79), this becomes then a subconscious process for making sense of the new circumstance.

This was accomplished with contradictions, as many of their narratives suggested a frustration emphasized by the consideration of a non-linear process. An example of these are ideas surrounding womanhood and/or *Marianismo*. An analysis focused on their

narratives, reflected that the participant's ideation of a "strong woman" meant being feminine, goal-oriented, and putting family and close relationships before self. They expressed this was contrary to what they have perceived in the Anglo culture. The participants' perspectives of the Anglo culture equated a strong woman, or a keen sense of womanhood, with independence. Independence from an Anglo context meant autonomous decision-making, requiring they put self before others. In the Latin American culture, the expression of this quality would be perceived as anti-feminine. In coming to terms with the new situation, they would question their choices or the consequences of their decisions; finding it necessary and comforting to reflect on who they were before arriving.

Anzaldua's (1987) critical race theory is based on the Chicana experience that promotes a new consciousness which rejects cultural domination by contesting and rebelling against messages of oppression. Her theory on this new consciousness sheds light on the notion that cultural voices represent a strong component of identity and self. For the participants, the first part of the process was to come to terms with the new situation by confronting and recognizing the new situation. The nuances of the situation were experienced differently by most of the participants. For instance, for those who had arrived for professional reasons, confronting the new context, represented emotions from disappointment to emotions of liberation. They recognized language as an obvious challenge and expected similar dynamics when moving to a different area. The distance from close family and changes in socio-economic standards compared to those of their native country were the obvious challenges they expected to confront. However, as many

of them shared, once they began the process of making a life within the host country, several other dilemmas surfaced.

In a country where defining yourself as individuals and part of a particular group becomes increasingly important, women of multicultural backgrounds as Anzaldúa (1987) suggested experience a “clash of voices.” Conflict resolution practitioners must gain insight of where and how these experiences unfold to understand the meaning-making process before gaining a perspective on the process for establishing priorities.

### **Meaning Making process in Conflicting Situations**

As the findings suggest, the cultural values and beliefs brought to the United States remain a strong influence on the decision-making and meaning-making process of the Latin American and Spanish-speaking Caribbean women in the United States. Participants shared that the values and norms of their native culture were an integral part of whom they were and how they identify themselves in the United States. They recognized the existence of several layers of their identity; although part of their decision-making did not align with their core identity, cultural expectations, and norms. Nevertheless, it is concluded on the data disassociating from the native culture as well as the expectations of their native culture proves challenging.

As the second major finding within the research would suggest, dealing with the conflicting values/expectations/norms meant recognizing and confronting the myriad of conflicting messages. Many of the participants expressed in times of conflict to have a great divide creating an “us” vs. “them” mentality. In these narratives, the women within the study indicated they felt they did not belong and realized that the meanings of everything they knew changed compared to when they first arrived. Concordant with

Abes et al. (2007), many dimensions of one's identity, an individual may express a stronger affinity to one dimension depending on the situation. Grounded on the data, the participants showed an affinity to their cultural frame in making sense of any conflicting situation. In the model of multiple dimensions of identity, recognizing the context becomes instrumental in determining which dimension of identity to ascribe. A conclusion derived from this approach is cultural values and norms become the safety net in conflicting situations.

Throughout the study, the women initiated saying the cultural norms and expectations were based on the culture of their birth. Later on, they recognized that within the context of the United States the meaning of these cultural norms and expectations changed to the cultural norms and expectations of Latin Americans or Hispanics. An example of this perspective suggests:

*Nadia. "In my country (name of country of birth), but also here, because here we are Hispanics and we share some similar attributes, women are..."*

The above quote, as in many of the participants' answers, demonstrated a need for inclusiveness. Furthermore, making sense of their conflicting norm, necessitated acknowledging this experience was shared by others with similar attributes, cultural values, or norms. Considering that moving through this process of categorizing conflicting norms and values as conventional because it is an experience not unique to the individual, but shared by many. This concept exemplifies managing an internal conflict from a cultural standpoint. This particular trait of a shared experience reflects a collectivist view of conflict as premised within the literature review.

**RQ2: What does the process look like?**

*Process.* Internal conflicts were expressed in two continuums, (a) what it meant to be a woman from their native country in the United States and (b) what this meant when they returned to their native country. In the study, the process experienced by the participants required externalizing the obstacles and feelings from living in between two cultures. The data reflected that “recognizing incompatible cultural expectations,” either leads to an internal conflict or becomes the internal conflict. The second part of the process was “dealing with the new norm,” this becomes a “balancing act.” The overarching process is “dancing between two cultures, while preserving the individuals’ essence.”

*Theoretical codes.* As presented in the findings section, the emergent categories were “Dancing between two cultures” while “preserving the essence of the birth/native culture.” The internal conflicts represented the conflicts between self-identity and self-expectations. This focused on understanding to what extent the conflicting values or mixed messages represent a conflict between their expectations and those of the larger group. Embedded within the process are a series of sub-processes with several influencing variables to the approach.

The framework for understanding the way Spanish Speaking Latin American and Caribbean women established priorities for conflicting values included:

1. Confronting or coming to terms with the new situation/conflicting values
2. Responding to the internal conflicts/conflicting values from the native culture’s perspective while considering the host culture’s perspective
  - a. Recognizing the past and current contexts,

- b. Adapting to the new context by either reframing or re-defining the internal conflict, and/or
  - c. Rejecting the new context
3. Doing so while maintaining a connection to the native's culture core values (the balancing Act)
- a. Familismo
  - b. Hembrismo/Marianismo
  - c. Personalismo
  - d. Work ethics
  - e. Spiritual values

The process for establishing priorities to conflicting values required being flexible, determined, and optimistic. The women within the study demonstrated that living among various cultures represented a series of contradictions. Among the many contradictions were those created by the values, expectations, and hopes of what it means to be a woman in their native country. In addition to, what it means to be a woman from their native country in the United States. For many of them, this was the first distinction, acknowledging the perceived core values and the existing ambiguity of where these originated. The second distinction was that once in the United States, the drastic impact on the perceptions of others when returning to their native country. However, what became evident is that all the participants believed to possess a core value from their native country that once rooted it was difficult to separate. This created a series of internal conflicts, such as the fear of discrimination from within the host country as well

as the native country. The sub-process was the meaning-making approach to each conflicting dynamic.

### **The Meaning-Making Process**

Women from Latin American cultural backgrounds are characterized by their allocentric culture, meaning that the needs and interests of the group supersede those of the individual (Irving et al., 1999). However, Latin American cultures are diverse, and aspects such as the time of arrival, socio-economic and political backgrounds have a strong influence on the ways they interpret cultural values. A conclusion drawn from the existing literature on conflict resolution about women from Latin American countries, represents that because of their collectivist culture, they express an avoidant and passive manner to conflict resolution. However, as depicted by several of the participants, this attribute is perceived as positive, rather than an obstacle to conflict resolution. For instance, as stated by a participants:

*Susan. "...not understanding or the inability of communicating exactly how I feel and what I think has resolved many problems..."*

The common theme throughout the study was how women alluded to a sense of pride for their values, which they attributed in part to their upbringing. They also reported situations where they dealt with discrimination or mostly stereotypes; a factor adjudicated to a homogenous perspective on societal norms. This factor influenced childrearing, family dynamics, and daily interactions. In instances, as represented by participants, some mothers opted for immersing their children in the second language or culture. The rationale for this choice was to avoid their children would suffer

discrimination. In turn, they would incorporate their cultural values via religion, traditions, and special customs, such as special meals or days.

As suggested by the findings the participants expressed frustration with the expectations not coinciding with their internal beliefs. This frustration resulting from external influences manifested on a hybrid identity. Multiple times within the study, participants indicated that they could not separate their ethnicity or cultural norms from who they are. The values and cultural norms would always surface in shaping who they are and their beliefs of a conflict; thus, influencing their decision-making. Living in-between cultures represents a challenge of determining when, where, and how to ascribe to certain cultural values and expectations. The participants reflected that prioritizing core cultural values/expectations surrounding *familismo*, *hembrismo/marianismo*, and *personalismo* where difficult to deal with regardless of how long they had lived in the United States. The meanings varied depending on the context of which they experienced an internal conflict. Nonetheless, the process for all of them was similar.

Grounded on the collected data, this means that prioritizing conflicting cultural expectations required (a) confronting or coming to terms with the situation, by responding to the internal conflicts/conflicting values from the native culture's perspective considering the host culture's perspective, (b) doing so while maintaining a connection to the native's culture core values. This was achieved by (a) recognizing the past and current contexts, and it is then manifested by (a) adapting to the new context by either reframing or re-defining the internal conflict, and/or (b) rejecting the new context. This process introduces a dance between cultures.



### **“Dancing between culture, while preserving the essence”**

A conclusion from the participants’ narratives is that making sense of acceptable behaviors and norms from their country is like dancing. You “adapt to the melody and the tune,” there are days where they can adapt to a new melody effortlessly, driven by the impetus. In learning a new routine; people take the chance of whether by choice, or circumstance to be *in the middle of this new melody* and all they can do is rely on their internal repertoire. Thus by *learning the new steps*, accepting that each dance is different, adapting to the new tune and movement, improvising to see what movements work, and finally integrating old with the new which in the end can give a new meaning to the routine. Nonetheless, their background guided *the cadence* of their steps. In the end, this swaying between cultures is evocative of many ideas; they dance, to prove a point, to conform, to express emotion, or because this is what is expected. However, the intent is to stay true to their *essence*, focusing on the impact of their relationships with those most important to them. The participants determined that it depended on the situation, the relationship, and level of risk. However, this was done by *dancing* through the nuances of the various cultures, *taking a leap of faith* when determining how to address conflict, recognizing the context, then balancing the expectations of the various cultures by combining ideas, adapting to new values when necessary, but always acknowledging their cultural roots and core values.

### **Theoretical Implications within the field of Conflict Resolution**

The study benefits those with interest in cultural diversity in conflict resolution processes. Culture, as described by Kimmel (2006), considers a social reality, where individual’s sense of reality is shaped by history, socialization, and verbal and non-verbal

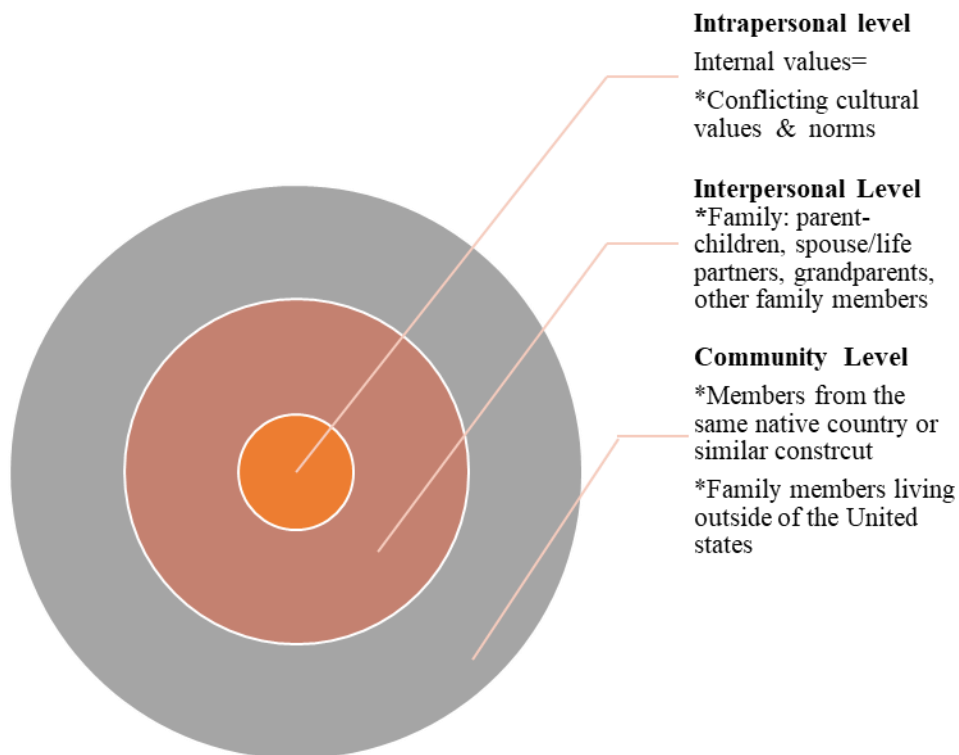
forms of communication (p. 627). Constructing a forum where data is gathered from the perspective of the participants, affords conflict resolution practitioners and scholars effective models to examine value systems, assumptions, and cultural patterns (Kimmel, 2006, p. 637). The cultivation of cultural sensible processes broadens the scope of scholarly interactions within the field, endorsing cultural competence among conflict resolution practitioners and scholars. The conflict resolution theories informing the study such as social identity theory, cultural relativism and the multiple dimension of identity in conjunction with the proposed framework furthers this implication.

Within a cultural relativist approach, the framework within the study serves as a heuristic tool from where to understand how meanings are constructed. As posited by Avruch and Black (1991), the construction of these meanings is dependent on the situational context. Understanding what it means to maintain the essence of the native culture is pivotal to decision-making. The situational contexts influences the process in its entirety and as culture evolves, so does the approach. Therefore, the framework presented is non-linear and may vary from individual to individual. It is necessary to recognized, what cultural norms or expectations they believe to be true before engaging in conceptualizing the process for decision-making.

From the perspective of social identity theory, specifically self-categorization theory as purported by Tajfel & Turner, the theory supports the individuals response in a conflicting situation. The researcher proposed that in a conflicting situation women within this construct will align with the beliefs, customs, traditions and cultural expectation that mostly resemble their culture of origin. As it relates to the framework presented herein, this theory explains when engaging in the meaning making process to

address internal cultural values, the current interactions with individuals sharing similar attributes influences decision-making and overall identity. Ultimately, there are several layers which explain and comprise an individual's identity as suggested by Cohen, Gergen and Huddy. It is necessary to reiterate that cultural values inform decision-making, however the response or approach depends on the situational context. For example, women within this construct may establish priorities among conflicting cultural mindsets differently in the workplace, than in their home. As the findings illustrate, the participants found an affinity to their cultural values when dealing with family and community relationships, as opposed to their workplace.

As a conflict resolution practitioner, to further the understanding of the framework it is necessary to consider the levels of conflict from an intra-personal and interpersonal level. The diagram below presents the conflict levels experienced from a cultural perspective, expanding from the intrapersonal to the interpersonal perspective. The negotiation of identity represents an intrapersonal conflict for women within this population. Supported within the findings, reveals negotiating the norms and values create internal conflicts which manifest beyond the intra-personal level into the interpersonal level. The narratives elucidate on the way internal conflicts create tensions between parent-children, spouses, and other members within the community.



*Figure 2. Levels of conflict: Intrapersonal-Interpersonal-Community*

The study advances the theoretical foundation of culturally sensitive conflict resolution practices. This furthers the development of a framework that integrates the perspectives and approaches of the Latino community living in the United States. Conversely, the study contributes to a feminist discourse within the field of conflict resolution that includes the experiences of Latin women living in the United States. Furthermore, research of this nature hopes to inform future research, theory, and practice that considers the fastest growing minority population within the United States.

### **Limitations of the Study**

Common to qualitative research methods, this study contained several limitations, some inherent of the methodology and others closely related to the topic of study and researcher. Careful consideration was given to delimit their potential impact. Among the

most crucial to consider were the context for analysis, the impact of cultural scripts and values, and the researcher's subjectivity.

Associated to qualitative methodologies is the issue of research subjectivity. Recognizing the researcher's connection to the population and subject of research, the potential for researcher bias was important to consider at every step of collection and analysis of the data. Therefore, the researcher engaged in reflective journaling, scrutinizing detailed descriptions of each interview, including inferences and emergent analysis for bias throughout the research process.

A challenge within the methodology, as expressed by Creswell (2012), was the potential of competing narratives between the story told by the participant and the "re-storying by the researcher" (p. 230). Understanding context plays an instrumental role in how each participant perceives an internal conflict. Narrative analysis through semi-structured interviews, as part of a constructivist methodology, provided an opportunity to obtain a detailed narrative of the women's experiences before, during, and after their migrations to the United States. This type of data collection provided a roadmap of the values and beliefs brought from the home country, which included the different influences within the host country. This process facilitated the understanding for how or in what way this new narrative was constructed, as well as the factors influencing it. This approach considered the participant's unique story. Nevertheless, while exploring the various contexts, such as the historical, cultural, and socio-economic. The researcher addressed this issue by providing follow-up interviews to the first two participants. In subsequent interviews, the researcher took a pause and used summarizing to gain feedback from the participants. In addition, the researcher reviewed and discussed the

findings with colleagues to confirm the analysis conveyed the participant's views and not those of the researcher.

Assessing the influence of cultural scripts, challenges relating to language, as well as cultural ideologies of *respeto* and *familismo* among Latin American people were necessary endeavors. First, the recognition of Spanish as the participant's first language for which many of them expressed a preference to interview in. The clear challenge was meaning would be "lost in the translation." As stated earlier, language is often a marker of identity and potentially a reflection of the process for prioritizing cultural roles and expectations. Language preference is an important premise considering that language has a strong emotional connection (Schutte, 2000; Charmaz, 2014). Within this context, language served as a unit of analysis from which to understand the participant's identification with ideals or principles. Therefore, it was necessary to accommodate and establish measures within the data analysis such as the side by side transcription, translation, and coding.

In-depth consideration was given to participant reactivity, a concept referring to the interviewees adjusting to the idea of the researcher taking on the role of the interviewer (Maxwell, 1996). The concern with participant reactivity in certain instances, regarding the cultural values and scripts within this population is such, that the participants may have tried cooperating or have guarded themselves being less candid in their representations. Acknowledging the cultural values of *respeto* and *familismo* was a particular necessity for the researcher.

The cultural ideology of *respeto* refers to the idea of recognizing and obliging to authority; be it because of age, ranking, societal position, or gender. Depending on the

age, level of education, this concept may have influenced the interactions between participant and researcher. In a similar nature, the concept of *familismo* or the idea of treating other members of the community as family posed the challenge of shifting the focus from the sole participant's story to a shared story between researcher and participant. Ultimately, a challenge or limitation within the study was the limited research sample. It is necessary to consider that the intent of the researcher was providing a framework for deeper understanding of processes within cultural conflicts, in addition to its transferability into similar contexts.

A final limitation to recognize is that literature supporting this study is interdisciplinary and the literature within the field of conflict resolution focusing on the Latin American population in the United States is scarce (Irving et al.; Bermudez & Stinson, 2011). Nevertheless, the research attempted to provide a greater understanding of the diversity of cultural perspectives and to what extent the interpretation of these ideologies evolves or competes when exposed to other cultures.

### **Recommendations and Conclusion**

The conceptual framework for this study relied on an emic approach to gain insight on the women's cultural values and beliefs, as well as what they perceived to be a conflicting value or expectation from their native country. The etic approach required the researcher to review and interpret the process for categorizing cultural values. To consider a study depicting the attributes influencing decision making among foreign-born Latin American women it is necessary to understand the historical issues, context, and background of a population resulting in cultural fluency.

A conclusion derived from a culturally sensitive approach to conflict resolution is understanding what these differences are and in what way they are internalized. As discussed in the literature review, Latin American cultures are Pan-cultural and influenced by diverse factors, it is necessary to not make the same mistakes as scholars attempting to homogenize the group. However, gaining insight on those conflicting cultural values allows us to expand the individual's perspective and create a platform for analysis of the underlying cause of the conflict. For instance, as a family mediator, the researcher understood the cultural values of motherhood and the dynamics of parenting are different as expressed by the participants' narratives. These cause a great deal of distress and often the women's reaction are misrepresented within the legal field as overprotective. In the case of the fathers, those who take a more active role on the child's life are described as unusual and rare or to have ulterior motives. Therefore, gathering more insight on how women from multicultural backgrounds experience the new meanings of motherhood or family is instrumental within conflict resolution.

An additional recommendation is the consideration of race from the context of the United States. Although, as presented within the review of the literature, Latin American and Caribbean women have a diverse racial composition. Zambrana (2011) indicates the racial diversity among Latin Americans' presents a conflict in itself, but most importantly from the context of Latin Americans, race is associated primarily with a socio-economic status, rather than skin color (p.23). In other words, there is a greater emphasis on names and socio-economic status as opposed to the "browning of the skin." This perception makes it difficult for members of this group to align to a particular race. Nonetheless, it would be of significance to consider, in what way the experience and the process of



making sense of internal conflicts is impacted by race. For example, what does it mean to be a Black woman in Spanish Speaking Latin America or Caribbean versus being a Black Latin American/ Caribbean woman living in the United States? In addition to, how this construct influences the way they make sense of competing cultural mindsets.

Cultural fluency within conflict resolution. Lastly, it is necessary for conflict resolution practitioners to develop culturally sensitive approaches, but above all to have cultural fluency. As Lebaron (2003) suggested, cultural fluency is, therefore, a core competency for those who intervene in conflicts or simply want to function more effectively in their own lives and situations. Cultural fluency involves recognizing and acting respectfully from the knowledge that communication, ways of naming, framing, and taming conflict, approaches to meaning-making, and identities and roles vary across cultures (Lebaron, 2003). These would provide a different lens to researching the phenomena explored within the study.

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## Appendix A: Consent Form (English)

Consent Form for Participation in the Research Study Entitled  
The competing cultural expectations and roles of Latin American women in the United States: A  
grounded theory study

Funding Source: None.

IRB protocol #:

Principal investigator:  
Iler L. Rivera-Chicas, M.S.  
6888 Garland Street  
Fort Myers, FL 33966  
Social (813)380-9560

Co-investigator:  
Robin Cooper, Ph.D.  
Nova Southeastern University  
Graduate School of Humanities and  
Sciences  
3301 College drive  
Davie, FL 33314  
(954)262-3019

**For questions/concerns about your research rights,**

**contact:** Human Research Oversight Board  
(Institutional Review Board or IRB)  
Nova Southeastern University  
(954) 262-5369/Toll Free: 866-499-0790  
[IRB@nsu.nova.edu](mailto:IRB@nsu.nova.edu)

**Site Information:**

FreeConferenceCall.com  
or mutually agreed location

**What is the study about?**

You are invited to voluntarily participate in a research study that explores Latin American women's process for prioritizing cultural norms, values, and expectations. Your participation in the study requires you to answer a brief questionnaire and a face-to-face interview. During the interview, you will be asked questions about your opinions, perceptions, and attitudes about the potential conflicts arising out of living between multiple cultures. The information gathered hopes to contribute to design a framework that allows conflict resolution practitioners to gain a greater understanding of the many ways Latin Americans living in the United States make sense of cultural norms and expectations from both cultures. The study seeks to contribute to a culturally sensitive approach to conflict resolution and shed light on a growing segment of the population within the US. The researcher or principal investigator, Iler L. Rivera-Chicas, a doctoral candidate at Nova Southeastern University, will conduct this study.

**Why are you asking me?**

You are being invited to participate because you are a woman at least eighteen (18) years old, born in a Spanish- Speaking Latin American country, currently living in the United States for a minimum of one year. The research study will include the participation of approximately 30 participants.

### **What will I be doing if I agree to be in the study?**

If you agree to participate, initially you will answer a demographic questionnaire about; your country of origin, how long you have lived in the United States, whether you prefer to conduct the interview in English or Spanish and to describe your views on the existing labels, Hispanic or Latino. In addition, the principal investigator Ms. Iler L. Rivera-Chicas will interview you at a time mutually convenient, in person or via FreeConferenceCall.com. Ms. Rivera will ask questions about your feelings and perceptions about the cultural values, norms, and expectations of your native country. She will inquire in what ways, if any, do you perceive these values or norms create any internal or identity conflicts.

She will ask your opinion on how these cultural expectations, values and/or norms may clash with those of American society. The interview will last approximately 30 minutes. The interview will take place at a time and location that is mutually suitable for participant and investigator.

### **What are the dangers to me?**

Risks to you are minimal, meaning they are not thought to be greater than other risks you experience every day. The responses to your questionnaire and interview will be kept strictly confidential, and used only to gather the necessary data to complete this research project. The interviews will be digitally recorded, being recorded means, that confidentiality cannot be promised, however the principal investigator will take specific measures to minimize any confidentiality breach (*please review 'How will you keep my information private' section for details on these measures*).

Sharing your perceptions and life experiences may bring unpleasant memories. However, you will never be required or pressured to reveal anything of a personal or sensitive nature. In the event you experience any emotional discomfort, Ms. Rivera-Chicas will try to help you. If you need further help, Ms. Rivera-Chicas will refer you to professional help at your own expense. If during the interview the principal investigator determines you no longer meet the inclusion criteria, Ms. Rivera-Chicas will end the interview. The procedures or activities in this study may have unknown or unforeseeable risks. If you have questions about the research, your research rights, or if you experience a research related injury please contact Ms. Iler L. Rivera-Chicas at (813) 380-9560 or Dr. Robin Cooper, dissertation chair at (954)262-3019. You may also contact the IRB at the numbers indicated above with questions as to your research rights.

### **Are there any benefits for taking part in this research study?**

There are no direct benefits to you for agreeing to participate in this study.

### **Will I be paid for being in the study? Will it cost me anything?**

There are no costs to you or payments made for participating in this study.

### **How will you keep my information private?**

The principal investigator, Iler L. Rivera-Chicas has established secure procedures to avoid confidentiality issues and protect the identity of participants from potential harm. The following procedures will be used;

1. This research project includes audio recording of the interview. The principal investigator, Iler L. Rivera-Chicas will record the interview using a digital recorder; only your voice will be recorded during the interview.
2. The transcripts of the recording will not have any information that could be linked to you. Pseudonyms will be assigned to all participants to protect their identities.
3. The interviews will be translated and transcribed by the principal investigator, Ms. Iler Rivera-Chicas while using headphones to protect your privacy.

4. The digital recordings will be kept in a password-protected laptop and external hard drive and recordings will be destroyed 36 months after the study ends using EazyShred software. The hard copies of any of the collected data will be destroyed using a cross-cut shredding machine.

Because your voice will be potentially identifiable by anybody who hears the recording, your confidentiality cannot be guaranteed. The researcher will try to limit access to the digital recording as previously described.

**IMPORTANT NOTICE:** All information obtained in this study is strictly confidential **unless** disclosure is required by law. In addition, since the Principal investigator is a doctoral student of Nova Southeastern University, Dissertation Chair Dr. Robin Cooper may review research records. The NSU IRB and regulatory agencies may also review research records.

**What if I do not want to participate or I want to leave the study?**

You have the right to leave this study at any time or refuse to participate. If you do decide to leave or you decide not to participate, you will not experience any penalty or any negative consequences. If you choose to withdraw, any information collected about you **before** the date you leave the study will be securely kept in the research records for 36 months from the conclusion of the study and may be used as a part of the research.

**Other Considerations:**

If significant new information relating to the study becomes available, which may relate to your willingness to continue to participate, this information will be provided to you by the principal investigator, Iler L. Rivera-Chicas.

**Voluntary Consent by Participant:**

By signing below, you indicate that

- this study has been explained to you
- you have read this document or it has been read to you
- your questions about this research study have been answered
- you have been told that you may ask the researchers any study related questions in the future or contact them in the event of a research-related injury
- you have been told that you may ask Institutional Review Board (IRB) personnel questions about your study rights
- you are entitled to a copy of this form after you have read and signed it
- you voluntarily agree to participate in the study entitled '*The competing cultural expectations and roles of Latin American women in the United States: A grounded theory study*'

Participant's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Participant's Name: \_\_\_\_\_ Date: \_\_\_\_\_

## Appendix B: Informed Consent (Spanish)

Formulario de consentimiento para la participación en el estudio de investigación titulado:  
Como las mujeres Latinas viviendo en los Estados Unidos dan prioridad a los conflictos internos  
que surgen a raíz de choques culturales: Un estudio de teoría fundamentada

Fuente de financiamiento: Ninguno

Protocolo de IRB #:

Investigador principal:  
Iler L. Rivera-Chicas, M.S.  
6888 Garland Street  
Fort Myers, FL 33966  
(813)380-9560

Coinvestigador:  
Robin Cooper, PhD  
3301 College Avenue  
Davie, FL 33314  
(954)262-3019

Para preguntas / preocupaciones sobre sus derechos sobre la investigación, comuníquese con:  
Junta de Supervisión para la Investigación de los Seres Humanos  
(Institutional Review Board o IRB)  
Nova Southeastern University  
(954) 262-5369 / Línea gratuita: 866-499-0790  
IRB@nsu.nova.edu

Dirección donde se llevará a cabo la entrevista:  
FreeConferenceCall.com ó lugar acordado mutuamente por  
el investigador y el participante

### **¿Por qué se está llevando a cabo este estudio?**

Usted está invitado a participar de forma voluntaria en un estudio de investigación. El propósito del estudio es obtener comprensión de las formas en que las mujeres de los varios países latinoamericanos manejan los conflictos internos basados en las diferentes expectativas culturales de ambas culturas (cultura nativa y la cultura acogida de los EE. UU.).

### **¿Por qué he sido seleccionado para participar en este estudio?**

Se le invita a participar, porque usted cumple con los criterios de inclusión en nuestro estudio. Pensamos que su perspectiva sobre como la mujer Latina determina o da prioridad a ciertos valores culturales puede contribuir de gran manera a esta investigación. El estudio incluirá las perspectivas de aproximadamente 30 participantes.

### **¿Qué pasa si decido participar en el estudio?**

Usted será entrevistado por el investigador principal, la Sra. Iler L. Rivera-Chicas. La Sra. Rivera le hará preguntas acerca sobre sus valores culturales, normas y las expectativas de su país natal. Además, le cuestionara de qué manera, si de alguna, piensa usted que estos valores o expectativas chocan con las expectativas culturales, valores y/o normas de la sociedad estadounidense. La entrevista tendrá una duración de 30 minutos. La entrevista se llevará a cabo en un momento y lugar que sea mutuamente conveniente.

### **¿Incluirá alguna grabación de audio o vídeo este estudio?**

Este proyecto de investigación incluirá la grabación de audio de la entrevista. Esta grabación de audio estará disponible para ser escuchada por el investigador principal, Iler L. Rivera-Chicas, la Dra. Robin Cooper, director de tesis y la Junta de Revisión Interna en la Universidad Nova Southeastern. La grabación será transcrita por el investigador principal (IP), Iler L. Rivera-Chicas.

### **¿Cuáles son los riesgos si decido participar en el estudio?**

Los riesgos para usted son mínimos, lo que significa que no se cree que sea mayor que otros riesgos los cuales pueda experimentar en su vida cotidiana. Los procedimientos o actividades en este estudio pueden tener riesgos desconocidos o imprevisibles. El investigador asegura que no se le harán preguntas intrusivas en ningún momento. Si el compartir su experiencia resulta en algún malestar emocional o el que reviva momentos tristes o traumatizantes el investigador intentará ayudarle y proveer apoyo. Si la incomodidad no es pasajera el investigador principal le recomendará buscar ayuda profesional por su propia cuenta.

Su participación en la grabación significa que no podemos prometer completa confidencialidad. Debido a que su voz será potencialmente identificable por cualquier persona que escuche la grabación, para cosas que usted comparta, no se podrá garantizar su confidencialidad, aunque el investigador tratará de limitar el acceso a la grabación digital como se describe en los próximos párrafos.

Si tiene alguna pregunta acerca de la investigación, sus derechos como participante en la investigación, o si tiene alguna pregunta sobre los riesgos de la investigación por favor contacte a la Sra. Iler L. Rivera-Chicas al (813) 380-9560. Si tiene preguntas adicionales respecto a sus derechos como participante de esta investigación puede comunicarse con la Junta de Revisión Interna en la Universidad Nova Southeastern a los números previamente indicados.

### **¿Hay algún beneficio para tomar parte en este estudio de investigación?**

No hay beneficios directos para usted. No hay beneficios directos por aceptar participar en este estudio. Por favor, entienda que, aunque no existan beneficios directos por su participación en el estudio, usted tiene la oportunidad de dar voz y contribuir al enriquecimiento de la literatura acerca de la creciente comunidad latinoamericana en los Estados Unidos.

### **¿Me pagarán por participar en el estudio? ¿Me costará algo?**

No hay costos para usted o pagos hechos por participar en este estudio.

### **¿Cómo va a mantener en privado mi información?**

El cuestionario no le pedirá ninguna información que pueda identificarla a usted. De igual manera las transcripciones de la grabación no tendrán ninguna información que pueda ser relacionado con usted. Para asegurar que los riesgos sean mínimos y poder proteger su identidad y confidencialidad al máximo el investigador tomara las siguientes medidas;

1. Durante la transcripción de la entrevista el investigador principal utilizara auriculares y/o audífonos para proteger la privacidad de los participantes.
2. Además, la IP asignará seudónimos para proteger la identidad de los participantes.
3. La grabación se mantendrá de forma segura en un ordenador portátil protegido con contraseña y un disco duro externo, guardado en una caja fuerte en la oficina personal de la IP.
4. La grabación digital se mantendrá durante 36 meses desde la finalización del estudio y será destruida después de este tiempo, utilizando el software de trituración digital *EasyShred*.

**NOTICIA IMPORTANTE:** Toda la información obtenida durante esta investigación es estrictamente confidencial a menos que revelación sea requerida por la ley. Además, ya que el investigador principal es estudiante de doctorado en Nova Southeastern University, la directora de tesis, Dra. Robin Cooper puede revisar los expedientes de la investigación, al igual que las agencias reguladoras y la junta de revisiones internas de Nova Southeastern.

**¿Qué pasaría si decido no participar o continuar participando en el estudio?**

Usted tiene el derecho a salir de este estudio en cualquier momento o negarse a participar. Si usted decide dejar o no participar, usted no experimentará ninguna sanción o pérdida de servicios los cuales tenga derecho a recibir. Si decide retirarse, cualquier información obtenida antes de la fecha la cual usted opte por abandonar el estudio se mantendrá en los registros de la investigación. Esta información será mantenida durante 36 meses a partir de la conclusión del estudio y podrá ser utilizada como parte de la investigación.

**Consideraciones adicionales:**

Si surge alguna nueva información relevante al estudio la cual pudiese afectar su disposición a continuar participando en el estudio el investigador principal, Iler L. Rivera-Chicas, le proporcionara esta información.

Consentimiento voluntario del participante:

Al firmar a continuación, usted indica que:

- El propósito de esta investigación le ha explicado
- Usted ha leído este documento o se lo han leído a usted
- Cualquier pregunta que usted tenga sobre el estudio de investigación le han sido contestadas
- Se le ha informado que usted puede contactar a los investigadores con cualquier pregunta relacionada con el estudio en un futuro, o en caso de una lesión relacionada con la investigación
- Se le ha informado que usted puede contactar la Junta de Revisión Institucional (IRB) con preguntas sobre sus derechos como participante del estudio
- Usted tiene derecho a una copia de esta forma después de que la haya leído y firmado
- Usted voluntariamente está de acuerdo en participar en el estudio titulado, “Como dan prioridad a las normas culturales las Latinas que residen en los Estados Unidos: Un estudio de teoría fundamentada”

Firma del participante: \_\_\_\_\_ Fecha: \_\_\_\_\_

Nombre del Participante: \_\_\_\_\_ Fecha: \_\_\_\_\_

Firma de la persona obteniendo el consentimiento: \_\_\_\_\_

Iniciales: \_\_\_\_\_ Fecha: \_\_\_\_\_

Iniciales: \_\_\_\_ Fecha: \_\_\_\_\_

## Appendix C: Invitation to Participate in Study

Invitación a participar en un estudio de investigación titulado:  
**Como las mujeres Latinas las cuales residen en los Estados Unidos dan prioridad a los conflictos internos que surgen a raíz de choques culturales: Un estudio de teoría fundamentada**

Investigador principal:  
 Iler L. Rivera-Chicas, M.S.  
 6888 Garland Street  
 Fort Myers, FL 33966  
 (813)380-9560

Coinvestigador:  
 Robin Cooper, PhD  
 3301 College Avenue  
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Junta de Supervisión para la Investigación de los Seres Humanos  
 (Institutional Review Board o IRB)  
 Nova Southeastern University  
 (954) 262-5369 / Línea gratuita: 866-499-0790  
 IRB@nsu.nova.edu

Dirección donde se llevará a cabo la entrevista:  
 FreeConferenceCall.com ó lugar acordado mutuamente por  
 el investigador y el participante

**Descripción del estudio:** Se le invita a participar en un estudio de investigación que explora el proceso por el cual las mujeres Latino Americanas dan prioridad a normas culturales, valores y expectativas. Su participación en el estudio requiere que responda a un breve cuestionario y una entrevista en persona con el investigador principal. Durante la entrevista, se le harán preguntas acerca de sus opiniones, percepciones y actitudes acerca de los posibles conflictos que puedan surgir a raíz de vivir entre múltiples culturas. La duración de la entrevista será de aproximadamente 30 minutos. Con su permiso, la entrevista será grabada y transcrita digitalmente, el propósito de la misma es de capturar y mantener un registro exacto de la discusión. Su nombre no será utilizado en lo absoluto. En todas las transcripciones y los datos recogidos, se le referirá únicamente por seudónimo. La entrevista se llevará a cabo en un momento aceptable para ambas partes.

Se espera que la información recopilada durante el estudio pueda contribuir a diseñar un marco que permita a los profesionales de resolución de conflictos tener un mayor entendimiento sobre las diversas maneras como las mujeres latinoamericanas hacen sentido de las normas y expectativas culturales de su país natal en su diario vivir mientras residen en los Estados Unidos. El estudio tiene como propósito contribuir al campo de la resolución de conflictos proveyendo un enfoque culturalmente sensible que incluya las perspectivas de la población latinoamericana en los EE. UU.

La investigadora principal, **Iler L. Rivera-Chicas**, llevara a cabo este estudio. Iler, es una estudiante de doctorado de la Universidad Nova Southeastern.

**Riesgos / Beneficios para el participante:** Es posible que exista un riesgo mínimo involucrado en participar en este estudio. No hay beneficios directos por aceptar participar en este estudio. Por favor, entienda que, aunque no existan beneficios directos por su participación en el estudio, usted tiene la oportunidad de dar voz y contribuir al enriquecimiento de la literatura acerca de la creciente comunidad latinoamericana en los Estados Unidos. Si usted tiene alguna preocupación acerca de los riesgos / beneficios de participar en este estudio, puede ponerse en contacto con los

investigadores y / o junta de supervisión de investigación de seres humanos de la universidad (la Junta de Revisión Institucional o IRB) a los números indicados anteriormente.

**Coste y pagos al Participante:** No hay ningún costo por su participación en este estudio. Su participación es completamente voluntaria y no se proporcionará ningún pago.

**Confidencialidad:** La información obtenida en este estudio es estrictamente confidencial a menos que la revelación sea requerida por la ley. Todos los datos serán asegurados en un ordenador portátil protegido con contraseña y el disco duro externo encerrado en una caja fuerte en un archivador bajo llave. Su nombre no será usado en la presentación de la información en publicaciones o presentaciones de conferencia.

**Limitación de responsabilidad:** Si usted contesta a esta invitación utilizando alguna red social como LinkedIn, Google+ o alguna otra. Debe estar consciente que cualquier red puede obtener información suya. Por favor revisen las respectivas pólizas de privacidad. Si usted opta por participar en la entrevista vía FreeConferenceCall.com debe estar al tanto que esta organización puede recopilar información sobre usted la que incluye, pero no está limitada a su nombre, dirección, número de teléfono, correo electrónico, edad, genero, dirección de internet, etc. Si desea puede revisar la póliza de privacidad de la compañía en la página web:

<https://www.freeconferencecall.com/privacy-policy>

A pesar de que la compañía no estará al tanto de su participación en el estudio, estos podrían estar colectando información sensible sobre su identidad.

**Derechos del participante a retirarse del estudio:** Usted tiene el derecho a negarse a participar en este estudio y el derecho de retirarse del estudio en cualquier momento sin penalización. Declaro que he leído esta carta y entiendo completamente el contenido de este documento y consiento voluntariamente a participar.

Todas mis preguntas con respecto a esta investigación han sido contestadas. Si tengo alguna duda en el futuro acerca de este estudio serán contestadas por el investigador que aparece arriba. Entiendo que completar este cuestionario indica mi consentimiento a participar en este estudio.

De por asegurado que no se le harán preguntas intrusivas. No se mantendrá ningún registro de su participación excepto en mis notas de investigación y estas serán mantenidas bajo absoluta confidencialidad. Este proyecto también ha sido detalladamente revisado, criticado y aprobado por la Junta de Supervisión para la Investigación de los Seres Humanos de la Universidad Nova Southeastern, cuyo propósito es asegurar la seguridad de todos los que acepten participar en este proyecto de investigación.

Espero considere participar en el estudio de investigación. Si está interesado y desea participar envíeme un correo electrónico afirmando su interés y con cualquier pregunta al respecto del estudio al correo electrónico proveído y/o puede contactarme personalmente al teléfono móvil proveído en esta carta.

Iler L. Rivera-Chicas, M.S.

E-mail: [ir176@nova.edu](mailto:ir176@nova.edu)

Mobile: (813)380-9560

Si usted elige participar, yo personalmente lo contactare para discutir el proyecto. Entonces tendrá la oportunidad de firmar el consentimiento informado el cual explica en detalles lo que requiere su participación y su derecho a no continuar participando de la investigación en cualquier momento sin repercusiones.



¡Mil gracias por su tiempo y consideración, y espero escuchar pronto de usted!

Cordialmente,

Iler L. Rivera-Chicas, M.S.  
Doctoral Candidate  
Nova Southeastern University  
Graduate School of Humanities & Social Sciences  
Department of Conflict Analysis & Resolution  
3301 College Avenue  
Fort Lauderdale, Florida 33314

E-mail: [ir176@nova.edu](mailto:ir176@nova.edu)  
Móvil: (813)380-9560

## Appendix D: Advertisement

## RESEARCH-STUDY PARTICIPANTS NEEDED

Are you a *Latina* or Hispanic woman living in the US?

If you are a female at least 18 years of age or older  
born in Latin America, or in the Spanish-Speaking Caribbean  
have lived in the United States for at least 1 year

**You are invited to participate in a voluntary research-study**

**Description of the study:** The study explores Latin American women's process for prioritizing cultural norms, values, and expectations. Your participation in the study requires you to answer a brief questionnaire and a face-to-face interview with the principal investigator, Iler L. Rivera-Chicas, M.S. During the interview, you will be asked questions about your opinions, perceptions, and attitudes about the potential conflicts arising out of living between multiple cultures. With your permission, the interview will be digitally recorded, the purpose thereof being, to capture and maintain an accurate record of the discussion. Your name will not be used at all in the study. On all transcripts and collected data, you will be referred only by pseudonym. The duration of the interview will be 30 minutes and the interview will take place at a mutually acceptable time and location.

If you wish to participate in this voluntary research study,  
please contact:

Iler L Rivera-Chicas  
Phone: 813-380-9560  
E-mail: ir176@nova.edu

The Graduate School of Humanities & Social Sciences  
Department of Conflict Analysis and Resolution  
3301 College Ave.  
Ft. Lauderdale, FL 33314

## Appendix E: Advertisement in Spanish

Se necesitan participantes para estudio de investigación

¿Eres una Latina o Hispana actualmente residiendo en los Estados Unidos?

- Si eres mayor de 18 años
- Naciste en un país Latinoamericano o en el Caribe
- Si has residido en los E.E. U.U. por lo menos un año

### **Le invitamos a participar en un estudio de investigación**

**Descripción del estudio:** El estudio de investigación explora el proceso por el cual las mujeres Latino Americanas dan prioridad a normas culturales, valores y expectativas. Su participación en el estudio requiere que responda a un breve cuestionario y una entrevista en persona con el investigador principal, Sra. Iler L. Rivera-Chicas. Durante la entrevista, se le harán preguntas acerca de sus opiniones, percepciones y actitudes acerca de los posibles conflictos que puedan surgir a raíz de vivir entre múltiples culturas. La duración de la entrevista será de aproximadamente 30 minutos. Con su permiso, la entrevista será grabada y transcrita digitalmente, el propósito de la misma es de capturar y mantener un registro exacto de la discusión. Su nombre no será utilizado en lo absoluto. En todas las transcripciones y los datos recopilados, se le referirá únicamente por seudónimo. La entrevista se llevará a cabo en un momento aceptable para ambas partes.

### **Si desea ofrecer su participación voluntaria para este estudio**

**Favor de comunicarse con:**

**Iler L Rivera-Chicas**

**Teléfono celular: 813-380-9560**

**Correo electrónico: ir176@nova.edu**

The Graduate School of Humanities & Social Sciences  
Department of Conflict Analysis and Resolution  
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## Appendix F: Demographic Questionnaire

**Title of Study: Prioritizing cultural norms among Latin women living in the United States:  
A grounded theory study**

## Principal investigator(s)

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## Institutional Review Board

Nova Southeastern University  
Grants and Contracts  
(954) 262-5369/Toll Free: 866-499-0790  
IRB@nsu.nova.edu

## Site Information

FreeConferenceCall.com  
or mutually agreed location

**Please consider answering the following questions to determine eligibility and interest in participating in this study. Thank you.**

1. Where were you born? Are you fluent in both Spanish & English? If so, which language do you feel most comfortable speaking on a regular basis?
2. At what age did you first come to live to the United States? How long have you lived in the United States?
3. How would you describe your native culture? Can you share with me some of the attributes or characteristics that first come to mind when thinking of being...Mexican, Puerto Rican, Cuban, Guatemalan, etc.?
4. How would you describe the (culture of origin) community in the United States?
5. Of the most commonly used labels to identify people from Latin America, Latin, Hispanic, Spanish etc. which one do you identify most? And why?

## Appendix G: Interview Questions

### **The competing cultural expectations and roles of Latin American women in the United States: A grounded theory study**

#### Opening and Demographic Questions:

- 1 Where were you born? Are you fluent in both Spanish & English? If so, which language do you feel most comfortable speaking on a regular basis?
- 2 At what age did you first come to live to the United States? How long have you lived in the United States?
- 3 How would you describe your native culture? Can you share with me some of the attributes or characteristics that first come to mind when thinking of being...Mexican, Puerto Rican, Cuban, Guatemalan, etc.?
- 4 How would you describe the (culture of origin) community in the United States?
- 5 Of the most commonly used labels to identify people from Latin America, Latin, Hispanic, Spanish etc. which one do you identify most? And Why?

#### Intermediate Questions:

- 6 Can you please share some thoughts about traditions, customs, and values from your home country?
- 7 Can you share with me some negative/positive aspects about this customs, traditions, and values?
- 8 In what way, if any, would you say that moving to the United States has influenced your perceptions about these?
- 9 Can you describe your role as a Latin woman, in general?
- 10 Can you tell me about your role as a woman in the United States?
- 11 When thinking about your role as a Latin woman living in the United States, would you say there are many differences/similarities, from being a woman in Latin America?
  - a. If different, could you describe in detail these differences?
  - b. If similar, could you describe in detail these similarities?
- 12 Would you say that the cultural expectations of you are different from those here in the US?
- 13 Can you describe an instance or situation when you felt conflicted about the cultural expectation of your home country while living in the US?
- 14 What was this experience like? How did it make you feel?

- 15 How did you manage that situation? In what way did you decide which values, actions were most important?
- 16 Can you describe what positive/negative aspects from your native culture contributed to the way you addressed the situation? If any.
- 17 Can you describe what positive/negative aspects of living in the US contributed to the way you addressed the situation? If any.
- 18 In what way, if any, has your view changed since that incident?
- 19 Can you share with me; in what way, do you make sense of the cultural expectations of your home culture while living in the US?

Closing Questions:

- 20 As you look back, can you think of any other events, situations where you felt conflicted about what was expected or what you believed was expected of you, in terms of your culture and living in the US.
- 21 Is there something else, you wish to share with me that you perhaps did not think about during the interview?
- 22 Is there something else you feel is important for me to know to understand your experience?
- 23 Is there anything you would like to ask me before concluding the interview?

## Appendix H: Interview Guide (Spanish)

### Protocolo para la entrevista

Como las mujeres Latinas viviendo en los Estados Unidos dan prioridad a los conflictos internos que surgen a raíz de choques culturales: Un estudio de teoría fundamentada

Preguntas demográficas y de comienzo de entrevista:

1. ¿En qué país naciste? ¿Dominas ambos idiomas ingleses y el español? ¿Tienes alguna preferencia, o en cual idioma te comunicas con más comodidad?
2. ¿A qué edad llego usted a los Estados Unidos? ¿Hace cuánto tiempo lleva viviendo en los EU?
3. ¿Cómo describiría Ud. su cultura natal? Cuando piensa en su cultura natal, que es lo primero que se le viene a la mente; Podría compartir conmigo alguna de las costumbres, valores y/o características de su cultura.
4. ¿Podría describir su perspectiva a cerca de la cultura (mexicana, puertorriqueña, Venezolana etc.) que ahora vive en los EU?
5. ¿Con cuál de los nombres que con más frecuencia se utilizan para describir a su comunidad se identifica Ud.?

Segundo segmento de preguntas:

6. ¿Podría compartir sus pensamientos en respecto a las tradiciones, costumbres y valores de su país natal?
7. ¿Cuál piensa usted son algunos aspectos negativos y/o positivas de estas tradiciones, costumbres, y valores?
8. ¿De cuál manera, diría usted que el mudarse a los Estados Unidos ha afectado su opinión sobre estas costumbres? ¿O quizás ha solidificado sus tradiciones, costumbres y valores?
9. ¿Cuál es su opinión acerca de su papel como mujer Latina, en general?
10. Podría compartir cuál es su opinión acerca de su papel como mujer en los Estados Unidos.
11. ¿Cuáles piensa usted son algunas diferencias o similitudes (si hay algunas) entre ser una mujer en Latino América o país natal y/o ser una mujer en los Estados Unidos? ¿Podría describir estas diferencias y similitudes en detalle?
12. ¿Piensa usted que las expectativas en respecto a su papel como mujer cambian comparado con las expectativas en su país natal?
13. ¿Podría dar un ejemplo de una situación donde usted como mujer se sintió en conflicto acerca de los valores y costumbres de su tierra natal y los valores y costumbres americanas?

14. ¿Cómo describiría usted esta experiencia? ¿Qué le hizo sentir esa experiencia?
15. ¿De qué manera conllevó usted esa situación? ¿En qué manera decidió que valores y costumbres eran más importantes para resolver el conflicto?
16. ¿Podría describir que aspectos de su país natal, si alguno, contribuyeron a la manera en que afrontó y resolvió la situación?
17. De igual manera, ¿podría describir que aspectos, si alguno, de su vida en los EU influyeron en la manera en que afrontó y resolvió la situación?
18. ¿De qué manera, si de alguna, ha cambiado su perspectiva desde el incidente?
19. ¿Podría compartir conmigo, de qué manera usted hace sentido de las expectativas de su cultura natal y las de la cultura americana? ¿Cómo describiría usted el proceso para determinar qué valores y costumbres son más importantes para usted?

Segmento Final:

20. Mirando hacia atrás, a lo largo de su vida en los EU. Podría describir algún otro evento, situación o momento en cual se sintió en conflicto acerca de las expectativas de su cultura y las expectativas de la cultura americana.
21. ¿Hay algo más lo cual le gustaría compartir, acerca del tema de la entrevista?
22. ¿Le gustaría compartir algo adicional lo cual me pueda ayudar a entender su experiencia?
23. ¿Tiene alguna pregunta para mí antes de concluir la entrevista?



## Appendix I: Coding Example

**Confronting the new situation**

Uncertain arrival  
 Wanting a new beginning  
 Anticipating the challenge  
 Dealing with the new norm  
 Challenging the new norm  
 Adapting to the new norm  
 Being challenged for adapting to the new norm  
 Struggling with language  
 Resenting stereotypes and generalization  
 Confronting discrimination  
 Identifying with native culture first, then ethnic culture created in the US  
 Feeling liberated  
 Building new relationship  
 Re-defining family

**Conflicting values**

Dealing with a different meaning of family  
 Rejecting the new meaning of family  
 Defining family  
 Re-defining family  
 Respecting elders  
 Depending on the advice from family and close friends  
 Maintaining native language intact  
 Taking care of family  
 Woman's role as a caretaker  
 Value of education  
 Socio-economic expectations  
 Minimizing machismo  
 Marianismo -the expectation of women being chivalrous, home and family oriented  
 Not tolerating machismo yet wishing to maintain the ideals of chivalry and  
 Appreciating the protections of women  
 Wanting values and traditions to transcend  
 Objecting to women's relationships with men

**Valuing education**

Recognizing the value of education  
 Promoting education  
 Promoting bilingualism  
 Promoting integration of values and culture  
 Associating education with a new beginning  
 Viewing education as an alternative to creating a new identity

**Rationalizing the arrival and stay**

Arriving at an early age  
 Arriving to work  
 Aspiring for a better economic future  
 Yearning to return home  
 Planning to stay for a certain period

Arriving for a specific purpose  
Arriving alone  
Seeking new opportunities

**Adapting to a new context**

Needing a community  
Seeking a new community  
Building new relationships  
Creating a new home  
Building a new environment/home  
Seeking advice from close family  
Resenting the lack of community

**Managing conflict from a cultural standpoint**

A trial an error  
Exploring new options  
Combining cultural values  
Prioritizing traditions, language, and family  
Understanding the new culture  
Integrating the old with the new  
Adapting to the new situation

**Recognizing the evolution of values and meaning of being Latina**

Resenting the children choosing a more Anglo-American attitude  
Deciding to raise the children w/o a connection to the native country

## Appendix J: Examples of Interview Transcript

Interview 11/05/15

Participant from Colombia

38 yrs. old arrived in the US in her early 20's to learn English and explore her career

Transcription	Translation	Initial coding
<p>PI: Introduction            11-05: Yo vine a EE. UU. porque quería estudiar, quería aprender inglés, y quería especializarme ese era mi objetivo. Y recuerdo que desde chiquita mi sueño era hablar inglés...ah yo quiero aprender a hablar inglés...en la época que empecé a sonar eso Michael Jackson era la sensación y él fue a Colombia tuvo uno entrevista y yo decía yo algún día quiero hablar como él. Y siempre me atraían los juguetes, la cosas de acá. Si la televisión en ingles era accesible, no era en ingles era traducida, pero uno sabía que era de aquí no...y cuando me gradué de la universidad, mi familia ...tía la que me dio el segundo nombre...ella me dijo bueno tu siempre has querido ir para allá, así que te voy a regalar el viaje de grado y yo le dije ok. Y como tú has querido estudiar pues aprovechas y te quedas una temporada y estudias. Pues efectivamente yo trabaje un tiempo ahorre me organice vine para acá y El problema fue que yo desde que Salí de ese avión, o no desde que yo Salí del aeropuerto de Miami que la puerta se abrió...ese calor, yo llegue a las 2pm de</p>	<p>PI:            PNov05: I came to the US because I wanted to study, I wanted to learn English and I wanted to become specialize, that was my objective. And I remember from when I was little my dream was to speak English. In the time when I began to have that dream, Michael Jackson was a sensation, and he went to my native country and had an interview and I used to say that I wanted to talk like him. I was always attracted to the toys from here. TV in English was accessible, it wasn't in English, it was dubbed, but one knew that it was from here and when I graduated from college, my family.... The aunt which gave me my second name...she told well you have always wanted to go over there, so I am going to give you the trip as part of your degree gift and I said ok. Since you always wanted to study, well take advantage, and stay for a period and study. Well in effect I worked for a while, save my money, got organized and came over here and the problem was that from the moment that I left that</p>	<p>Depicting her vision of the US prior to arrival</p> <p>Connecting to the foreign culture via media and toys. (consumerism)</p> <p>Recognizing the transition was permanent.</p> <p>Contrasting lifestyle from native environment</p>

<p>tarde aunque yo vengo de una zona caliente también, pero aquí el calor era diferente, pero desde que se abrió esa puerta yo dije “yo no, me voy a regresar pa’ Colombia”.....yo no sé, yo a todo el mundo le hago la misma pregunta “ pero no sentiste....” y todos me dicen si...yo no sé que esto que tiene parece un país embrujado pero uno dice una vez uno llega pero no me devuelvo...no se o sea yo pienso que uno siente un aire de libertad, algo que lo hace sentir algo diferente, que lo hace pensar que uno se va a quedar aquí mucho tiempo más que el que uno tiene pensado y efectivamente muchos nos quedamos prácticamente a vivir aquí. Entonces nos quedamos a vivir a buscar la manera de estudiar y empecé en cierto a conocer quería conocer el país, quería conocer las grandes ciudades y conocer la cultura. Y comencé a enfrentar los obstáculos, que ya me hicieron, que tenía que pensar que ya me tengo que quedar, tengo que legalizarme, tengo que aprender mejor el inglés, si quiero validar mi carrera, si quiero ir a estudiar y empecé a lidiar con todo ese tipo de cosas. Y bueno lo logre, digamos que aprendí a hablar el inglés, tal vez no al cien por ciento, pero no sé si lo voy a lograr nunca porque no fui nacida aquí, ni criada acá,</p>	<p>airplane, or not from the moment I left the airport in Miami and the door opened...that warmth. I arrived at 2 in the afternoon and even though I come from a warm zone, the heat here is different, but since that door opened I said “I’m not...going to return to my “native country”...I do not know, I ask everyone that question, “but didn’t you feel” and everyone answers...I don’t know what it is, this is an enchanted country, but once one arrived one doesn’t want to return. I feel one feels an air of liberty, something that makes you feel different, that makes you think you are going to spend more time that the one you have planned for sure enough most of stay to live here. Then we stay and live her, look for ways to go study, and I starter in a certain way to know, I wanted to know the country, I wanted to know the big cities, and get to know their culture. And I started to confront the obstacles, that came up, that I had to think that now that I am staying, I must legalize myself, I must better my English, if I want to validate my career, if I want to study and I began to deal with all those type of things. And well I made it, let’s say that I learned to</p>	<p>Longing to be part of the new country</p> <p>Confronting the barriers of language and legalization</p> <p>Recognizing language as a major barrier to success in the new country</p> <p>Validating her success.</p> <p>Validating her experience</p> <p>Externalizing what has been learned through the various challenges</p> <p>Recognizing that the more time spent away has rooted her away from the host country.</p> <p>Unwilling to assimilate</p>
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<p>a, menos lo logre, hice un poquito el cruce, como decimos. Logre convalidar la carrera y me fui a estudiar hacer como una especialidad, y eso me dio como una vaga más de como el nivel profesional aquí y después pude conocer un poquito más como es aquí, como piensan aquí, como se vive, y ya ahí después ahí poder comparar. Yo lo único que veo que yo saco conclusiones, lo que uno aprende de chiquito esos valores que uno aprende le quedan a uno muy arraigados, muy pegados, y por muy lejos que uno vaya, por mucho que uno esté en otro ambiente eso uno nunca se olvida...</p> <p>PI:</p>	<p>speak English, not at 100percent, which I know I may never achieve that since I was not born, nor raised here, at least I made it. I made the crossover a little bit, how we say. I achieved validating my career and I went to study to complete a sort of specialization and it worked, that gave me an advantage at a professional level here, and then I could learn more what is like here, how they think, how they live, and the after that I was able to compare. What I can see, and the conclusions that I can come up, is that what you learn from very little, the values that you learn, they stay very rooted, very stuck, and for far away that you may be, for more that you are in another environment, that you cannot forget...</p>	
<p>P1105: hmmm....(very expressive prior to beginning to answer this) Bueno la mujer Colombiana es muy ....como le digo....nuestro primer lugar es la belleza, para nosotros es muy importante vivir bien vestidas, vernos bien, oler bien, eh este portarnos bien... o sea en la cultura de nosotros eso es regla número uno...desde que uno se levanta está pensando arreglarse el pelo organizarse y ya está pensando en el fin</p>	<p>PI: How would you describe the values surrounding women? What are some of the expectations? PNov05: Well... women from my country are very...how can I tell you...our 1<sup>st</sup> place is beauty, for us beauty is very important. To us is very important to live very well dressed, look good, smell good and well to behave well. I mean in our</p>	<p>Describing beauty and vanity as a cultural value.</p> <p>Thinking about appearance becomes a strong cultural trait.</p>

<p>de semana a ir al salón para que le hagan el pelo las unas, cierto, y los concursos de belleza están al pan nuestro de cada día, cierto eso es prioridad y verse bien, yo pienso que eso es muy de uno, muy de nosotras... Segundo De pronto pienso que también somos muy trabajadoras, yo diría no tercas, sino como muy fijadas..."yo quiero esto y lo voy a logra "no matter what" cierto...y lo va a hacer". EEHh Las mujeres que somos de la ciudad capital, no de la capital como tal pero sino de las capitales intermedias tal vez como donde yo me crie, son mujeres muy tradicionales, muy de familia...de que nos gusta vestir como digo un poco más tapadas, conservadoras pero siendo sensuales al mismo tiempo nos gusta los valores por ejemplo que si uno tiene una pareja, pues el típico como cuento de cindirella que a uno le gusta que a uno lo traiga, lo recoja, lo lleve que lo traiga que lo invite que lo presente a la familia, que lo devuelva a la casa temprano, que vaya a la fiesta con uno, ese caballerismo, eso allá se acostumbra. cosa que cuando uno llega acá se choca porque eso aquí no existe, eso es difícil encontrar aquí...sii...cierto...yo recuerdo que en la época que yo estaba allá, eso de irse de paseo con el novio, jamás y</p>	<p>culture that is the no. 1 rule, from the moment you wake up you are thinking about your hair, getting organized, and you are already thinking about the weekend of going to the salon, to get your hair and nails done, true? that is priority and looking good I think is of one, very true to us. Secondly, I also think that we are very hard workers, I would not say stubborn but very fixated..." I want this and I'm going to make it" "no matter what" (said this in English), true, and I'm going to do it. EEHHmm the women from main cities, or capital cities, not from the capital of the country per se, but from main cities, or intermediate cities such as the one I was raised in, women are very traditional, family women... from that we like to dress a bit more covered up, conservative but sensual at the same time, we enjoyed the values for instance, that one always when you have a partner well the typical Cinderella story</p> <p>, that one likes to be picked up, brought over, picked up and dropped off, to be invited to be introduced to the family, to take you back to the house early, that they go to the party</p>	<p>Suggesting part of the culture is a strong work ethic and being goal oriented.</p> <p>Differentiating cultural values among big and small cities</p> <p>Emphasizing the importance on sensuality Feminizing</p> <p>Attributing values to femininity</p> <p>Valuing chivalry as an important cultural value/expectation</p> <p>Appreciating chivalry</p> <p>Finding chivalry in the US is difficult.</p> <p>Challenging the customs of her home country and the US</p>
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<p>nunca existía...no...no...eso era porque iba uno con la familia, pero uno iba con la mama y el papa también ahí, no porque uno iba con la familia del novio. No, que me voy con el novio el fin de semana. No eso no existía. Quizás en las ciudades grandes quizás eso se veía, que eso me sorprendió. Pero cuando llegue acá lo duro que me dio también es que a veces ...” a no nos encontramos en tal parte” y uno es como que “no me va a recoger” sí... y uno como así...porque uno vive como esa tradición cierta...de que el hombre coquetea, va a la casa, hace visita a la casa, te invita a salir, te recoge, te lleva a salir luego te lleva a la casa, cierto es como más formal la cosa...</p> <p>PI: Dirías que es la expectativa de que el hombre tome la iniciativa, que piensas al respecto...</p> <p>P1105: No es bien visto, hoy día, pero como que lo hacen, pero no es, uno siempre allá se espera que sea el hombre el que tome la iniciativa. Como le digo porque es una zona más tradicional cierto, es más arraigado eso.</p> <p>PI: ¿Cómo describirías lo valores familiares?</p> <p>P1105: Siii...por ejemplo yo recuerdo que las navidades y el año nuevo eran siempre en la familia y si tenían novio el pasaba a dar el feliz año, y en la navidad pasaba temprano, iba a dar la navidad “que si</p>	<p>with you, that chivalry, that over there is very common. Something that when you are here, is shocks you, because that doesn't exist here, that is hard to find here...yes. True. I remember in the time that I was over there, that of going on a trip with the boyfriend, never ever and it never existed...no...no...if that was because you were going with the family, you would go with the mom and the dad too would go, other that maybe because you would go with the family of the boyfriend...otherwise no. That I am going with my boyfriend for the weekend...that didn't exist. In the larger cities you would see that, but that surprised me. But when I got here, what hit me hard was that sometimes.... “well, let's meet in such place” and one is like “but aren't you going to pick me up” yes...and one is but how so...because one lives that sort of tradition...of the man's courtship, he goes to you home and visits, he invites you out, pick you up, takes you out and then returns you...true it is like more formal...</p> <p>PI: How would you say is the expectation of women towards courtship? Is it perceived that women are not to take the lead and if done perceived negatively?</p>	<p>Reminiscing in the cultural differences</p> <p>Being rooted in tradition</p>
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<p>feliz navidad” pero se iba temprano cierto que pasaba en la tarde y siempre pasaba, pero se iba a pasar la navidad con su familia... y uno se quedaba con la familia de uno. Ya en el año nuevo se acostumbraba que después de la medianoche el pasaba a desear el feliz año o al otro día temprano iba a desear el feliz año, pero uno siempre estaba con la familia. Eso de que uno se va para una discoteca a pasar el año nuevo, no no... eso no está visto allá, lo normal es que Ud. se quede con su familia sus tíos, con sus primos... con la gente de la cuadra, porque a veces los tíos que viven en otro vecindario... o sea de pronto el vecindario es más grande y cierran la calle y tienden a contratan una orquesta, entonces ahí va a hacer la fiesta, entonces uno se muda o se va esa noche a casa de ese tío, cierto toda la familia se muda pa’lla’. Pero eso de estar así en la calle con los amigos en esas fechas nooo... es importante también los domingos ir a comer donde la abuela, era normal ir a comer o ir a almorzar donde la abuela, o ir los viernes en la noche a comer o reunirse con la abuela. La abuela tiene ...allá también es...allá la abuela es muy importante. Es como digamos el presidente de la familia, lo que diga la abuela eso se respeta... se respeta</p>	<p>How does that make you feel?  P1105: Is not well perceived, it’s kind they do it, but is not, one always waits for the man to take the initiative. How can I tell you, because it is a more traditional zone, everything is more rooted?  PNov5: Yes...for example I remember that the Christmas and the new years were always with family and if you had a boyfriend he would stop by to wish happy new year, and on Christmas he would show early, he would go to greet “wish merry x-mas”, but he would leave early and he would stop by in the afternoon, but he would go spend it with his family...and one would stay with one own’s family. Then on the new year’s is was accustomed that after midnight, he would stop by to wish happy new year, or the next day early he would stop by to wish happy new year, but you were always with your family. That thing that you are going to go to a night club to spend the new year, no no, you do not see that over there. The norm is that you stay with your family; your uncles, cousins with the people from your block, because sometimes, you had uncles that lived in different neighborhoods...I</p>	<p>Feeling rooted in tradition</p>
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<p>mucho a la abuela. Se inculca mucho, no le alce la voz a su abuela, escuche y haga lo que dice su abuela, lo que diga su abuela...</p> <p>PI: Describirías que este valor es solo con la abuela, o es igual con otras personas mayores...</p> <p>P1105: Yo diría que sí existe ese respeto para los adultos, pero más para los abuelos, yo diría de pronto uno se atreve a contestarle o a enfrentarse a los padres, a los papas, cierto en el caso cuando uno es mujer, pero uno a los abuelos no... no. Así uno quiera, pero uno no, uno se queda callado, porque son los abuelos...ese respeto hacia los abuelos...pero a los papas de pronto un no siempre se le ve que uno, un no yo no quiero un no, pero a los abuelos no...</p> <p>PI:</p> <p>P1105: cuando se casa... igual al hombre, haya tiene el decir, "que este para que se va a casar, si en la casa tiene todo, le cocinan, le lavan la ropa, llega cuando quiere y nadie lo molesta" ...exacto. Allá no se acostumbra que uno se va a vivir solo, y que se va con los amigos a vivir...no... lo normal es que uno se vaya a vivir con su pareja el día que se case, o el día que le prometan matrimonio o una relación estable así no se puedan casar por x o y motivo. Es el hombre dice "la mude" cuando el hombre dice la</p>	<p>mean all the sudden their neighborhood was bigger and they would close the street and they tend to hire an orchestra/band, so then that's where the party would be, so one would move over there to go spend the night with that uncle, and certainly all of the family would move over there. But that idea that one would be on the streets with friends during those dates...no...it was also very important on Sundays to visit the grandmother, it was normal to go eat or have lunch at grandmas, or to go on Friday's at night to eat or get together with the grandmother.</p> <p>Grandmothers are very important over there, they are like the president of the family, one could say.</p> <p>Whatever grandma says is respected over their grandma is well respected. It is inculcated a lot, that you may not raise your voice to your grandmother, and do as your grandmother says, whatever your grandma says...</p> <p>PI; Only grandma. Elders PNov 5: I would say that respect is for all adults, but is more towards the grandparents. I would say one all the sudden dares speak up or confront your parents, to the father, in the case of when one is a</p>	<p>Rejecting the cultural views of the US</p> <p>Respecting elders, in specific grandmother,</p> <p>Recognizing and respecting the grandparents wishes.</p> <p>Keeping quiet for grandparents</p>
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<p>mude es que ya uno sale de su casa... el resto normalmente vives con los padres hasta la edad que sea.</p> <p>PI: Cual diría fue el impacto, para ud al mudarse a los 23 años, o es que acaso se muda con su familia...</p> <p>P1105: Oh no... yo me sentía LIBRE...yo creo que yo parecía no se un conejito suelto en una finca...yo me sentía que podía hacer y no tener que darle explicaciones a nadie, wow...y que podía escoger mis propias cosas, cierto y tomar mis propias decisiones sin tener que consultar que hago y ni ud que piensa, y eso fue chévere al principio, pero ya después la vida empieza a tocarlo a uno, que ya vienen decisiones importantes que uno ya está solo y uno dice pero como hago porque por más que tu llames y consultes ellos no van a entender porque acá la vida es diferente. Entonces de pronto la opinión que ellos le dan no es lo uno está esperando, porque no es la visión de aquí. Entonces eso fue algo difícil después...</p> <p>PI: Podrías darme un ejemplo, de alguna situación en la cual tuviste esta experiencia.</p> <p>P1105: Sí bueno por ejemplo no se en la parte financiera, esto de enfrentarse a los bancos...ir al banco, será que conviene coger este préstamo, será que no me conviene. Sera que</p>	<p>woman, but never to the grandparents. Nooo, that never even if one wanted to, one stays quiet, because they are the grandparents...that respect for parents...but to the parents sometimes one always would, “no I don’t want this and that” but never to a grandparent.</p> <p>PI: What is the cultural norm for women to leave the home and in what way would you say this is different/difficult in the US?</p> <p>Pnov.5: when one marries... the same for the man, there is a saying, “and this one, what is he going to get married for, if in his house he has everything, the cook for him, wash his clothes, comes and goes as he pleases and nobody bothers him” ...exactly.</p> <p>Over there is not common for one to live by yourself, or that you go live with your friends...no... the norm is that you go live with your partner when you get married, or the day you get engages to marry and there is an established relationship even if you can’t get married for x y motive. The man says, “I moved her” that’s when you leave your home.</p> <p>Other than that, the norm is that you live with your parents until the time comes.</p>	<p>Leaving home prior to marriage is uncommon</p>
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<p>esto...debo comprar. Si porque el crédito es diferente, el interés es diferente, ahora no ahora el crédito se está usaba mucho. Pero antes el crédito era para el pobre. Si me entiende Antes era efectivo, no se utilizaba el crédito, ahora no, ahora están tratando de coger ese sistema de aquí. Hmmm, de pronto cuando uno se va a mudar, o cuando uno se va a cambiar de trabajo. Sera que me conviene, será entonces...ese tipo de cosas era un poquito difícil. Lo otro Algo que yo digo, porque de donde yo vengo a pesar de que es una ciudad, es muy tradicional, y es más pequeña que las otras, así que técnicamente todos se conocen. Entonces tu a veces cuando te vas a cambiar de trabajo, a veces tú tienes la conexión porque hay un tío, una prima que es amigo, que conocen al jefe de allá que es hermano de no yo no sé qué. Allá uno tiene muchos puntos de referencia, aquí no. Aquí es como que a quien le pregunto qué tal es esa persona, pero de donde vendrá como serán las costumbres. Y aquí uno tiene que ir creciendo y que aprender a manejar eso a mi propio paso...</p> <p>P1105: Yo pienso que no se en mi aspecto... no cambia que eso sigue ahí arraigado. Yo pienso que eso es como se dice el CPU que tiene uno ahí en la cabeza de uno. Es</p>	<p>PI: Recognizing that expectation, what was that experience like for you, when arriving at age 23 on your own?</p> <p>Pnov. 05: Oh no...I felt FREE.... I think that I looked like I don't know a little bunny on the loose in a farm...I felt as though I could do and did not have to give explanations to anyone.... wow... that I could make my own decisions and choices, true, and make my decisions without consulting with no one of what I had to do or what anyone else thought. And that was cool at the beginning, but then later, life begins to touch you, it is when important decisions come and you find yourself alone, and without knowing who to turn to or what to do because now for more that you call and consults they are not going to understand because life here is different. Therefore, the opinion that you get is not what you are expecting, because is not the vision here. Then, that was difficult later...</p> <p>PI: Could you talk more about about those experiences where you felt you need it or expect it the advice from family and did not find it. What was that like?</p> <p>Pnov5: Yes, a good example I guess would be</p>	<p>Feeling free from cultural norm</p> <p>Feeling liberated outside her native country</p> <p>Deciding on her own what the next step would be</p> <p>Finding challenges within that liberation</p> <p>Not knowing who to turn to</p> <p>Externalizing the obstacles of being in between cultures</p> <ul style="list-style-type: none"> <li>• Experiencing life without family</li> <li>• Sensing the need for familial proximity</li> <li>• Confronting challenges by herself</li> </ul> <p>Adopting a new vision of life</p> <p>Recognizing the dependency of networks</p>
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<p>algo que uno tiene incrustado ahí eso es difícil de sacarlo. De pronto yo lo veo que eso en mi parte como mujer y profesional me ha aprendido a ser más independiente, a tomar decisiones por mí misma, a pesar de que yo puedo sola, de que yo voy a salir adelante sola y que de pronto uno no piensa que tiene que ser tan dependiente de un hombre. Si tengo que hacer esto yo sola no importa, si tengo que viajar yo sola no importa, si tengo que ir en el tren, yo voy en el carro, yo voy traigo de pronto que allá una mujer no es tanto así. Allá la mujer es más apegada a la familia o a la pareja, aquí de pronto uno se vuelve un poco más independiente y aprender que de que hay un horizonte más allá, de no estar tan pegado. (17:00)</p> <p>PI: Como Describirías este aspecto de transición a la cultura Norteamérica. Piensas que esa es un aspecto positivo de la adaptación a la cultura norteamericana.</p> <p>P1105: yo diría que sí, yo diría que, si porque uno coge más seguridad en uno mismo tal vez, porque uno se vuelve más, bueno no me importa que eso no se haya dado, que no se haya dado con ese trabajo, que no se haya dado con ese hombre, que no se haya dado esa relación, no se dio listo, sigo hacia adelante. Quizás allá se vive mucho más el qué dirán o cierto, me</p>	<p>on the financial aspect. This notion of confronting banks, or go to a bank, would it be convenient to get this loan, would it not be convenient. Should I ...buy this. Yes, because the idea of credit is different, not now, now they use credit frequently. But before, everything was cash, credit was not used, not now, they are now trying to adopt the system here. Hmm, for instance when you are going to move, or when you are going to change jobs. Would this be good for me, later... those type of things as a little difficult. Another, something that I say, because where I come from even though is a city, it is very traditional, and is smaller than others, so technically everyone knows each other. So, when you are going to change jobs, sometimes you have a connection because there is an uncle, a cousin that has a friend, that knows the boss from over there that is a brother of I don't know what. Over there you have many reference points, unlike here. Here is as if, whom can I ask how is that person, but where are they from and what are their customs. Here you must evolve, and learning to manage that yourself at your own pace.</p>	<p>Challenging the idea of assimilation</p> <p>Balancing cultural values with the professional expectation in the new culture</p> <p>Viewing from two frames:</p> <ul style="list-style-type: none"> <li>• Professional</li> <li>• Socio-psychological</li> </ul> <p>Expressing the benefits of the new norm as not relying on relationships</p> <p>Depending on the overall perception of others, as opposed to ones' own wishes.</p> <p>Surviving becomes paramount</p>
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<p>voy a separar, me voy a divorciar, voy a romper con eso de nueve años, que van a decir, que ella uso tanto tiempo y no se casó con ella, cierto o ese trabajo...pero yo como voy a coger ese trabajo no me conviene. Ciertamente no está a mi categoría, cosas así. Acá no, acá de pronto no, una mujer acá no le da pena por ejemplo irse a limpiar, no le da pena, ir a ser niñera. Allá no, uno es estigmatizado, es como uno no es nadie, cuando lo es exacto, cuando uno hace ese tipo de trabajos. Acá uno esas barreras uno se las quita, uno dice bueno, porque es la misma necesidad. Bueno porque uno esta acá solo, y uno llega con la carrera y aha, pero no se la reconocen. Tú tienes que ir a aprender el inglés, tienes que convalidar, tienes que sacar licencia, tienes que sacar certificaciones. Sin eso tú no eres nadie, y entonces mientras como hace uno para vivir, pa comer, pa pagar renta, pa sobrevivir, y eso son los trabajos que no te exigen el idioma, de pronto que los horarios son flexibles, por si tu estas estudiando, he que al, que tú dices esto es temporal, tú dices voy a limpiar esto, voy a hacer esto porque en dos años voy a estar mejor, en tres años voy a hacer mi carrera otra vez, lo que sea. Oh igual hay gente que lo hace el resto de su vida, pero</p>	<p>PNov. 5: I do not think that is my aspect has not changed, but it is still rooted there. I think is like your CPU that one has on the head. Is something ingrained there and is very difficult of getting it out. Suddenly, I see that in my part of a woman and as a professional I learned to be more independent, to make my own decisions, but even though I can do it on my own, that I can go on forward on my own, and that you do not need to be so dependent of a man. If I must do this by myself, it doesn't matter, and if I must go on the train, I go by car, and that I must bring....</p> <p>Over there on the other hand a woman is not like that. They are closer to their partner or the family</p> <p>Here you become more independent and learns that there is a horizon beyond of being so closed together.</p> <p>PI: What kind of impact did this transition have? How does it make you feel to recognize that freedom and ability to make your own decisions?</p> <p>Pnov. I would say yes...I would say one gains more security on one's self, maybe because one</p>	<p>Recognizing the need to dominate the language</p> <p>Facing the reality of creating a new narrative in the US</p> <p>Contrasting the socio-economic differences</p> <p>Externalizing current situation</p> <p>Defining quality of life in the US v. native country</p> <p>Finding the language barriers difficult</p> <p>viewing the challenges as temporary</p> <p>Finding it shameful to return without accomplishing their goal</p> <p>Returning equates giving up</p> <p>Facing decisions one at a time</p> <p>Creating a new atmosphere,</p>
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<p>vive, vive bien. En cambio, tú haces eso haya no vas a vivir bien allá, como lo hace otra persona, o sea de pronto no es que vas a vivir muy bien, como puede vive un profesional, pero tienes lo básico que es tener tu carro para transportarte, tener tu techo, tener tu comida, cierto, y la diversión. (Quizás una mejor calidad de vida que la que pudieses vivir en tu país.)</p> <p>PI: hmmm bueno pues, si llegaron los obstáculos, pero cuando yo llego Yo creo que cuando yo empecé hacer eso o desde antes de yo venirme. Cuando yo llegue yo sabía que no iba a ser fácil, yo eso lo tenía claro, y sabía que me iba a tocar muy duro pero no sabía que iba a ser tan, tan duro...chuckles...pero digamos que yo estaba mentalmente y físicamente preparada para eso. Yo decía me va a tocar duro, pero yo lo voy a hacer, y lo voy a intentar, y lo voy hacer. Entonces cuando me toco los obstáculos, obviamente en el momento me frustraba, me impactaba, lloraba, había momentos en que me quería devolverme y empaca, pero después tuve volver que desempacar. Porque era en ese momento de efervescencia y calor que uno dice ya no doy más, me voy yo no necesito esto. Y cuando empacaba siempre había algo que me decía, era como ese ego de persona que</p>	<p>becomes more, well it doesn't matter how you arrived, that the job didn't work out, that it didn't work out with a man, or the relationship didn't work out, it didn't work out, oh well, I continue to move on. Over there one lives the "que diran" true.... I'm not going to get separated, I'm not going to get a divorce, I'm not going to break up after 9 years, what are they going to say, that he is such and such, he used her for so long and didn't marry her, true or that job, but how am I going to take that job is not for me, true... is not up to my category and things like. Not here, here one can, a woman is not ashamed for example to go clean, that's not shameful, or to go babysitting. Not over there, there is a stigma, that's like you are no one, when you are, because of certain types of jobs are perceived that way. Over here, you take off those barriers, one can say, well, it's for necessity. Well, because over here one is by themselves, and even though you arrive with a career, no one knows you. You must go learn to speak English, validate your degree,</p> <p>Get your license, get certifications. Without that you are nobody, so then in</p>	<p>Building a new network of relationships</p> <p>Focusing on the end goal</p> <p>Finding a new network of support</p> <p>Longing closeness to loved ones.</p> <p>Contrasting the role of Latina women v. Women in the US</p> <p>Depicting women in the US as not home bound</p> <p>Suggesting the role of homemaker for Latin women is an accepted norm</p> <p>Determining cultural roles as learned behaviors</p> <p>Defining womanhood for Latin woman</p>
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<p>me decía te vas a rendir, te vas a rendir, te vas a rendir vas a tirar todo ahorita que te falta tan poquito. No y yo decía, yo no puedo regresar a mi casa, con la cola entre las patas, como decimos nosotros...como...no. Yo sé que yo puedo dar más, y yo sé que lo puedo hacer, entonces lo voy hacer. Entonces ahí decía mañana es otro día, mañana voy a empezar otra vez, y lo que yo aprendí hoy me va a servir pa mañana pa no cometer ese error que hice hoy. Y así hacia hasta que las cosas se fueron dando y una cosa me llevaba a la otra... cada día, y cada tiempo iba conociendo a una persona diferente que me iba dando otras ideas y me iba guiando de una manera u otra sin darse cuenta.</p> <p>PI:</p> <p>P1105: Si reconocí que tenía que conocer gente en mi área que me fueran dando idea de cómo era el área, Y empecé a enfocarme a buscar gente en esa área que me ayudara a la validación, que papeles necesitaba, y a eso me dediqué mucho tiempo, bueno fue como la obsesión que tuve hasta que ya lo logré. Y después seguí trabajando, ya vinieron otras metas, y sí que no es fácil. Sí que uno tiene tiempos difíciles, sí, pero uno poco a poco va saliendo.</p>	<p>the meantime you have to do something to live, to eat, to pay rent, to survive and those are the types of jobs that do not demand language, and all the sudden the schedules are flexible, in case you are going to school, and that you may say, well this is temporary, you say I am going to clean, I am going to do this and in two years I'm going to be better, in three I am going to get my career again, or whatever. And at the same token there are people that end up doing it the rest of their lives, but they live, live well doing it. Unlike over there, that kind of work over there, as others do, I mean you will not be living well. While here you may not live as a professional would, but you have the basics, which is to have a car, your transportation, a roof, your food, you know and entertainment. Is a better quality of life than the one you could have in your native country?</p> <p>PI: what would you describe where the biggest challenges to overcome in term of cultural expectations?</p>	<p>Expanding the role of women to go beyond motherhood</p> <p>Overseeing the home</p>
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<p>PI: ¿Crees que es fácil conseguir esa comunidad aquí en los EE. UU.?</p> <p>P1105; Yo he tenido ambas experiencias, yo he tenido personas que han querido ayudar, como esos que no, pero yo he tenido más los que han querido ayudar, que los que no han querido ayudar. afortunadamente, yo he tenido gente que me ha ayudado a levantarme cuando me he caído, como gente que ha estado dispuesta a ayudarme económicamente. Gente que ha estado dispuesta a darme techo cuando no he tenido, cuando he estado necesitada, a darme esa voz de aliento, cierto siempre he encontrado gente, para todo ha sido una ventaja.</p> <p>PI: Cual dirías es uno de los retos más grandes de estar en un país extranjero.</p> <p>P1105: estar solo, y no tiene pareja, no tiene familia, es difícil. Pero uno tiene amigos que cuando uno tiene este problema uno llama y te contesten y tú dices tengo este problema y entonces le digan si yo te voy a ayudar esto y lo otro. Eso cuenta o que le digan a una vente a mi casa, aunque sea a tomarte algo y yo te voy a escuchar y no sé qué eso también cuenta.</p> <p>PI: ¿El papel del Hombre Latino?</p> <p>P1105: Yo diría la mujer colombiana, es más centrada al hogar, más centrada a la</p>	<p>I always understood it was going to be a difficult transition, but I was physically and mentally prepared, However, when it was happening it would frustrate me, impacted me, I would cry. There were times when I wanted to return and I would pack and then had to unpack. Because in the heat of the moment one says I can't do this anymore. But then realizes there is no way I can return to my home, with the tail btw my legs as we say. I know that I can give more, and I am going to try again tomorrow, and you look at what you did today, so you do not make the same mistake tomorrow. So, on and so forth until things started looking up. Every day and every time I would meet someone different that would begin giving me ideas, or would guide me in a way or another without realizing it.</p> <p>PI:</p> <p>Pnov.5: I must recognize that I had to meet people in my area that would begin</p>	<p>Defining the opposite side of machismo Hembrismo</p> <p>Rejecting dating outside her own culture</p> <p>Suggesting man from US do not enjoy being around Latino culture</p> <p>Competing cultural values and expectations</p> <p>Defining family</p>
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<p>típica ama de casa, pero al mismo tiempo trabajadora... ehh la mujer de aquí yo diría es una mujer más... yo no diría independiente, porque las dos trabajan, pero yo diría que es una mujer más facilista... si, es que ella no como lo de la cocinada, ella no se va a sentar a hacer un menú de dos o tres horas como lo hacemos nosotras, jamás y nunca. Si eso lo va hacer, lo hace una vez en su vida y jamás lo vuelve hacer. Nosotras si lo tenemos que hacer todos los días lo hacemos, porque nos gusta, porque así de pronto fuimos criadas viendo a nuestras abuelas cocinar por horas, ver a nuestras mamas cocinar por horas para la familia y nunca fue un problema. El Amamantar nunca fue un problema, eso allá es anormal el no amamantar. En cambio, acá es anormal, no amamantar porque no puedo, porque no tengo tiempo, porque no quiero. Porque eso lo escucho mucho... cierto. Eh... otra parte de pronto yo veo que no, son buenas mamas, hay de todos, hay buenas y malas mamas. Pero yo diría que nosotros somos como más calurosas con los hijos, somos más de abrazos, somos más de besos, yo veo que aquí piensan de pronto comprándole algo o dándole las vacaciones que ellos querían, ir a Disney. De pronto eso es todo, y eso de</p>	<p>to give me ideas or how the field was. I began focusing on finding people in that field that would help me to find the validation of my degree, that I need it my papers, and I dedicated a lot time to that and it became my obsession until I made it. I continued to work and then other goals came which came more easily.</p> <p>PI: How would you describe your feasibility to adapt to a new definition of community/family? Pnov. 5: I've had both experiences, I've had people that wanted to help, as much as those who didn't. But I've had more of the ones that want to help me. Fortunately, I have had people that helped me get up when I was down, as much as people that were willing to help me financially, give me a roof when I need it, to give comfort me and support, I've always found people willing to help and that has been an advantage.</p> <p>PI: What would you describe as the biggest challenges or being in a foreign country?</p>	<p>Continuing to enjoy the benefits of both cultures.</p> <p>Maintaining a cultural connection, while still reaping the benefits of having a career in the US</p> <p>Avoiding dating outside her culture</p> <p>Justifying the decision of not dating out her culture</p> <p>Sharing a collective sentiment of justice</p> <p>Feeling as a foreigner</p>
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<p>la crianza de los hijos son cosas pequeñitas, como tener tiempo en la mañana para preguntarle, que va a hacer en el día, como va a ser en el colegio, o tal vez recibirlos en la tarde, si...</p> <p>PI: ¿Cual sido el impacto en tu persona de esas diferencias, si algunas?</p> <p>P1105: Si claro que, si me impacta, y mucho. Quizás porque tal vez está en nosotros arraigado que ser mujer, la esencia de ser mujer no es solo tener el pelo largo y tener senos y tener hijos. Es llevar las riendas del hogar, allá se dice que el hombre lo único que manda es la mano al bolsillo... nada más. Pero la que manda en la casa es ella, la que escoge la decoración es ella, la que mira</p> <p>Como es la crianza de los hijos, la que está pendiente del colegio, la que mira la administración del hogar. Ella es como la columna vertebral de la familia, eso es ella. Ella está pendiente de su marido en lo más mínimo, de que se va a poner, que va a comer, todo lo que necesita, los hijos igual, que la ropa este limpia, si se lavó, si se organizó, si la casa este adecuada, la comida como va ser, donde se van a comprar los alimentos, estar pendiente de todo eso... como digo en el hogar la que manda es ella. La que está pendiente de todo y ella también es la responsable que los hijos se</p>	<p>PNov.5: Being alone, not having a partner, not having family is very difficult. But you have friends that when you have a problem you can call and they answer and you can tell them your troubles and they tell you they are going to help you with this and the other. That counts a lot a “come over to my house and I will listen to you and I do not know what,” that counts a lot.</p> <p>Nov 5.: How would you describe the role of the role of a Latino man.</p> <p>PNov.5: I would say that the Colombian woman is more centered around the home, more centered around the typical house wife, hard working. I would say the woman here are more “facilista” she is not one of cooking, she won’t sit to prepare a menu for two three hours the way we do, never ever. If they do it is once in their life, and never again will she do it. For us if we must do it every day, we do it, because we enjoy it, because that is the way we were raised, seeing our grandmothers cook for hours, seeing our mom’s in the kitchen cook for ours to feed the family and that was never a problem. Breastfeeding was never a problem, over there is not normal to not breastfeed.</p>	<p>Resenting the idea of being judge bc of being a foreigner</p> <p>Using sarcasm to deal with negative views</p> <p>Diverting from negative perceptions surrounding Latin American stereotypes</p> <p>Rejecting the importance of other perceptions</p> <p>Externalizing impact of unimportant perceptions</p> <p>Re-framing the situation to a vantage point</p>
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<p>críen con los valores hacia el padre también, hace el padre no esté en el hogar constantemente, pero que se le tenga un respeto, que lo que diga ese papa se respete, aunque no esté presente porque es su papa.</p> <p>PI:</p> <p>P1105: Y hasta cierto punto me gusta el 50/50, porque tal vez en ciertas cosas una necesita ayuda, pero a mí me molesta, tal vez yo digo que me identifico, soy el lado opuesto, quizás el feminismo tal vez a lo que es el machismo en los hombres, me molesta ver a una mujer que no sea suficientemente mujer. Si es una mujer que no le gusta arreglarse, que no sea femenina, eso me choca...me choca... sí que me pone de mal genio es ver a una amiga mía que este mal arreglada. Yo le digo y pero que te cuesta arreglarte ese pelo, pero que te cuesta ponerte maquillaje y ponerte unos tacones, pero como es que vamos a salir y tu anda en chancletas... no eso me molesta. Me molesta ver una mujer que no esté pendiente del marido, que cierto que llegue a la casa y no le tenga la comida, no le tenga nada organizado, yo digo y entonces que hace ella en la casa, llegan todo el pobre hombre con hambre y ni siquiera un jugo le ofrece. Eso me molesta, porque yo tengo muy marcado mi abuela, mi abuela recuerdo</p>	<p>On the other hand, over here is abnormal to want to nurse, because I can't, because I do not have time, because I do not want to. Because that is what I hear...true. ehh another part that I see, is that they are not good mothers, just as there is anywhere there is everything good mother and bad mothers. But I would say that we are more, warmer with our children, more hugs, more kisses, I think that here often they think that buy buying things, taking them on vacations that they want, go to Disney. That all the sudden that is everything, and that of raising children are the little of things, such as having time in the morning to ask how is your day how do you think you will do in school, or received them in the afternoon, you see...</p> <p>Yeah, of course it has an impact, and a lot. Perhaps because it is rooted in us that to be a woman or the essence of being a woman is not only to have long hair, and have breast and have children. But it to oversee the home, over there it is said, that the only thing the man oversees, is</p>	<p>Revaluation becomes a safety to falling for ideals of discrimination</p> <p>Shifting the focus serves to aid decision-making</p> <p>Facing unspoken discrimination</p> <p>Believing discrimination is overt</p> <p>Accepting the stereotype of Latin women is often ascertained</p> <p>Recognizing accepting the stereotype becomes a conflict within certain professions</p>
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<p>que cuando llegaba mi abuelo, o llegaba el hombre a la casa, ya sea el tío, el primo lo que fuera, ella decía, vaya miya ofrézcale algo a ese hombre, porque llego con hambre, porque llego con sed. Siempre, tengo eso de cuidar al hombre, pero no de que me lo van a quitar, sino ella decía que ese es su hogar, es su casa, hacerle sentir bien. Pienso en lo contrario, que ud llegue y nadie le pregunte, tiene hambre, tiene se es como que llego un mueble más a la casa.</p> <p>PI: (30:31)</p> <p>P1105: Yo por los pocos ejemplos que he visto, eh dije que yo no, no, me metí ahí, no, no porque ...se no soy como muy partidaria...de que no esté mucho con mi cultura, generalmente a ellos no les gusta mucho la cultura de uno. Ellos de pronto lo hacen por momentos, por complacernos o mientras están en la época de la conquista. Pero a medida que pasa el tiempo se empiezan a cansar porque no es lo de ellos. Esa bulla y esa cosa a ellos les molesta porque no es lo de ellos. Dos que de pronto ellos son muy cuadriculados, que todo hay que hacerlo a esta hora a este tiempo, nosotros somos más desordenados... cierto...uno piensa... entonces ellos no...eso digo...y lo otro que no ven la familia como lo veo yo, para mí la familia es</p>	<p>putting his hand on his pocket...that's it. But the one that is in charge in the home, is her, she is the one that chooses the décor of the home, the one that foresees the rearing of the children, the one overseeing the school work, the administration of the home. She is as the vertebrae of the home, that's what she is. She takes care of the husband on the most basic, from what he is going to wear, to what he will eat, everything he needs, the same for the children, the clothes ready, if they are clean, organized, if the home is adequate, the food if groceries are needed, on the lookout for everything, as I said, the one in charge in the home it's her. The one on the lookout of everything is her, and she is also responsible to raise the children with values towards the father, even if he is no present in the home constantly, but that they have that respect for him. That whatever dad says is respected because he is your dad.</p> <p>I:</p> <p>Pnov5: And to a certain extent I like the 50/50, because in certain things one needs help, but it bothers me, or I shall say, that I identify with, I am from the opposite side, the</p>	<p>Externalizing the current situation</p> <p>Internalizing the challenges of acculturation v. assimilation</p> <p>Maintaining the cultural norms/ values becomes paramount</p> <p>Recognizing the advantages at the professional level</p> <p>Transition into different values</p> <p>Leaving vanity behind</p>
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<p>muy importante, para mí la familia no es mi mama, para mí la familia es tíos, primos, el perro y el gato. Todo lo que tenga sangre mía, es mi familia... eh no quisiera ver que por ejemplo mi mama, viene a pasarse o viene a vivir conmigo y me diga a mí no pero tu mama no pertenece a este círculo a esta familia...no, no, me gustaría. Cierto, o de que yo quiera ir a pasar mis vacaciones a Colombia, porque allá esta mi familia, y quiero recordar donde yo me crie y todo, y venga y me diga ay porque otra vez pa Colombia.</p> <p>PI: ¿Has vivido tu esta experiencia?</p> <p>P1105: En mis amigas las he visto... tal vez la he evitado. Y porque ejemplo yo Salí con alguien y me llamo mucho la atención que estábamos viendo noticias y en ese momento se estaba dando, se estaba hablando de una reforma migratoria. Entonces yo dije hay Ojalá, ojalá den la reforma migratoria. Entonces él me dijo, ¿pero y ...porque estas tan interesada de que den la reforma migratoria? Yo le dije porque hay mucha gente que necesita legalizarse...a, pero tú eres legal. Yo soy legal, pero tengo amigos que no son legales y se lo que sufren por no estar legales, oh, pero ese no es tu problema. Y yo si, si, es mi problema, porque son mis amigos y yo también fui</p>	<p>feminism or to what it is “machismo” for a man. It bothers me that a woman is not sufficiently woman enough. If it is a woman that doesn’t like to take care of herself, not feminine, that hits me...it hits me...that makes me if there is something which makes me ill-tempered is to see one of my friend a mess. I tell them, “what does it take you to fix your hair, what does it cost you to put on some make-up and some heels, but how is it that we are going to go out and you are in flip flops” ....no that really upsets me. It bothers me to see a woman that is not watchful of her husband, that for instance when he gets home to have dinner ready for him, doesn’t have things organized for him and I say, she is home and the poor man comes home hungry and doesn’t even offer him a juice. That upsets me, because I have accentuated my grandmother teachings. My grandmother, I recall that when my grandfather would arrive or a man would arrive to the house, it could be the uncle, the cousin, whatever, she would say, my child goes offer something to that man, because he arrived hungry or he arrived with thirst. Always, I have that of taking care of the man,</p>	<p>Challenging views about acculturation v. immersion</p> <p>Reflecting on the impact of the new culture</p> <p>Feeling antagonized by family about her adaptation to the new culture</p> <p>Revisiting the native culture becomes the instigator to recognizing the new norm</p> <p>Being challenged by the native culture for assimilating.</p>
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<p>ilegal un tiempo y sufrí por eso y yo sé lo que sig... y yo sé lo que es estar ahí, el hecho de que yo ya no esté ahí no significa que yo ya me olvidé. Pero, “it is not your business, and it is still my business.” Y me dijo otra vez, “is not your business you are over,” y yo le dije, pero es mi gente y me dijo no es tu gente. Uy y eso me dejo ahí, y yo dije no yo no me voy a casar con este tipo.  PI: Discriminación...  P1105: Hay discriminación a ciertos sectores, hay discriminación. Ellos no lo aceptan, ni se lo dicen a uno de frente, pero uno lo huele, uno lo percibe, porque uno no es tonto. De pronto a nivel como mujer. Hmmm a nivel de que lo ven como la mujer que va a tener hijos y ya... Tal vez no piensan que uno puede llegar más allá como mujer. Que de pronto, uno que uno puede llegar a ser una compañía una verdadera, que puede ser un apoyo, que puede dar una opinión inteligente, ellos no lo consideran así. A nivel profesional latina... con acento, obvio que va a haber discriminación. Porque no confían en ti, no te ven igual, de pronto como no fuiste educada aquí, no sabes lo que dices, no sabes para dónde vas. No te ven como al nivel profesional de ellos y si tu tratas de ser o llegar a un nivel más que ellos, tienes que esforzarte tres y cuatro</p>	<p>but not that someone is going to take him away, if not that she would say, that is his home, and to make him feel good in home. I think on what the contrary would be, what would it feel if you arrive and nobody questions if you are hungry, if you have... is as if another piece of furniture arrived in the home.  PI:  Pnov5: Well for the few examples that I’ve seen. I would say I didn’t want to get into that, and not because... I am just not very “partyware” of Because that is not part of my culture. They do not like our culture very much. They do it for brief periods, to please us or during the courtship time. But as time goes by they begin to get tired, because is not their thing. The rowdiness and all that bothers them, because is simply not their thing. Secondly, they are very calculated, everything must be done at a certain time, we are more unorganized, true... one thinks at least... not them, I say and the other thing is the way they see family. The way I see it, for me family is very important, to me family is not only my mom, to me family are my uncles, cousins, the dog, and the cat (chuckles). Everything that has my blood, is my family...hmm</p>	<p>Describing the process of recognizing a new identity emerging</p> <p>Feeling as a foreigner regardless of the time spent.</p> <p>Managing the duality of culture and</p> <p>Denying impact to individual identity</p>
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<p>veces más de lo que ellos se han esforzado.</p> <p>PI:</p> <p>P1105: Si...si no es fácil, no es fácil. Y, y no solo se vive por parte de los hombres, y apar... a nivel de los hombres... simplemente la percepción que ellos tienen como jefe, ciertos compañeros de trabajo...es de pronto...eh...ella no sabe. A nivel de mujer lo ven como que ella no está lo suficientemente capacitada igual que yo y yo se mas que ella. Y siempre existe esa competencia con los hombres, y la competencia con la' mujeres...</p> <p>PI:</p> <p>P1105: Si, pero yo he aprendido ah, yo recuerdo una frase, no recuerdo quien fue, era alguien famoso, estaba en la televisión, un político...alguien famoso. Decía que esas envidias... laborales. Había aprendido a manejarlas echándose aceite... que todo lo que le entraba, se le caía y no se le pegaba porque tenía aceite. Entonces yo he tenido que hacer igual. Cuando vienen esos comentarios que yo sé que me duelen, que me molestan yo pienso yo me eche aceite eso se resbala (smiles)...y olvídelo...y entonces he aprendido a ponerme metas más grandes que las que ellos tienen y enfocarme en las metas mías, y no en la de ellos, porque yo digo lo que es importante</p>	<p>I wouldn't want for instance my mom, comes to spend a season, or comes to live with me, she comes to spend some time or decides to come live with me and he tells me oh but your mom doesn't belong to this family circle. Nooo nooo I wouldn't like that...you know... or if I want to spend my vacations in my native country because I have family over there and I want to remember where I grew up, and he comes and tells me but why again to your country?.....</p> <p>PI: Would you say you have experienced this?</p> <p>PNov5: I've seen it in my friends, I've avoid it, because at one point I dated someone and it called my attention one day while we were watching the news and in that moment, they were giving, or they were discussing immigration reform. So then, I said oh I hope Hopefully, hopefully they pass an immigration reform. Then he said, but and why are you so interested that they pass immigration reform. I told him, because there are many people that need to legalize their status" -Oh but you are legal. - "I know I am legal but I have friends that are not legal</p>	
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<p>para mí, no es para ellos, y lo que es importante para ellos, no es importante para mí. Entonces mirar donde realmente quiero llegar, y cuando me encuentro con obstáculos de que yo quiero esto, y ellos también lo quieren, pero yo veo que se lo están dando a ellos y no a mí. Entonces yo digo, si me lo dieran a mí, a donde yo puedo llegar con eso, me va a servir realmente, vale la pena que se lo deje. Así lo miro, o vale la pena realmente que yo luche por esto y así mejor lo dejo pasar. Y así he aprendido para que no me molesta, no me duele y ya.</p> <p>PI:</p> <p>P1105: Aprendido a continuar, y a pensar como jefe. Si yo fuera jefe yo haría esto o haría lo otro. Por eso cuando pasan situaciones como empleada que yo veo que los jefes dan ciertas cosas, pero yo lo que hago es respiro, no pienso en eso en todo el día, me da rabia todo el día, y regreso a la casa me cambio, me baño y pienso otra vez en la situación. Porque le dieron la posición a esta persona, bueno porque esa persona es buena pa esto y esto. Y yo realmente no soy buena pa esto y esto, entonces esto es lo que yo necesito y no voy a pelear por esto. Así lo he hecho...</p> <p>PI: What do you feel is the impact if any on the way Latina women carry themselves? Do you feel that</p>	<p>and they are suffering because they are not here legally..." Oh but that isn't your problem" ...An I said oh but yes that is my problem...because I was illegal for some time and I suffered due to that and I know what is like, and the fact that I am not longer in that situation doesn't mean that I forgot. But is not of your business, and yes, it is still my business. And he kept saying but is not your business it is over for you, and I said they are my people, and he said they are not your people. I finally said no way I can't marry this guy.</p> <p>PI:</p> <p>PNov. 5: There is discrimination in certain sectors, there is discrimination. They won't accept it, nor would they say it in front of you, but you can sniff it, one can perceive it, because one is not dumb. In a way at the level of women, hhhhhmmm. To a certain level they see women for children and that's it. Perhaps they do not thing that we can achieve more as a woman. Al the sudden, that one can be a true companion, can that support, to give an intelligent opinion, they do not consider it that way. At a professional level, as a Latina with an accent, obviously there is going to</p>	
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<p>this in any way influences that flawed perception, that we do not know enough?</p> <p>PI: Yo pienso que todavía existe el estigma en el hombre, aunque digan que no. De que tal vez la mujer es la típica, cara bonita, punto y se niegan a mirar más allá.</p> <p>PI: Como si de alguna manera piensas que impacta la imagen que proyecta la TV de la mujer latina.</p> <p>P1105: Creo que es el estereotipo que se creó, cierto es el estereotipo que nos representa a todas porque la mujer latina es voluptuosa, y se tiene la percepción de que es una mujer de alto mantenimiento. En el fondo de pronto puede ser cierto, en algunos aspectos puede ser depende como se le vea, de pronto para ciertas profesiones eso beneficia, de pronto para otras profesiones eso beneficia. Eso depende de qué punto de vista se le esté dando a eso. Yo, yo, aunque escuche, hace muchos años, muchos años a un hombre decirme que para una mujer bonita no era difícil casi nada sobre todo abrir puertas. Y es algo que yo... me he dado cuenta de que es verdad. Cuando ud es físicamente agradable es más fácil que la escuchan, es más fácil caer bien, es más fácil que se le abran puertas, que una mujer que no luce física tan agradable.</p> <p>PI: Consideras que sea un beneficio el que la mujer</p>	<p>be discrimination. Because they do not trust you, they do not view you the same, just because you were not educated here, you do not know what you are saying, you don't know where you are going. They do not see you at the same professional level as them, and if you try to be or get to a higher level than them, then you should make an effort three to four times more that they have.</p> <p>PNov5: Yess.. is not easy, is not easy... and you don't only experience it from the man's perspective, and som... at the level of man...simple from the perspective they have as bosses, you see, your co-workers... eh...she doesn't know. From the female perspective, they see it as not being sufficiently capacitated or I know more than her. And always that competition exists among men and the competition among women....</p> <p>PNov.5: I have learned to, I remember a phrase, which I remember was very famous, on tv, a politician, someone famous, who would say about those work envy...I have learned to manage by putting oil...and everything that would come towards him, would fall right off, and nothing would stick</p>	
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<p>Latina sea de alto mantenimiento.</p> <p>P1105: Pienso que sí, pero tiene que tener cuidado en el enfoque que le da a eso para no pasar por tonta.</p> <p>PI: ¿Cómo se ha transformado tu identidad si de alguna manera en los EE. UU.? ¿Cómo han cambiado de alguna manera eso valores y necesidad de conectarte con tu cultura?</p> <p>P1105: Ahora estoy muy arra...arra...arraigadada. Y...y definitivamente sí, me siento muy colombiana y cada vez que pasa pienso que más colombiana me vuelvo. Digamos que yo estuve perdida mucho tiempo, pensando que yo era... de aquí. Porque ya vivía aquí, porque ya no estaba allá. Pero cuando voy allá o cada vez que voy allá, me doy cuenta de que yo definitivamente no puedo olvidarme de ALLA. Que soy así y que me gusta, eh de pronto he aprendido profesionalmente mucho, he crecido como persona tal vez. Yo pienso que lo único que he cambiado que no soy tan fijada en lo material, como lo era cuando estaba allá. Porque allá se busca que tu vista de cierta marca, con ciertos zapatos, acá uno acostumbra que ah me gustaron esos zapatos, no importa que cuesten 5 dólares me los voy a poner. No importa que no sean la marca x, me los voy a poner,</p>	<p>because he was oiled.</p> <p>When so many comments arrive which I know are hurtful, that it bothers me, I just think to myself, I oiled myself so it will slide right off...and forget it... and then I've learned to put on higher goals from the ones they have and focus on my goals, and not on theirs, because I say what is important for me, is not for them, and what is important for them is not for me. So then, to really look at what I want to achieve, and when I come across any obstacles, of that what I want it is what they want and I see that they are getting it and not me. I say to myself, if they would have giving it to me, where could I go with this, is it going to really serve me, is it truly worth, that I give it to them... That's how I see it, or is it worth that I fight for this and then is best if I let it go...</p> <p>And that is how I have learned so it doesn't bother me, it doesn't hurt and that's it.</p> <p>PI: PNov 5. I've learned to go on and to think like a boss. If I was the boss, would I do this or would I do that. That's why when situations take place where as an employee I see the bosses are doing certain things, what I do is take a deep</p>	
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<p>allá tiene que ser que sea esa marca. Yo pienso que eso si ya lo he dejado, peero los valores de ser una de tradición, una mujer de hogar una mujer de ciertos valores, he creo que, que eso no lo he olvidado y a esta edad dudo que lo olvide.</p> <p>PI: Me indicas, que hubo un tiempo en que estabas perdida. ¿A qué te refieres cuando dices que estabas perdida?</p> <p>P1105: Si porque cuando estaba en ese proceso de aprender inglés, yo hice como un “switch,” porque alguien me dio el consejo si tú quieres aprender inglés, tienes que olvidarte del mundo latino. Porque tú no puedes tomar la clase y pretender tomar eso al otro día cuando vuelvas a tomar la clase. Tú tienes que estar constantemente dentro de ese mundo americano para que tu aprender a hablar inglés. Y tú quieres soltar ese acento, tienes que dejar de hablar español por un tiempo. Y yo como estaba con esa sed, de aprender el inglés lo más rápido que yo pudiera, yo lo que hice fue que me olvide del mundo latino. Yo corte con mis amigos latinos, yo realmente me bloquee, yo necesito solo andar con americanos, cierto, yo necesito aprender y conocer más de ellos. Como empecé a andar más como ellos y empecé a vestir más como ellas, empecé a escuchar más</p>	<p>breath, I can’t go on thinking about it all day or else I’m going to be furious all day. All I do is get back, return home change, take a bath, and re-evaluate the situation. “Why did they give that person the title, well, maybe because they are good for this and that, and I’m not really good at this or that” So is this what I really need and why am I going to fight for this? That’s how I’ve dealt with that.</p> <p>PI: PNov5: I think that the stigmatization still exists at least from the man, even when they say is not. That the woman is the typical, pretty face and that’s it and refuse to look beyond. As though if in a way...I believe that was the stereotype that was created, sure to a certain extent that is the stereotype that represents us, that all Latin women are voluptuous and there is that perception that it is high maintenance woman. On the bottom of it all, it can be true to a certain extent. In certain aspects, it depends on how it is perceived, for instance for certain professions that may be a benefit. On the other hand, for certain other professions that is not of benefit. That truly depends from which point of view that is being</p>	
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<p>música de ellos, a asistir a más eventos de ellos, si me entiendes, pero eso lo tuve un tiempo, y cuando fui a Colombia yo estaba actuando así, pero mi familia un día me dijo, alguien me dijo, pero tu porque te estas vistiendo tan desorganizada, pero y porque tu anda en <i>shortes</i> y camiseta. Porque yo acá en el verano yo veía que andaba con <i>shortes</i> y camiseta. Pero eso me entro por un oído y me salió por el otro, tiempo después, después, después, yo empecé a ir más frecuente y empecé a notar que si efectivamente yo vestía diferente, más desorganizada.</p> <p>PI:</p> <p>P1105: Porque de pronto cuando uno está ahí uno no se da cuenta, uno se va olvidando un poquito, y aunque uno siempre tiene los valores, pero de pronto uno empieza a cambiar cierta... la manera de pensar o cierta no se de verse... ya uno dice si no cuando ya volví dije ah no...</p> <p>PI: ¿Que te hace sentir cuando piensas en ese tiempo?</p> <p>P1105: sé que estaba en ese proceso de aprendizaje, pero siempre sentía que me faltaba algo, siempre sentía como algo postizo, como que, como que era fuera de lugar, como que algo faltaba, aunque yo trataba de hacerme el ambiente, trataba, y luego hice el switch, y me</p>	<p>brought up. I even though, it was many years ago...many years ago a man told me, that for a pretty woman almost nothing was difficult, above all to have door open. And that is something that I... I have noticed to be true. When you are physically agreeable, is a lot easier for someone to listen to you, it is easier to be liked, it is easier for doors to open, than for a woman who is not physically pleasant.</p> <p>PI:</p> <p>PNov 5. I think yes...but that she must be careful the focus given not pass as a fool.</p> <p>PI: How would you say you identify has changed, if in any way since you now live in the US? Would you say any of your values have changed or the needs towards your cultural values?</p> <p>PNov. 5: Now I am more rooted...and I feel very Colombian and the more time goes by I think the more Colombian I become. Let's say once upon a time I was a bit lost for a while thinking that I was... from here. Because I lived here, because I was no longer over there. But when I go over there, or every time I go over there, I realize that I definitely cannot forget</p>	
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<p>dije es que yo no pertenezco ahí, yo no soy ahí (emphasis by hitting the table) yo estoy ahí porque un momento, por casualidad de la vida, y porque en este momento estoy ahí, pero yo en realidad pertenezco a este sitio. Y yo soy así, y aprendí a manejar de que yo soy así, pero tengo que respetar esto cogerlo lo bueno de ellos sin dejar de ser yo. Eso fue lo que tuve que ver o aprender a llevar que es difícil a veces.</p> <p>PI:</p> <p>P1105: no es que diga, hoy soy colombiana y hoy americana. Sino que como fui entrenada acá pues trabajo al ritmo de ellos y como son ellos cierto, cierto, sin dejar de ser yo. Ser organizada, tratar de hacer las cosas lo mejor posible. tener respeto hacia todo el mundo. Cuando estoy trabajando sé que soy una empleada más y que tengo que estar vestida con el uniforme de ellos, ser como ellos me entrenaron. Pero una vez cuando salgo de mi trabajo soy la mujer colombiana que soy.</p>	<p>about over THERE. That I am like that, and that I like it, ahmm maybe I have learned a lot from on a professional level and or I have grown as person perhaps. I think the only thing that has changed is that I'm no longer fixated on the material aspect, as I was when I lived over there. Because over there, the look for you to dress a certain brand, certain shoes. Over here you are accustomed that if you like these shoes, it doesn't matter if they cost 5 dollars, I am going to buy them and wear them. It doesn't matter that they are not name brand, I am going to wear them, while over there they must be a certain brand. That I think, I have left behind. But the values of being a woman from home, of certain values, mmm that I do not think that I forgotten, and this age I doubt that I would forget.</p> <p>PI: You mentioned, you were lost a long time ago. Thinking you belong here. Can you tell me more about that experience...?</p> <p>PNov. 5: Yes... because when I was in that process of learning English, I made a switch, because someone advised me that "if you want to learn English, you have to forget about the Latin world." Because you can't take the class and</p>	
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	<p>expect to take up where you left off the next day. You must be constantly in that American world so you can learn to speak English. If you want to lose the accent, you must stop speaking Spanish for a little while. Since I had that thirst to learn English as fast as I could, what I did was that I forgot about the Latin world. I cut ties with my Latin friends, I truly blocked myself. I only need to hang out with Americans, you see, I need to learn and get to know as much as possible about them. Since I started to hang out more with them, and I started dressing more like them, I started to listen to their music, to attend more of their events, you know what I mean. But that I only had it for a period of time. When I went to my native country, I was acting like that, but my family one day told me, why are you dressing so unorganized, why are you hanging out in shorts and a t-shirt. Because over here in the summer that's how one goes around in shorts and a t-shirt. But that came in one ear and out of the other. Sometime later, much later, I began to frequent my native country and I noticed that effectively I dressed differently, more unorganized...</p>	
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	<p>PI: Pnov5: Because now when you are there you do not notice, one has forgotten a little bit, and although one always has the values present, all the sudden you start changing certain...the way you think or the way you present yourself... and it is not until you return that you say ahh noo... PI: How does that make you feel? P1105: I know that I was in the process of learning, but I always felt that something was missing, even though I tried making my own environment, and tried, and then I did the “switch” and I told myself, I do not belong there, I am not from there, I am only there for a moment, by some chance of life, and because in this moment this is where I am, but in reality I do not belong here. And I am like that, and I learned to manage that this is how I am, that I must respect this place, take the good without forsaking who I am. That’s what I had to do or more than anything learn to manage which is the most difficult at times.</p> <p>PI: What does that look like? PNov.5: Is not that I say, today I am from my native country and today I am an American. If not that since</p>	
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	<p>I was trained as professional here, I have learned to work at their pace, you see, without forsaking who I am. Trying to be organized, doing what I do the best viable way. Having respect for everyone. When I am working I know that I am just another employee, and that I must be dressed in their uniform, be how they trained me to be. But when I leave my work I am the Colombian woman that I am.</p>	
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