ROLE OF CULTURE IN INTERNATIONAL DEVELOPMENT PROJECTS: CASE FROM WORLD VISION INTERNATIONAL IN HONDURAS, GHANA AND INDIA

By

ZELAYA BUSTAMANTE, Kimberly

CAPSTONE PROJECT

Submitted to

KDI School of Public Policy and Management

In Partial Fulfillment of the Requirements

For the Degree of

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ABSTRACT

ROLE OF CULTURE IN INTERNATIONAL DEVELOPMENT PROJECTS: CASE FROM WORLD VISION INTERNATIONAL IN HONDURAS, GHANA AND INDIA

By

Zelaya Bustamante, Kimberly

The last decade has seen an increase in initiatives aimed to the development of the poorest countries, reason why it became more common that international organization carry out the same kind of project or program in several developing countries that have a different cultural background. This research seeks to better understand the role that culture plays in international development projects and how culture affects such projects. To find that answer, this research was conducted taking as a case study the non-governmental organization "World Vision International" and its WASH programs in 3 culturally different countries: Honduras, Ghana and India. Information was used from the results reports of the institution's WASH initiatives and interviews with the staff of the 3 countries. Additionally, the comparison of the 3 cultures was based on Hofstede's 6 dimensions cultural model. After a rigorous analysis, through this research it was found that culture may have an effect on the development project outcomes. Thus, this research propose that culture is a cross-cutting component in international development projects, reason why all type of development initiatives should consider the cultural context when planning them.

ACKNOWLEDGEMENTS

TABLE OF CONTENT

LIST OF TABLES

LIST OF FIGURES

I. INTRODUCTION

1. Background

When we talk about economic development, researchers are constantly trying to explain the reasons that lead some countries to more development than others. It is common for factors such as institutions, history, resources or geography to be mentioned. Sachs has given a more complete explanation: he accepts that institutions can be an important factor, because bad governance is certainly devastating, but also are geopolitical threats, adverse geography, debt crisis and cultural barriers (Sachs, 2012). It is precisely this last factor mentioned by Sachs- culture-which is often overlooked when we talk about economic development, and it is one of the most important factors for this research.

For various reasons, economists have generally avoided studying in depth the relationship between culture and economic development (Lopez-Claros, 2014). One possible reason could be because it's a subject that can be sensitive, as has been pointed out by Landes "a discomfort with what can be construed as implied criticism of a particular culture has discouraged broader public discourse" (Landes, 1998) . Likewise, because it is complex to try to measure cultural aspects, perhaps there is simply little interest in culture compared to the other factors mentioned above.

Since culture is an important part of this study, it is worth defining what we mean when we talk about culture. The classical anthropological definition was made in the nineteen-century by the Edward Tylor, a British anthropologist who said that "culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor, 1870). The economic definition describes culture as

1

"those customary beliefs and values that ethnic, religious, and social groups transmit fairly unchanged from generation to generation" (Guiso, Sapienza, & Zingales, 2006) (Guiso, Sapienza, Zingale, 2006). Geert Hofstede's definition is that "[c]ulture is the collective programming of the mind that distinguishes the members of one group or category of people from others" (Hofstede , 2011).

The notion that cultures have an influence on economic development comes from Max Weber who explained the emergence of capitalism at the beginning of the 20th century as a fundamentally cultural phenomenon based on religion. But the first one on proposing a cultural explanation for underdevelopment was Banfield (1958), linking poverty and authoritarianism in southern Italy with cultural factors around ties to what they called "amoral familism" (United Nations Development Program, 2003). On the other hand, economists such as Landes (1998) emphasized two relationships; the first between values and beliefs with culture, and the second between values and beliefs toward economic outcomes. What impel the achievement of national economies are attitudes motivated by cultural factors (Guiso, Sapienza, & Zingales, 2006). In addition, economic preferences can also be affected by cultural aspects; Fernández Olivetti and Fogli (2004) argue that cultural heritage on American women has an impact on work and fertility choices. Likewise, Maggi & Ichino and (2000) provide an example from Italy, highlighting Italians' preferences of avoidance on the job are motivated by their birth place, which could somehow be understood as a representation for cultural background (Guiso, Sapienza, & Zingales, 2006).

Cultural factors alone cannot explain the differences in economic growth, but it is evident that culture has an effect on economic development outcomes among countries. Despite the limitations, there's a general recognition that culture must affect people's behavior in some way

and guide them to a particular path (Lopez-Claros, 2014). Thus, culture is likely to have a significant effect on outcomes, not only on economic development, but also in other areas such as business and development assistance projects.

There are studies that analyze cultural differences as applied in business. One of the most well-known is the research made by Professor Geert Hofstede, in a study about the way in which workplace values are influenced by culture. He and his research team created a model of six dimensions of national culture to differentiate countries from one to another based on preferences. This type of study is very valuable for the current global context, because with the growth of international trade and globalization, it is increasingly common for companies from different places around the world to meet, negotiate and close deals. For this process, knowing cultural differences is vital, since when an international trade agreement is closed, it does not only imply a relationship between two companies, but also between two cultures. The same happens when an institution implements a development assistance project or program. In most cases, these types of projects are carried out in developing countries by foreign institutions, that is, two or more different cultures working together for the same purpose.

Another key factor for this research is "development assistance" or aid. The delivery of aid to developing countries has been increasing over the past years. In fact, in 2019 the total Official Development Assistance (ODA) from Development Assistance Committee (DAC) countries and other official providers was USD 169.2 billion, according to preliminary data (OECD, 2020). Aid for development can come from different types of institutions such as government, international organizations or NGOs. In the same way that culture has an effect on economic development outcomes and business, it also has an effect on the results of development assistance projects or programs.

Nowadays when it comes to development it is extremely important to ensure that sustainable development is achieved. From the development assistance point of view, it is then understood that what is sought is to achieve growth for this and future generations. To accomplish this, it is necessary to understand cultural differences, accept them, and reconcile these diverse concepts of values existing between donor agencies and recipients.

When making the connection between culture and development assistance, we must also talk about aid effectiveness. Aid effectiveness has been defined as "the impact that aid has in reducing poverty and inequality, increasing growth, building capacity, and accelerating achievement of the Millennium Development Goals set by the international community" (World Bank Group, 2015). It is important to introduce the aid effectiveness definition because this paper aims to find out the role that culture has in development assistance projects, and the premise is that if culture is taken into account when planning and carrying out the projects, the impact will be higher.

Aid effectiveness is important because to achieve greater development, projects need to be carried out in a comprehensive way, thinking of the specific target communities' needs, the cultural context, and the effects that these projects will have on them. What matters the most now is not just the quantities, it is not just about the amount of money that donor agencies give, or how many schools and hospitals have been built; what really matters is how much development they are creating and the capacities that are being generated in the recipients of the aid. What matters is how effective the aid is in improving people's living conditions.

As it was stated in a World Bank paper "In international development, outcomes are individuals' behavioral responses to project activities given the particular contexts and mechanisms (factors) present, and outputs achieved" (Flanagan & Tanner, 2016) . Therefore, when

greater effectiveness is sought initiatives that modify individual behavior should be carry out, because people's behavior is molded by social features such as culture and the idea of what is accepted to do in the society where they belong. Around the world there're many projects that build infrastructure too improve life quality, however if the proper use of the facilities or tools is not achieved then the ultimate goal won't be reach.

In this research what is intended is to study the effectiveness of aid in different cultural contexts and to understand the relationship between culture and development assistance outcomes in a comprehensive way. To do so, this research will be carried out using the case study of an international institution that carries out development programs and projects worldwide. The institution selected is World Vision International. This institution was selected because what was needed in this study is an international organization that has global projects in geographically dispersed and culturally diverse development countries. World Vision employs around 46,000 employees in nearly 100 nations on five continents, and as such it meets the desired criteria for the research.

World Vision International is a non-governmental organization which mainly works with very vulnerable people from the world. It is a Christian aid, development orientated organization, they work with children, families and communities trying to overthrown poverty and injustice (World Vision Honduras, 2017). World Vision International has five programmatic sectors for their global strategy: education, child protection, WASH (water access, sanitation and hygiene), livelihoods, and health and nutrition.

For the purpose of this research, the WASH sector will be used as a case study. This area was selected after consulting with World Vision International, as this area has projects that cover Latin America, Asia and Africa- areas selected for study due to notable cultural differences and

for being geographically dispersed. In addition, the main liaison office of Vision Mundial International for this study, the Honduras office, was consulted and according to them, the WASH sector is one of the priority sectors with the greatest progress. Furthermore, there is availability of data that are used for monitoring and evaluation and can be used for this research.

The WASH programming sector is important because of its alignment with the U.N. Sustainable Development Goal 6, clean water and sanitation, focusing on universal and equitable water access, sanitation and hygiene. It seeks to increase the number of children protected from diseases and infection (ages 0 to 5) (World Vision Honduras). For the purposes of this research, a comparison of WASH will be made in three countries with different cultural contexts, making use of the reports of World Vision International at a global level, as well as in the selected countries.

Since this research's intention is to study culture, it is essential that the selected countries have distinctively different cultures. That is why geographically dispersed countries with different cultures were selected. Likewise, in order to make the proper comparison, the three countries must be somehow similar. For the selection criteria, the GDP was used, and thus countries with similar GDP were chosen. Furthermore, since this paper addresses development projects, the selected countries must also be developing countries where the selected project sector (WASH) is present.

The 3 countries selected for the case study in this research after a careful analysis and some consultations are: Honduras, Ghana and India. Is very clear that India is different of Honduras and Ghana by size, population and economic conditions, and is not easy to compare the three countries on these bases, however in this study the most important variable to consider is culture, and the three countries culture is very different. Thus, when comparing the 3 countries is understood that there are many other factors that could lead to the results found, and is despite the complexity of India situation that the conclusions and recommendations in this study are made.

6

When talking about culture, there are many factors that can be included. As mentioned in the definitions stated earlier, it can include religion, ethnic values, language, behavior, beliefs, and others. It is likely that with the use of different definitions, more factors can be included. Therefore, for this study, Hostede's six cultural dimensional model will be used as the main basis for comparing World Vision International's WASH project in the three selected countries.

The Hofstede model used the factor analysis of different answers of questions made regarding life objectives and the place of work, measuring on a scale from 0-100 (Minasyan, 2013). The 6 dimensions are power distance, collectivism/individualism, masculinity/femininity, uncertainty avoidance, long term orientation/ short term orientation and indulgence/ restraint. The whole model will be widely presented in another section of this paper.

The collectivism/individualism dimension of the Hofstede's model has big influence in people's behavior, individuals could either take care of themselves and value freedom or express loyalty to a group, such loyalty may make them conform in order to maintain harmony in the group (Minasyan, 2013).

This idea is aligned with Shalom Schwartz embeddedness/autonomy index used when evaluating aid impact on economic growth and also economic development. Autonomy cultures tend to pursue their own opinion and preferences. In the opposite side, culture of embeddedness put more emphasis in social relationships and belonging in a group (Minasyan, 2013).

2. Statement of the problem

According to Hofstede et al. (2010), since the Second World War, a turning point has taken place that has totally changed the dynamics of the relationship between rich and poor countries. From that point on, many nations have gained their independence, and in the 1950s, development assistance programs started gradually with funds from rich countries to developing countries. According to the OECD, in the last 15 years, there has been a gradual increase of net ODA, it has raised by nearly 70% in real terms since 2000. Net ODA flows that come from DAC member countries in 2014, summed up USD 137.2 billion (OECD, 2016).

External aid has been sometimes a great accomplishment and in others cases an absolute failure. There are numerous nations that have moved from a crisis to rapid economic growth. Some examples are Botswana, South Korea, Indonesia, Bolivia, Ghana, Uganda and Vietnam (all during the second half of last century). Of course, foreign aid is not the only reason for this development, but it must be accepted that it had a notable positive effect.

On the other hand, foreign assistance has been, at other times, an absolute fiasco. The Democratic Republic of Congo, back then called Zaire is only a case of failure. Foreign aid for development "in different times and different places has thus been highly effective, totally ineffective, and everything in between" (Andrews, 2009). Another example is Nigeria, according to a study made by Chiegil on 2017 on aid effectiveness in Nigeria. Chiegil concludes that after 50 years sending foreign aid to Nigeria, the level of development achieve is too little. Also, despite the monetary resources constant flow, still the inequality between rich and poor countries hasn't decrease (Chiegil, 2017). In Nigeria, as well as in most of sub-Saharan Africa nations, unemployment is very high, and so are indebtedness and absolute poverty, to sum up there's bad

economic performance (Njeru, 2003). Nevertheless, not many studies have been done of the connection on national culture and aid effectiveness, even though investigators had revealed that culture has a vital influence on aid outcomes (Chiegil, 2017).

The study of the relation between culture and development assistance is important because it can increase the impact of development projects. External aid is effective only to the degree in which is integrated with local knowledge into the local setting or national culture (Hofstede, Hofstede, & Minkov, 2010). According to Attaran and Sachs (2001), most development projects are "not wanted by the recipient countries; not within the capacity of the host country to perform; and several are not scientifically sound for a given culture" (Attaran & Sacks, 2001) therefore, it is possible that the values and norms of the recipient population are opposed to the principles and measures imposed by the donor institution.

Donor's agencies are most likely to use measures or policies that worked for them or other countries to achieve development. In other words, to replicate good practices in policies for economic development. Development assistance donors commonly assume that what has functioned in one place will also have same results in another, putting little care on the cultural diversity that can be present even within a country (Hofstede et al., 2010). However, the "one-fits-all" principle definitely cannot be used in development aid. Each country, each community has a different cultural context, therefore its people will react differently. The social sciences are complex to study because you are dealing with a person; it is not like a factory, because you cannot use the same formula or process for everyone. The context matters a lot. "There is a need to bring cultural values and norms back into the socio-economic agendas of aid agencies. Only, if we have such a shift, sustainable outcomes of ODA may eventuate" (Jakupec, 2017).

3. Research questions

This research will try to answer the following research questions: First, do international institutions consider cultural aspects that could influence the outcomes when carrying out development assistance programs/projects? Also, what are the most characteristic cultural differences between Honduras, Ghana and India. Lastly, do cultural differences affect the outcomes of a development assistance program/project?

II.   AIM OF THE STUDY

1. Purpose of the study

The aim of this research is to analyze the role of cultural competence in the implementation of international development projects carried out by an international organization. This capstone will make recommendations for the selected institution, as well for other organizations that do international projects for development, about the cultural aspects to consider before implementing these kinds of programs/projects.

This research has some importance implications for researchers in development policy, development studies and international relations. In addition, the results of this research will allow international organizations, governments and NGOs to design and implement development programs/projects more proficiently in the future.

2. Research objectives

- Expose the importance that culture has on international development projects.

- Describe the existing connection between culture and aid effectiveness in international development projects.

- Found out the main cultural features that have impact in development project's results.

- Determine the main challenges when global development initiatives are implemented in different cultural contexts.

3. Research hypothesis

Many of the aid donor institutions such as large international organizations, cooperation agencies or international NGOs implement global project in the national context and the cultural aspect needs to be taken into account more when planning and carrying them out in different countries.

Taken into account the previous research, the discussion done in the above sections and the existing relation between collectivism/individualism features in a culture and behavior, and between behavior and aid effectiveness, is very likely that the most important feature when it comes of development project implementation and aid effectiveness is collectivism/individualism.

The hypothesis of this capstone project is hence that culture has an effect on the international development projects' outcomes and the most important cultural characteristic for aid effectiveness is the collectivism/individualism dimension.

III.   RESEARCH METHODOLOGY

Through analysis of documents provided by for the institution, such as monitoring and evaluation reports in each country, this research will attempt to find the cultural differences between the three countries selected and how these differences influence the outcomes of international development projects. Data from the most recent evaluation of the selected program will be compared.

In addition, World Vision International was consulted for their comments on the type of program to be used in the case study. Consultation will also occur in relation to the selection of countries to be used in this research, depending on the availability of data and progress of the projects in each country. The consultation will be made on the global level with the Project Manager of WASH, plus the WASH manager in Honduras, Ghana and India.

For the comparison to be effective, the 55 countries where WASH is present were classified depending on their GDP per capita, using data from the World Bank. After making this classification the 3 case study countries will be selected among the same group of income, in addition the considerations made by the program managers of World Vision International.

Since this study aims to find the effect of culture on international development projects, to make a valid comparison, the analysis has been of programs in 3 developing countries that are geographically disperse and with notable different cultures.

A complicated part of this study has to do with establishing a standard pattern to determine the characteristics of the cultures involved in this research in order to make a consistent comparison. Culture is not something that can be measured, as mentioned in the definitions from the introduction section of this research. It can include many things: belief, art, morals, law, custom,

religion, ethnicity, among others. Hence, the standard pattern to be used in this study will be the 6-dimensions model on national culture created by the Professor Geert Hofstede, along with his son Gert Jan Hofstede, contributions from the professor Michael Minkov, as well as from their research teams. Based on this model, a cultural comparison of the countries that are being studied in this research will be done. Further, they will be used for analysis of the outcomes from the project in this different cultural context.

In addition to the monitoring and evaluation reports, interviews were conducted to the World Vision's staff in the 3 countries involved in the study. The selection of the interviewees was made after consulting with the manager of the WASH program at the global level. Interviews were carried out to the national WASH managers in each country, and in the case of India, 3 managers who work in the WASH initiatives of different areas (data hub and knowledge management, south WASH; and WASH and emergency). Is worth mentioning that other staff that also works on WASH in each country were also consulted to get as many points of views as possible. After having all countries answered the interviews, each question was analyzed separately, comparing and merging the three countries staff's answers together for the findings section of this paper.

By selecting WASH managers in the different countries, a perspective can be obtained from the point of view of the institution that designs and implements the project, this way the challenges involved in carrying out the WASH projects in different cultures could be better understood. Undoubtedly, this approach also has its limitations, since it is not possible to obtain the perspective of the people receiving the interventions, due to the difficulty of contacting them with such remote and disperse geographic locations, added to the lack of electronic means and internet in most of the communities where World Vision works. Therefore, in future studies on the subject, it would be ideal to also include the point of view of the recipient population.

IV.   HOFSTEDE'S 6 DIMENSION MODEL OF NATIONAL CULTURE

1. Overview

One of the most complete researches carried out on the matter of cultural differences is that carried out by Geert Hofstede and his team. Geert Hofstede is a social psychologist from the Netherlands, and he conducted the initial research on culture at IBM amongst over 100,000 employees from 70 countries around the world. Hofstede thinks that "all countries and cultures on the world face the same problems, however the solutions differ from country to country" (Hofstede & Hofstede, 2005)

The people used for his study worked in the local subsidiaries of the company. The reason they were selected as a sample is because they work in the same company and in similar positions. These people were similar in every aspect but their nationality, which made the result of the differences on their nationality on their responses be prominent in an unusually clear way (Hofstede & Hofstede, 2005).

Hofstede decided to use the criterion of nationality to note the difference between cultures because, although there may be different ethnic groups, languages or religions in a nation, by using nationality as a criterion, it is still possible to collect the data of a culture, given that the nations have all types of statistics about their populations. That is why the dimensions model was developed at the national culture level.

When doing the analysis of the data from the questionnaires applied over a 4-year period on IBM, Hofstede incidentally observed correlations between the data for four key values and the nationalities of employees. After that, Hofstede inferred that there is a possibility that the findings

from the results on IBM data could have implications beyond the company. To corroborate that, Hofstede later administered the identical questionnaires to around 400 management apprentices from about 30 countries in a global population not related with IBM (Hofstede G. , 2011). When making the comparison between the replication and the scores from the IBM data, a correlation was found. Thus, the results of the replication of the questionnaires prove that country differences that were encountered on IBM happen elsewhere too.

Both the IBM and replication study data revealed common problems that all societies have to deal with, but the background in their nation showed its own set of answers. "These problems were:

a) Dependence on superiors;

b) Need for rules and predictability, also associated with nervous stress;

c) The balance between individual goals and dependence on the company;

d) The balance between ego values (like the need for money and careers) and social values (like cooperation and a good living environment); the former were more frequently chosen by men, the latter by women, but there were also country differences" (Hofstede G. , 2011).

These 4 common problems were consistent with the ones defined 20 years earlier by the academics Inkeles and Levinson (1969), which were empirically reinforced with the data from IBM. These problems embody the national cultures dimensions. "A dimension is an aspect of a culture that can somehow be measured relative to other cultures. The theory of cultural dimensions provides a systematic framework for evaluating nations and their cultures" (Hofstede G. , 2011). For this reason, Hofstede theory fits well with the purpose of this study and was selected to be used for comparison of the 3 countries for the case study. In addition, this method was selected for the comparison because, as Hofstede describes, "these dimensions represent the individual

differences that distinguish one country from the other, each dimension is expressed on a scale from 0 to 100" (Hofstede G. , 2011). The fifth and sixth dimensions were added later on with the contribution of the professor from Bulgari Michael Minkov in 2000 and 2010.

2. Breaking down the dimensions

The model consists of 6 cultural dimensions and, according to Hofstede, "the dimensions represent independent preferences for one state of affairs over other[s] that distinguish countries (rather than individuals) from each other" (Hofstede Insights, 2020). As is enunciate by Hofstede (2011) "the six dimensions of national culture of the Hofstede model are:

1. Power Distance

2. Uncertainty Avoidance

3. Individualism versus Collectivism

4. Masculinity versus Femininity

5. Long Term versus Short Term Orientation

6. Indulgence versus Restraint"

As Hofstede points out in the 2011 article labeled "Dimensionalizing Cultures: The Hofstede Model in Context", published on Readings in Psychology and Culture, "each country has been positioned relative to other countries through a score on each dimension. The dimensions are statistically distinct and do occur in all possible combinations, although some combinations are more frequent than others".

In each of the dimensions, Hofstede makes a contrast between two extremes, based on the study carried out in 76 countries. An index ranging from 0 to 100 is assigned to the national culture depending on the country's results. The detailed explanation of each dimension, and what the index means in each of them is described in the following part.

A. Power Distance
The first dimension of the model has to do with power and equality. Hofstede describes the term power distance as "the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally" (Hofstede et al., 2011). Of course, all societies are unequal, nevertheless some are less equal than others. This dimension tries to capture how each culture responds to it and up to what degree people with less power in the society expect and accept that power is distributed in an unequal way.

In the countries with a high score on the Power Distance dimension, people are propense to take a hierarchical order easily; for them everyone has a position in society and the use of power is habitual, so no further explanation is required to accept it. On the other extreme are nations that have a low power distance index, in which inequality in the distribution of power is not accepted. Greater equality is sought, and a justification for inequalities is demanded by the members of the society.

The following map from the Geert Hofstede website shows the distance to power levels of each country included in the study.
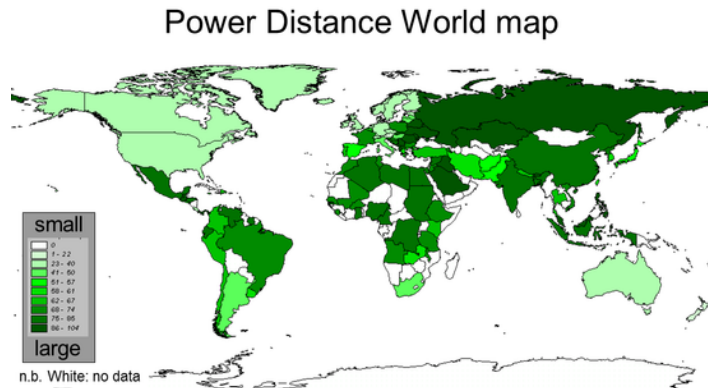
Figure 1: Power distance world map[1]

B. Uncertainty Avoidance

The second-dimension deals with how much uncertainty a culture can accept. This is not about risk avoidance, rather it is about situations that are completely unknown. According to Hofstede, this dimension "deals with a society's tolerance for ambiguity. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations" (Hofstede G. , 2011). Basically, it is the way in which society assumes the challenges. This index indicates how the members of a society feel while dealing with unknown circumstances. Cultures with high degree of evasion of uncertainty, will tend to avoid risks as well as unpredicted circumstances. These societies attempt to diminish the possibilities of encountering unknown circumstances through strict behavioral codes, strong laws and regulations, and also, they disapprove of different opinions. While cultures that have low level tend to have more tolerance of the things that is out of their control, also these countries tend to be "more tolerant of opinions different from what they are used to; they try to have fewer rules, and on the philosophical and religious level they are empirics" (Hofstede G. , 2011).

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[1] (Hofstede, Gert Jan, n.d.)

The following map shows the uncertainty avoidance level by country on the study. The map displays that countries with high index are from Latin America, Latin Europe and the Mediterranean.
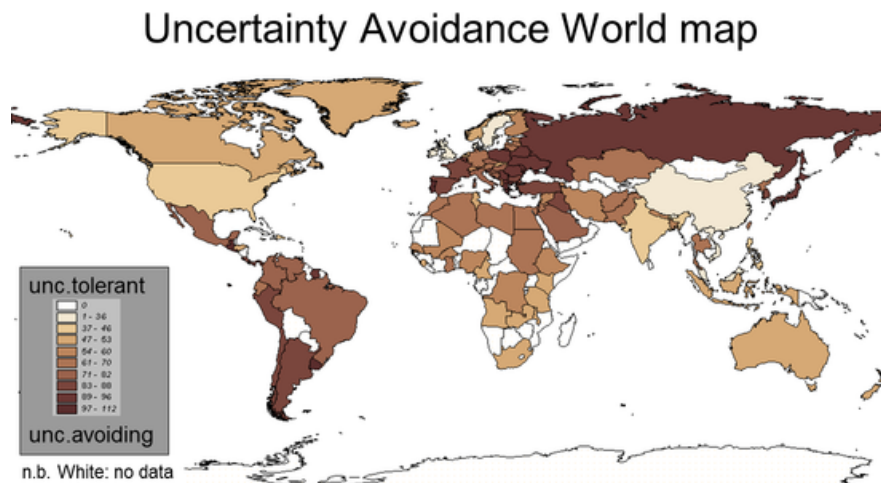
Figure 2: Uncertainty avoidance world map [2]

C. *Individualism versus Collectivism*

The third dimension captures the level that people from a society integrates into groups (Hofstede G. , 2011). Basically, there's two very extreme sides that compound this dimension, with the higher index representing for individualism. In an individualist society, bonds among individuals are weak, which means that each person is anticipated to take care of himself or herself and up to the nuclear family. The low index of the dimension is called collectivist. This side is for cultures with integration in strong, cohesive groups, that often goes up to extended families (uncles, cousin and grandpas). Group ties are strong from birth and family continue protecting them in a loyal way (Hofstede G. , 2011). This dimension tells us how people from two nations may interpret

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[2] (Hofstede, Gert Jan, n.d.)

the importance of stuffs such as family obligations and personal decisions with a very different point of view.

In the next figure it is possible to have an overview of the third dimension on the world map. The scores on the collectivism vs individualism dimension shows a strong correlation between national wealth and the degree a culture is individualistic. Hofstede describes in the "Dimensionalizing Cultures: The Hofstede Model in Context" article of 2011 that according to the data it is possible that "the causality is reversed: wealth tends to lead to individualism".
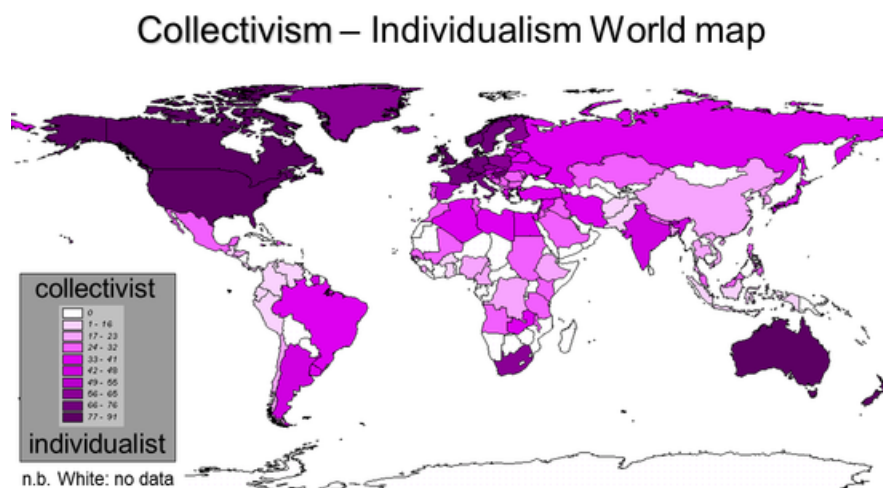
Figure 3: Collectivism VS Individualism world map[3]

D. *Masculinity versus Femininity*

In the context of this dimension, masculinity denotes the idea of being assertive, competitive and focus on material belongings. According to the 2005 book "Cultures and Organizations: Software of the mind" from Geert and Gert Jan Hofstede, a culture can be categorized as masculine "when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be modest,

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[3] (Hofstede, Gert Jan, n.d.)

tender, and concerned with the quality of life". In the same book the authors define a culture as feminine "when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life" (Hofstede & Hofstede, 2005).

The masculinity versus femininity levels of the 76 countries of the study are presented in the following map, where the distinction is made according to the index score.
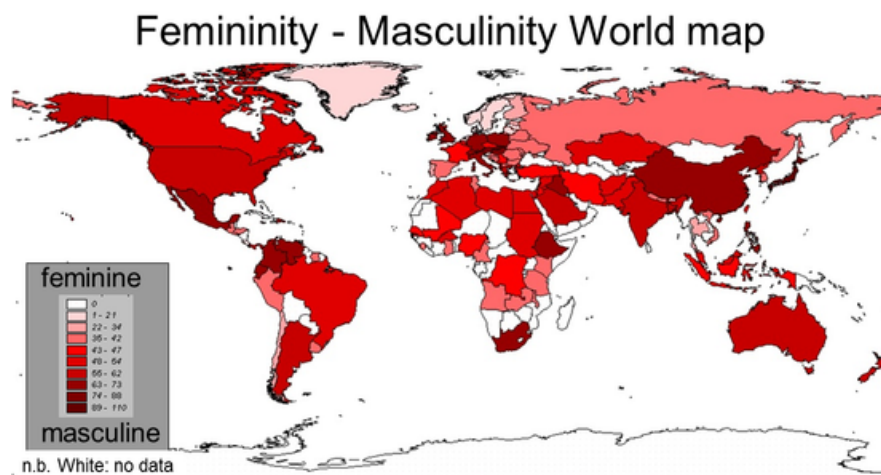
Figure 4: Femininity VS. Masculinity world map[4]

The masculinity index is elevated in countries like Japan, as well as in countries that speak German, and in a few countries with Latin background such as Mexico, Colombia and Italy. The level of masculinity is mild high in some English speaking countries on the West. A low level of masculinity is shown in the Nordic countries as well as in the Netherlands; they could be categorized as feminine cultures. A moderate low level of masculinity is present on Latin and Asian countries like in Korea, Spain, Thailand and Chile (Hofstede G. , 2011).

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[4] (Hofstede, Gert Jan, n.d.)

E. Long Term versus Short Term Orientation

The fifth dimension is about how far away individuals of a society look ahead. It is due to the different emphasis national cultures place on the time horizon. Here again there is a clear distinction on two extremes poles. On the high end of the index is the long term orientation, with the principles such as "perseverance, thrift, ordering relationships by status, and having a sense of shame" (Hofstede G. , 2011). While the other extreme of this dimension represents short-term orientation, with the distinctive principles of this pole being "reciprocating social obligations, respect for tradition, protecting one's 'face', and personal steadiness and stability" (Hofstede G. , 2011).

Long term-oriented cultures are driven to long-term objectives and future rewards. For these cultures is important for people to be able to change and adjust to different circumstances, while short-term societies favor people who remain unchanged. Countries with low index on the other hand, are going to most likely "prefer to maintain time-honored traditions and norms…they value traditions and social obligations" (Bussines-to-you, 2017). As is expected, national cultures that have long-term orientation "are future oriented and encourage thrift and efforts in modern education as a way to prepare for the future" (Bussines-to-you, 2017). The long-term orientation was adapted to the model from the "Confucian Work Dynamism" concept of Michel Harris Bond, so Confucianism heritage countries will most likely have a long-term orientation. This dimension "predicts life philosophies, religiosity, and educational achievement" (Hofstede, Gert Jan, n.d.).

The Geert Hofstede website also provides a world map for this dimension according to each country index. Short term orientation is also called monumentalism, term that is used to talk about big monuments or statues, which once created, are quite unchangeable and long-term orientation are also called "flexhumility", which is a combination of self-flexible and humility.

Short-term orientation (Monumentalism) – Long-term orientation (Flexhumility) World map (based on WVS)
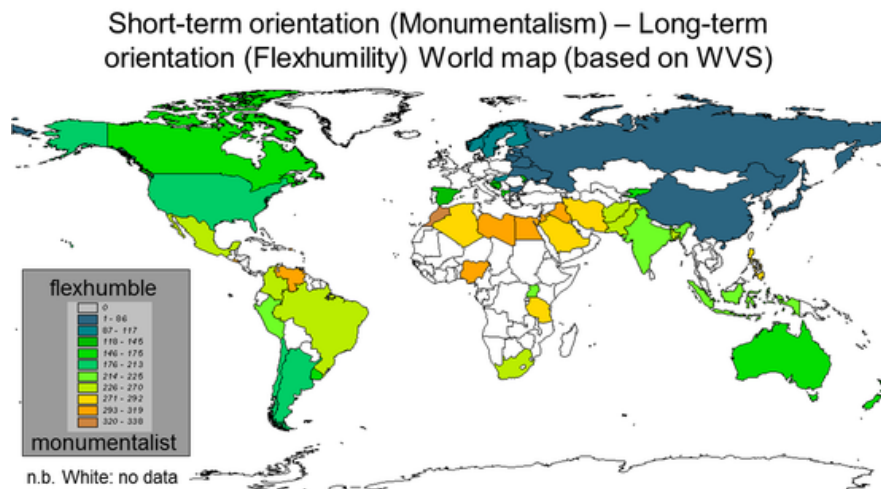
Figure 5: Short-term VS Long-term orientation world map[5]

F. Indulgence versus Restraint

The sixth and last dimension of the model is created on World Values Survey items. This dimension is relatively new and uses literature on "happiness research". Indulgent societies will permit "free gratification of basic and natural human desires related to enjoying life and having fun" (Hofstede G. , 2011). For societies with higher scores in this dimension, people will feel more control over their lives, and thus these cultures will tend to be more optimistic. For cultures on this pole, being free is good, and they will often do things according to impulses. People within these cultures feel that friends are important.

On the other hand, a restrained society "controls gratification of needs and regulates it by means of strict social norms" (Hofstede G. , 2011). In the lower extreme of the last dimension, it is normal to feel "that life is hard, and duty, not freedom" (Hofstede, Gert Jan, n.d.) and be more pessimistic.

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[5] (Hofstede, Gert Jan, n.d.)

The last dimension used data from 93 countries and regions. The following map shows the levels of the nations studied regarding their indulgence and restraint.

Indulgence - Restraint World map (based on WVS)
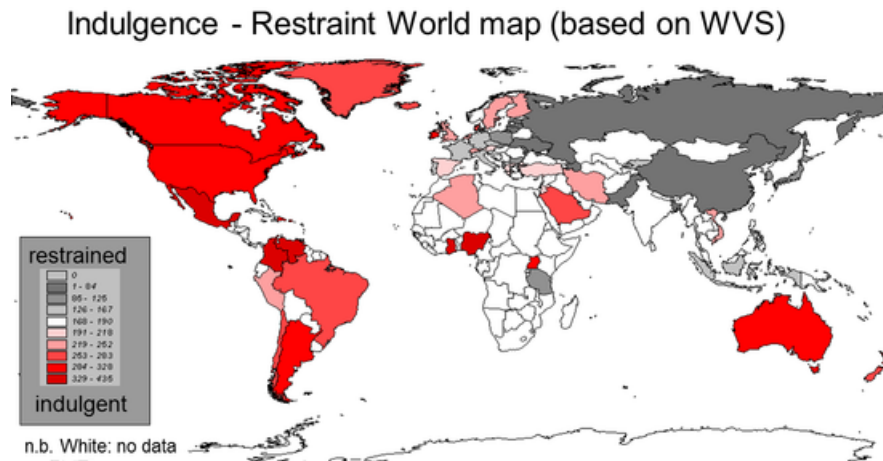
Figure 6: Indulgence VS. Restraint world map[6]

Indulgence is higher on the American continent, in West European countries, and some places in Sub-Sahara Africa. Restraint is shown in East European countries, Asia and mainly Muslim nations.

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[6] (Hofstede, Gert Jan, n.d.)

V.   CASE STUDY: THE INSTITUTION, PROGRAM AND COUNTRIES

1. World Vision International

World Vision is a Christian humanitarian development organization dedicated to working with children, youth, their families and communities to reduce poverty and injustice (World Vision International, 2020). World Vision International was founded nearly 70 years ago by Bob Pierce. It started as an organization that did mission services in East Asia for emergencies. Now, World Vision International has over 39,000 staff members in approximately 100 countries [7] (World Vision International, 2020). World Vision's programs are carried out by local field offices that coordinate with local agencies and the community.

World Vision works in a variety of sectors:

Table 1: WVI Working Sectors

WVI WORKING SECTORS	
Advocacy	Emergencies
Child participation	Faith and development
Child protection	Food assistance
Child rights and equity	Health
Clean water	Nutrition
Climate change	Peacebuilding
Disaster management	Social accountability
Economic development	Urban
Education	Vision Fund

Source: All-sectors page on WVI.org

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[7] See Appendix 1

World Vision's current global strategy is aligned with the Sustainable Development Goals; they have named their relatively new strategy "Our Promise 2030" and it functions around 5 imperatives that will guide the institution's work over the following years. These 5 imperatives, as outlined by World Vision International, are:

A. Deepening our commitment to the most vulnerable children: in order to help children and youth to continue their lives after a conflict, World Vision established "Peace Clubs" as part of a bigger peace-building program. Some of the activities within these clubs include support for returning to school or acquiring vocational skills. Recreational equipment such as swings and slides are provided by World Vision in order to give children the opportunity to play in a safe space and for families to interact with people from diverse backgrounds. An estimated 4,900 children have benefited from this initiative (World Vision International, 2020).

B. Focusing our ministry for greater impact: With the aim of eradicating extreme poverty, World Vision carries out food aid projects in 39 countries, reaching 9.5 million people. The main method used to achieve this goal is a cash transfer scheme (World Vision International, 2020).

C. Collaborating and advocating for broader impact: This component includes work aimed at expanding access to education and providing psychosocial support. These initiatives are coordinated with UNICEF; the two institutions work together to share best practices (World Vision International, 2020).

D. High quality, sustainable funding: World Vision supports a sponsorship program that is focused on the wellbeing of children. With more than $460 million in funds in 2016, World Vision reached more than 20 million people, mainly in rural

communities, through different projects in 62 countries in 7 different regions (World Vision International, 2020).

E. Christian faith with boldness and humility: the work in this component of World Vision's global strategy is carried out through a programme called "Channels of Hope" with addresses issues such as HIV and AIDS, child and maternal health, child protection and gender equality (World Vision International, 2020). This program doesn't attempt to change people's religious beliefs, but it prepares leaders understand how they can use and combine religion with social issues to help out the most vulnerable populations in society.

2. Water, Sanitation and Hygiene (WASH)

A. *Clean Water*

The first component of the WASH sector is about clean water. World Vision's work regarding this component aims to provide access to clean water to as many households as possible. The institution works with local communities through partnerships in order to build water points, which are managed locally by water committees that make sure that water fees for the maintenance and reparation of the well are collected. The institution also works to provide water access solutions that are environmentally sustainable, such as solar water pumping technologies (World Vision International, 2020).

They also work to ensure that the water is kept clean from the source to the user point. To achieve this, WVI also works with communities to ensure that they have enough knowledge and

the necessary resources to collect, treat, and use the water in a safe way. WVI also works to deliver clean water to schools and healthcare establishments (World Vision International, 2020).

B. Sanitation

Considerable research shows that childhood deaths could be prevented by WASH interventions; this doesn't mean only clean water, but also includes sanitation. The reason why is because "access to clean water is a prerequisite to maximize the health impacts of sanitation, and effective sanitation is a prerequisite to maximize the health impacts of safe water" (World Vision International, 2020). Sanitation initiatives are important because is estimated that inadequate sanitation leads to an estimated 280,000 diarrheal deaths annually, contributes to malnutrition, and is one of the main factors furthering the spread of many tropical diseases.

To address the sanitation issue, World Vision International engages the community and uses many different approaches to prevent contamination. For example, latrines are constructed to protect water sources. Communities are also educated on the importance of solid waste management while hygiene clubs serve to prevent the spread of diseases at schools. (World Vision International, 2020).

C. Hygiene

The last component of WASH is hygiene. This component is critical because, even if access to clean water is provided and latrines are present in the community, they will only be as effective as the community behaves, meaning that community members need to practice effective

hygiene behavior in order to ensure that their water remains safe for consumption. This requires that human feces are disposed of in a hygienic way and that the whole community engages in hygienic practices (World Vision International, 2020).

On this matter, WVI works with the community by providing education on good hygiene practices and by promoting healthy habits. One of the main initiatives of WVI on the hygiene component is called "Designing for Behavior Change," which aims to identify what enables and prevents good hygienic behaviors in order to design activities to address those issues.

Hygiene is comprised of various activities such as correct hand washing, cleaning toilets in all establishments (including houses and schools), and appropriate menstrual hygiene practices (World Vision International, 2020). The reason why hygiene initiatives are important is that just the act of hand washing can help to reduce the number of diarrhea cases by 35 percent. Also, a lack of knowledge concerning menstrual hygiene has a significant consequence on the school attendance of girls. Likewise, women who deliver children in unsanitary conditions are at 3 times more risk of maternal mortality than women in sanitary conditions (World Vision International, 2020).

D. *Types of approaches and interventions*

World Vision International utilizes different approaches and interventions for the WASH programs, such as:

1. Babywash

The Babywash initiative integrates the three components (clean water, sanitation and hygiene) into maternal, newborn and children's health, as well as early childhood development

and nutrition. By doing this, a child may experience better health outcomes in their first 1,000 days of life (World Vision International, 2020).

As part of Babywash, WVI created a toolkit that is used to guide their national offices and staff by prioritizing seven intervention areas. This toolkit includes preparing a household for a hygienic birth, facilitating a safe birth (in the healthcare facility), and protecting a newborn from any infection0 or an environment with poor hygiene (includes mobility and complementary feeding) (World Vision International, 2020).

2. Business development and microfinance

In some cases, communities are not adequately managed, causing a decrease in maintenance, a reduction in local funds, and even the mismanagement of funds from WASH services. To address this situation, WVI created feasible business models that utilize both the communities and the private sector. This initiative promotes entrepreneurship and seeks the long-term sustainability of the WASH projects in communities (World Vision International, 2020).

3. Household water quality

Families are provided with complete assistance and education regarding maintenance, treatment, and the safe transport and storage of water, among others topics. Schools and health facilities receive water filters, electro-chlorinators, and other similar technologies.

4. WASH: Hygiene behavior change

With the understanding that increasing awareness as well as knowledge itself is not enough to change behavior, World Vision's WASH program also implements behavior change practices to achieve better outcomes (World Vision International, 2020).

5. Integrated water resource management

The implementation of integrated water resource management makes it possible to consider the consequences of pollution and for WASH committees learn to consider environmental protection when managing water and sanitation (World Vision International, 2020).

6. Menstrual Hygiene

All the WVI's WASH initiatives entail that schools have sanitary facilities that can support menstrual hygiene management practices. This includes restrooms separated by gender as well as water and soap access for female students and teachers (World Vision International, 2020).

7. Emergency response

In an emergency, WASH is needed to prevent the spread of diseases. However, WASH approaches in an emergency can vary depending on the culture, needs, or kind of emergency. World Vision International's approach is to provide clean water in the different sanitation facilities with responses that consider both culture and context (World Vision International, 2020).

8. Water supply

World Vision's work on water supply includes providing water access as close as possible to all households while also creating a sustainable water management plan and ensuring that water quality is adequate at each step of the water supply process. This approach is implemented at the household level as well as at schools and health centers (World Vision International, 2020).

3. Countries Overview

A. Honduras

Honduras is a country located in Central America that borders Guatemala, El Salvador, and Nicaragua. The Caribbean Sea creates a northern coast for the country and the Pacific Ocean creates a narrow southern coast. Honduras has a population of 9,235,340 (July 2020 est.), of which the majority (90%) is mestizo or a mix between European and Amerindian, 7% are Amerindian, and Blacks from West Indies as well as Garifunas (an ethnic group of black Caribs) make up 2% while whites account for 1% of the population (CIA, 2020).

Figure 7: Map of Honduras

Note. Taken from CIA: The World Factbook, 2020

The official language of Honduras is Spanish and the country's main religion is Roman Catholicism which is followed by 46% of the population, followed by Protestantism, which accounts for 41% of the population; 1% identify as atheists, 2% as other, and 9% do not subscribe to any religion (CIA, 2020).

Honduras is a developing country and, like many other countries in the region, has many economic and social issues that are worsened by topography and the impact of tropical weather patterns (Woodward & Moncada R., 2020).

Over the past few years, Honduras's GDP has grown by 4.8% in 2017, 3.7% in 2018, and 2.7% in 2019, registering as the second largest economic growth in Central America (World Bank, 2021). However, the country still suffers from great inequality due to income distribution and serious poverty. 48.3 % of the population lives in poverty and the country has a 52.1 (2018) value on the GINI index, signaling a high level of inequality (World Bank, 2021).

In Honduran society, family has great relevance and is the center of the daily life; family does not only mean the immediate family but also includes second- and third-degree relatives (Woodward & Moncada R., 2020).

B. Ghana

Ghana is a country located in western Africa on the coast of the Guinea Golf and bordering Burkina Faso, Togo, Côte d'Ivoire, and the Atlantic Ocean. The country's population is 29,340,248 people (July 2020 est.). The largest ethnic group are the Akan (47.5%), followed by the 16.6% identified as Mole-Dagbon, 13.9% who are Ewe, 7.4% who are Ga-Dangme, and the 5.7 percent who are Gurma, according to estimates from 2010; the remaining percent of the population identify as part of various other ethnic groups (CIA, 2020).

Figure 8: Map of Ghana

Source CIA: The World Factbook, 2020

English is the official language of Ghana, but at least 75 other languages spoken within the country (Fage & Davies, 2020). As for religion, 71.2% identify as Christians from a variety of different branches such as Pentecostal/Charismatic, Protestant, and Catholic while 17.6% is Muslim; the remainder either follows another religion or does not have one (CIA, 2020).

Ghana plays an important role in Africa due to its substantial natural wealth and its history as the first black African country from south of the Sahara to achieve independence from its colonizers (Fage & Davies, 2020). The country's economy is robust, with a GDP growth of 6.5% in 2019 (World Bank, 2021). Ghana has a market-based economy and favorable conditions for trade and investment in comparison with other countries in the region (CIA, 2020).

Although poverty has been reduced in the country, it remains a problem in the northern region, where there is less access to transportation infrastructure, lower enrollment at schools, and less opportunities for females. The northern area of the country is also affected by repeated droughts, which affects agriculture and soil erosion, as well as water pollution and inadequate potable water supply (CIA, 2020).

34

C. India

India is a country located southern Asia bordering Pakistan, Nepal, China, Bhutan, Myanmar and Bangladesh. The country is widely diverse in terms of ethnic groups and languages. India is the world's second most populous country, with a population of 1,326,093,247 (July 2020 est.). The country's ethnic distribution is 72% Indo-Aryan, 25% Dravidian, and 3% Mongoloid and others (CIA, 2020). Besides these groups, India has hundreds of small ethnic and tribal groups, countless casts, and many small linguistic groups, making India a vastly diverse country (Percival Spear & Srivastava, 2020).

Figure 9: Map of India

Source CIA: The World Factbook, 2020

Hindi is one of the 22 official languages and is spoken by 43.6% of the population. English is also widely use, especially for national, political and commercial purposes, so English has status as a subsidiary official language. India's main religion is Hinduism, with 79.8% of the population practicing it; Hinduism is followed by Islam with 14.2%, Christianity with 2.3%, Sikhism with 1.7%, and the remaining 2% have another religion or are unspecified according to a 2011 estimation (CIA, 2020).

Over the past two decades, India has worked to significantly decrease absolute poverty, reducing poverty levels from 21.6 % in 2011 to 13.4 % in the year 2015. India's GDP growth in 2019 was 4.2% (World Bank, 2021), which is a high growth rate when compared with the rest of the world. However, due to the country's large population, its GNP per capita is one of the lowest in the world (Percival Spear & Srivastava, 2020).

India also has many social and economic issues such as strong discrimination against females, weak protection of intellectual property, and a low quality of basic and higher education (CIA, 2020). Despite an improvement in public health services after the country's independence, India still suffers from many health-related issues as a great part of the population still doesn't have access of clean drinking water and poorly treated sewage contributes to the spread of diseases (CIA, 2020).

In India, families are the main social bond and many families are big. Marriage is very important to Indians and almost all couples have children. A hierarchy exists within families that is determined by gender, age, and—for females—how many of her children are male. Outside the family, the caste system is the principal determination of social status (Percival Spear & Srivastava, 2020).

VI.   ANALYSIS, FINDINGS AND IMPLICATIONS

1.   Countries' cultural 6-dimensions model scores

To analyze the role of culture in the project chosen (WASH) for the case study in this paper, is imperative to first understand how different the cultures are in Honduras, Ghana and India. To do so, as was previously mentioned, the Hofstede 6-Dimensions model will be used. The following graph shows the scores of the 3 countries in each dimension:

Figure 10: Honduras, Ghana and India 6-D Model scores
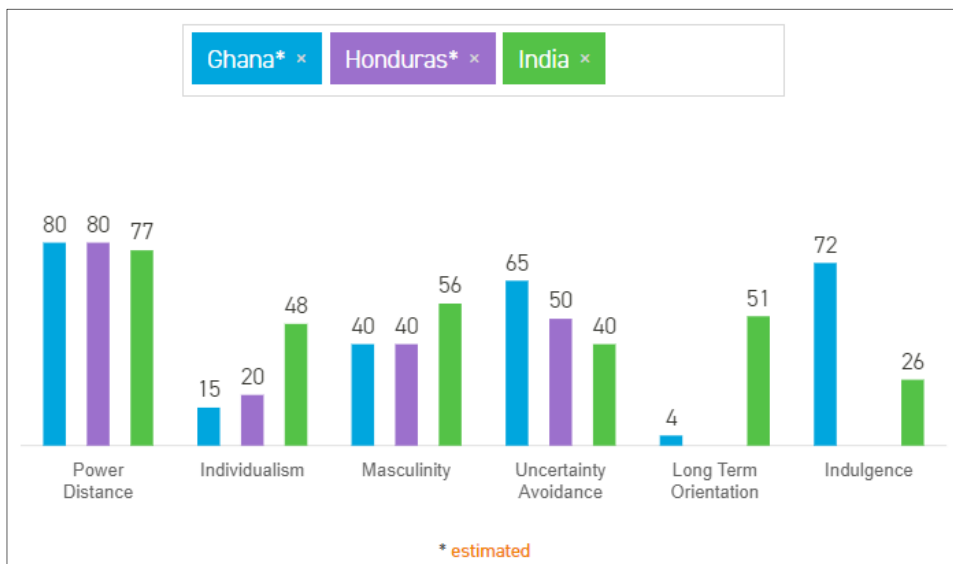
Source: Hofstede Insights Country Comparison Tool[8]

There are some similarities between the 3 countries' cultural scores in some dimensions, especially in the power distance dimension where all the 3 countries show a high score; this means that hierarchies are accepted in all 3 countries. Other scores are not as close amongst the 3. To

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[8] (Hofstede Insights, 2021)

understand better each country's culture using the 6-D model, is necessary to take a closer look at each country and score separately.

A. *Honduras*

Figure 11: Honduras 6-D Model scores
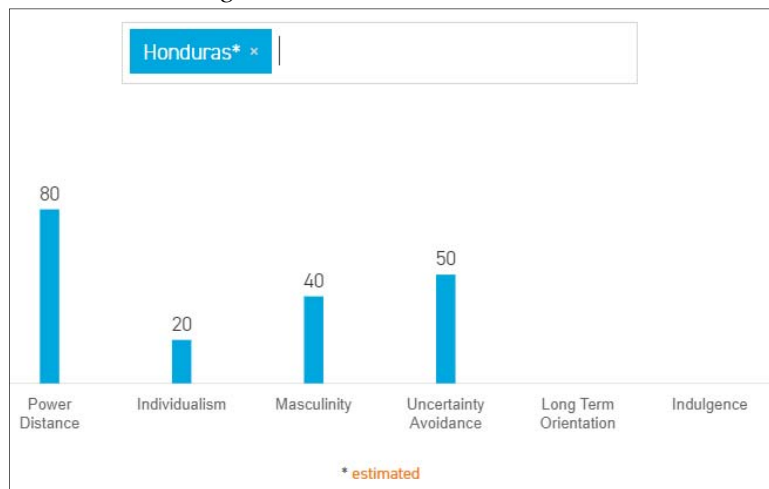
Source: Hofstede Insights Country Comparison Tool[9]

Honduras was part of the first study of Hofstede's cultural model, so there are only scores available for 4 out of the 6 dimensions (power distance, individualism, masculinity, and uncertainty avoidance). For the other 2 dimensions (long-term orientation and indulgence), El Salvador's scores will be use. While El Salvador's culture is not completely the same as Honduras's culture, it is a neighboring country so they share a similar history, geographic characteristics, and cultural values, so it allows for the closest approximation possible when using the Hofstede model.

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[9] (Hofstede Insights, 2021)

As mentioned before, Honduras's score in power distance is high (80), which means that hierarchies are widely accepted and people in the country accept them as part of everyday life. In any organization, hierarchy reflects inequality and subordinates in the hierarchy expect to be told what to do. In such a situation, a benevolent autocrat would be considered as the ideal boss (Hofstede Insights, 2021).

In terms of the second dimension (Individualism), Honduras has a score of 20, which is quite low. This means that Honduras can be considered a collectivist society. This characteristic is noticeable as a long-term commitment to other members of a group such as family or another kind of social relationship. In this type of culture, loyalty is an important virtue and one of the most important social rules or regulations (Hofstede Insights, 2021).

The masculinity score for Honduras is 40, which means that the society is relatively feminine. In this kind of society, emphasis is placed on "working in order to live," agreement with supervisors, and a preference to solve issues with cooperation and negotiation. People in Honduras value fairness, solidarity, and a good quality of life. Also, benefits like leisure time and work flexibility are preferred (Hofstede Insights, 2021).

Honduras uncertainty avoidance score is 50, which tells us that the culture is quite pragmatic in this dimension. There is some planning, but improvisation can happen and plans can change with short notice. People in Honduran society are rather relaxed and are not reluctant to take risks. In addition, new ideas are widely accepted and there is a willingness to try new or different things (Hofstede Insights, 2021).

In the long-term orientation dimension, El Salvador's score is 20, so it can be deduced that Honduran culture is also on the short-term side of the dimension. These cultures tend to think in a

normative way, placing considerable emphasis on establishing absolute truth. According to Hofstede's model, a short-term culture has a lot of respect for traditions and a low tendency to save for the future; instead, they will concentrate on getting fast outcomes (Hofstede Insights, 2021).

In the last dimension, indulgence, El Salvador score has a score of 89 (a high score). In turn, it can be assumed that Honduran society is indulgent. As Hofstede's study reflects, an indulgent society tends to be inclined towards fulfilling their impulses and desires in regards of enjoying life and having fun. Honduran culture can then be described as one where people have a positive attitude and are optimistic. For people in Honduras, leisure time is highly valued yet those in an indulgent society "act as they please and spend money as they wish" (Hofstede Insights, 2021).

B. Ghana

Figure 12: Ghana 6-D Model scores
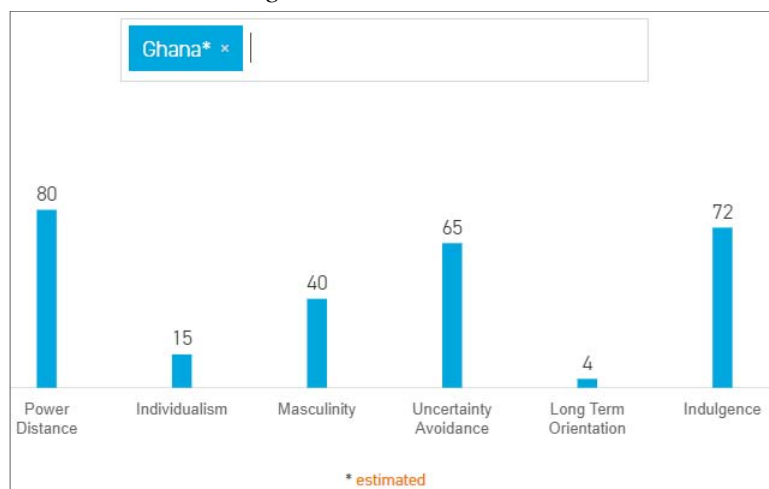
Source: Hofstede Insights Country Comparison Tool[10]

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[10] (Hofstede Insights, 2021)

Ghana's score on the power distance dimension is 80, which means that, like Honduras, this society widely accept hierarchies and the fact that every person has a place in society. Also, as mentioned in the Honduras section, subordinates expect to be told what to do (Hofstede Insights, 2021).

In terms of individualism, Ghana has a score of 15, which means that is a collectivist society. Loyalty and long-term commitment to groups are essential. In Ghana, strong relationships are encouraged and all members of a group are expected to take care of their fellow members. According to Hofstede's research, in collectivist societies, work relationships are seen as equivalent to family connections and transgressions against the group lead to shame. Also, when a person is to be hired or promoted, the employer's group is accounted for and enterprises are managed as a group (Hofstede Insights, 2021).

In the masculinity dimension, Ghana's score is 40, so it can be considered relatively feminine like Honduras. Therefore, leisure is highly valued. Also, consensus and negotiation are the preferred approaches to solve problems, which means that effective decisions are made through the involvement of parties (Hofstede Insights, 2021).

As for the fourth dimension of the Hofstede model, Ghana has a score of 65, which means that Ghanaian society prefers to avoid uncertainty. These kinds of societies have solid codes for belief and conduct, and have issues tolerating unconventional ideas. For a culture with this score, a set of rules is needed. even though such rules don't usually work. Ghanaians also believe that "time is money" and that there is an internal desire to work hard and stay busy. In addition, according to Hofstede description of Ghana, "precision and punctuality are the norm, innovation may be resisted, [and] security is an important element in individual motivation" (Hofstede Insights, 2021).

Ghana's score in the long-term orientation dimension is extremely low at just 4. Such a low score means that this society strongly prefers to follow norms and finds it very important to establish absolute truth. Furthermore, people in Ghana respect traditions and are unlikely to save for the future; fast results are favored (Hofstede Insights, 2021).

In the indulgence dimension, Ghana has a score of 72 (a high score). This means that Ghanaian society is indulgent and people in this culture want to enjoy life and will fulfill their desires and impulses. Indulgent societies are optimistic, so in this sense Ghana is like Honduras because both cultures value leisure, act at will, and spend money in the way they want (Hofstede Insights, 2021).

C. India

Figure 13: India 6-D Model scores
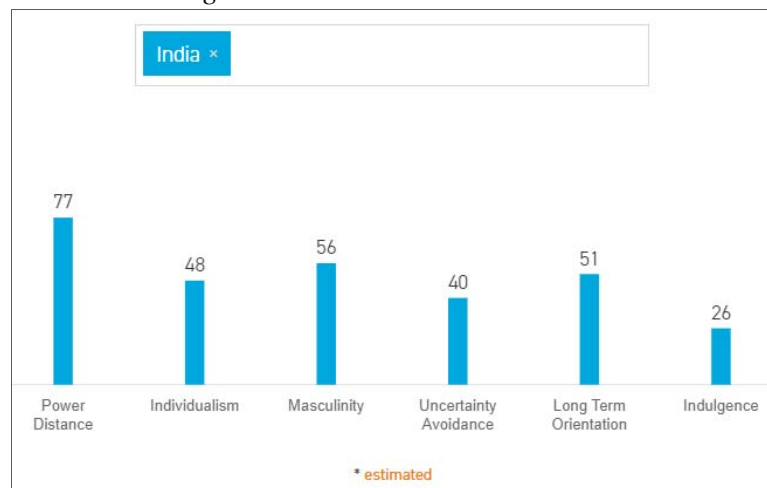
Source: Hofstede Insights Country Comparison Tool[11]

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[11] (Hofstede Insights, 2021)

India has a high score in the first dimension regarding power distance at 77. According to Hofstede's analysis, Indian culture appreciates hierarchy and describes the Indian attitude as "dependent on the boss or the power holder for direction, acceptance of un-equal rights between the power-privileged and those who are lesser down in the pecking order, immediate superiors accessible but one layer above less so, paternalistic leader, management directs, gives reason / meaning to one's work life and rewards in exchange for loyalty from employees" (Hofstede Insights, 2021). In addition, power is centralized and formal behavior towards superiors is the norm; communication is also hierarchical.

In the dimension of individualism, India's score is 48, which is considered intermediate. This means that the society has both collectivistic and individualistic characteristics at the same time. On the collectivist side, the behavior of an Indian person will depend on the opinions of others, including socials groups such as family, neighbors, and work colleagues. In a collectivist society, being rejected or disregarded by a person's extended and immediate groups leaves them with a strong feeling of emptiness (Hofstede Insights, 2021). At the same time, there is an individualistic side to Indian culture, which Hofstede's study points out is derived from the strong impact of the country's major religion, Hinduism, on the culture. Following this religion, people in India are responsible for their own lives and their actions will affect them when they are reborn (Hofstede Insights, 2021).

India has a score of 56 on the masculinity dimension, which means that it is a masculine society. As a matter of fact, this aspect can easily be seen from the constant visual exhibition of power and achievements, as people commonly flaunt their success. Great emphasis is placed on success, which is correlated to material things. As such, work is at the center of people's lives, which explains why success at work is very important (Hofstede Insights, 2021).

As for the uncertainty avoidance dimension, India has a score of 40, which is at the medium-low position. In India, imperfection is accepted and it is fine if things don't go completely as they were planned. Indian people are patient and highly tolerant of unexpected things. There is also no obligation to take initiative. Rules are frequently bent in creative ways and people tend to adjust to circumstances in any way they can to solve issues. That is why people say that "nothing is impossible in India as long as one knows how to adjust" (Hofstede Insights, 2021).

The long-term orientation score for India is 51, which places Indian culture at the intermediate level. When describing the India's culture, Hofstede's study emphasizes that the religious sphere, particularly Hinduism, is predominant for India. Because of this, society accepts different realities and many believe that the truth may depend on who sees it. Lack of punctuality is usually forgiven and changes to an established plan are accepted (Hofstede Insights, 2021).

For the last dimension (indulgence), India's score is low at 26; this indicates that India can be considered a restrained society. A low score means that the society is quite pessimistic and that leisure is not that important; they also tend to control their desires. In this society, there is a perception that people's behaviors are suppressed by social norms and gratification is considered to be a bad thing (Hofstede Insights, 2021).

2. Comparison of WASH initiatives' outcomes

To compare the outcomes of WASH initiatives in the 3 countries discussed in this paper (Honduras, Ghana and India), an evaluation made in 2017 by World Vision along with the Water Institute of the University of North Carolina will be used. This study was made at 4 levels: households, waterpoints, healthcare facilities, and schools. The research was made in areas where

World Vision's initiatives were being carried out and where there is no presence of World Vision (comparable areas). In order to analyze the results and compare the 3 countries, all four levels will be included in this paper, considering the results that have statistical significance and highlighting whether the conditions are better in areas served by World Vision or comparable areas.

A. *HOUSEHOLDS*

When comparing the level of water services in households, Ghana and India show some statistical significance. In Ghana's case, households in areas served by World Vision show a statistically larger likelihood of using a basic water service. In contrast, comparable areas in India were the ones that showed a statistical significance regarding the use of basic water services.

Table 2: Household water service

Water service levels									
Service	**Honduras**			**Ghana***			**India***		
	WV	**Comp**	**Difference**	**WV**	**Comp**	**Difference**	**WV**	**Comp**	**Difference**
Basic	88%	87%	**1%**	72%	61%	**11%**	84%	90%	**-6%**
Limited	4%	3%	**1%**	12%	11%	**1%**	3%	3%	**0%**
Unimproved	7%	8%	**-1%**	8%	8%	**0%**	11%	7%	**4%**
Surface water	1%	2%	**-1%**	8%	19%	**-11%**	2%	0%	**2%**

Note: data from Water Institute (2017) and World Vision (2017)

*- Denotes statistical significance

For sanitation in households, Ghana and India again presented statistically significant results. In Ghana, areas where World Vision was working had 7% less open defecation and while households in India that were in World Vision areas were 6% more likely to use a basic level of sanitation.

Table 3: Household sanitation service

Sanitation service levels										
Service	Honduras			Ghana*			India*		
	WV	Comp	Difference	WV	Comp	Difference	WV	Comp	Difference
At least basic	76%	70%	**6%**	9%	6%	**3%**	21%	15%	**6%**
Limited	5%	7%	**-2%**	8%	4%	**4%**	2%	2%	**0%**
Unimproved	19%	11%	**8%**	12%	12%	**0%**	18%	19%	**-1%**
Open Defecation	10%	13%	**-3%**	71%	78%	**-7%**	60%	64%	**-4%**

Note: data from Water Institute (2017), World Vision (2017)
*- Denotes statistical significance

Regarding the level of hygiene service in households, only Honduras presented statistically significant results with 68% of the households in World Vision areas utilizing basic hygiene services such as having a facility in their household for handwashing with water and soap.

Table 4: Household hygiene service

Hygiene service levels									
Service	Honduras*			Ghana			India		
	WV	Comp	Difference	WV	Comp	Difference	WV	Comp	Difference
Basic	63%	58%	**5%**	2%	0%	**2%**	27%	23%	**4%**
Limited	8%	10%	**-2%**	2%	1%	**1%**	11%	11%	**0%**
No service	29%	31%	**-2%**	96%	98%	**-2%**	62%	66%	**-4%**

Note: data from Water Institute (2017), World Vision (2017)
*- Denotes statistical significance

The percentage of households in World Vision areas that were always satisfied with water service in Honduras was statistically significant at 82% of households (which is 5% higher than in comparable areas). In Ghana and India, comparable areas were statistically significant, with 9% fewer Ghanaian households and 6% fewer Indian households being "always satisfied" with their water service in comparison with World Vision-served areas.

Table 5: WaSH Management and Water Storage

Indicator	Honduras*			Ghana*			India*		
	WV	Comp	Diff.	WV	Comp	Diff.	WV	Comp	Diff.
HHs that pay for water (%)	77%	78%	-1%	33%	29%	**4%**	14%	12%	**2%**
HHs always satisfied with water service (%)	**82%***	77%	**5%**	50%	**41%***	**9%**	53%	**59%***	**-6%**
WaSH committee for main water point (%)	72%1	74%	**-2%**	**77%***	70%	**7%**	5%	3%	**2%**
WaSH committees held mtg. in past year (%)	82%	83%	**-1%**	**67%***	62%	**5%**	58%	49%	**9%**
HHs safely dispose of child feces (%)	**39%***	32%	**7%**	7%	5%	**2%**	17%	17%	**0%**
HHs that regularly store drinking water in a container (%)	64%	**68%***	**-4%**	95%	96%	**-1%**	**56%***	51%	**5%**
HHs with a storage container with a spigot or tap (%)	26%	24%	**2%**	2%	1%	**1%**	52%	48%	**4%**
HHs with storage container covered by a lid (%)	**85%***	81%	**4%**	56%	**65%***	**-9%**	87%	86%	**1%**
HHs with storage containers with a narrow opening (%)	46%	45%	**1%**	9%	7%	**2%**	67%	69%	**-2%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

In Ghana, a significant percentage of WASH committees serving a main water point held meetings the year before. Yet only Honduras showed a statistically significant result regarding the disposal of child feces; proper disposal was 7% higher in the areas where World Vision works.

The number of households that regularly store drinking water in containers was 4% higher in Honduras's comparable areas while it was 5% higher in India's World Vision areas. Among the countries households that used storage containers with a lid, such containers were 4% more likely to be used in Honduras when the area was served by World Vision and 9% higher in Ghana in comparable areas.

- *Findings*

There's a noticeable difference in the conditions between the World Vision areas and comp areas in Honduras. The communities where World Vision have been working have better basic hygiene levels, were more satisfied with the service, a safer child feces disposal, and more water container with lid. With a uncertainty avoidance score of 50, Honduras society widely accept new ideas, is probably that these cultural factor has an impact in the household better condition in World Vision areas. Additionally, an indulgent society, as Honduras, tend to be optimistic and this could influence in their satisfaction level with the water services.

In Ghana also the conditions were better in the World Visions area, in the basic water and sanitation indicators; as well as organizational indicators regarding WASH committees and meetings. However, the level of satisfaction with the water service was higher in comp areas in Ghana, opposite of Honduras. Ghana's long term orientation score is 4, such extremely low score could be translated into a strong preference of norms, so is not surprise that the indicators that were significant has relation with committees and meetings.

The case of India was less forceful, there were fewer statistically significant indicators and they occurred on both sides. In World Vision sanitation levels and containers with lid have higher percentage, while in comp areas basic water service and satisfaction with the water service was superior. India's 6-D model have some intermediate scores in individualism, uncertainty avoidance and long-term orientation, there's a possibility that this fact made the result less decisive as on the other two countries.

B. WATER POINTS

Regarding water points, Ghana's fluoride levels showed statistical significance. Three out of four World Vision areas had water points that met a standard safe level, while only 53% of those in comparable areas achieved that level.

Table 6: Fluoride (Fl) condition in water points

Fluoride (Fl)									
Service	**Honduras**			**Ghana***			**India**		
	WV	**Comp**	**Difference**	**WV**	**Comp**	**Difference**	**WV**	**Comp**	**Difference**
Meets Standard	85%	90%	**-5%**	76%	53%	**23%**	35%	38%	**-3%**
Exceeds Standard	15%	10%	**5%**	24%	46%	**-22%**	65%	68%	**3%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

In terms of the availability of water service, comparable areas in India presented a higher percentage of water points that could be accessed by a disabled person. In Ghana, comparable areas had more water points with year-round service. Meanwhile, in Honduras, World Vision areas had 21% more water points than comparable areas.

Table 7: Water service in water points

Water Service Availability									
Indicator	**Honduras***			**Ghana***			**India***		
	WV	**Comp**	**Diff.**	**WV**	**Comp**	**Diff.**	**WV**	**Comp**	**Diff.**
Water points that are continuous (%)	84%	81%	**3%**	67%	70%	**-3%**	74%	70%	**4%**
Water points accessible by a disabled person (%)	60%	54%	**6%**	37%	44%	**-7%**	83%	90%*	**-7%**
Year-round service (%)	73%	52%	**21%***	63%	77%*	**-14%**	54%	51%	**3%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

As for the indicators concerning the WASH committees and the characteristics of the communities, India's World Vision areas had 7% more WASH committees with a plan for operations and maintenance than comparable areas. 6% more World Vision communities had community-led total sanitation in India as well. Ghana had a statistically significant outcome regarding "WASH committees with person(s) in community who are trained and responsible for repairs and maintenance of water point"; 33% of WASH committees met these criteria in World Vision area, which is 9% higher than comparable areas. As for Honduras, 51% of the water points located in the World Vision areas had someone in the community who could conduct repairs and maintenance activities. Also, in India, community-led total sanitation (CLTS) had higher chances of being triggered in World Vision areas, which is 6% higher than in comparable areas.

Table 8: WaSH Committee and Community Characteristics in water points

WaSH Committee and Community Characteristics									
Indicator	Honduras			Ghana*			India*		
	WV	Comp	Diff.	WV	Comp	Diff.	WV	Comp	Diff.
Water points with a WaSH committee (%)	82%	77%	**5%**	91%	90%	**1%**	17%	19%	**-2%**
Water points with fee collection system in place (%)	73%	73%	**0%**	49%	41%	**8%**	6%	6%	**0%**
WaSH committees with access to post-construction support when needed (%)	80%	67%	**13%**	66%	66%	**0%**	46%	40%	**6%**
WaSH committees with O&M plan (%)	65%	56%	**9%**	33%	27%	**6%**	15%*	8%	**7%**
WaSH committees with person(s) in community who are trained and responsible for repairs and maintenance of water point (%)	51%	40%	**11%**	33%*	24%	**9%**	11%	8%	**3%**
Communities where CLTS has been triggered (%)	46%	33%	**13%**	60%	56%	**4%**	9%*	3%	**6%**
Communities certified open defecation free (%)	24%	25%	**-1%**	6%	3%	**3%**	13%	25%	**-12%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

- *Findings*

Once again Honduras' World Vision Area is the one that present statistically significant better outcomes, but this time is in only 2 indicators: water points with year-round service and someone responsible for repairs, those are not a behavior change indicators.

In Ghana's case, the comp areas are the ones with year-round service, but still World Vision area had 2 indicators with better results regarding the safe level of fluoride and same as Honduras, WV area had someone responsible for repairs.

More statistically significant better results were found also in World Vision areas in India, in indicators regarding planning of operation and activities for total sanitation.

The water points outcomes involve greatly infrastructure and local governments, more than personal behavior. Still the World Vision presented better outcomes, but no that many indicators that have a statistical significance were related with behavior, and is very likely that culture is not that involve in the different results for water points.

C. HEALTHCARE FACILITIES

In Honduras, considerably more healthcare facilities in comparable areas have basic water services; 53% compared to just 34% in World Vision areas.

Table 9: Water Service Levels in healthcare facilities

Water service levels									
Service	**Honduras***			**Ghana**			**India**		
	WV	**Comp**	**Difference**	**WV**	**Comp**	**Difference**	**WV**	**Comp**	**Difference**
Basic	34%	53%	**-19%**	49%	45%	**4%**	50%	40%	**10%**
Limited	34%	29%	**5%**	27%	28%	**-1%**	31%	37%	**-6%**
No service	32%	19%	**13%**	24%	27%	**-3%**	19%	23%	**-4%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

As for hygiene, the majority of healthcare facilities in general (both World Vision and comparable areas) did not have access to hand hygiene services, which means that there were no places to wash hands in the facility. However, the lack of service was significantly higher in World Vision areas (64%, but 40% in comparable areas), which means that for both water and hygiene's service in Honduras, comparable areas presented statistically significant better outcomes than World Vision areas. According to the World Vision and Water Institute report, Honduras's healthcare conditions could be improved through a combination of staff training and infrastructure investment.

Table 10: Hygiene Service Levels in healthcare facilities

Hygiene service levels									
Service	**Honduras***			**Ghana**			**India**		
	WV	**Comp**	**Difference**	**WV**	**Comp**	**Difference**	**WV**	**Comp**	**Difference**
Basic	11%	19%	**-8%**	6%	5%	**1%**	43%	33%	**10%**
Limited	25%	41%	**-16%**	67%	59%	**8%**	27%	32%	**-5%**
No service	64%	40%	**24%**	27%	36%	**-9%**	30%	35%	**-5%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

On the other hand, Ghana and India did not have any statistically significant results regarding indicators for healthcare facilities.

- *Findings*

Only comp areas in Honduras presented significant outcomes in healthcare facilities regarding basic water and hygiene. Is astonishing that World Vision areas in the 3 countries did not presented any statistically significant better outcome.

D. SCHOOLS

From the Ghanaian schools included in the report written by the Water Institute and World Vision, the ones located in the World Vision area were more likely to have basic water services (68%) than the schools in comparable areas (51%). Furthermore, the level of schools with basic services within the premises of the institution were 19% higher in World Vision areas. On the other hand, most schools in India had basic water services, but the percentage was higher in comparable areas with 95% while World Vision areas had such services in 88% of schools.

Table 11: Water Service Levels in schools

Water service levels									
Service	**Honduras**			**Ghana***			**India***		
	WV	**Comp**	**Difference**	**WV**	**Comp**	**Difference**	**WV**	**Comp**	**Difference**
Basic on Premises	66%	72%	**-6%**	43%	24%	**19%**	83%	91%	**-8%**
Basic off Premises	1%	2%	**-1%**	25%	27%	**-2%**	5%	4%	**1%**
Limited	14%	7%	**7%**	21%	21%	**0%**	3%	1%	**2%**
No service	19%	19%	**0%**	11%	28%	**-17%**	9%	4%	**5%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

Hygiene service levels in India showed that even if more than 40% of schools had a basic service in World Vision areas, the percentage was significantly higher in schools in comparable

areas (53%). Additionally, in World Vision areas, 18% more schools did not have access to hygiene service.

Table 12: Hygiene service level in schools

Hygiene service levels									
Service	Honduras			Ghana			India*		
	WV	Comp	Difference	WV	Comp	Difference	WV	Comp	Difference
Basic	10%	14%	**-4%**	14%	9%	**5%**	44%	53%	**-9%**
Limited	42%	42%	**0%**	13%	11%	**2%**	9%	18%	**-9%**
No service	48%	44%	**4%**	73%	80%	**-7%**	47%	29%	**18%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

Regarding the management of menstrual hygiene in Ghana, the level of schools that had a minimum of a sanitation facility designated only for girls was 10% higher in World Vision areas (75%) than in comparable areas (65%).

Table 13: Menstrual Hygiene Management in Schools

Indicator	Honduras			Ghana*			India		
	WV	Comp	Diff.	WV	Comp	Diff.	WV	Comp	Diff.
SCHs with at least one sanitation facility designated for girls only (%)	57%	60%	**-3%**	75%	65%	**10%**	62%	63%	**-1%**
SCHs with at least one sanitation facility w/all necessary MHM materials available (%)	0%	1%	**-1%**	0%	0%	**0%**	0%	0%	**0%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

Regarding access, comparable areas in India showed a higher percentage of school water points that were accessible for disabled persons at 87% while World Vision areas only had 75%. World Vision areas in India had significantly better outcomes regarding the funding of WASH

initiatives at school with more World Vision area schools having a budget for WASH supplies (24%), operation and maintenance, (24%) and repairs (21%) than schools in comparable areas.

Table 14: Disability Access in Schools

Indicator	Honduras			Ghana			India*		
	WV	Comp	Diff.	WV	Comp	Diff.	WV	Comp	Diff.
SCHs with Disability Accessible Water Point	49%	49%	**0%**	73%	69%	**4%**	75%	87%	**-12%***
SCHs with Disability Accessible Sanitation Facility	11%	10%	**1%**	11%	9%	**2%**	75%	81%	**-6%**

Note: data from Water Institute (2017), World Vision (2017)

*- Denotes statistical significance

- *Findings*

In general, WASH in Honduran schools did not present any statistical difference between schools located either in World Vision or comparable areas.

Meanwhile, Ghanaian schools in World Vision areas had significantly better water services and there was also a correlation with better water quality in those same areas. The predilection of norms in Ghana and tendency of subordinates to be to do, in an environment of such obvious lineal hierarchy as is schools, could have help for the outcomes in World Vision areas. Surely is easily to make interventions to maintain water quality in schools where the target audience can be control and shaped.

In India's case, basic water services were more likely to be available at schools in World Vision areas yet schools located in comparable areas had significantly better service availability. Comp areas have also better hygiene service. In World Vision area the outcomes were better in relation of funding, since in India power can be found centralized and material things are relevant, funding takes a priority place.

3. Interview with World Vision's national staff

In order to make a more comprehensive analysis, interviews were carried out to the World Vision's staff that works to implement WASH initiatives in the 3 countries observed in this study: Honduras, Ghana and India[12]. The intention on doing so was to collect additional information about the role that culture plays during the implementation of development projects and the challenges that institutions find during that process.

A. *Distinguishable cultural characteristics*

When asking the local staff about the distinguishable cultural characteristics that they have found in the communities where World Vision's projects are implemented, they mentioned religion, traditions, language, and time management; in 2 of the 3 countries, women's role and equity were also mentioned.

In the case of Honduras, there is evident gender inequality. According to local World Vision staff, the participation of women in decision-making and as members of Community Based Organizations (CBO) is limited. As explained above, Honduran culture has a high measure of power distance, so inequality in any manner is not surprising, especially because historically men served as the heads of households and held prominent roles in most social structures, so women played a limited role in decision-making and interventions.

Another characteristic that should be mentioned is that of time management. The inhabitants of communities do not consider punctuality at meetings or other commitments to be important, which delays the implementation of projects. Honduras's uncertainty avoidance score

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[12] See Appendix 2,3 and 4 for full interview

is 50, which means that projects may have some planning, but not all the time. The value that Hondurans place on managing their time and punctuality is not as high as other activities that could produce another reward or could have be more important to them, especially since Honduran society is an indulgent one.

World Vision staff in Ghana mentioned traditions, values, language, and social habits among the most noticeable cultural characteristics.

India's staff highlight the restricted role of women in society as the most visible cultural characteristic. Especially in rural areas, Indian women's activities are limited to household chores and child rearing. According to the experiences of World Vision staff working in WASH initiatives, women are much less involved in decision-making. Women and girls are responsible for fetching water for their households. At the same time, men have almost no role in obtaining water for their household. Following cultural norms, girls get married at young ages and families prefer to have boys. These and other cultural habits affect development projects since fewer girls are enrolled in schools and girls typically drop out of school after menarche (mainly in rural areas).

B. *Cultural dimensions that influence people's behavior the most*

The World Vision staff was asked to select the 3 dimensions of Hofstede's model that are the most important when it comes to influencing people's behavior. Their combined answers can be seen in the following chart:

Table 15: Answer of cultural dimensions that influence behavior

Dimension	Honduras	Ghana	India
Power Distance		✓	✓
Uncertainty Avoidance		✓	
Individualism versus Collectivism	✓	✓	✓
Masculinity versus Femininity	✓		✓
Long-Term versus Short-Term Orientation	✓		
Indulgence versus Restraint			

Note. Based on World Vision's staff Interviews

According to the staff, the "individualism versus collectivism" dimension is one that is most important for shaping people's behavior in all three countries. In Ghana and India, the power distance dimension also greatly influences people's actions while, in Honduras and India, the masculine and feminine characteristics of the society can impact people's behavior. This is not a definitive truth, as the answer may vary depending on the staff member and the situation, but it is clear that these characteristics play a significant role in the results of implementation.

C. Dimensions that affect project outcomes

When the staff was asked which of the 6 dimensions in the model has the most influence on project outcomes, 2 out of the 3 offices (Honduras and Ghana) selected "long-term versus short-term orientation." Both countries have low score in this dimension, which means that they tend to care more about short-term results, which can deter progress when implementing development projects. As this is a cultural aspect of Honduran and Ghanaian society, it should be considered in the planning stage of development projects.

The staff in India selected the "individualism versus collectivism" dimension as the most important for project outcomes. As was mentioned before, India's score (48) is intermediate, so the country has both individualistic and collectivistic characteristics. The opinions of other

members in a specific social group matter a lot in India and this can affect project outcomes because a person may act according to the group consensus because they do not have the knowledge to contradict that consensus.

D. *Challenges implementing projects in the local context*

When it comes to implementing the global programs of the institution in each country, the staff notices some challenges engendered by the local context in the 3 countries. One of the main challenges is to change local behaviors, especially patterns of long-standing practices. For example, if communities are used to collecting water for free in the past, it is not easy to re-orient them to pay for water services. That is why when a new initiative is implemented, each country's customs need to be studied to find more effective ways to achieve community acceptance.

Collective paternalism, power struggles, and gender equity are other major challenges facing institutions. In all three countries identified in this study, their power distance scores are high, which translates into inequity and a concentration of power at the highest ranks of society; this power dynamic is very unlikely to change. In India, the caste system determines the success of a program, so the power distance plays an even more vital role there because the most vulnerable are not only unheard and unaddressed but the power dynamics in the community do not allow them to take action for their own benefits.

The cultural accepted roles of women in Honduras and India hold them back and have either denied or at least greatly limited their freedoms in making any decisions regarding their own human rights of seeking healthcare, marriage, education, etc.

E. Implementation process in local context

In relation to the usual process that is followed to implement the global programs of the institution in the local context, the questionnaires of the 3 countries show an involvement of the local government in the initial part, as well as an approach to the members of the community to understand the needs they have and how to solve them.

Based solely on the responses of the 3 offices of the institution, India seems to have a planning a little more focused on meeting the needs of specific communities, that is, emphasizing the context from planning. This does not mean that it is not done in other countries, but it is worth noting that there is an involvement of the communities from the planning stage.

All 3 countries mentioned an engagement and education to the community when implementing a project, but is not possible to determine how effective these actions are just by the interviews, because it could be a whole different research. We can say that there is in fact an intention from the institutions to adapt global initiatives to the context of each culture and community.

F. Culture shaping people's behavior

The belonging of individuals to a specific group, whether family, religious or political, as well as cultural traditions shape people's behavior patterns, which often contradicts new practices. In one of the interviews, the staff gave the example of rural communities where in the past they depended on surface waters for domestic water, for that matter, they could not wear sandals very close to the water body to avoid contamination it, they would always leave their sandal 50 to 100 m away from the water. They now apply those practices to borehole wells in their communities.

In the case of India, the family is a fundamental group in the formation of behavior patterns. World Vision staff mentioned an example about burning the used sanitary napkin, this is not the right way of disposal. But this practice is commonly observed in rural India. It is believed that disposing the used sanitary napkins in garbage gives a chance for animal to get attracted to menstrual blood and this would bring a curse on girls leading to delay in marriage or not bearing child, etc. therefore, burning is commonly practiced in rural India. This insight is informed by mother to her daughter and is passed on. Some behaviors are defined by their caste association too.

Cultural traditions have effect, ether positive or negative, on community empowerment, participation of women in development processes and improvement of the health conditions of communities. Therefore, have an impact in the results of the initiatives for development of the communities. As was mentioned by the staff from India, if the interventions are contradicting any of the cultural beliefs or local traditions, then there are changes that the project may take more time to achieve the targets.

G. Most difficult behavior patterns to change and their connection to culture

According to World Vision staff the most difficult behavior pattern to change in the communities where the institution works are as entrenched long-term beliefs, as the Ghana's staff said, is hard to modify persevering behaviors that usually resist to any change on the status quo. In India case, the staff mentioned the patriarchal behavior patterns because these ones have been accepted as a social norm, which makes more difficult to integrate new ways of doing things on their everyday life.

Honduras' staff stated that is difficult to obtain operational and financial sustainability of the projects and maintain environmental sanitation, keeping the communities clean all the time and not just when the project is active is difficult. As it was mentioned in another section of this document, Honduras' culture has short-term orientation, which means that they focus more in the present and which is why they probably won't think much ahead and is complicated when a project is implemented to be sustain by itself for a long period of time.

Is probable that those patterns are connected with culture somehow. People's individual thinking may be different of the majority, but if cultural norms are widely accepted then their behavior would follow the rest despite their personal opinion. This could occur for different reasons, maybe there's an immediate benefit on following the cultural norm and they don't want to be left out, or the norms are inherited from many generations.

India for instance, has a closely neat family culture which is greatly involve in the creation of behavior patterns, because of that even the literate people can ignore the right practices. As it was mentioned before India's score in the collectivistic vs individualistic dimension is intermediate, their collectivistic side made family opinion and acceptance important for Indian people, and their high-power distance score indicates that they tend to follow hierarchy, what makes them less likely to take actions far from what they were told by elders, who pass along everyday practices.

All these cultural factors, affects their behavior and may interfere on the development projects, making it harder to achieve the desire impact on the communities.

H. Culture and aid effectiveness

The cultural characteristics related to the management of politics are in Honduras one of the aspects that affect the results and effectiveness of the development interventions of institutions such as World Vision the most.

In the case of the Ghanaian staff, they point out uncertainty avoidance as the most relevant cultural feature on aid effectiveness because this depends on the achieved development goals, that in turn depends on how the community feels and accept certain situation, but the situations are informed by members of the same culture with high uncertainty avoidance level.

According to the Indian staff, when trying to achieve aid effectiveness in that culture is necessary to pay more attention to the local traditional customs and religious beliefs.

In most of the questions of the interview there's some type of accordance between the three countries, but in this question something interesting happened, each country points out a very specific aspect to consider, which means that when the aim is to obtain greater aid effectiveness is specific cultural factor that need to be understood and has precedence over the others when it comes to aid effectiveness. Therefore, institutions that want to increase their effectiveness should first identify the prevalent factors in the culture where the project is going to be carry out, make a study around those factors to verify their importance and take them into account since the planning stage.

I. Projects where culture plays a bigger role

Without a doubt, in projects that involve a change in behavior, culture plays a greater role with regard to the results of the intervention, for example in sanitation and hygiene projects where

practices learned from different social groups are the norm. The Indian staff points out how a girl who goes to school obtains knowledge about the management of menstrual hygiene, however, she is not able to use the correct practices despite understanding them, since she is required to follow the practices adopted in her house by tradition/culture. Breaking the cultural norm becomes difficult in any program that involves behavior change.

VII. RECOMMENDATIONS

After analyzing the World Vision's WASH programs in Honduras, Ghana and India, it appears that the institution is focusing some of its resources on adapting the projects to fit the local context. Primarily, the institution does so through, meetings with the local government, and encouraging discussions with the local communities to further their involvement in the development interventions.

However, it is possible to find some opportunities for further improvement based on the analysis of the main problem and the discussion made in the previous sections of this research. The suggestions made on the present section are addressed to World Vision, but also other international entities that are carrying out development projects in multiple cultural contexts. Furthermore, some specific suggestions for the WASH initiatives of World Vision for Honduras, Ghana and India (case study in this paper) can be found.

I suggest that culture is a cross cutting issue, like environment and gender. Thus, culture should be considered a third cross cutting issue in international development and should be contemplated in any kind of development projects/programs from its planning to its implementation. When carrying out the initial field research, a study of national and community cultural norms must be done.

Regarding aid effectiveness, behavior change is a vital element that can define the outcomes of development initiatives. Therefore, the cultural characteristics of a community, involving a change in behavior, are the ones that should be more closely analyzed. To achieve the desired impact on the communities is not enough to just distribute information or the physical component of the projects (give tools, build facilities, etc.). In many cases to really improve the

living condition, is essential to achieve a change of behavior on long-time practices that were learned from one generation to another.

I propose that institutions implementing a development project should include a cultural factor. First, they should identify the prevalent cultural features, (for that Hofstede's 6-dimensional model can be used), in order to get a general idea of the culture based on detailed research. Special focus should be placed on the dimension of collectivism / individualism, since the ties of belonging to a social group, whether family, religious, or other group, can greatly affect people's behavior, even contradicting their own knowledge and understanding of the best practices, as it was mentioned by the World Vision's staff in India and Ghana in the interview. For a more rigorous feasibility study there is other culture research that can be used, such as Shalom Schwartz's, as long as the aforementioned aspects are carefully analyzed.

In the case of countries such as Honduras, Ghana and India, in which the power distance score is high, it is necessary to target community leaders and focus the initiatives on the heads of families. Once the higher hierarchy people accept the new practices, soon after other people will follow.

In Honduras, the World Vision's areas presented significantly better results within the household area, and some in the water points, but none in the healthcare facilities and schools, even the comp areas had better results in healthcare facilities. Being a short-term culture, not enough emphasis is placed on the future, thus greater long-term monitoring of projects should be included, due to the aforementioned cultural characteristics.

In addition, as has been identified by the World Vision staff, the political aspect of culture in Honduras has a direct relationship with the results of cooperation in the country, schools and

healthcare facilities depend greatly on the local government. In order to produce better outcomes this relationship should be further studied and projects should be designed in such a manner that involve local governments without dependency on them. Ideally, the more autonomous the project the better, so that the political factors of culture do not affect the operation of the initiatives, therefore sustainable projects must be designed. Furthermore, Honduras has a feminine culture (40 score in masculinity dimension), which means that leisure and flexibility could be used for encouragement in healthcare facilities and schools to increase the impact of the development projects.

Ghana has an extremely low long-term orientation score (4), which means that it is a short-term culture, strongly preferring norms. Combined with an uncertainty avoidance score of 65, this society strongly resists change in the status quo. According to the World Vision's staff in Ghana this dimension is the most important for aid effectiveness in their culture. Because of such cultural features, its recommended that development initiatives in Ghana should be implemented gradually. Meaning that a change of norms in phases is preferred than sudden changes. In addition, the activities must include an involvement of individuals, as it is a culture relatively feminine (score of 40 in the masculinity dimension), decision-making is more effective with involvement.

Likewise, for other cultures outside those included in this study, new initiatives should be carried out by research of the customs and culture features of each society, designing interventions combining those characteristic cultural aspects with correct practices. Especially for cultures with a score of 50 and on in the uncertainty avoidance dimension, it is recommended that the changes are made progressively.

In India's case, women have little decision-making power, yet they play a vital role in the passing of knowledge and practices. These practices are usually transmitted from generation to

generation, especially the menstrual hygiene management, thus it is recommended that the development initiatives should be aimed towards first modifying the practices in housewives at the household and healthcare facilities level. In such places, women can be more easily approach. In addition, this method could help increase the indicator of the WASH evaluation in the World Vision area in India (currently that area presented just a few statistically significant indicators). Given the importance of material things in the Indian culture (for their score in the dimension of masculinity, 56) initiatives that involve incentives, such as cash transfer may work better.

Development projects must be structured on a case-by-case basis, studying the culture before planning the development initiatives.

VIII.   CONCLUSIONS

International organizations and NGO's from all over the world are trying to improve the living conditions of developing countries such as Honduras or Ghana. These countries are the target of many international development projects. Despite the growing number of interventions, the situation in the communities continues to be the same and the project impact is not as large as it should be. Therefore, is worth to think deeper on the reasons behind those results and search for the possible problems in order to fix them. After conducting research, it was found that many global initiatives designed by developed countries are implemented in countries with very different cultural context.

After a thoughtful research, is possible to conclude that considering the specific cultural features of each place where the development projects are going to be conducted from the design and planning stage, has a direct effect on the outcomes of such projects.

The case study on this paper includes 3 countries: Honduras, Ghana and India. The three countries have different religions, history and geographic locations, making their cultures very different. Unlike Honduras and Ghana, India is a very complex country in terms of size, population and development practices. In the last decades India has made enormous economic improvement, yet the main variable in this research is culture, not economic growth, thus the analysis is made using this framework (making possible to compare Honduras, Ghana and India).

Also, from the interviews to the World Vision's staff in the three countries it was possible to see that the biggest challenges when conducting development projects change from country to country, and is connected to their culture and customs.

Culture is a concept that involves many things, such as belief, custom, religion, ethnic, habits, etc. As it was widely explained in the introduction section, it is complex and difficult to compare. Still the Hofstede's 6- Dimension cultural model gives a holistic definition of specific cultural characteristics and a way to see the differences between each nation, therefore it was used in this study to define and compare the countries. The rigorous study was conducted by the social psychologist Geert Hofstede and his team. They proposed 6 cultural dimensions for each culture, each dimension is scored from 0 to 100, depending on the score the nation's cultural characteristics change. The 6 dimensions are: power distance, collectivism/ individualism, masculinity/femininity, uncertainty avoidance, long-term orientation/ short-term orientation, indulgence/restraint.

When it comes to aid effectiveness collectivism/individualism is the most important for development projects, due to the effect that the belonging to any kind of social group, or the lack of that, has on people's behavior. Changing behavior is one of the main challenges of carrying out a development projects in the local context. Particularly, family connections shape people customs and can even make them behave opposite to the knowledge they have about the right practices.

The comparison of WASH indicators outcomes in Honduras, Ghana and India of areas where World Vision works and where it doesn't work (comp areas) showed that although some initiatives that have statistically significant results in one country, it's not necessarily true in other cases.

It is striking that the healthcare facilities in the comparison areas are a slightly better in basic water and hygiene services in Honduras. It is especially striking the lack of significant results in the healthcare facilities in the 3 countries where World Vision's works. There's a possibility that these outcomes are because of the limit budget from the governments to cover the basic WASH services in the rural areas. Although a slight superiority would be expected in the levels of WASH services in the areas where World Vision works, the results show the complete opposite. In this case a closer look at this specific indicator would be required, but there's no sign that culture would be greatly involved in the results.

World Vision's staff point out that WASH programs are an example of initiatives where culture has an effect on the outcomes, but this conclusion shouldn't be limited to the WASH sector. We can conclude that, all development interventions that have a behavior change component, could be affected by culture. Therefore, culture is a cross cutting issue that should be consider in any kind of development project/ program.

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X. APPENDICES

Appendix 1: World Vision's locations throughout the world

Afghanistan	Haiti	Peru
Albania	Honduras	Philippines
Angola	Hong Kong	Romania
Armenia	India	Rwanda
Australia	Indonesia	Senegal
Austria	Iraq	Serbia
Bangladesh	Ireland	Sierra Leone
Bolivia	Italy	Singapore
Bosnia and Herzegovina	Japan	Solomon Islands
Brazil	Jerusalem West Bank Gaza	Somalia
Burundi	Jordan	South Africa
Cambodia	Kenya	South Korea
Canada	Kosovo	South Sudan
Chad	Laos	Spain
Chile	Lebanon	Sri Lanka
China	Lesotho	Sudan
Colombia	Malawi	Switzerland
Congo (DRC)	Malaysia	Syria
Costa Rica	Mali	Taiwan
Dominican Republic	Mauritania	Tanzania
Ecuador	Mexico	Thailand
El Salvador	Mongolia	Timor-Leste
Eswatini	Mozambique	Turkey
Ethiopia	Myanmar	Uganda
Finland	Nepal	United Kingdom
France	Netherlands	United States
Georgia	New Zealand	Vanuatu
Germany	Nicaragua	Vietnam
Ghana	Niger	Zambia
Global Centre	North Korea	Zimbabwe
Guatemala	Papua New Guinea	

Source: World Vision International website

Appendix 2: Questionnaire for WASH projects in World Vision Honduras

(Original language: Spanish)

Cuestionario para proyectos WASH en World Vision

Objetivo: Recolección de datos para la investigación sobre el papel de la cultura en proyectos de desarrollo

> **Nombre:** Javier Mayorga
> **Posición:** Gerente Nacional Proyecto WASH / WVHonduras
> **País:** Honduras

1. **¿En qué parte del país se encuentran ubicados los proyectos WASH?**

    Los proyectos WASH se encuentran ubicados en las siguientes regiones de intervención de WVHonduras:
    *   Programa de Área (PA) Nor Occidente en los departamentos de Ocotepeque, Copán, Yoro, Cortés, Santa Bárbara y el Sur de Lempira.
    *   PA Lenca en los departamentos de Intibucá, La Paz, Comayagua y el Norte de Lempira.
    *   PA Centro Oriente Sur en los departamentos de Francisco Morazán, El Paraíso, Choluteca y Valle.

2. **Mientras trabaja con las comunidades donde están presentes los proyectos de World Vision, ¿cuáles son las características culturales distinguibles que ha visto?**

    Las características culturales distinguibles observadas durante la implementación de proyectos WASH son las siguientes:
    *   **Composición étnica**. EL grupo étnico Mestizo es el más numeroso seguido por el grupo étnico Indígena (Lenca).
    *   **Religión**. La mayoría de los habitantes de las comunidades beneficiadas profesan el cristianismo a través de las denominaciones católica y evangélica.
    *   **Inequidad de género**. Limitada participación de la mujer en la toma de decisiones y como miembros de Organizaciones de Base Comunitaria (OBC).
    *   **Variaciones lingüísticas entre regiones**. En los tres PAs se habla el idioma español, pero con diferencias o variedades lingüísticas entre regiones.
    *   **Proselitismo político**. Los habitantes de las comunidades beneficiadas manifiestan afiliación a partidos políticos. Los partidos políticos que tiene el mayor número de seguidores son el Nacional, Libre y Liberal.
    *   **Fanatismo por el fútbol**. La mayoría de los habitantes en las comunidades beneficiadas

manifiestan fanatismo o afición por equipo de futbol a nivel nacional (Olimpia y Motagua con su mayoría) y nivel internacional (Real Madrid y Barcelona).

- **Manejo del tiempo**. Los habitantes de las comunidades no le dan importancia a la puntualidad en reuniones u otros compromisos adquiridos, lo cual retrasa la implementación de proyectos.

3. **¿Cuáles de los siguientes aspectos culturales diría que son los 3 más importantes cuando se trata de influir en el comportamiento de las personas?**

a)	Distancia de poder	
b)	Evitación de la incertidumbre	
c)	Individualismo contra colectivismo	1
d)	Masculinidad versus feminidad	2
e)	Orientación a largo plazo versus orientación a corto plazo	3
f)	Indulgencia versus moderación	

4. **¿Cuál de los siguientes diría que es el factor más importante en lo que respecta a los resultados del proyecto?[13]**

g)	Distancia de poder	
h)	Evitación de la incertidumbre	
i)	Individualismo contra colectivismo	
j)	Masculinidad versus feminidad	
k)	Orientación a largo plazo versus orientación a corto plazo	X
l)	Indulgencia versus moderación	

5. **Para los programas que la institución lleva a cabo a nivel mundial, ¿cuáles son los principales desafíos en cuanto a la implementación del programa en el contexto cultural local?**

Los principales desafíos en cuanto a la implementación del programa en el contexto cultural local son:
- Paternalismo colectivo
- Adopción de cambios de comportamiento
- Equidad de género
- Lucha de poder
- Voluntad política
- La pobreza (escasos recursos económicos en las comunidades para financiar proyectos WASH)
- Débil compromiso comunitario (empoderamiento)

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[13] Seleccione solo uno

6. **¿Cuál es el proceso habitual que se utiliza para implementar los proyectos / programas globales de World Vision International en el contexto nacional y local de cada comunidad?**

El proceso habitual que se utiliza para implementar los proyectos WASH en el contexto nacional y local de cada comunidad es el siguiente:

1- Diagnóstico para identificación de necesidades en la comunidad
2- Levantamiento de estudio prefactibilidad de proyectos WASH a nivel comunitario
3- Aprobación del proyecto
4- Socialización para implementación del proyecto WASH con autoridades locales y miembros comunitarios.
5- Suscripción de cartas de entendimiento para establecer contrapartes y responsabilidad de socios participantes en el proyecto.
6- Proceso de organización y participación comunitaria. Organización/reactivación de Juntas Administrados de Agua, comités de apoyo y organización de grupos de trabajo.
7- Ejecución de actividades para la construcción de proyectos WASH.
8- Desarrollo de proceso educativo a nivel comunitario a través de los módulos de Organización y participación comunitaria, Administración, Operación y manteamiento, Protección de microcuencas, Higiene y saneamiento ambiental y Equidad de género.
9- Supervisión y acompañamiento técnico en la construcción de proyectos WASH.
10- Finalización de obras de construcción y proceso educativo.
11- Entrega de proyectos finalizados a la comunidad y Gobiernos Locales.
12- Monitoreo y seguimiento

7. **Al implementar proyectos de desarrollo, ¿de qué manera ha visto la cultura moldeando el comportamiento de las personas?**

Al implementar proyectos WASH se ha observado que patrones culturales como pertenencia a un grupo étnico, afiliación a un partido político, congregación religiosa y la urbanización moldea el comportamiento de las personas. Dichos patrones culturales impactan positiva o negativamente la implementación de proyectos WASH en los siguientes aspectos:

- Adopción de cambios de comportamiento
- Empoderamiento comunitario
- Participación de la mujer y jóvenes en procesos de desarrollo.
- OBCs organizadas y comprometidas
- Mejoramiento de condiciones de salud en las comunidades intervenidas
- Sostenibilidad de los proyectos implementados

8. **¿Cuáles diría que son los patrones de comportamiento más difíciles de cambiar en las comunidades donde se implementan proyectos de desarrollo?**

Los patrones de comportamiento más difícil de cambiar en las comunidades donde se implementan proyectos WASH son:

- Lograr sostenibilidad financiera y operativa de los proyectos WASH (pago de tarifa justas y adecuadas, micromedición, operación y mantenimiento de los sistemas a largo plazo)
- Implementar acciones concretas en la protección de microcuencas.
- Mantener el tratamiento de agua con cloro (rechazo al olor y sabor del cloro).
- Mantener el saneamiento ambiental (mantener hogares y comunidades limpias en todo tiempo, no sólo durante la ejecución del proyecto)
- Practicar buenos hábitos de higiene personal.

9. ¿La cultura está relacionada de alguna manera con esos patrones de comportamiento? ¿Cómo?

Sí, la cultura está relacionada con los patrones de comportamiento de las personas en las comunidades. Por ejemplo, las comunidades de la cultura Lenca, por tradición y costumbres heredadas de sus antepasados, respetan mucho la ley y basan la administración, operación y mantenimiento de los sistemas WASH en la aplicación de la Ley Nacional y Reglamentos Internos establecidos por las propias comunidades. Por el contrario, en otras regiones la urbanización y modernización influye en las formas de pensar y actuar de las personas afectando la sostenibilidad de los proyectos WASH

10. ¿Qué aspecto cultural considera más relevante sobre la eficacia de la ayuda y por qué?

Consideramos la política como el aspecto cultural más relevante sobre la eficacia de la ayuda, ya que para WVH unos de los principales socios estratégicos son los gobiernos locales y en la mayoría de los casos estos gobiernos locales operan de acuerdo a sus intereses políticos, afectando la eficacia de la ayuda hacia las comunidades más pobres y vulnerables.

11. ¿En qué tipo de proyectos, diría que la cultura juega un papel importante en lo que respecta a los resultados del proyecto?

En los proyectos WASH urbanos la cultura juega un papel importante en los resultados del proyecto, por razones de inseguridad, débil empoderamiento comunitario, poca participación comunitaria en procesos educativos, falta de conciencia en la protección de recursos naturales, uso irracional de agua, entre otras razones.

Appendix 3: Questionnaire for WASH projects in World Vision Ghana

Objective: Data collection for research about the role of culture in development projects

Name: Solomon Apuri Minyila
Position: Laboratory and Water Quality Manager; currently acting WASH program manager
Country: Ghana

1. **Where in the country are the WASH projects located?**
World Vision Ghana's WASH Projects are located across rural & peri-urban settings across the country. The projects are implemented across 24 Area programs across 11 regions across the country.

2. **While working with the communities where World Vision projects are present, what are the distinguishable cultural characteristics that you have seen?**
History and traditions, values and principles, symbols, language, cuisine, social habits, music and arts.

3. **Which of the following cultural aspects would you say are the 3 most important when it comes to influencing people's behavior?** [14]

a)	Power Distance	3
b)	Uncertainty Avoidance	1
c)	Individualism versus Collectivism	2
d)	Masculinity versus Femininity	
e)	Long Term versus Short Term Orientation	
f)	Indulgence versus Restraint	

4. **Which of the following would you say is the most important factor when it comes to the project outcomes or results?** [15]

a)	Power Distance	
b)	Uncertainty Avoidance	
c)	Individualism versus Collectivism	
d)	Masculinity versus Femininity	
e)	Long Term versus Short Term Orientation	1
f)	Indulgence versus Restraint	

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[14] Write the numbers 1 to 3 in order of importance
[15] Select just one

5.   For the programs that the institution carries out globally, what are the main challenges when it comes to the program's implementation in the local cultural context?
Difficulty in doing away with long term past experiences and practices. Example: If communities have been used to collecting free water in the past, it is not easy to re-orient them to pay for water services.

6.   What is the usual process used to implement World Vision International's global projects/programs into the national and local context of each community?
Engagement with government and other stakeholders, start-up workshops, community entry protocols (engagements), then, implementation.

7.   While implementing development projects, in what way have you seen culture shaping people's behavior?
Some cultural practices are sometimes, transposed on new experiences, for instance, WASH services: in many rural communities in the past, people depended on surface waters for domestic water, for that matter, they could not wear sandals very close to the water body to avoid contamination it, they would always leave their sandal 50 to 100 m away from the water. They now apply those practices to borehole wells in their communities.

8.   What would you say are the most difficult behavior patterns to change in communities where development projects are implemented?
Entrenched long term beliefs, stubborn behaviors which often resist changes to status quo

9.   Is culture in any way related to those behavior patterns? How?
Not sure, but I presume many people for instance, will not want a corrupt society, however, on the assumption that others will practice it and they will be disadvantage, they also may get involve in corrupt practices.

10.   Which cultural aspect do you consider to be the most relevant on aid effectiveness and why?
Uncertainty Avoidance: Aid effectiveness depends on achieved development goals, which in turn depends on how comfortable or uncomfortable a targeted society may feel about its situation, but situations are also informed by the uncertainty avoidance culture of the said society.

11.   In what type of projects, would you say that culture plays a major role in regards to project outcomes?
#1 Construction Projects: These projects are executed away from the project owners office and could often be in a geographic area of a culture not well understood. #2. Behavior change projects: Projects like sanitation & hygiene are also highly influenced by the cultural practices in the society.

Appendix 4: Questionnaire for WASH projects in World Vision India

Objective: Data collection for research about the role of culture in development projects

Name: Florence Elizabeth R

Position: Manager – Data Hub and Knowledge Management

Country: INDIA

Name: Alvin Shah

Position: Manager – (South)WASH

Country: INDIA

Name: Alexander Pandian

Position: Manager – WASH and Emergency

Country: INDIA

1. **Where in the country are the WASH projects located?**

World Vision India has (WV India) PAN India presence. We through Area Development Programme and attached is the list of ADP areas (Working Locations/Field Offices - Total States – 24; Total Districts – 114)

Besides ADP areas, WV India also implements WASH programs in other locations through partnership with UNICEF, Govt, Corporates, grants. Here is the attached list of WASH projects in the last 5 years.

LIST OF WASH PROJECTS IN THE LAST 5 YEARS			
S. No	Name of the Project	Location	Duration
1	Support Project Implementation for Social and Communication Activities (for Multi-village Surface Water Projects in Punjab, in Patiala and Fatehgarh Sahib)	Patiala, Fategarh Sahib districts - Punjab	Dec 2020 - 2021

2	Universal WASH coverage through improving Water accessibility	Sitapur (Uttar Pradesh) Khariar & Loisingha (Orissa)	October 2018- Ongoing
3	Total Sanitation Initiative	Borio & Bokaro, Jharkhand	Oct 2016 to Sep 2017
4	Support My School Campaign	Across the country	Jan 2012 to Dec 2017
5	Children for Change Campaign	5 states (Bihar, Jharkhand, Madhya Pradesh, Maharashtra and Uttar Pradesh)	Aug 2017 to Mar 2018
6	Clean the World Campaign	Kolkata and Nawada district, Bihar	Oct 17 to Sep 18
7	WASH-E Project	Jaipur	Jan 2018 to Oct 2019
8	ROCA WASH In School Project	Alwar, Vellore and Chennai (Tamil Nadu)	Oct 2017 to Sep 2018
9	Accelerate ODF outcomes in 5 districts of UP	Barabanki, Hardoi, Sitapur, Azamgarh and Mau districts at Uttar Pradesh	Jan 2018 to Dec 2018
10	Strengthen Capacities of government counterparts to demonstrate solid Liquid Waste Management (SLWM) interventions in ODF communities of three focus WASH focus districts of UP	Sitapur, Azamgarh and Lakhimpur Kheri at Uttar Pradesh	15 Feb 2019 to 15 Jan 2020
11	Enabling WASH friendly environment at Health Care Facilities (HCF) and Anganwadi Centres (AWC)	Giridih and West Singhbhum at Jharkhand	Oct 2019 to Dec 2019
12	Enabling WASH friendly environment at HCF and government schools	Giridih and West Singhbhum districts at Jharkhand	April 2019 to March 2020
13	Comprehensive Institutional Water, Sanitation and Hygiene model (Public Health Care Facilities,Government Schools, Anganwadi Centres) & COVID Emergency Response plan through Institutions	Girdih and West Singhbhum	May 1, 2020 to April 30, 2021
14	Strengthening and Integration of Water, Sanitation and Hygiene in the ICDS programme	Malda district, West Bengal	Jan 2019 to Dec 2019
15	Mitigate COVID-19 and Cyclone Amphan through WASH in 4 urban slums of Kolkata and Comprehensive WASH in health care facilities at West Bengal	In urban slums of Kolkata and selected districts of West Bengal	July 2020 to December 2020

16	Technical assistance to Tamil Nadu Education department for achieving sustainable and equitable access of WASH facilities in schools	19 districts at Tamil Nadu	Oct 2019 to July 2020
17	WASH in Schools	Delhi	Sep 2017- Ongoing
18	WASH Up Programme	Sitapur district, Uttar Pradesh	June 2019 to Ongoing
19	Improving Households' Attitude and Behaviour to Increase Toilet use in 6 rural districts of Bihar	6 rural districts of Bihar	Jan 2018 to Sep 2019
20	Emergency WASH	Kerala, Odisha, West Bengal, Bihar	Oct 2017 to Sep 2019
21	WASH response in COVID-19	Kolkata	March 2020- Ongoing
	Sector partner with National Jal Jeevan Mission (NJJM)	Faridkot, Patiala, Fategarh Sahib- Punjab, Unnao, Barabanki, Sitapur - Uttar Pradesh, Nawada, Muzaffarpur- Bihar, Bokaro- Jharkhand, Khariar, Loisingha- Orissa	Ongoing

2. **While working with the communities where World Vision projects are present, what are the distinguishable cultural characteristics that you have seen?**

Women especially in rural areas are restricted to household chores and child bearing. Man in the family is generally the head of the household and makes all decision. Involvement of women in decision making in very less. Men usually go for work and are the breadwinners of the family whist women is made responsible for household chores. Women and girls are responsible to fetch water for households. The role of men in water is almost zilch. Girls get married at a very young age. Boy child is preferred than a girl child. Girls' enrolment in schools is less than boys. School drop outs of girls after attaining menarche is commonly observed in many rural parts of India, for various reasons.

3. **Which of the following cultural aspects would you say are the 3 most important when it comes to influencing people's behavior? [16]**

Alexander Pandian:

a)	Power Distance	✓
b)	Uncertainty Avoidance	
c)	Individualism versus Collectivism	✓
d)	Masculinity versus Femininity	✓

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[16] Write the numbers 1 to 3 in order of importance

e)	Long Term versus Short Term Orientation	
f)	Indulgence versus Restraint	

Alvin Shah:

a)	Power Distance	✓
b)	Uncertainty Avoidance	
c)	Individualism versus Collectivism	✓
d)	Masculinity versus Femininity	✓
e)	Long Term versus Short Term Orientation	
f)	Indulgence versus Restraint	

4. **Which of the following would you say is the most important factor when it comes to the project outcomes or results?** [17]

Alexander Pandian:

a)	Power Distance	
b)	Uncertainty Avoidance	
c)	Individualism versus Collectivism	✓
d)	Masculinity versus Femininity	
e)	Long Term versus Short Term Orientation	
f)	Indulgence versus Restraint	

Alvin Shah:

a)	Power Distance	
b)	Uncertainty Avoidance	
c)	Individualism versus Collectivism	✓
d)	Masculinity versus Femininity	
e)	Long Term versus Short Term Orientation	
f)	Indulgence versus Restraint	

5. **For the programs that the institution carries out globally, what are the main challenges when it comes to the program's implementation in the local cultural context?**

India is diversified with varied customs, tradition, culture, practices, etc. People in communities are closely knitted with cultural and traditional behavior as that define their oneness and identity. People in India are identified with caste. Caste is engrained in all Indians and is the deciding factor for any programs success. In some areas the local leaders of the higher caste defines what is best for their community. People of that particular caste in a collective way will support the leader by

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[17] Select just one

84

all means. In these circumstances, the voice of most vulnerable is unheard or unaddressed. Also, the power dynamics in the community does not allow the most vulnerable to take steps further for betterment.

One hand, women are worshipped as Goddess and on the other hand the society is patriarchal. The patriarchal system has held back women and had denied freedom in making any decisions including her own human rights of seeking health care, marriage, education, etc.

6. **What is the usual process used to implement World Vision International's global projects/programs into the national and local context of each community?**
   o Understanding the need of the community through secondary or primary studies.
   o Initial networking or program consultation with the local government authorities to discuss on the program, purpose and benefits it would achieve locally and also country's vision.
   o Before implementing a program in the community, rapport building be done with community members and understand the situation needs and solutions to address them. This will be done in a participatory way to get collective ideas to strategize interventions that is cultural and context specific.
   o We also partner with CBO's (community-based organization) to achieve the common goal in the community.
   o During the program, project staff would monitor the activities. Local community member will be identified and trained on community monitoring and provided hand holding support.

7. **While implementing development projects, in what way have you seen culture shaping people's behavior?**

Culture is everything when comes to people of India. Religion, social beliefs, family traditions define the culture and influences every aspect of one's learning. Family plays a key role in shaping one's behavior. Example: burning the used sanitary napkin is not the right way of disposal. But this practice is commonly observed in rural India. It is believed that disposing the used sanitary napkins in garbage gives a chance for animal to get attracted to menstrual blood and this would bring a curse on girls leading to delay in marriage or not bearing child, etc. therefore, burning is commonly practiced in rural India. This insight is informed by mother to her daughter and is passed on. Some behaviors are defined by their caste association too.

If the interventions /activities are contradicting any of the cultural beliefs or local traditions, then there are changes that the project may take more time to achieve the targets.

8. **What would you say are the most difficult behavior patterns to change in communities where development projects are implemented?**

Patriarchal behavior pattern in community and is accepted as a social norm. Patriarchal pattern is existent in both rural and urban set up, however more common in rural areas. Literacy rate or economic development has less role to play in changing this behavior pattern.

9. **Is culture in any way related to those behavior patterns? How?**

India's closely knit family culture plays a significant role in forming behavior patterns. The practice / knowledge is transferred inter-generation. Even the literate stays ignorant to the right practice / knowledge. It is expected in a person to follow the family traits and to continue all through their life and pass-on the message to their generations.

10. **Which cultural aspect do you consider to be the most relevant on aid effectiveness and why?**

The local traditional customs and religious beliefs in the community is the most important cultural aspect that has to be focused for aid effectiveness.

11. **In what type of projects, would you say that culture plays a major role in regards to project outcomes?**

Projects that focus on behavior change as an outcome is largely influenced by culture. The culture is seen as social norms and is accepted and followed by everyone in the community. Breaking the culture / norm becomes difficulty in a behavior change program. Example: a menstruating school going adolescent girl possess right knowledge on menstrual hygiene management. Yet she is not able to follow the right practices because of the cultural / traditional practices that is followed by her mother and is demanded by the daughter to follow / adopt.