

**Experiences of Indian Immigrant  
Teachers in New Zealand Early Childhood  
Centres**

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# **Dedication**

Dedicated to all the Indian immigrant early childhood education teachers that have touched my life with their told and untold stories.

# Abstract

Teachers have migrated from one country to another for many years, in many cases to very different cultural environments, and consequently, they often face major challenges in cultural adaptation. Such adaptation may be necessary if they are to perform their jobs appropriately, as cultural competence is necessary for teachers to deliver quality and effective education to their students in the country of migration. The adaptation process is more difficult when the teachers move from their own culture and environment to one that is vastly different. This qualitative narrative study examined the lived experiences of teachers who have emigrated from India to New Zealand and are working in early childhood centres. The participants were qualified early childhood education (ECE) teachers in ECE centres in Auckland, New Zealand. The teachers were invited to join this study via professional and personal contacts. Semi-structured interviews with open-ended questions were conducted with 15 Indian early childhood education teachers, to determine the challenges, obstacles and benefits in the process of cultural adaptation. The chosen narrative, qualitative study approach, was deemed most appropriate for this study because its goal is to examine a phenomenon using the lived experiences shared by the immigrant teachers. The data gathered from the interviews was coded and classified with emergent, recurrent, and dominant themes identified. The main finding from this study showed that participants have unique characteristics in that in most cases, the language barrier to assimilation was small or non-existent, while other cultural differences such as beliefs, values, lifestyle, customs and traditions were significant. It is anticipated that the findings of this study could serve as a suggestion to make the cultural transition process easier for these teachers, as well as the ones who come after them on the same path.

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# Attestation of Authorship

I hereby declare that the submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgments), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

AMRIT KAUR

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# Chapter One: Introduction

## 1.1 Background of the study

As globalisation, socio-political and economic process and practice have become a common reality, immigration has likewise expanded. In 2013 alone, 232 million individuals or 3.2% of the world's population lived outside their countries of origin or their homeland (Esses, Medianu, Hamilton, & Lapshina, 2015). In New Zealand, specifically, the level of cultural diversity and swiftly increasing proportion of overseas-born individuals has also increased. According to New Zealand's statistical data (Statistics New Zealand, 2013) Indians represented 3.3 percent of New Zealand's total resident population. At the same time, from 2001 to 2013, the largest increase of migrants (11.2%) that came to New Zealand were in a group that shared Indian ethnicity.

Indians began entering New Zealand looking for jobs within the agricultural sector in the early 18th century and continued into the 20th century primarily due to economic hardships and severe poverty in their homeland (Lewin, Meares, Cain, Spoonley, Peace, & Ho, 2011). By the 1980s, and up until the early 2000s, the immigrating Indian population principally settled in New Zealand in the hopes of enjoying a better standard of living, as well as better safety conditions, environmental conditions, and a better education for their children (Lewin et al., 2011). With the changing demographics, New Zealand, like other contemporary societies, is facing questions about how to manage immigration flows and increasing cultural diversity within its borders.

While some research has shown that New Zealand residents have an overall (60%) positive view of immigration and multiculturalism (Spoonley, Gendall & Trlin, 2007) research has also indicated that New Zealanders have a less favourable opinion towards Indian migrants (Ward, 2009). Moreover, there appears to be an element of racial intolerance for those migrants who cannot speak English (Spoonley et al., 2007). Finally, research indicates that while New Zealanders claim to value and accept cultural diversity, they also prefer that migrants integrate and acculturate to New Zealand society (Ward, 2009).

Immigrants face multiple challenges in adapting to a new culture, and this includes their social relations, finding a permanent occupation, and adjusting to workplace values and

practices that may seem unfamiliar. This is predominantly true for immigrant teachers (Berry, 1997). This study shows how Indian immigrant teachers are able - or unable - to navigate these conditions, which either enabled and enhanced the experience of being in a new environment; or obstructed the progression of becoming part of New Zealand society (Nayar, Hocking, & Giddings, 2012). Teachers resist reforms when the rhetoric of the changes does not match with the realities of their experiences (Bailey, 2000). Since teachers' beliefs are rooted in their life experiences and interactions, teachers' responses to transformation can be deeply rooted within a larger social context (Bailey, 2000). Embedded in the experience of immigration is a transformation of political, physical, economic, societal, and cultural milieu, which ultimately affects not only immigrants' everyday lives, but also their choice, and execution of, occupation (Nayar, 2015).

In the host, country socio-cultural interaction and integration experiences are full of challenges. The main idea behind the research is to attempt to increase awareness about the need to integrate immigrant teachers in New Zealand ECE centres and to facilitate their contribution to the promotion of multicultural education. When I come to New Zealand, I experienced cultural shock because of different lifestyles and customs. In India, it is common to seek help from friends or neighbour. Being a friend, relative or neighbour automatically endows you with the right to ask for a ride, sugar, tea, milk, curd, water, salt or any other grocery item you have fallen short of; individuals can extend the offer to include making and receiving phone calls, inviting yourself for lunch or dinner or borrowing the usual extra gas cylinder or bedding (for guest). Sometimes even an extra room if someone from a distance come to study without asking for any rent or other living expenses. In a foreign country, immigrants cannot even think about ringing their neighbour's doorbell and asking for any such favours. They will be called a lunatic or threatening and can also result in a letter of complaint from the building owner. All this I experience when I first came to New Zealand. When I come to New Zealand, I was unaware of Indian grocery store, restaurants, whom to ask for help because no one there to talk and also, I hesitated to ask someone. I had gone through cultural shock, which took two years to come out of it. If I look, back and say after five years in New Zealand now I get to know about Indian shopping avenues and communities.

However, my being an Indian allowed me to interact with the participants at a more personal level. The participants were educated multilingual professionals, but they faced various professional and personal difficulties after coming to New Zealand. My status as an Indian immigrant allowed me to keep the participants engaged and made them feel at ease during the interviews. As a researcher I am an unbiased observer in my observation based on the analysis of their interviews.

Culture and professional adjustment for teachers is more difficult when their countries of origin are very different from the countries they migrate to in order to teach (Bedford, Bedford, Ho, & Litgard, 2002). This is often exacerbated by accent and language barriers. However, language and cultural competence are two very different things (Sabar, 2004). If a teacher in a new country is struggling to adapt, it might be difficult to discern whether it is her language or cultural adaptation challenges that are the more difficult for her (Sabar, 2004). However, in some instances, no language barrier exists, which means that the teacher's struggle to adapt will be in regard to cultural issues only. This suggests the unique perspective that will be used in this study.

The former British Empire was global in scope. Though the vast majority of the countries that were part of the Empire now are independent, legacies of the colonial period remain, and perhaps the most enduring of these is the English language. Many quite dissimilar countries share the English language as a common cultural bond. Two such countries are India and New Zealand (High Commission of India, 2013). India is a large, densely populated Hindu and Muslim nation, while New Zealand is a smaller, thinly populated Christian nation. Their cultures are consequently quite dissimilar. However, an Indian and a New Zealander will usually be able to converse quite easily in English (Statistics New Zealand, 2013). In India, English is a lingua franca—an almost universal second language, extensively taught in schools and used by differing ethnicities to communicate when they do not know one another's primary language. In New Zealand, English is the primary language.

It is all the challenges I have discussed above that led me to the research.

## 1.2 Research Questions

The main research question was “What are the experiences of Indian immigrant teachers working in New Zealand early childhood centres?” This question necessitated some sub-questions, to guide my research:

**RQ1.** What are the challenges faced in cultural adaptation by early childhood teachers who have emigrated from India to New Zealand?

**RQ2.** What are the challenges faced by these teachers in creating and managing the early childhood environment?

**RQ3.** What strategies and approaches have they used to help them to successfully adapt to the new cultural environment within early childhood education?

**RQ4.** How do the cultural differences impact interactions (such as culture, and relationships, both personal and professional)?

## 1.3 Rationale and Significance of the Study

The main concern of this study is the lived experiences of Indian immigrant early childhood teachers and the effect these experiences have had on their teaching. Such a study is important for two different stakeholders: the teachers themselves and their students. Early education is crucial for students, as it has been demonstrated to significantly improve their lives in terms of income, employment, and even mental and physical health, into adulthood (Campbell et al., 2014). In addition, early childhood education has been shown to reduce the loss of the developmental potential of disadvantaged children in low - and middle-income countries (Baker-Henningham, 2014). Teachers as educators are considered by Hughes and Kwok (2007) to be the second parents of the children in their care, their role models and the source of learning outside the home. More specifically, the quality of the teacher-child relationship is an essential determinant of children’s behavioural, sociocultural, and academic functioning (Gregoriadis & Grammatikopoulos, 2014).

The New Zealand education system and its curriculum *Te Whāriki*, embraces a social-cultural viewpoint based on a unique bicultural framework (Ministry of Education, 1996; 2017). Under *Te Whāriki* vision all “children grow up as competent and confident learners, strong

in their identity, language and culture” (Ministry of Education, 1996, p. 2). Political, social, economic, cultural, and other external environmental factors affect the beliefs and values that people and society hold regarding immigrants. This study argues that more rational understandings of the lived experiences of ECE immigrant teachers and their impact on culturally valued knowledge are required. Bronfenbrenner’s Model emphasises how external environmental factors influence child development. The theoretical framework of Bronfenbrenner (1979) provides a set of lenses through which narrated and interpreted interviews were analysed.

Early childhood teachers are an integral part of the teaching profession and have a powerful and indispensable role to play in the lives of the younger generation. It is, therefore, justifiable that Indian Immigrant teachers be given opportunities to examine their current conditions and situations in their new homeland. My research has shown that this topic is worthy of further research, because not only New Zealand, but also many English-speaking nations worldwide, have experienced a significant influx of teachers from India (Howard, 2010). It is important that policy makers in these nations consider and provide support for these teachers to adapt to a very new and often unfamiliar environment (Clandinin and Connelly, 1995; Tatar, Ben-Uri, and Horenczyk, 2011). It is not enough that a teacher can be understood by her students; she must also be able to communicate concepts and values to them (Connelly and Clandinin, 1999). This applies even if such values are foreign to the teacher. It is, therefore, worthwhile determining if cultural obstacles and barriers extend into the new education system within early childhood centres.

This information could be very helpful for teachers who are contemplating crossing cultural borders to teach. It could also be helpful to those who are making employment decisions. A teacher migrating from India to New Zealand, or between two equally dissimilar countries, can be a successful and effective teacher if provided with the right amount of support. By discovering the acculturation experiences and processes of Indian immigrants, and the effect they have on teaching early childhood education, government can make adjustments and provide teachers with a better teaching environment. This can help make immigrant teachers more effective and productive educators despite the challenges they are faced with due to migration.

This thesis has significance for three sets of stakeholders: Indian Immigrant teachers, ECE centres in New Zealand and those making decisions in New Zealand's education system. In writing this thesis the lived experiences of Indian immigrant teachers in adjusting to a new and completely different culture was highlighted, as well as the impact that acculturation has on their personal and professional life. Through analysing the shared experiences of the participants, I was able to answer the research questions and discover the barriers these teachers faced in moving to a foreign country; how and what these teachers did to overcome their difficulties; and what their specific acculturation process or processes were.

Future Indian immigrant teachers will be able to improve their pedagogical strategies and ensure that the young children they teach also receive a quality education and life values. Moreover, this research has given voice to a diverse, relevant, yet often marginalised or ignored population of teachers. This is particularly significant given that New Zealand has a flourishing and rapidly increasing Indian population. For them, professional experiences of the settlement have frequently been excluded, as most current research focuses on Indian immigrants' physical health issues, and employment (Nayar and Sterling, 2013). These research findings not only give agency to these Indian immigrant teachers but may also offer insight into the sociocultural and political implications and consequences of the immigration and acculturation processes for other minority communities. In addition, the experiences shared in this portion of the study, should then aid other future immigrant teachers, to employ such methods in their own personal and professional lives. This information can be further used by teachers who are contemplating crossing cultural borders to teach and practice their profession in a land foreign to them. The government and education system of New Zealand can also benefit. Using the findings offered by this study, the government could start taking actions and improve the current state of immigrant teachers in New Zealand.

As my study is about cultural adaptation, *Te Whāriki* creates a sense of "... socially and culturally mediated learning" (Ministry of Education, 1996, p. 9). This study also fits well with two of the eight principles in the *New Zealand Curriculum* (Ministry of Education, 2007) those of cultural diversity and inclusion. These underpin decision making in schools. The cultural diversity principle states that the New Zealand educational "curriculum reflects New Zealand's cultural diversity and values the histories and traditions of all its people," (p. 9) while the inclusion principle ensures that "students' identities, languages, abilities, and

talents are recognised and affirmed and that their learning needs are addressed” (Ministry of Education, 2007, p.9). Immigrant early childhood education teachers bring with them not only cultural diversity but also new knowledge of their different cultures and histories. Through diverse knowledge, teachers can encourage and extend children’s learning. Reciprocal and responsive interactions will enhance the knowledge of children. Children, teacher and families share holistic learning experiences, which extend value contribution in life (Mitchell et al. 2012).

Moreover, by understanding immigrant teachers’ perceptions and experiences, new possibilities may arise to empower and facilitate social justice and equality, as well as social and cultural connectedness, within an early childhood educational framework (Mitchell and Ouko, 2012).

## 1.4 Statement of the Problem

Immigrant teachers often face a myriad of challenges in centres, including feelings of loneliness and uncertainty (Shore, 2008). Issues with bureaucratic processes and systems, student behavioural problems (Collins & Reid, 2012) and discrimination, racism, or othering (Arndt, 2015) are common challenges immigrants come across while living in a foreign land. In addition, a gap between pedagogical training and cultural knowledge (Adair, Tobin, & Arzubiaga, 2012) of their host country become barriers in adjusting to a new professional teaching culture in a foreign land. Cultural adjustment becomes even more problematic and challenging if the two cultures of the migrant teachers are very different from one another (Bedford, Bedford, Ho & Litgard, 2002).

The problem studied is the barriers Indian immigrant teachers faced as a result of the disconnection between their cultural and pedagogical understandings and their adopted country’s educational system. As a result, these teachers were inadequately prepared for their new environments and were thus less operative and effective in their teaching roles than they are expected to be as professionals and as educators (Nadelson et al., 2012; Braine, 2013). Sometimes students perceive immigrant teachers as unfamiliar, and difficult to understand, which affects their ability to interact and build rapport and effective relationships (Shore, 2008). Communication and understanding gaps ultimately impact students’ education (Faez, 2012; Peguero & Bondy; 2011; Yogev, 2012).

## 1.5 Findings

Findings showed that some Indian immigrant early childhood education teachers face discrimination and prejudice. Participant's verbatim showed that not enough support and information is available to them. The study showed that teachers who had colleagues, staff and neighbours' support find the acculturation process easier. Some of the participants during interview stated that they were demoralised while performing their job responsibilities. Participant's experience showed that they do not feel like they belong in the centre they work in, and felt discarded or rejected by their colleagues, students and administrative staff. One participant, while studying, was discriminated against because of her accent. She was harassed and mocked until she took action. She felt bad for a few days and then she regained her confidence and said to herself that it's not her problem they have to accept her as she is.

Living in isolation is difficult, as a human being we love to socialise and value friendship. When someone enters a new country, he/she looks for some suggestions and support to adapt to the new culture. In addition, immigrants feel lonely in a new world when they do not find familiar faces or familiarity in the environment around them.

## 1.6 Purpose of the Research

The purpose of this qualitative research study is to explore the perceptions and lived experiences of Indian immigrant teachers' immigration and acculturation processes in New Zealand: how these experiences influence how they teach and interact with their students inside the early childhood education centre. This study anticipates that by studying the acculturation experiences, future immigrant teachers might become more aware and prepared, for what to expect and how to act in their new country. Furthermore, through the research, the study also showed that how immigrant teachers, despite their cultural differences, and the gap with their students, were still able to interact with and relate to the children. In addition, how slow and steadily they established their professional identity and shared their knowledge and values with the children in a new educational system.

## 1.7 Research Approach

This study is a qualitative narrative study of the experiences of Indian immigrant early childhood education teachers involved in cultural adaptation in New Zealand. The

phenomenon of globalisation means that there is, and will continue to be, a significant and growing cultural interface in centres as students and teachers from different cultural backgrounds mix. The concept of cultural diversity is shaking up and influencing the education system worldwide (Griswold, Carroll, Naffziger, & Schiff, 2013; Janmaat, 2012). Diversity has changed the fundamental makeup of the centres to the extent that existing teaching methods were no longer effective (Griswold, et al, 2013; & Janmaat, 2012).

As human beings, we keep reshaping our independent thinking, sciences and technologies, languages and reasoning, and societies, through observing or interacting with the outside world. When we situate ourselves not only in a physical environment but also in a social ecosystem, we start realising that we are interlinked with others. We participate in social networks, a social ecosystem which is influential internally and externally. The Aotearoa New Zealand landscape and environment has changed with the arrival of immigrants. This will continue as human social life is progressively changing (Clark & Withers 2007). Gontier, Bendegem and Diederik (2006) support the theory of heredity, (the inheritance of acquired trait) while adapting the local environments influence the adaptation process. The socio-historical approach also emphasises that social and cultural factors influence interactional processes. When we think about a social ecosystem, the ideas that shape day-to-day actions are influenced by the presence or absence of the outside social environment. This changes us and provides us with other lenses through which we might view our surroundings and other frameworks on which to build views of our world. Social constructionists believe that the individual is no longer a separate entity but is a collection of identities that are constantly changing. We are continually being moulded and influenced, moment by moment when connecting with our surroundings. The culture that we live in shapes both who we are becoming and how we are becoming (Foucault, 1972).

I chose a qualitative research approach for this study as it is an inquiry-based process and has distinct methodological traditions of inquiry that explore a social or human problem (Creswell, 1998). A qualitative approach, with unstructured narrative interviews best suits when research is focused on community and society structures and norms, which are interrelated and influence each other. Individual narrated interviews were conducted with 15 Indian early childhood immigrant teachers. The data was analysed using Bronfenbrenner's (1977) Process, People, Context and Time (PPCT) ecological development model concept,

which helped with the intention to investigate and analyse how external and internal environmental factors influence the life of an individual. Bronfenbrenner's human development model PPCT is also based on the norms that external and internal environmental forces positively or negatively influence human beings. NVivo software was used to support the analysis of the interviews.

## 1.8 Overview of the Chapters

This thesis comprises five chapters:

- Chapter one provides the background of the study, research questions, the rationale and significance, stating the problem, the purpose of the research, the theoretical framework, methodological approach and a summary of the key findings.
- Chapter two provides a review of the literature related to experiences of immigrant teachers in different countries and concludes with a summary of findings in literature as well as the gap in the literature. The background of early childhood education in India and the New Zealand early childhood education curriculum *Te Whāriki* as well as the cultural adjustment of immigrant teachers and their barriers in regard to language, credentials, self-identity and employment are discussed.
- Chapter three contains information regarding the methodology, the sampling and selection criteria used in the study and the data collection method. Qualitative research approach, narrative method and Bronfenbrenner's (1979) theoretical approach are discussed in order to understand the cultural adaptation process and lived experience of the participants of this study.
- Chapter four contains information about theoretical frame and Bronfenbrenner Model. It throws light on Bronfenbrenner Micro, Meso, Exo and Macro system in regard to external environmental factors and human development.
- Chapter five presents the findings and analysis of emerging themes and sub-themes from collected data. Interview analysis unveils Indian immigrant early childhood education teachers lived experiences regarding cultural adaptation. Relevant examples by using quotes from the participants are provided to explain the results in a more explanatory mode.

- Chapter six concludes this thesis by revisiting the research findings and providing the conclusion and recommendations. In this chapter, I discussed how external factors could affect the lived experiences and shape the professional life of an early childhood education immigrant teacher. I examined the teachers' strategies of cultural adaptation processes and their lived experiences.

# Chapter Two: Review of the Literature

## 2.1 Introduction

There are many causes for the migration of people, but the most common are the unequal distribution and availability of resources worldwide (Iradale, 2001). Whether it is in the education sector or other employment areas, migration expands choices regarding incomes, accessing services and a better life. This chapter provides a review of the relevant literature and research related to immigrant teachers and their lived experiences attempting to fit into their host country's social and professional culture. Specific stories of experiences of early childhood education Indian immigrant teachers in a new culture are rare in the literature.

It is a common belief that local teachers are, in part, responsible for the cultural and social enlightenment and integration of the children they teach (Schmidt, Young, & Mandzuk, 2010). As Dewey (1997) also mentioned; teachers are the ones who are more involved in passing the cultural values to the next generation. This can lead to misunderstandings and mistrust between parents and immigrant teachers because a newcomer to a culture tends to differ from the norms of the native culture (Elbaz-Luwisch, 2004). In today's growing multicultural society, it is necessary to have some knowledge about the other cultures in the world and this knowledge is provided by the migrant teachers who bring with them the knowledge of their native cultural, in 1997 Dewey also mentioned that teachers are representatives of culture.

In this literature review, an overview of the current ideas and beliefs about the experiences of immigrant teachers, the diversity of cultures in schools, along with the background of early childhood education in New Zealand and India is provided.

## 2.2 An overview of immigrant population in New Zealand

New Zealand has a relatively young history of cultural heterogeneity (Fischer, 2014). At the national and international level, migration of teachers and other professionals has become an increasingly prominent theme of debates and was the topic of the 2009 Human Development Report (United Nations Development Programme, 2009). New Zealand welcomes thousands of skilled professional immigrants annually, with a noticeable increase in the number of

immigrants from India (See Table 2.1 below). Statistics New Zealand (2014) reports show that the Indian ethnic group is growing faster than the Chinese. Within Asian ethnic group, the number of people identifying as Indian increased 48.4 percent between 2006 and 2013. When compared with the 16.2 percent increase for the Chinese ethnic group it can be deduced that the number of Indian immigrants has increased. Chinese remained the largest Asian ethnic group in 2013, with 171,411 people (36.3 percent of the Asian ethnic group, down from 41.6 percent in 2006). Indians made up the second-largest Asian ethnic group in 2013, with 155,178 people (32.9 percent of the Asian ethnic group, up from 29.5 percent in 2006) (Statistics New Zealand, 2014), as shown in the table below:

*Table 2-1 Statistics New Zealand (2014) 2013 Census: Quick stats about culture and identity (www.stats.govt.nz p. 12).*

| <b>Population of selected Asian ethnic groups 2001, 2006, and 2013 censuses</b>  |                    |                    |                    |                                    |                                    |
|--|--------------------|--------------------|--------------------|------------------------------------|------------------------------------|
| <b>Ethnic Group</b>  | <b>2001 Census</b> | <b>2006 Census</b> | <b>2013 Census</b> | <b>Percentage Change 2001-2006</b> | <b>Percentage Change 2006-2013</b> |
| <b>Chinese</b>   | <b>105,057</b>     | <b>147,567</b>     | <b>171,411</b>     | <b>40.5</b>                        | <b>16.2</b>                        |
| <b>Indian</b>  | <b>62,187</b>      | <b>104,583</b>     | <b>155,178</b>     | <b>68.2</b>                        | <b>48.4</b>                        |
| <b>Filipino</b>  | <b>11,091</b>      | <b>16,938</b>      | <b>40,350</b>      | <b>52.7</b>                        | <b>138.2</b>                       |
| <b>Korean</b>  | <b>19,026</b>      | <b>30,792</b>      | <b>30,171</b>      | <b>61.8</b>                        | <b>2.0</b>                         |
| <b>Japanese</b>  | <b>10,026</b>      | <b>11,910</b>      | <b>14,118</b>      | <b>18.8</b>                        | <b>18.5</b>                        |
| <b>Sri Lanka</b>   | <b>7,014</b>       | <b>8,313</b>       | <b>11,274</b>      | <b>18.5</b>                        | <b>35.6</b>                        |
| <b>Cambodian</b>   | <b>5,268</b>       | <b>6,915</b>       | <b>8,601</b>       | <b>31.3</b>                        | <b>24.4</b>                        |
| <b>Vietnamese</b>  | <b>3,462</b>       | <b>4,770</b>       | <b>6,660</b>       | <b>37.8</b>                        | <b>39.6</b>                        |
| <p>1. Includes all people who stated each ethnic group, whether as their only ethnic group or as one of several. Where a person responds more than one ethnic group, they have been counted in each applicable group.</p> <p>Note: The gap between this census and the last one is seven years. The change in data between 2006 and 2013 may be greater than in the usual five year gap between censuses. Be careful when comparing trends. Sources Statistics New Zealand</p> |                    |                    |                    |                                    |                                    |

Migrants come to New Zealand's educational institutes to pursue higher studies and gain higher qualifications. New Zealand does depend on skilled migrants as they fill about 30% of annual vacancies (Ministry of Business Innovation and Employment, 2013). Modern and easy means of transport have made it possible for people to migrate, which in turn make modern societies more racially, ethnically, and linguistically diverse worldwide (Cheong, Edwards, Goulbourne, & Solomos, 2007). New Zealand is an example of a nation that has

been built on a bicultural basis, founded on the principles of the Treaty of Waitangi, and has given rise to a complex international multi-ethnic society (Donn & Schick, 1995).

The Government of New Zealand has been trying to plan means to address the needs of immigrant teachers coming from varied cultural, linguistic, social, and ethnic groups (Donn & Schick, 1995). There has been a growing demand for research and literature on immigration settlement issues associated with teaching practice, which should not be ignored. Timely steps should be taken to help teaching professionals so that everyone will benefit from their skills and knowledge (Statistics New Zealand, 2013). By gaining a basic understanding of the experiences of immigrants, we can better understand the barriers they face due to their racial and ethnic background.

## 2.3 Early Childhood Education in New Zealand and India

According to the Organisation for Economic Co-operation and Development (OECD) reports increasing women's participation in the labour force, economic development, and social change have significantly modified the family and child-rearing systems. Because of these changes in lifestyle, women have to carry out more responsibilities. More women are looking for paid work opportunities at an international level. Working Issues regarding access, quality, and diversity in schools are rising at a rapid pace (OECD, 2001). As the early childhood education sector is growing, policy-makers in different countries have also started showing interest in the long-term value of early education for children's development. New policies have shown a positive result for children, as well as reducing the social and educational spending (Vergas, Ryan & Barnett, 2010). Women of the 21st century are more socially and economically involved with today's workforce which has increased the demand for early childhood centres. Vergas, Ryan and Barnett, (2010) also noted that child care programs allowed parents to pursue other activities and provided an enjoyable and enriching experience for the children.

### **2.3.1 Background of Early Childhood Education in New Zealand**

After seeing the reports on the quality of early childhood education in New Zealand (ECCE Working Group, 1988) and comparing the findings of overseas studies about the long-term benefits of early childhood education, New Zealand Government made some significant commitments to improving **early** childhood education quality and access. The Competent Child Project was introduced by New Zealand Government to investigate the applicability of early childhood education programmes. This project was funded by the New Zealand Ministry of Education and the New Zealand Council for Educational Research (Wylie & Thompson, 2003). As part of the Competent Children Project (Wylie, 2001), a longitudinal study, the Ministry of Education collected information on the effect of ECE on children's development. In this project ten competencies were included which were consistent with *Te Whāriki*, the New Zealand early childhood education curriculum. These are:

- 1) literacy (reading, writing);
- 2) mathematics;
- 3) logical problem solving;
- 4) communication (receptive and expressive language use);
- 5) perseverance;
- 6) social skills with peers;
- 7) social skills with adults;
- 8) individual responsibility (self-management);
- 9) curiosity;
- 10) motor skills.

The results showed that some factors do make a continuous contribution to children's literacy, mathematics, and social skills with peers. These factors have mainly dealt with the quality of early childhood education (Wylie & Thompson, 2003). Education policies require that each centre has qualified staff and access to ongoing professional development. Additional funding was available for early childhood education centres, which serve low-income communities so that every child can benefit from the early childhood education experience (Ministry of Education, 2002).

Currently, New Zealand faces challenges and issues in managing cultural diversity in education. A report from the Education Review Office 2008 (Mutch & Collins, 2012) asked refugee and immigrant parents about their expectations of schools, what helped their children and what made it difficult to adjust to the new environment. According to the report, parents' biggest concerns were about developing effective communication that also considers and acknowledges their home culture and language. These parents liked to be asked to help, to be informed, and to contribute to their child's learning. Another concern of the parents was that their children be treated equally in the New Zealand education system.

In his discussion, Bishop (2010) with reference to Māori children argues that power imbalance between the dominant culture and a minority culture is common in education. There is a shortfall of awareness, in current teaching practices, about the lived experiences of ethnic minority teachers, children, and families. A significant reason for ineffective teaching and learning experiences in education is recognised as the result of negative behaviours and attitudes towards minority cultures that impinge on their teaching practices. Guo (2010) conducted a study on Chinese immigrant children in early childhood centres where she reported:

The teaching experiences identified in this research are complex, involving questions of the personal, intercultural, sociocultural, practical and political positioning of a wide range of issues in relation to teachers' work with diverse cultural children and families. From a sociocultural perspective, the implications that the study has drawn for early childhood teachers are profound since a shift in their beliefs and practices is required for them to respond visibly and appropriately to diverse cultures. (p. 262)

Over the last few years, as global migration has increased, and New Zealand continues to open its doors to immigrants, cities like Wellington, Dunedin, Christchurch, and Auckland are becoming more multi-ethnic. Many cultural events are organised in these cities to provide opportunities for everyone to co-celebrate festivals such as the Irish St. Patrick's Day, the Chinese New Year, Japan Day and the Diwali Festival. As early childhood education settings in many English-speaking countries are becoming increasingly multi-ethnic due to global migration, challenges are posed for many early childhood teachers who work with diverse immigrant children and families (Chan, 2011).

New Zealand is a popular destination for immigrants. Immigrants bring skills, cultural, and language capital, which contribute to the growth of the host country. Literature has revealed that immigrant children and families portray distinct learning, parenting, and socialisation patterns different from the host country (Ebbeck & Glover, 2000; Chan, 2006; Obeng, 2007). Consequently, increasing migration also poses new problems, worries and challenges for the government and in this case, the early childhood native and immigrant teachers, who work and interact with immigrant children and families with diverse cultural and language backgrounds (Chan, 2011). The same study indicated that New Zealand's national early childhood education curriculum, *Te Whāriki* supports and promotes cultural diversity and culturally responsive pedagogies to include all families (Ministry of Education, 1996). Statistical data of New Zealand about children who qualify to enrol in early childhood education shows that the enrolment of children from the multicultural backgrounds in the early childhood education centres has grown remarkably (Ministry of Education, 2016). Increasing diversity become an important feature at early childhood education centres in teaching practices of ECE in New Zealand (Mitchell et al., 2015).

### **2.3.1.1 *Te Whāriki* New Zealand Early Childhood Curriculum**

In New Zealand there is a national early childhood curriculum *Te Whāriki*, which is based on a bicultural curriculum (Ministry of Education, 1996) but also includes multicultural learning and teaching, it

...emphasises the significant role of culturally and socially mediated teaching, learning, reciprocal and responsive relationships for children with other people, places, and things. Children learn through collaboration with peers and adults, through guided participation and observation of others, as well as through individual exploration and reflection. (Ministry of Education, 1996, p. 9)

According to the Treaty of Waitangi, New Zealand Government policies and the education system are grounded on biculturalism, which embraces the cultural heritages of both partners to the Treaty (Representative of British Crown and Māori Chiefs). Firstly, *Te Whāriki* is a curriculum, which considers biculturalism and provides guidelines and procedures for bicultural (Māori and Pākehā) practices in all early childhood education services in New Zealand (Ministry of Education, 1996). Although English is the most used language, sign

language and te reo Māori (Māori language), are official languages of New Zealand (Ministry of Education, 2007).

All New Zealand education curricula reflect both the bicultural and multicultural heritage and cultural beliefs of diverse immigrants in New Zealand. The early childhood education curriculum *Te Whāriki* (Ministry of Education, 1996, p.18) stated, “Each early childhood education service should ensure that the programme and resources are sensitive and cultural-responsive to the different cultures and heritages among the families of the children attending that service”. The statement reflects the socio-cultural nature of the curriculum: *Te Whāriki*. Four popular theoretical frameworks in Bruner and Vygotsky’s sociocultural theory as well as Erikson and Piaget’s theories of stage/age development are underpinned and supported in *Te Whāriki* (Te One, 2013). The four principles (empowerment/whakamana, holistic development/kotahitanga, family and community/whānau tangata, and relationships/ngā hononga) and five strands (well-being/mana atua, belonging /manawhenua, contribution/mana tangata, communication/mana reo, and exploration /mana aotūroa) interweave within *Te Whāriki*, which literally means the woven mat (Chan, 2011). The woven mat’s strands and goals of learning are met through the learning experiences of young children, toddlers and infants, which are three important development stages of children (Ministry of Education, 1996).

Internationally the early childhood education sector has now become a key area of social, economic and educational reform (Vincent & Ball, 2006; Moss, 2007). Reviews and recommendations from the influential Organisation for Economic Cooperation and Development (OECD, 2001; 2004; 2006) over the past decade also have emphasised the important role of early childhood care and education to the economic and social development plans of its member nations. In New Zealand, there is an optimistic picture of early childhood curriculum and policy developments during the first decade of the 21st century. New Zealand’s policy and curriculum development are often favourably commented upon internationally. The introduction of the curriculum, *Te Whāriki* (Ministry of Education, 1996) and assessment/Kei tua o te pae (Ministry of Education, 2004) has brought a focus on pedagogy along with professional development for teachers to learn how curriculum related assessment can assist learning communities (children, families, whānau, teachers, and others) to develop continuous and diverse learning pathways (Ministry of Education, 2004; Carr,

Smith & Duncan, 2009). With its focus on the social and cultural and its political position as a bicultural document, *Te Whariki* emphasises the importance of relationships, reciprocity, community, culture, and language (Carr & May, 2000). It takes a distinctly narrative approach to education that is, by design, non-prescriptive, and can be used by each early childhood centre in its own unique way.

The curriculum is presented as a whāriki of principles and strands. A key principle of *Te Whāriki* is whakamana (empowerment) (Carr, Hatherly, Lee & Ramsey, 2003) and at the heart of this curriculum are implicit statements of participatory democracy founded on notions of biculturalism. Farquhar (2010) also states that the teaching and learning practice should be based on the mutual sharing of knowledge and between child and adult; mutual reconstruction through community; intergenerational dialogue; and a project and inquiry-based outlook and viewpoints on teaching and learning. These statements are grounded in both Western liberal democratic traditions and Māori epistemology (Farquhar, 2010). *Te Whāriki* is a collaborative document formed within the early childhood education community. Nuttall (2003) suggests that *Te Whāriki* requires a curriculum implementation that is woven from local and particular thinking and circumstances “... it requires teachers, parents, and children to collaboratively explore their own perspectives on what counts as teaching, learning, and knowledge” (pp. 162-163).

Enrolments in early childhood centres in New Zealand have risen steadily, significantly in full-day childcare where “approximately 71% of services are full-day as against ‘sessional-based’ (up to three or four hours per day) kindergarten.” (OECD, 2004, p. 91). Significant growth in private child care in Australia and New Zealand though is accompanied by a notable lack of growth in the non-profit session-based kindergartens, play-centres and Te Kōhanga Reo where enrolments have remained static (Colbung, Glover, Rau & Ritchie, 2007).

## **2.3.2 Overview of Indian Early Childhood Care and Education Programmes**

In terms of education, India has undergone a long history of changes and reforms in its educational system. Since the early 19th century, the educational system has been shaped by their British colonial controllers. Currently India is experiencing substantial reforms in the educational scene (Gupta, 2014). Preschool years are also believed to be crucial for developing proper values and attitudes in children. According to Shukla (2008) the “foundations of attitudes and appropriate values such as hard work, optimism, self-respect national sentiment, etc. could be developed in children better in early childhood” (p. 15). Shukla also identified various ECCE programmes that look after the development and education of Indian children. Some examples of these programs and policies include the Integrated Child Development Scheme (ICDS), public and private day care centres, and the National Policy on Education or NPE (Shukla, 2008).

Gupta (2007) added that the ICDS combines the health/ nutrition of the child with their education within the *Anganwadis* (*Anganwadi* means “courtyard shelter” started by the Indian Government in 1975 as part of the Integrated Child Development Services program mainly for rural areas in India). In India, pre-primary schools are mostly covered by the private sector while the government offers education to children from four to five years old (Gupta, 2014). After Britain’s control of India’s educational system, Ovichegan (2015) reported that the caste system, in general, is still very much present. India’s educational system then is run in a hierarchical manner where the upper class mostly has the control and power in the decision-making (Ovichegan, 2015).

Diagram of the Indian Conceptual Framework for Integrated Child Development and Education can be seen in Figure 2.1 below:

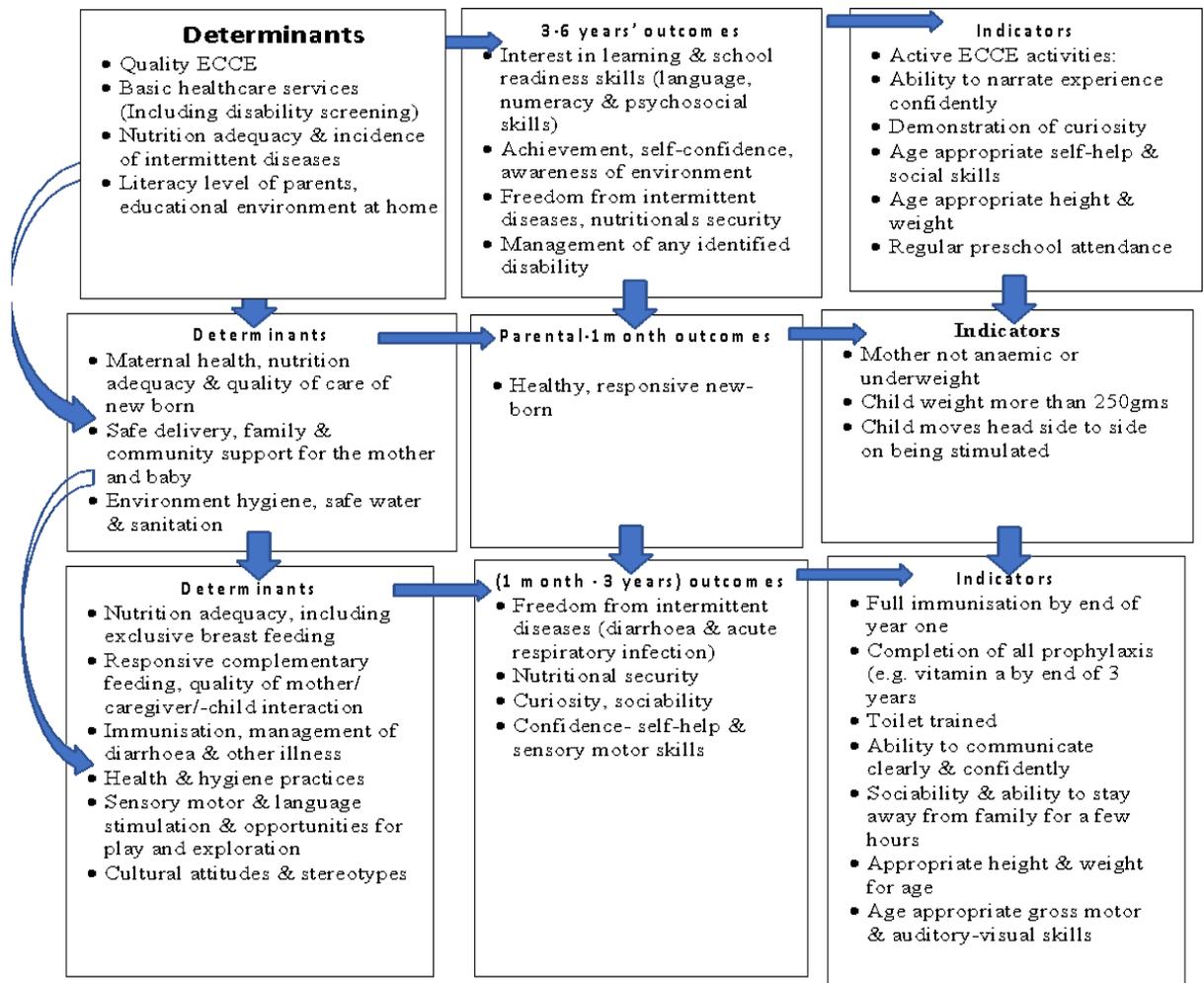


Figure 2-1 An Indian Conceptual Framework for Integrated Child Development and Education Source World Bank 2004 p. 12

In 2013, the Government of India approved the National Early Childhood Care and Education (ECCE) Policy. The education policy framework also includes the national curriculum framework and quality standards for ECCE (Government of India, 2013-2014; Ministry of Women and Child Development, 2013). Under ECCE Policies, under six years of age, all children are provided free access to free, quality early childhood education services. The Department of Ministry of Women and Child Development is responsible for all of the administrative work of ECCE programmes and is also accountable for the smooth running of the Integrated Child Development Services (ICDS) programme. The main work and aim of the ECCE program are to develop children's psychosocial growth and to develop school readiness (Kaul & Sankar, 2009).

The 2011 Indian Census data shows that there are approximately 164.48 million children between 0-6 years of age in the country. The Government of India (2013-2014) recognises the need for quality pre-primary programmes for children. To achieve the goal many policies and constitutional provisions have been made. The 86th Constitutional Amendment, Article 21A provides the right to have compulsory and free education for 6 to 14 year old children. Other amendments under Article 45 urge states to provide ECCE for all children until they reach the age of six years (Kaul & Sankar, 2009).

The Right to Education (RTE) Act 2009 described the right of children to have free and compulsory education and guarantees children's rights to access quality elementary education. Under RTE the Indian Government urges and summons all states to provide free pre-school education for children above three years of age. The 12th Five Year Plan acknowledges the importance of early childhood education and improving school preparedness (Kaul & Sankar, 2009).

To fulfil the diversified need for ECCE in India, various organisations and programmes are providing services. The Indian Government under the education policies for early childhood care and education, started integrated services for the holistic development of every child from the prenatal period to six years, to ensure a strong and sound foundation Government of India (2013-2014) and Ministry of Women and Child Development (2011). An unknown journalist from the newspaper *The Hindu* said "... broadly speaking, the policy focuses on restructuring the Integrated Child Development Services (ICDS) scheme and integrating early childhood education with the Right to Education Act to ensure a smooth transition into formal schooling" (Special Correspondent, 2012, p. 2). The programmes run by the Indian Government bring changes in the National Curriculum Framework 2005 and the Right to Free and Compulsory Education Act 2009. The National Council for Teacher Education North (NCTE) (2016) which is a Statutory Body of the Government, of India, notified all those involved of the revised regulations, norms and standards for the teacher education programmes on November 28, 2014.

The following are some recent changes made by the National Council for Teacher Education in India:

- 2 Year B.Ed. (Part-Time); 1year B.Ed. and M. Ed. (regular), are going to provide more professional training rigour and at par with best international standards. Each programme includes theory, practicum, internship and 25% of the programme is developed for school-based activities and internship.
- M.Ed. (Master of Education): The degree comes with specialisation in either Elementary Education/Secondary/ Senior Secondary Education.
- Nursery Teacher Training (NTT) one-year diploma, provides theoretical and practical training for child teaching, children care and management. Each programme integrates ICT, Yoga Education, gender and disability/inclusive education (National Council for Teacher Education, 2016).

### **2.3.2.1 Early Childhood Education Background in India**

India's past heritage and traditions show that the early childhood years (from prenatal to five years) were considered to inculcate the foundation of basic values and social skills in children. These values and ethics are learned from the family's principles as the sanskaras (values) and these sanskaras were learnt within the family and mainly under grandmothers' caring practices, stories, lullabies and traditional infant games, handed down from one generation to the next one. Change in the social realities and family structures from joint to nuclear has changed the concept of shared family responsibility to solely parents' responsibility. Children from higher socio-economic strata are often left with paid surrogate caregivers and from low socio-economics strata with elder sisters or brothers. This social change gave birth to the concept of Preschool Education /Early Childhood Care and Education (ECCE) in India (Kaul & Sankar, 2009). In the mid-19th century, Gijubhai Badheka and Tarabai Modak, among others, brought the concept of organised early childhood education and later in 1946 Madame Montessori visited India and met Mahatma Gandhi (Rajawat & Patel, 2015), who asked her to make preschool education available to children in the rural part of the country (Kaul & Sankar, 2009). In 1986, the Government emphasised the integrated and holistic concept of care and education of children between 0-6 years especially from socially disadvantaged groups. Policy discourages any formal instruction of the 3 R's Programme (which includes reading, writing and mathematics) at the early stage of education. Pre-nurseries, nurseries, kindergartens, preparatory schools, pre-primary focused on education for 3-6-year-old children (Kaul & Sankar, 2015).

The Indian Government in 2001 under The National Policy on Education has started a programme called Sarva Shiksha Abhiyan, which means everyone must receive an education (The World Bank, 2005). The Government is following The Dakar Framework for Action, which has six specific goals to be achieved. Under these goals, the Indian Government started early childhood education and children's health programmes side by side, as the child's cognitive learning is affected by his/her socio-economic status, child health and quality of the home environment (The World Bank, 2005).

#### **2.3.2.1.1 Government Organisation**

The Ministry of Women and Child Development (MWCD) plays a vital and significant role in ECCE related activities in India. Since 1975, The MWCD department provides Integrated Child Development Services (ICDS) in the rural area, slums, underdeveloped areas, and to minority and socially disadvantaged groups. All these services related to health, nutrition and education for children are free of charge and are provided through ECCE centres called "Anganwadi" (meaning "courtyard shelter" in Hindi). According to a report published by MWCD (2011), in integrated child development services (ICDS), approximately 38 million individuals in education programs and approximately 78 million individuals in health and nutrition programs participated at Anganwadi centres, which are the largest numbers in the world. It is worth noting that MWCD funds and provide guidelines from which each state develops their ECCE programmes.

#### **2.3.2.1.2 Non-Government Organisations (NGOs)**

NGOs are run by private companies, religious organisations, trusts or committees of individuals. These organisations, as a part of their social activities, contribute in protecting socially vulnerable children and providing them with education under ECCE programmes. A study by Kaul and Sankara (2009) shows that approximately 3 to 20 million children participate in ECCE programmes run by NGOs. Teachers working for NGOs require at least school diplomas as further training (6 month to 1year) are provided by the NGOs. These volunteers and workers are provided with healthcare as well as minimum numeracy and literacy education.

### 2.3.2.1.3 Private Educational Institutions

The number of private schools is rapidly increasing in every stage of education in India. According to Kaul and Sankara, (2009) as an estimate, government data shows that about 10 million children participate in ECCE programs provided by private organisations, although the actual number is uncertain as the government does not organise and regulate these educational activities. There are many preschools and franchises of preschools, which are mushrooming not only in India but also in overseas countries. A study by Ohara (2013) shows that the pre-school Euro Kids has 780 branches in 280 cities and Kidzee has 550 branches in 210 cities. The ICDS scheme has been universalised to cover 14 lakhs<sup>1</sup> habitations and about 3.50<sup>2</sup> crore children (aged between 3 and 6 years) are attending pre-school education at 13.50 lakh Anganwadi centres as in March 31, 2016 (*Times of India*, 10 Aug. 2016).

### 2.3.3 Summary

The Government of India encountered many challenges in implementing an ECCE programme, and it is true that the government acknowledges the importance of early childhood education programmes in India. The government observed that even though the number of enrolments are increasing in preschool and elementary education programmes, the dropout rate continues to be a matter of great concern. On the other hand, evaluation of assessment shows that literacy skill still needs to improve, and this point indicates the urgency of taking necessary steps to help children and implement the policies of high-quality early childhood education programmes, which can contribute to developing school readiness and enable children to make a smooth transition.

ECE centres in New Zealand are becoming more culturally diverse as the number of migrants' increase. New Zealand's ECE curriculum *Te Whāriki* considers and caters to the diverse needs of the New Zealand society, as it is shaped "by the relationship between the Crown and Māori defined by the Treaty of Waitangi, and the unique status of Māori as tangata whenua (indigenous)" (p. 15) (Taguma, Litjens and Makowiecki, 2012). *Te Whāriki*

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<sup>1</sup> Lakh and Crore: Bangladesh, Nepal and Pakistan, Indian Numerals.

Lakh is 1,00,000 (Hundred thousand) (Ten Lakh 10,00,000 is NZ One Million)

<sup>2</sup> Crore is 1,000,000,000 (1 Billion)

curriculum was designed 20 years ago and has recently been updated (Ministry of Education, 2017).

## 2.4 Cultural Adjustment and Immigrant Teachers

For social and political transformation in any country, education is an important tool and so are the teachers. If a country wants to develop socially and economically in the 21st century, it requires a well-educated population, equipped with the relevant knowledge, attitudes and skills. Teachers play a very important role in achieving that. In the last few years as new waves of immigrant, teachers have continued to enter New Zealand, the effect on the nation's economy and society has become an issue for debate. Little is known about wellbeing and the adaptation process that Indian immigrant teachers undergo, or the health, educational, and psychological consequences they face as they learn a new culture, new social and community rules, and sometimes, a new language. Teachers who have migrated experience many problems and issues when they arrive in a new country (Morgan, 2014).

With the recent increase in the skilled immigrant population from India, it is important to utilise immigrant teachers' skills, knowledge, and experience efficiently so that they may contribute to building a stronger economy for New Zealand. The challenges the immigrants face are not new, but their stories are unique and provide new meanings and experiences useful to understand their transition processes.

Studies of diverse immigrant teachers in New Zealand have shown numerous perspectives. A study by Heald (2007) explored the challenges encountered by Chinese immigrant teachers during their journey to employment in New Zealand and their settling experiences, even after they gained permanent residency. Heald's study also showed that when some immigrant groups with diverse ethnicity came across barriers in a host country, they draw attention to cultural misunderstanding and racial mistrust (Heald, 2007). Even though New Zealand early childhood centres strongly support the notion of embracing diversity, immigrant teachers still face discrimination and challenges. Studies by Heald (2007) and Bedford, Bedford, Ho, and Lidgard (2002) discussed loopholes in New Zealand immigration service policy and the changes in policy which were designed to make New Zealand a more attractive destination for migrants from non-English speaking countries with skills and capital. In her study, Heald (2007) emphasised barriers of misunderstanding, misinformation, non-recognition of

overseas qualifications, and denial of opportunities, inability to gain training or work experiences, and inaccessibility to the job market. A similar study conducted by Henderson, Watts, and Trlin (2001) showed that based on their overseas qualifications, immigrants found that getting a job, in their own or other fields, was challenging and they were often unsuccessful.

Chinese teachers faced not only cultural adaptation challenges but also a substantial language barrier (Heald, 2007). Chinese is very different from English in its written and spoken components and thus, simply acquiring language competency sufficient to teach (which is greater than the competency needed for functional conversation) was difficult for those teachers.

Some cultures support an authoritarian environment wherein the student remains quiet and respectful and does not interrupt the teacher to ask a question (Heald, 2007). Others, however, such as most of the United States, support an inclusive and participative environment wherein the student is not only allowed but encouraged and even expected to ask questions (Martins & Reid, 2007). The cultural framework in which teachers from India learned their craft is quite different from that of New Zealand. In each sector the work load (drafting weekly, monthly, quarterly, half yearly, unit tests, and yearly test papers, daily homework, maintaining test results sheets) for students as well as teachers is more intense in India as compared to New Zealand. In New Zealand, learning is more relaxed, thus relieving pressure for students. The Indian education system is more teacher-centred. The adjustments they may have to make can be as profound as changing one's entire approach to teaching and even forming a different opinion about what teaching is and what its goals should be.

The process of immigration can create psychological and social problems, and while some individuals adapt very well, others experience a great deal of difficulty (Berry, 1997). The psychological, social, and cultural factors that affect such outcomes are moderately well known, suggesting that certain steps can be taken to facilitate positive adaptation (Berry, 1997). The outcomes for any particular individual or group depends on a variety of characteristics relating to individuals and groups during the migration (Kung, 2011). Teachers' narratives in Kung's research provide a window into their lived experiences in the process of cultural adaptation and acculturation.

A study of South African immigrants in New Zealand (Jhagroo, 2011) notes the struggle immigrants face while adapting to a new country. Immigrants adjust to the new environment as they “wait for their souls to arrive” (Jhagroo, 2011, p. 46) and they experience grief at the loss of their familiar environment after moving to New Zealand (Winbush & Selby, 2015). The study by Winbush and Selby (2015) also points out that these immigrants along with other immigrants, in general, bring skills needed in New Zealand and while some can easily adapt and adjust to the host country, others cannot so readily fit in.

Just like any other newcomer, immigrant teachers being a minority in their respective teaching areas and communities are required and expected to assimilate and acculturate to their local work and cultural environment (Bishop, 1990). This leads to the assumption that these teachers have appropriate knowledge of the field of education (Rizvi, 2011) but some knowledge of the local education system is required. For those familiar with the local culture, the community and the often-unspoken rules within the school, this knowledge is innate and part of their everyday lives (Eckermann, 1994), which, however, is not the case with newcomers. Newcomers are unable to both professionally and socially adjust, due to their lack of knowledge about work traditions and norms (Santoro, Reid, & Kamler, 2001).

Vicks (1998) believes that principles that apply to education have to act in accordance with the traditions and values that make the foundation of any nation’s character, which leads others to believe that education forms an individual. Vick’s claim that educational conventions comply with traditions and values that underpin the nation’s social character supports a common belief that education shapes a person to submit and comply (Grumet, 1988). The capacity for newcomers to understand established norms can determine both their access and opportunity (Martin-Jones & Jones, 2000). Similarly, their ability to fit the mould is a vital factor in gaining acceptance to community and identification as a professional within it. Teachers new to a school community must navigate the local workplace culture, decode its discourses, and come to terms with the ‘taken for granted’ practices (Kostogriz, 2004). For example, immigrant teachers make “huge cultural leaps between work practices in their own cultures and those in Australia ... [and must] learn how to make sense of the new professional space” (Kostogriz, 2004, p. 9). Like other newcomers, they are granted peripheral and provisional access despite their efforts to assimilate into community practices and combine their teaching approaches. This process was described as one of ‘funneling’,

or shaping, newcomers to comply with what is acceptable (Kostogriz, 2004; Matusov, 1999). In local workplaces, where the social knowledge is assumed (Rizvi, 1990), its inaccessible and innate nature causes stress (Eckermann, 1994) that impedes the newcomer's professional and social adjustments (Santoro et al., 2001).

A picture is provided of trained and qualified South African teachers in Auckland, who despite facing employment challenges were able to adjust well to their new teaching environments even though initially they had faced many obstacles (Jhagroo, 2011). Most studies on racial minority teachers have identified barriers and hindrances to employment for immigrant teachers (Arun, 2008). Iredale (2001) also indicated that comprehending the unique perceptions of minority teachers is significant in creating and implementing more effective programmes for the recruitment and professional development of migrant teachers. Not enough attention has been given to teaching professionals and how they adapt to a new teaching context and face these challenges.

The current available literature discusses the complexities of the integration process for immigrants and is of relevance to this study. Immigrant teachers' adaptation and workplace experiences have been examined in the literature, but rarely were such studies conducted in New Zealand. The shortage of current local research on this topic made it necessary to look to the research from Australia (Peeler & Jane, 2005; Seah & Bishop, 2002), which provides insights into the barriers faced by overseas-trained teachers. According to these authors, academic dissonance and culture shock hinder the professional socialisation of overseas-trained teachers, while the positioning and commitment of migrants can facilitate their smooth transition into their new situations (Peeler & Jane, 2005; Seah & Bishop, 2002). The review of the international research literature endorses elements of coaching and mentoring practice to facilitate professional socialisation. However, the potential for positive intervention by educational leaders at the local, regional, and national level in New Zealand has yet to be scrutinised.

A study conducted by He (1998) about migrant teachers who made the transition between China and Canada found shaping an identity was a complex process. Likewise, Sabar (2004) discussed new teachers as immigrants in Israel. She investigated the development stages, adjustments of beginner and immigrant teachers, during (and through) their induction and

training and attitudes of school principals and others. She concluded that the assimilation process was more difficult and protracted than school authorities or the teachers themselves had anticipated. In an ethnographic study, Kennedy (2000) reflected on her own experiences of teaching as a visiting consultant in a different culture. She discovered herself feeling like a novice teacher who had just started teaching as a trainee and found that it was hard to reconstruct one's knowledge of teaching by telling one's personal and professional stories in public.

Teachers' beliefs are deeply rooted in their life experiences and they resist reforms when the rhetoric of the change does not match with the realities of their experiences (Bailey, 2000). Immigrant teachers risk not only their professional identity but also their hopes and dreams of continuing their careers as teachers in a culturally different schooling system (Peeler & Jane, 2005). Working in a different education system involves a great understanding of local culture, mentality and languages. Immigrants with no teaching or learning experience in the host country face great challenges (Remennick, 2002) and to gain experience in a host country system they require training (Cruickshank, 2004).

The findings of Rangnarsdóttir (2010) research in Iceland shows that teachers' education and personal relationships make it easier for them to integrate into a multicultural society successfully. These immigrant teacher's diverse backgrounds and multicultural experiences provided them with a broader knowledge base and helped them to become better and more open-minded teachers and active participants in society. Their experiences contributed positively to their self-esteem, professional identity and vision and have made them, without exaggeration, model teachers (Rangnarsdóttir, 2010).

Humans are social creatures. They interact and socialise. When they communicate with a person from a different cultural background, they interpret many things according to their perceptions and cultural viewpoint, e.g., greeting someone. There are unspoken codes, covert means of communication, preconceptions and stereotypes. Lee and Templer (2003) state that a person's culture teaches them how to communicate think, interact, and interpret other's communication.

Gestures in one culture can mean something entirely different in another cultural context. Having to work, learn and socialise in a second language can be mentally and emotionally

tiring (Leeman, & Ledoux 2003). The loss of opportunity to express oneself adds to the overall feeling of alienation and stress. As participants of the study by Leeman, and Ledoux (2003) stated, knowing a language is different from learning the accent spoken in the host country. It takes some time to learn the accent of a country. Being able to speak the language and not having an accent is seen as crucial for getting employment, acceptance, and participation in the society (Durovic, 2008). Some overseas teachers felt challenges in learning a new language and its accent. Immigrants are sometimes labelled as their stereotypes and reported incidences of prejudice (Zick, Kupper, & Hovermann, 2011; Gilroy, 1987). On some occasions, their ideas and suggestions were dismissed as being foreign. All the research done in regard to migration shows how difficult transitions and cultural adaptations for immigrants.

## 2.5 Immigration and Cultural Shock

The experience people have when moving from one cultural environment to another can lead to cultural shock, which may spread to all areas of an individual's life (Winbush & Selby, 2015). Igoa (1995) describes cultural shock as being when a person travels from a familiar cultural environment to a dissimilar or a different one. In the foreign land (in this case USA), immigrants are alien to the native society and culture, and are unable to understand the subtle social and professional cues or the symbols of social interactions, rules and norms regarding behaviour and social ethics (Igoa, 1995). Lundstedt (1963) further stated that cultural shock could be characterised by "longing for an environment in which gratification of important psychological and physical needs is predictable and less uncertain" (p. 3).

Behavioural confusion and disoriented cognitive functioning, is another way of describing cultural shock, which causes migrants to experience extreme emotions (Ting-Toomy, 2003). It can be said, therefore, that moving across geographical and cultural boundaries can be daunting and comes with the loss of many aspects of our daily lives such as supportive relationships, identity, self-validating activities, and familiar landmarks and psychological cues (Hall, 1996; Oberg, 1960). Immigrating people suffer through a variety of losses, such as loss of familiar environment, loss of belonging to a cultural group, connection to their country's history and culture, along with losing contact with friends and family (Winbush & Selby, 2015). This experience of loss and stress caused due to the change in their

environment, as well as to the demands that arise from settling into a new culture, working in a new system, and learning and communicating in a new language, cause anxiety in immigrants (Winbush & Selby, 2015). Migration is a reconstruction of the identity of oneself in a host country (Porter & Washington, 1993). Gradually, an immigrant's identity is transformed into a new one and this transformation leaves them with a high degree of identity vulnerability (Remernnick, 2002). This vulnerability leads immigrants to experience problems, which are possibly unforeseen at the time of migration.

## 2.6 Attitudes Toward Immigrant Groups

As acculturation and adaptations are interactive communications between immigrants and the immediate social environment, host attitudes strongly affect the adjustments of newcomers. The attitude of the host country's society exerts a strong effect on immigrants' adjustment (Horenczyk, 1997). It is expected that the host country's social attitudes affect policies and when dealing with the resource allocation for the newcomers. If acculturation is imposed externally, it would have a deleterious impact on the psychological health of immigrants. Berry (1997, p. 34) suggested that "... societies supportive of cultural pluralism are more likely to provide social support both from the institutions of the larger society as well as from the minority groups into which the immigrants are integrated". A study conducted in Britain by Schmidt (2010) found that due to an anti-immigrant backlash, overseas teachers from non-commonwealth countries, during the certification processes, faced discriminatory treatment. Another study conducted in Canada where, despite being more qualified than newly qualified Canadian-born teachers (McIntyre, 2008) immigrant teachers faced many challenges to gain employment. Despite these issues, immigrant teachers need to learn to reconstruct their professional identity to successfully adapt to the host country's social, cultural and professional life (Feiman-Nemser, 2003; Coldron, & Smith, 2010).

## 2.7 Multicultural Education

The growing number of immigrants are creating a heterogeneous society with an increase in culturally heterogeneous populations of both students and teachers. Although the bicultural curriculum is imperative in New Zealand, the multicultural curriculum should not be ignored. Sullivan (1994) supported a multi-ethnic education system, stating:

...in order to analyse how the formal education system has served Māori and in order to examine ways of facilitating the partnership... about multi-ethnic education in Aotearoa/New Zealand. There is need to do this not only for reasons of social responsibility and justice, but also for the cultural health and future well-being of non-Māori as well as Māori. (p. 193)

A multi-ethnic education system helps to understand changing aspects of culture (Richardson & Carryer, 2005) and immigrant teachers bring cultural understanding and knowledge with them. A study by Orly (2006) of immigrant teachers from the former USSR shows that immigrant teachers moving into the educational system of Israel had a higher level of commitment, competence and professionalism when compared to veteran teachers. Immigrant teachers sometimes have a higher educational professional background but are placed at primary and middle schools (Orly, 2006). In reality, few can get absorbed into the teaching labour force and only a portion succeeded in remaining. Orly claims that there is always unutilised human potential. In the education system, there are no rules or policies, which can guide the ratio between immigrant teacher and student population. Teachers are situated in regular classes with veteran students where modes of operation and climate are new to them. In this environment, they faced some adaptation issues, even though they had completed the preparatory courses designed to overcome this (Orly, 2006).

Immigrant teachers from India often have experience of teaching in a multicultural environment due to the cultural diversity in India. Su, Su, and Goldstein (1994) pointed out in their comparative study on Chinese and American high schools' teaching and learning, the necessity of having a multicultural and multi-ethnic teaching force. According to Su et al. (1994) and Howard (2010), there are additional benefits of having teachers from diverse backgrounds in schools. They are more engaged in culturally relevant pedagogy, more willingly embrace multicultural education, and are more sensitive towards immigrant students, as they, themselves have undergone similar experiences. Howard's (2010) case study discussed the value and importance of ethnic diversity in the teaching profession and in the new age of globalisation, how important it is to have teaching professionals of diverse backgrounds. Bascia and Hargreaves (2000) similarly stated that because of immigrant teacher's own collection of immigration experiences, they understand the transitions their students face in new schools and new countries.

Immigrant teachers are bound by what they feel and do what they must to respond to their students' needs, and they tend to adapt to change accordingly (Shore, 2008). Large-scale immigration and geographic mobility mediate these changes, and immigrant teachers are part of a much wider phenomenon (Shore, 2008). To the extent that teachers are looked upon as independent professionals, they should be able to deploy their skills in any setting, whether or not they identify with the culture being passed on. However, Dewey (1966) stated that teachers are carriers of knowledge and have a social mission in passing on culture to the next generations. This means that teachers would have to bring to their work, or create for themselves and their classes, some “sense of place” in their teaching environments (Elbaz-Luwisch, 2005, p.193).

Research has shown (Rangnarsdóttir, 2010; Hannum, Park, & Butler, 2010; Santoro, 2007) that experiences of immigrant teachers are often similar to those of children with the same minority background, such as being excluded and marginalised. By understanding the experiences of immigrant teachers, these experiences can be used as a valuable resource to help and prepare all students for life in a multicultural society. In a study conducted in Iceland, the researchers discussed immigrant teachers and their diverse teaching skills becoming an important resource to the multicultural educational setting of the school (Lefever, et al. (2014).

In studies conducted by Deters (2008) and Schneider, Martine and Ownes (2006), it is shown that due to increasing migration, the environment in schools and colleges has also become multicultural. Deters (2008) noted that increased immigration in Canada has resulted in greater linguistic and cultural diversity in Canadian society. Specifically, the metropolitan cities attract more immigrant students, which increased their requirement for teachers from diverse backgrounds who can understand them to cater to the needs of these immigrant children. Schneider, Martinez and Owen (2006) also stated the growing number of students with different racial, ethnic, linguistic, and familial backgrounds studying in a local school in every grade had increased the diverse environment of the school.

One of the main challenges faced by today's society is to figure out how to reduce inequality in education and how equal opportunities should be made feasible for minority and immigrant groups who come from different socioeconomic, ethnic, linguistic and racial backgrounds

(Hammon, 2001). Lundberg (2014) conducted a study in the U.S.A. and pointed out the importance of individuals with the capacity to deal with a multicultural environment and immigrant teachers' support in dealing with multicultural issues. The study shows that in the US, immigrants make up 20% of the youth population, which includes both first and second-generation immigrant children. Teachers with the capability and understanding of multi-ethnic children's issues along with the ability to communicate with these individuals are key to social development.

The study by Causey, Thompson, and Armento, (2000) shows that some teacher from middle-class families felt underprepared to efficiently deal with the needs and issues of students coming from a background that was different from their own. There are some instances where a local teacher may not be as prepared to deal with students coming from a background different from their own (Ontario Ministry of Education, 2013). The Ontario Ministry of Education also reported that, the teaching profession does not reflect the diversity present in the K-12 student population, be it linguistic, ethnic, cultural or socioeconomic. In research studies, researchers (Phillion, 2003; Ross, 2003; Thiessen, Bascia & Goodson, 1996) have discussed the barriers and difficulties immigrant teachers faced while trying to enter in the host country's education system. Some of these barriers can be contributed to specific linguistic and cultural adaptations immigrant teachers are required to make, as teaching is dependent on both the language and culture (Ross, 2003). These issues can lead to under-employment as well unemployment, in fact in her study Deters (2008) states that immigrant teachers have high rates of unemployment.

Societies and schools are increasingly become multicultural. A study by Bollin (2007) shows that teachers should be prepared for diverse students. Teacher programmes should give priority to prepare teachers to help immigrant students because English is their second language, and they share a culture distinctly different from their own. Immigrant families expect that teachers should be sensitive and have a deeper understanding of needs of ethnically diverse populations because students look to them for help not only academically but also in their environment.

Immigrant teachers bring a global point of view with them. They introduce students to a whole new world which encompasses knowledge beyond national borders. They create a sense of belonging for immigrant students in a new environment by being relatable.

## 2.8 Migration: Adjustment and Adaptation Issues

During the process of acculturation, the immigrant teachers experiences many sociocultural and psychological adaptation issues. Shaw and Barrett-Power (1998) discuss that the challenges that immigrants often experience in the new country are due to the differences in cultural beliefs and values, language, ethnic background, race, educational background, social status, religious beliefs and practices. They note that often immigrants come across many difficulties in a host country due to the difference in their cultural and religious belief, accent, values, language, race, ethnic and educational background, social status and practices. Deters (2008) study, which explored the professional acculturation of the overseas-educated teachers in Israel, North America and Australia discovered similar findings. Deter's findings showed that personal traits such as self-confidence and resilience, language proficiency, support from colleagues and students were instrumental for successful acculturation.

### **2.8.1 Everyday Issues Faced by Immigrants in a Host Country**

In Australia, Inglis and Philps (1995) reported that immigrants are underrepresented in the teaching profession. Even though a large proportion of immigrants have teaching qualifications and experience, there are not many represented in the teaching labour force. This is mainly due to the authorities categorising teachers into two types: ideal and good. These categories are culturally specific, therefore, immigrant teachers have even less chance of finding employment as teachers and are more likely to work in less skilled occupations (Inglis & Philps, 1995).

Professional networks play a vital role when immigrants enter into a labour market. Specifically, in a new country, loss of professional networks become the main barrier to the immigrant's adjustment (Purkayastha, 2005) in a host country.

Several immigrant women mentioned that they had expected to encounter a system where merit rather than 'connections' primarily governed access to jobs because of

the commonly held perception about the 'American Dream'. They all realised that without active professional networks they had fewer chances of rebuilding white-collar careers. (Purkayastha, 2005, p. 188)

In professional practice, teachers' identities play a major role (Beynon, Ilieva, & Dichupa, 2004) and require significant efforts to negotiate professional identity. Adaptation to a new country demands that migrant families re-interpret their past to make sense of the present, to make it possible for them to anticipate a future. Migrant families have to analyse their interpretation of citizenship and patriotism, traditions, familial relationships and child-rearing practices (Landolt & Da, 2005). Immigrants, while competent, lack knowledge relevant to the host country. This may hinder their chances of gaining employment (Elbaz-Luwisch, 2004). These unforeseen dilemmas can change or alter their perception of their professional self (Peeler & Jane, 2005). It is important to recognise that all teachers, whether they are domestic or international, bring their unique understandings, world view and experiences, that portray their own understanding, that they have gained through their life experiences (Peeler & Jane, 2005)

Despite prior teaching experience, most ECE immigrant teachers in New Zealand must complete an additional teacher education course in a host country. Unfortunately, sometimes these courses fail to equip them with the socio-cultural knowledge and competency they require (Inglis & Philps, 1995; Santoro, 1999). Even after completing necessary courses in the host country, immigrant teachers are frustrated by the stress of working in communities where philosophies and practice are unfamiliar (Seah & Bishop, 2002). Henderson, (2003) suggests that to gain employment, immigrants face challenges with various unforeseen obstacles, whilst integrating into their culturally diverse host country (Schmidt, 2010).

Even when immigrant teachers get a chance to work as teachers, barriers still exist. These obstacles not only prevent them from progressing in their career but also exclude them from being part of the decision-making process and this affects their professional advancement (Orly, 2006). Another study by Boyd (2003) in Sweden shows that administrators were not willing to hire overseas teachers because they think that immigrant teachers are less capable and competent, and their foreign accent made them appear less professional as compared to native teachers. Authorities blamed them for difficulties in managing student behaviour and misunderstandings that occur due to foreign accents. Boyd's findings further showed that

Swedish native teachers face similar kinds of challenges and difficulties. Swedish teachers point out that the reason for these difficulties may be a lack of training and experience. In the same way, Deter's (2008) study in Canada shows that the immigrant teachers for whom English is their second language and who had a different accent than those in their host country, had their authority and legitimacy challenged by students. Immigrant and novice teachers need extra time to adjust to the new environment and learn the accent of native speakers, but when these kinds of incidents happen at the beginning of their career, they lose confidence.

## 2.9 Global Teaching-Learning Practices and Immigrant Teachers

Different people have different opinion about global education and there is no standard definition of Global Education. Global education approach is learning concepts that function in a multicultural and interconnect world, adhering to the principles of UN human rights. Tye (1999) construct a following definition that emphasises on global awareness,

Global education involves learning about those problems and issues that cut across national boundaries, and about the interconnectedness of systems—ecological, cultural, economic, political and technological and the cultivation of cross-cultural understanding. Global education involves perspective taking—seeing things through the eyes and minds of others—and it means the realization that while individuals and groups may view life differently, they also have common needs and wants (p. 856).

Global education Tye (1999) reviewed global education practices in 52 countries and concluded, which is applicable in the current situation also:

In teacher, training, global education is in large measure unknown. Global education does not appear in lesson plans in teacher training programs ... it does not constitute a priority for professional teacher training ... with the exception of intercultural understanding. (p.3)

To become a teacher, one must first change their beliefs, behaviours and attitudes (Elliot & Calderhead, 1995; Klehm, 2013). Newcomers, be it new teachers or immigrant teachers teaching in a new country, need to understand the philosophies and teaching ideas of the educational culture and gain new abilities and skills (Maydell-Steven, Masgoret & Ward, 2007) to fit successfully into the new environment. Furthermore, they should develop strategies to cope with dilemmas that confront them throughout their learning process (Peeler

& Jane, 2005; Madsen & Mabokela, 2013). Goodson and Cole (1993) maintained that beginning teachers develop a teacher identity by interpreting self in new ways as they redefine the role of teacher. Initial discomfort, confusion, and low self-perception slowly transform as levels of comfort increase.

A study by Schmidt in Canada (2010) shows that we can sense the frustration and despair immigrant teachers sometimes encountered in securing employment. It was aptly portrayed by a teacher who remained unemployed for several months after completing the academic and professional bridging program. A participant in that study said: "... it was just a dream for me... but now I feel like I lose my patience, my hope" (Schmidt, 2010, p. 246). Discriminatory attitudes found in schools and faculties of education, disadvantaged immigrants and devalued them because of their background. Discrimination was not the only employment barrier faced by immigrant teachers, other factors like competition in a tough job market were also cited as challenges for immigrant teachers in finding work, (Cummins, 2003). The deficit perspective assigned to immigrant teachers by some facets of society and the school system was inextricably intertwined with the other issues.

Research shows (Schmidt, 2010; Pager & Shepherd, 2008; Gong, Xu, & Takeuchi, 2017) discrimination has become a universal issue and that government systems as well as society has failed to decrease the level of discrimination. The pervasiveness of systemic discrimination is, "the unequal treatment result[ing] from 'neutral' institutional practices that continue the effect of past discrimination" (Schmidt, 2010, p. 12). Schmidt's study shows that the teachers from non-Anglo-Celtic backgrounds have historically been excluded from the Manitoba teaching profession, and contemporary views perpetuate that exclusion. Therefore, it can be concluded that the trend of discrimination throughout history is still continuing.

## 2.10 Research Gap

As noted earlier, current literature is lacking information on Indian immigrant early childhood education teachers' acculturation process and the influence of the new environment on them in Aotearoa New Zealand. Most of the literature available was on employment, linguistic and credential issues of immigrants, and challenges in acculturation process in a host country. Many research studies focused on the acculturation process of

individuals from one nationality to a larger country like the United States, Canada, and Australia. Some research studies are focused on immigrant's issues regarding discrimination on the basis of religion, colour, race, ethnicity, and gender. Not much research has been conducted on the particular profession like early childhood teaching. I hope that my research will help to fill that gap.

## 2.11 Summary

Travelling across cultural and political boundaries can pose many challenges which not every teacher manages to surmount. Teacher training is vital for their success in a new/multicultural environment and that such teaching must be situational and contextual. Immigrant ECE teachers is a relatively new and as yet, largely unstudied phenomenon. In particular, the unusual juxtaposition of teachers choosing to migrate to a much different country, culturally, demographically, and even geographically, to teach there as early childhood teacher and become familiar with a new country's cultural system has not been studied. The particular environment of New Zealand provides many insights into the acculturation process participants of this study (ECE immigrant Indian teachers) undergo. The findings of this study could apply to other contexts wherein immigrant teachers cross major cultural boundaries without any issues of linguistic barriers issues. This chapter highlighted the available literature on early childhood education in India and New Zealand, cultural shock, challenges, adjustments immigrant and everyday issues faced by immigrants, adjustment and adaptation issues, and attitudes towards immigrants in the host country.

# Chapter Three: Methodology

## 3.1 Introduction

The research focus of this study is a qualitative and narrative approach to tell the stories of Indian immigrant teachers by exploring and reflecting on their lived experiences. Human beings live storied lives, and narrative inquiry provides an ideal framework for capturing these. This study analysed the stories of the teachers to identify the challenges and barriers that affect professional endeavours, and to gain an idea of how cultural differences affect the immigrant ECE teachers' interactions with their students and colleagues. To get more in-depth knowledge of how external factors influenced cultural adaptation PPCT (Process-Person- Context- Time) Model (Bronfenbrenner, 1979; Bronfenbrenner & Morris, 2006) was used to manage and analyse collected data. NVivo software enabled the process.

A qualitative methodology approach seeks to gather rich information about people's activities in natural settings through building on insiders' perspectives (Denzin & Lincoln, 2005). As Bellenger, Bernhardt and Goldstucker (2011) stated:

... qualitative research involves finding out what people think, and how they feel - or at any rate, what they say they think and how they say they feel. This kind of information is subjective. It involves feelings and impressions, rather than numbers. (p. 2)

Qualitative research seeks to investigate the research setting deeply to obtain understanding about the way things are, why they are that way, and how the participants in the particular settings perceive them (Gay, Geoffrey, & Airasian, 2015). This study investigates how immigrant early childhood education teachers who volunteered to participate, perceived cultural changes. Data for this study was collected through conducting individual interviews, which were designed to encourage the participants to narrate in detail their lived experiences. A description of the data collection and some difficulties that arose and were overcome are discussed in detail.

The topics covered in this chapter are research methods and design, selection criteria for participants, the narrative interviews and their analysis, ethical aspects as well as the limitations of this research. This is followed by an outline of Bronfenbrenner (1979) PPCT model as the theoretical framework that forms this study.

## 3.2 Research Design and Methods

The design of a study is a set of broad ideas and principles taken from appropriate fields of enquiry (Smyth, 2004) and used to structure a presentation of reviews of collected data. There are many ways of constructing a research framework, which helps to assist researchers to interpret the findings of the research (Guba & Lincoln, 1989). In other words, a framework is a research tool intended to assist a researcher to develop awareness and understanding of the situation under scrutiny and to communicate this.

Qualitative research methodology is most appropriate when the study endeavours to develop a better understanding of complex phenomena such as culture and individual's perceptions and experiences (Marshall & Rossman, 1999). Huberman & Miles (2002) stated that qualitative research methodology fits well where a researcher wants to study and explore the regularity of complex phenomena through categorisation and documentation of its elements and to explore connections.

Qualitative research methods are the most suitable for this study because of this study's emphasis on the lived experiences of the people involved. This approach helps to explore the meanings that people bring through their experiences and how structures of their lives, their perceptions, presuppositions and assumptions have influenced their lives. Moreover, qualitative research is a better choice than quantitative research when a researcher wants to study a small group of participants. This approach is helpful in exploring smaller populations, to gather first-hand information, interpret relationships, and gain a fuller understanding of the context of the study. This approach fits very well with this project because it is helpful to explore the complicated milieu of immigration and acculturation processes, as well as the effect of those processes on lived experiences (Carreiras & Castro, 2012), which is particularly useful in educational research with social and cultural dimensions (Al-Busaidi, 2008).

The research design was to explore the interconnectedness of the surrounding environment, human development, and the factors that influence immigrant early childhood education teachers to adapt to the social and professional culture in New Zealand. As Bhattacharya (2007) stated, "Qualitative research attempts to systematically inquire about the in-depth nature of human experiences within the context in which the experience occurs" (p 3). As I

was an immigrant student as well as a teacher, I became interested in the external and environmental factors that influence teachers' personal and professional life to adapt to a new culture in a new country. The early years of the settling period impact on emotional, social, and cognitive development of teachers in a new country. The context of the current study is the transition of immigrant teachers to early childhood education centres in New Zealand with the emphasis on cultural adaptation and the effect of external environmental factors on their social and emotional adjustment. Qualitative research assumes that reality is socially constructed and there is no single reality. Rather there are multiple realities or interpretations, of a single event. Creswell (2007) explains:

In this worldview, individuals seek understanding of the world in which they live and work. They develop subjective meaning of their experiences...These meanings are varied and multiple, leading the researcher to look for the complexity of view... Often these subjective meanings are negotiated socially and historically. In other words, they are not simply imprinted on individuals but are formed through interaction with others (hence social constructivism) and through historical and cultural norms that operate in individuals' lives. (pp. 20-21)

Qualitative approaches use an inductive approach, rejecting the norm of natural scientific models, with the view of social reality as individual property (Bryman, 2004). The method of inquiry depends on how people describe their experience and how a person observes and makes meaning out of it and also how that experience is interpreted (Patton, 2002b) and this interpretative process undergirds interactions as fundamental to understanding human behaviour. Thus, a qualitative research methodology explores attitudes, behaviours and experiences. In this study the method of collecting data was narrative interviews with the use of a semi structured open-ended questionnaire (See Appendix B).

### 3.3 Narrative Inquiry and Interview

In this study, narrative has been used to bring forth the lived experiences of immigrant early childhood education teachers, as this method is best situated to gain knowledge from their experiences without much prompting. Narrative inquiry is a qualitative procedure used by many researchers to collect, tell, and write narratives about the life history of a person or community, or the private life experiences of people (Silverman, 2010). People live stories, and in telling their stories, they rephrase and modify them, and create new ones. Telling stories is considered a natural human impulse (White, 1987) and a primary way of making

sense of experience (Mishler, 1991). A narrative discourse approach emphasises the uniqueness of individual's action, activities, and experiences (Denzin & Lincoln, 2005). Similarly, Riessman (1993) also supported that "narratives of personal experience...are ubiquitous in everyday life...telling stories about past events seems to be a universal human activity" (pp. 2-3). Polkinghorne (1988) described narrative as "the primary form by which human experience is made meaningful" (p.1). The narrative inquiry helped me to explore the private and professional lives and experiences of immigrant teachers who, at the time of the interview, were employed in New Zealand as early childhood education educators.

Patton (2002a) described narrative semi-structured interviews as a natural extension of participant observation, because they so often occur as part of ongoing participant observation fieldwork. He argued that they rely entirely on the spontaneous generation of questions (probing questions) in the natural flow of interactions. The purpose of an unstructured interview is to expose the researcher to unanticipated themes and to develop a better understanding of social reality from the interviewees' perspectives. Semi-structured interviews are in-depth open-ended long narrated interviews which help to get in-depth, knowledge of phenomena (Riessman, 2008; Silverman, 2010). Unstructured interviews allow researchers and participants to think, can be adjusted during the session and allow for reflection. Miczo (2003) emphasised that while using semi-structured interviews one should also take notes, because field notes include non-verbal parts of the interview, e.g. body language, facial expressions. These non-verbal parts sometimes affect the interpretation of researchers (Miczo, 2003).

To understand in-depth knowledge narrative methodology, it helps to know about the past, as Bruner (2002) stated when discussing narrative ways of knowing that "telling stories is an astonishing thing. We are a species whose main purpose is to tell each other about the expected and the surprises that upset the expected, and we do that through the stories we tell" (p.4). Narrative methodology changes the ways of knowing and thinking about experiences. As Connelly and Clandinin (1990) point out:

It is equally correct to say, "inquiry into narrative" as it is "narrative inquiry". By this we mean that narrative is both phenomenon and method. Narrative names the structured quality of experience to be studied, and it names the pattern of inquiry for its study.... Thus, we say that people by nature lead storied lives and tell stories of those lives, whereas narrative

researchers describe such lives, collect and tell stories of them, and write narratives of experience. (p. 2)

Semi-structured interviews are an attempt to get an insight into the reality experienced by the participants and the resultant outcomes. The qualitative methodology provides the infrastructure for people to tell their stories, which are unique and individualised experiences (Bernard, 2011).

Narrative research focuses not only on the experiences of research participants but also on the meaning given to the experiences by those participants. Experiences and stories are shared in many ways and have different functions in different cultures and communities. In some cultures, the storyteller expects the listeners to supply the story's ending, and his dialogical blurring of teller's and listener's roles means that researchers need to examine their own cultural expectations when listening to stories. Through the narratives, I perceived how social realities impact teachers and how they choose to interpret (Cohen, Manion & Morrison, 2000). Qualitative narrative inquiry looks for the unique and significant meanings within a particular event (Creswell, 2007).

### 3.4 Participant's Selection Criteria

One general guide for sample size in qualitative research is not only to study a few individuals but also to collect extensive details about each individual studied. Qualitative narrative inquiry tends to have a small sample size, as it helps the researcher to explore deeply and gain an in-depth understanding of the phenomena (Creswell, 2013; Lapan, Quartaroli, & Riemer, 2012). The sample size of this study is 15 participants, and this is an appropriate range for the qualitative study (Creswell, 2012). This corresponds to the average number of participants recommended by many researchers in the social sciences (Charmaz, 2006; Bernard, 2000). The small sample size allowed me as a researcher to better examine the similarities and differences between individuals.

The criterion for each participant's selection was:

- Teachers needed to have at least one year of teaching experience in both India and New Zealand

- ECE teachers needed to be qualified to teach in India (Should have either B.Ed. (Bachelor of Education), NTT (Nursery Teacher Training), and D.Ed. (Diploma in education))
- They were required to have a provisional or full teacher registration with New Zealand Education Council to be considered for this study.

In the first phase of sampling, participants were invited from my personal and professional contacts. Snowball sampling method was then used to contact additional prospective participants, which works like sequence recommendation, asking for help and support from the participant to identify and find people with a similar trait of interest (Biernacki & Waldorf, 1981). Snowball sampling technique works like a chain referral. After interviewing the first participant, I asked for assistance from the participant to help identify people who fitted the criteria I was seeking. I asked each participant to help me with finding new participants and continued in the same way until I obtained a sufficient number of participants (Biernacki & Waldorf, 1981).

### 3.5 Data Collection

Collecting data from Indian immigrant early childhood education teachers involved an individual interview which lasted for 45-60 minutes. A semi-structured interview fitted well with my study's requirements as it "allows the researcher and participant to engage in a dialogue whereby initial questions are modified in the light of the participants' responses and the investigator is able to probe interesting and important areas which arise" (Smith & Osborn, 2015, p. 29).

Indians are known for their hospitality, and they have the highest regard for guests. It is a common phrase in Indian culture 'Atithi Devo Bhava' which means a guest is a form of God. No matter where an Indian maybe they honour this tradition. In India, when you want to discuss something with someone they invite you to their house. Whether it is an official or unofficial meeting, Indians invite a person home, which is usually followed with a meal. Even marketing and door-to-door salespeople are invited inside and given tea and snacks. It is considered rude to send someone off without offering them tea or snacks. It is always appreciated to take a gift/koha (sweet or fruits) when visiting someone's house or meeting

someone. I did this when I met my participants. Being an Indian and having participants from India I followed the Indian traditions.

As India is a vast country, demographic information was collected and noted down. Talking, listening, asking questions, answering, and sharing stories – communicating with participants in a formal environment gave me a rich description of their experiences. Life experiences are the most important and personal stories for everyone and talking about them gives us a chance to travel through time. We live our lives moving forward, but we understand them backwards, learning from our past experiences. The interviews I conducted allowed me to investigate the reality of what it is like to be an immigrant and to adapt to a new social and professional life.

The main purpose of using the interview method was because it allowed me to interact with the participants face to face, which gave me an in-depth overview of their experiences. Not only does it allow the added insight into their personality, but also, allows observing facial expression of the participants. As Patton (1990), also stated facial expressions speak more than words. I observed some of their (study participants) fears, worries and anxieties while they were sharing their experiences.

Every interview took me on a journey, but one of the experiences moved me dramatically. After talking to this particular participant two or three times, I did not get any invitations to meet and conduct an interview. After a few weeks, I forgot about it and started looking for other participants. Under the sound of the New Zealand rain, I received a call from this participant. She invited me over to conduct the interview the same day. I was shocked and delighted that she was so keen to be a part of my study and I wasted no time to visit her. It was then when she revealed that, when she had called me, she had just returned from the hospital after a cancer surgery. She offered me tea and snacks and told me to listen to her story before she dozed off because of the medication. Being a single mother, she had gone through many hurdles in her life, but to me and everyone else around her, she stayed cheerful with a smile on her face. I asked her whether she would like to postpone the interview, but she politely said, "No Amrit, I have already made you wait for so long". I was amazed, even in this condition, when she should have taken rest, she was happy to help me and eager to share her experience. During all the interviews with participants, all participants shared their personal and professional, good and bad, experiences; however, some they refused to have

recorded because they were worried about their identity being disclosed. Meeting with participants and conducting interviews quickly turned into an open, relaxed and informal conversation. Our conversation and chitchat included different emotional responses and dialogues from a formal conversation (following interview questions) to a daring adventure into our memories and dreams, from comedy and laughter to tragedy and sorrow.

As Patton (2002b) and Merriam (2009) noted that in qualitative research, a researcher is an important instrument. In this research, I was the primary data instrument who collected data through face-to-face interviews. Creswell (2009) discussed that the researcher's role is to be an asset and positive rather than a hindrance.

I handled the task of administering the interviews and collecting all the data. A tape recorder was used to record all the interviews and later was transcribed by me as the researcher. As a researcher, I consider relational ethics, as I asked open-ended questions, which allowed the participants to respond however, they saw fit. I also used field notes and journaling to chronicle and describe my remarks and observations during participant interviews (Mruck & Breuer, 2003; Ortlipp, 2008).

As a researcher, I created a broad-spectrum interview probing question list (see Appendix B), which catalogues the vital questions and themes to best elicit responses to the research questions. This guide was there to help ensure consistency in the wording of questions, which aided in credibility. The semi-structured approach also allowed me the freedom to use probing questions to develop a discussion of ideas expressed by participants, yielding a more textured description of participant experiences and perspectives compared with a structured interview approach (Stewart & Shamdasani, 2014; Stuckey, 2013). According to Smith and Osborn (2008), the interview should also:

... be a guided schedule, rather than a set list of questions, so that the participant can introduce issues important to him or her and so that the researcher can try to enter the psychological and social world of the participant. (p. 58)

The interview structure should thus be envisioned as a loose, malleable process that is open to adjustment. Smith and Osborn (2008) further explained that a "good interview technique therefore often involves a gentle nudge from the interviewer rather than being too explicit"

(p. 61). As a researcher, I included follow-up questions, which gave me the opportunity to probe further into the participants' views and personal histories.

### **3.5.1 Recording and Transcription**

In qualitative research using voice recording and quoting participants' words has become a common practice. Qualitative research helps in exploring the complexities of past experiences such as why and what influences them to bring about change in their lives or what influenced them positively or negatively most. Transcripts are the written form of the recorded verbal exchange, between me and participants (Bailey, 2008).

During interviews, I modified my probing questions because I found it difficult to follow the interview protocol strictly. My interview often turned into a conversation because I built a close relationship with participants and these relationships are still maintained by us. This helped me a lot to get more deep information of their experiences. I structured each transcription as a theatrical script. I even noted down time gaps when participants are thinking (e.g. I wrote pause or put dots when silence/pause) or made sounds (e.g. aa, aay, oo, ya). I also noted down my own observation notes when participants were happy, curious, anxious, angry or frustrated (see Appendix C). The process of analysing or critiquing personal stories finds the values and beliefs behind the stories shared by participants, and in other words, I can say that I was re-constructing a new story which showed these teachers personal and professional growth.

Recordings help me to concentrate on listening and responding to the participant, without being distracted by needing to write extensive notes. While conducting interviews, and recording them, a pseudonym was assigned to each participant. After finishing my first few interviews I started examining whether the questioner provided me with enough information, whether it was what I was looking for or not and was it according to my interests. I queried if I have to change my interview questions or do I have to push my participants to give me more about their experiences.

My goal as an interviewer was to proceed with an open mind without any preconceived notions. I aimed to learn from their stories and investigate how their experiences have influenced their cultural adaptation process. I drafted my interview and discussion session into different steps. Firstly, I started with introducing myself and asked participants to

introduce themselves. Some demographic information was also shared. Secondly, experiences of living in a foreign land, and thirdly stories about their teaching experiences in international early childhood education centres were shared. I planned to create relaxed and flexible conversations by giving space to let participants speak and share their stories at their own pace.

I met with participants in person to conduct interviews and spent some informal time with them. “The study of narratives is the study of the ways humans experience the world” (Connelly & Clandinin, 1990, p. 2). In addition to listening to the participants’ stories, I also observed them and penned down the notes during their narrations, so that I could make connections with how they felt while relating their stories. This data helped me to analyse and determine the key points of each story the participants shared (Sunstein, Chiseri-Strasser & Hacker, 2007). My research diary also ended up with the shared stories, field notes and other information. Each participant had a file that included meeting schedules, addresses of meeting places, participant’s personal information such as contact details, the consent form (see Appendix D), the participant information sheet (see Appendix E), and fields notes of observations (see Appendix C).

### 3.6 Data Analysis and NVivo

Transcripts of interviews and observation notes provided me with a simple overview of the study, but they did not provide in-depth explanations. As a researcher, I needed to explore, interpret, and make sense out of the collected data. Interviewing 15 participants produced a huge amount of data. I used NVivo 10 software, which helped me organise and analyse my data. Smith et al., (2009) note that there are six important steps which must be applied to every individual case and also must be done in that specific order, in every study. Their suggested steps are:

1. Reading and re-reading
2. Preliminary notations
3. Detailing developing themes
4. Associations throughout themes
5. Analysing the subsequent case
6. Identifying similar themes and associations across all cases.

After recording interviews, the next step was to transcribe the interviews and analyse the collected qualitative data. As the interviews were finished, I started examining the transcripts, to understand what was learned along with what still needed to be uncovered or needed elaboration. Moving from raw interviews to evidence-based interpretations required preparing transcripts, so they were ready to code. The accuracy of the transcription plays a critical role in analysing data. Validation is also an important factor that is why transcripts were reviewed and validated by each participant. (Guba & Lincoln 1994) I read and re-read carefully all the transcripts to gain an essence of the narrated story shared by each participant and then noted down their common and unique experiences. The data were then coded and aggregated into potential categories and ultimately main themes were generated.

### **3.6.1 NVivo- Software**

NVivo software supports qualitative research. The software is designed to help in organising, analysing and finding insights in qualitative data. In this software, coding has three stages: open, axial, and selective. In the open coding stage, the themes are identified from the transcripts and assigned codes. Subsequently, in axial coding, grouping and pairing of themes are noted. Finally, in selective coding, the themes/pairings are analysed and their relevance, regarding such factors as frequency, is noted. This is a commonly accepted method of data analysis for narrative inquiry studies (Webster & Mertova, 2007).

All interview transcripts were entered and coded into NVivo-10 computer software program. NVivo aided me in emphasising particular texts, evaluating and contrasting perceptions of one participant against the others, amassing similarly-themed texts, and finally categorising information constructed on themes that have emerged.

### **3.6.2 Themes**

A detailed and accurate case-by-case analysis of each transcript is an extensive process; however, research demands that every interview is separately explored and scrutinised before surveying themes that have emerged across all the interviews (Smyth, 2004). I grouped all the relevant information from narrated interviews. For this, transcriptions were carefully written read and reread in an effort to understand each participant's experience. Data was tagged to get a sense of the preliminary themes. Themes were categorised to construct different thematic categories. All the themes were verified, identified, acknowledged, and

clustered against the core theme, to convey a description of the overall experience. To develop themes in a systematic way for comparison and analysis, transcription nodes were categorised accordingly.

NVivo generated mind-maps to aid me in emphasizing particular text, evaluating and contrasting perceptions of one participant against the others, amassing similarly themed texts, and finally categorizing information constructed on themes that had emerged. Throughout the analysis process, Smith, Flowers and Larkin's (2009) analysis method: (1) reading and re-reading; (2) preliminary notations; (3) detailing developing themes; (4) associations throughout themes, inspired me. Thematic analysis despite a few issues related to reliability is a most commonly used method of analysis.

### 3.7 Ethics

Every researcher faces ethical challenges while researching, in all stages of a research project, from research design to reporting the findings. These main challenges are honesty (must avoid deceit), anonymity, confidentiality, informed consent, and respect (Minkler, 2004). It is of utmost importance researchers are well informed of all the different aspects of their roles when acting as qualitative researchers.

Every researcher has to go through the process of ethical approval from authorities according to the sensitivity and nature of the study. I received ethical approval from Auckland University of Technology Ethics Committee (AUTEK) (Ethics Application Number 16/249) on 19 July 2016 (See Appendix A). It was my duty to ensure that no harm would come to the participants because of my study.

To safeguard the identity (confidentiality) of the participants for my study, they were given written information about the study (see Appendix E) and asked to sign consent forms (see Appendix D) before the interview sessions took place. Participants could stop the interviews whenever they wanted and to retract their offer of consent.

Due to the voluntary nature of my data collection, the participants were given no incentives to participate. A tape recorder was used during all interviews, to ensure the accuracy of the participants' words. Stuckey (2014) also stated that to ensure anonymity in the transcripts a researcher should make sure that the name of the participants has been removed, as well as

identifiable variables such as the name of their workplace, place of birth, profession, or any names used in the document. For further accuracy, all interviews were transcribed and given to the participants for confirmation. A few participants refused to have some information in the thesis, which I excluded. I also provided my email address and telephone number after the interview, which allowed participants to reach me so that I could address any problems or concerns.

In all research studies, a researcher always brings with them a set of beliefs and philosophical assumptions. As a qualitative researcher, I understand the importance and difference between beliefs, theories, and assumptions because they form the foundation for my work. Research needs to demonstrate the basic methodological assumptions employed in the study. It is these influences that need to be articulated by researchers (Caelli, Ray, & Mill, 2003).

For this study, there was one major assumption. This study focuses on one type of participant – The Indian immigrant teacher - to better understand how the processes of immigration and acculturation have influenced their teaching. However, the participants were from different parts of India and had different social and cultural norms, which have an effect on the behaviour of the participants. Nevertheless, the participants had similar basic beliefs; i.e. their core ideals were similar.

In addition, another assumption for the research was that data acquired from the participants was considered to be reliable and true. As the research method followed a qualitative approach in answering the research questions, it heavily relied on the answers based on their experiences as teachers and immigrants. The data was considered valuable input for the analysis. Participants were considered reliable sources of information regarding immigration, acculturation, and teaching (Mason, 2006).

### 3.8 Limitations

With qualitative approaches, Guba and Lincoln (1981) suggest reliability and validity are replaced with the concept of "trustworthiness," which contains four aspects: transferability, credibility, dependability, and confirmability. In my study, I simply chose to believe in the integrity of the participants. Within this study, I used negative case analysis and member checking for triangulation. Member checking is a process used to determine accuracy by allowing the participants access to the final transcripts for verification (Creswell, 2012). I

used member checking as a way to ensure the accuracy of my study's findings, taking the final report to the participants so they could check for errors, which helped me to make corrections. Participants were given the option to withdraw any information that they did not wish to share. Therefore, in any such instance the information was deleted, and the document shown to the participant for confirmation. Whilst it was the ethical thing to do, it did limit the story that I wished to present.

Denzin (1978) identifies four basic types of triangulation, which helps in theoretically reliable and effective interpretation of rich data. The multiple data sources included the researcher's observation, as well as the narrated experiences of the immigrant teachers. I triangulated the separate data sources from these different aspects to build a coherent justification for the themes, which added reliability to my study.

The reliability of the answers of the participants is considered an uncontrollable factor in the research. Answers of the participants based on their personal experiences were difficult to track. This resulted in a compromise in the integrity of the data that was used as the basis of the research. The study was also limited by the sample size. Only 15 people were interviewed, and the findings, therefore, cannot be generalised.

Finally, the factors and relevant information about immigration, acculturation, and teaching were limited by the experiences of the subjects, and their reaction to these. For examples, sometimes participants were not willing to have parts of their story told in public (even though they shared these with me) and this affected the data analysis.

The focus of the study was one type of participant, namely the Indian immigrant ECE teacher. Moreover, all the participants were from early childhood education centres located in Auckland, New Zealand. Other types of teachers or teachers who have emigrated from other geographical locales or live in other parts of New Zealand were not included in the research.

### 3.9 Conclusion

A qualitative research methodology was used in the study, to explore the experiences of Indian immigrant ECE teachers who have emigrated to New Zealand from India, in order to explore how the process of immigration and acculturation affected their teaching. Data were collected through face-to-face semi-structured interviews. The interview responses of the

participants served as the data for the study. Interview sessions were arranged individually, approximately lasting 45-60 minutes. Data collection was analysed by using NVivo 10 software following Smith et al., (2009) analysis method. Themes were generated while keeping in mind the concept of the PPCT model and the concept of Bronfenbrenner (1977) impacts of external environment's impact, which are described in the next chapter.

# Chapter Four: Theoretical Framework: Cultural Adaptation and Overview of Bronfenbrenner's 1979 Model

## 4.1 Introduction

To analyse data, alongside the use of NVivo, Bronfenbrenner's (1979) ecological viewpoint was considered to be the best option. This was due to that fact that it allowed me as a researcher to form contextual links between the different levels of environmental stimulus on the growth of individuals. In his theory, Bronfenbrenner described the effects of environment on an individual as well as the effects of individuals on the environment. He stipulates that we humans are a product of the environment we live in; however, he also takes into account how we change our environment. He divided external stimulus into four categories micro, meso, exo, and macro systems.

In New Zealand, the Bronfenbrenner (1979) model has been used as a framework for several projects such as *Te Whāriki* (Ministry of Education, 1996) to describe and explain how learning environments influence learning outcomes. It was also used to evaluate the role of women in Samoan language nests and the cognitive development of the children in New Zealand (Utumapu, 1998). Bronfenbrenner's (1997) perspective of development and environmental effect and interconnectedness also provides an interesting and appropriate lens for my study. This theory suggests that individuals have minimal control over what happens to them. On the other hand, he also said that individuals are both the product and producers of their development course. Bronfenbrenner (1995) advocated that a human being is prone to external conditions and forces because an individual is always exposed to them in their life. He further suggested that based on the individual differences in personality, people will choose to react differently to certain situations they find themselves in and he maintains that individuals are "an active agent in and on (their) environment" (Bronfenbrenner, 1995, p. 634). This lens (interconnectedness of human development and environment) helped me to analyse my data.

Bronfenbrenner's ecological theory has four major components: process, person, context, and time (PPCT) (Evans & Wachs, 2010). According to Bronfenbrenner (1993), the immediate surrounding affects an individual and is responsible for their development and general

wellbeing. These transactions drive development in positive or negative directions. This theory is based on the system of relationships that form an environment that an individual lives in. Bronfenbrenner's theory describes the multifaceted 'layers' of the environment, each influencing each other. To study the effect of the immediate and external environment, one has to consider the relationship between the different environmental levels and the individuals. In 1979, Bronfenbrenner suggested that people develop within context or ecologies. This model was used in New Zealand to explain how family, community, and culture can affect the growth and development of individuals (Jensen, 2007).

Chan (2006) states that culture emerges as a major obstacle for immigrants. This is due to differences in values and patterns of living. Increasing ethnic diversity in and outside the early childhood centres reveals that immigrant children and families display distinct learning, parenting, and socialisation patterns, which are different from the norms that most teachers who are working in early childhood centres are familiar with.

This study showed that how diverse family, school, and society impact directly or indirectly on immigrant Indian early childhood teachers and how they (immigrant teachers) are interconnected with each other historically. Socio-cultural theories (Carr & May, 2000) have immense and vast influence on the New Zealand early childhood education curriculum *Te Whāriki*. The principles of *Te Whāriki* show how community, structure of the society, and cultural norms are interrelated and influence each other (May, 2012). Bronfenbrenner's (1977) human development model is based on the norms that external and internal environmental forces positively or negatively influence human beings. Bronfenbrenner's theory synthesised the interconnectedness of the environment and human development in a domain entitled the ecology of human development. The ecology of human development is defined as:

... the scientific study of the progressive, mutual accommodation, throughout the life span between a growing human organism and the changing immediate environments in which it lives, as this process is affected by reflections obtaining within and between these immediate settings as well as the larger social controls, both formal and informal, in which the settings are embedded. (Bronfenbrenner, 1977, p. 513)

*Te Whāriki*, 'the woven mat', depicts the four principles along with five essential areas of learning and development of the early childhood education curriculum. These revolve around

well-being, belonging, exploration, contribution and communication (Ministry of Education, 1996). These principles reflect the developmental paradigm of the curriculum. Early childhood education curriculum embraces cultural diversity with an emphasis on understanding different cultural needs. Teachers' and students' social-cultural backgrounds, values, practices and worldviews interact, influence and inspire each other to understand each other's point of view. Bronfenbrenner's (1979) model emphasises that society and human development are interlinked. McLaren and Hawe (2005) support that individuals are influenced by different environmental factors stating that:

...this perspective emphasises the multiple dimensions (for example, physical environment, social and cultural environment, personal attributes), multiple levels (for example, individuals, groups, organisations), and complexity of human situations (for example, objective and subjective qualities, various scales of immediacy, cumulative impact of events over time). It also incorporates concepts from systems theory such as interdependence and homeostasis, to characterise reciprocal and dynamic person-environment transactions. According to the social ecological perspective, the congruence or "fit" between people and their environment is considered an important predictor of wellbeing. (p. 12)

Early childhood education curriculum builds on what children bring into the centre through their experience of daily activities and special events with family, whānau, local communities, and cultures. The New Zealand education system embraces biculturalism and has an emphasis on looking at the wider world. The education system should provide for the different needs and expectations of society and local communities because we are all woven together (Ihimaera, 2004). Bronfenbrenner's (1979) model emphasises that children's cognitive development is influenced by societal norms because every culture has different ways of child-rearing, beliefs, values, customs and traditions along with placing value on different knowledge, skills, and attitudes (Eccles & Roeser, 1999).

The PPCT model (Bronfenbrenner, 1977) is best suited to understanding the impact and influences inside and outside the environment for immigrant teachers. Bronfenbrenner and Morris (2006) emphasise that human beings do not develop in isolation. They cannot be separated from society because society is made up of people. Human development is not possible without social settings because it is the nature of humans that they interact with each other and shares their experiences with their family, peers, school, neighbourhood, and society, which influence each other's lives directly and indirectly. I used this model to analyse

my data. I divided factors affecting immigrants into categories, which reflected their level of influences (micro, exo, meso, and macro systems).

## 4.2 Bronfenbrenner's Model: Interpersonal Relations

Social settings are essential to the development of people, and Bronfenbrenner's (1979) model comprises the linkages between two settings regarding the immediate environment and the external, and to help to explain individual differences and how this affects development (Duncan & Raudenbush, 1999). In this study, adaptation is conditioned by the differences in the two contexts of socialisation, firstly in their home country, and secondly, in the host country. The ecology of human development consists of four levels: the microsystem, mesosystem, exosystem, and macrosystem (Andrews, 1985; Bronfenbrenner, 1986) which help to differentiate and reconceptualise the environmental influences from the perspective of the developing person. Bronfenbrenner also mentioned,

“there is striking phenomenon to settings at all three level of the ecological environment outline above: within any culture or subculture settings of a given kind- such as homes, streets, or offices-tend to be very much alike, whereas between cultures they are distinctly different. ... the structure of the settings in a society can become markedly altered and produced corresponding changes in behaviour and development.” (Bronfenbrenner 2005, p. 51)

The following figure shows how individuals become influenced by their external environment. These external environmental factors are divided into four categories under the headings of microsystem, mesosystem, exosystem, and macrosystem. Bronfenbrenner choose ‘Chronosystem’ at the centre as it helps to examining the influences of external environment on person's development over the time (Bronfenbrenner, 1986).

“The simplest form of chronosystem focuses around a life transition. Two types of transition are usefully distinguished: normative (school entry, puberty, entering the labor force, marriage, retirement) and non-normative (a death or severe illness in the family, divorce, moving, winning the sweepstakes). Such transitions occur throughout the lifespan and often serve as a direct impetus for developmental change” (p. 724).

In this study, the transition occurs not only between two countries but also two cultural boundaries. Immigrants feel vulnerable, as they encounter unrelenting social, cultural, and economic barrier that exacerbate their vulnerability to risks in the host country. Immigration

policy, demographic, social networks, intergroup attitudes and behaviour, and social interaction all factors influence the life of an immigrant in one way or another.

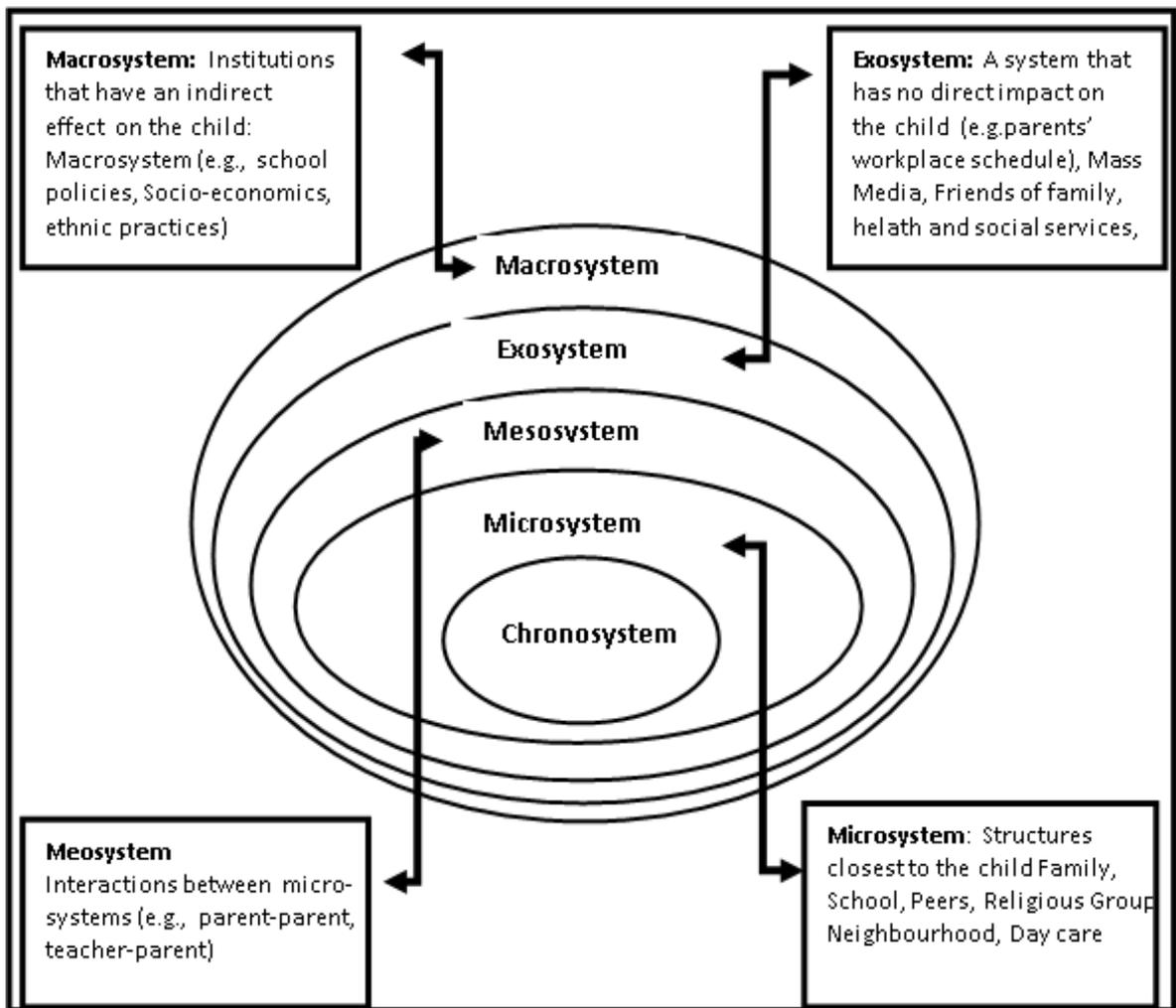


Figure 4-1 Environmental factors and individual development: Chronosystem: Idea adapted from Bronfenbrenner's Ecological Model of Human Development (1979)

### 4.1.1 Microsystem

The relationships at this level, as Bronfenbrenner (1979) noted are bi-directional. This layer has the most initial and immediate influence on the development of individuals. At this level, the proximal process consists of such contexts as family, friends, school and neighbourhood). Bronfenbrenner believed that the way in which the individual interacts with people in their immediate environment as well as how people receive these interactions would have the most

effect on their development. The immediate surroundings for the participants of this research are friends, colleagues, teachers and other social circles.

The microsystem consists of the "...complex relations between the developing person and the environment in an immediate setting containing that person (e.g. home, school, workplace, etc.)" (Bronfenbrenner, 1977, p. 514). For this study, the immediate setting entails immediate family members and their household, which influenced adaptation.

### **4.1.2 Mesosystem**

The mesosystem is the interrelationship among the microsystems or two settings. The mesosystem focuses on the common interactions that occur in a particular environment at a particular point in a person's life. These reciprocated interactions occur in settings such as home, school, and peer groups. Bronfenbrenner's (1979) mesosystem is comprised of the relationships and communication between the individual and the community and institutions in the individual's environment. As Paat (2013) stated "... immigrant families do not exist in isolation but are embedded within a larger social structure interconnected with others social institutions and social domains" (p. 955).

At this level for my research, I considered referees, co-teachers, administrators, employers, employment agencies, and parents and children to be part of the mesosystem. Whatever happens in school influences the home environment and whatever happens at home has an effect on the school. The human intellect develops in a rich social and cultural context (Gauvain, 2001). Bronfenbrenner's (1977) ecological perspective was seen as a way to expand analysis of my research because it drew attention to points that were not particularly emphasised but were thought to be implied in theory (Belsky 2005). This model helped to examine the processes of development, that is, the daily interactions between parent and child, parent-teacher, teacher-teacher that foster a secure or insecure relationship depending on the sensitive, consistent, contingent and regular responses. The skills and confidence increased by the first relationships increases a person's ability to efficiently and effectively explore and grow from outside activities.

### **4.1.3 Exosystem**

The next level of the environment according to Bronfenbrenner (1997) is the exosystem. While it includes particular social structures, both formal and informal, the exosystem consists of situations that do not impact directly on people and it comprises the linkages and processes taking place in two or more settings which indirectly influence the immediate setting in which a person lives. However, these situations consist of smaller situations that affect the individual indirectly which can influence them positively or negatively. Such situations include neighbourhoods, schools, government, mass media, and work obligations (Andrews, 1985; Bronfenbrenner, 1997). For the participants of this research, this might be the amount of recognition of prior learning or credentials, and changes in the government policies. It may affect their getting admission for further studies or their ability to attain employment, and all these may be affected by their personal life as well.

### **4.1.4 Macrosystem**

The macrosystem refers to “... broad institutional and ideological patterns associated with the cultural and subcultural norms that structure the lower levels of the environment” (Andrews, 1985, p. 373). A system, which can solely or collectively shape development includes cultural customs, the laws of society, political upheaval or economic disruption. When a person starts a new life in another country, they may encounter problems related to language, geography, and employment, which contribute to an unstable environment for that individual. The macro-system is composed of cultural values and beliefs, and historical events, which may affect the other ecological systems (Brent, 2010; Lerner, Castellino, Terry, Villarruel, & McKinney, 1995).

Bronfenbrenner’s ecological model (1994) and PPCT (process-person-context-time) have the four main stages, which describe how proximal processes can have effects on developmental outcomes. The factors that are influenced are “... (a) differentiated perception and response; (b) directing and controlling one’s own behaviour; (c) coping successfully under stress; (d) acquiring knowledge and skill; establishing and maintaining mutually rewarding relationships; and (f) modifying and constructing one’s own physical, social, and symbolic environment” (Bronfenbrenner & Ceci, 1994 p. 569).

## 4.2 Early Childhood Education Teachers and Bronfenbrenner's Model

Bronfenbrenner's (1979) Model in this research helped me to understand how environmental factors influenced these immigrant teachers in context:

... as cultural (acculturation), relational (social support), familial (responsibilities and obligations at home), school (comfort in and knowledge about seeking academic and career resources at school), and personal (English language fluency) are associated with how immigrant think about their interactions across dominant and cultural groups. (Yeh et al., 2008)

Considering Bronfenbrenner's model, as part of the analysis I created a mind map of possible external factors that influenced the participants' experiences. In the Ecological model reported in Bronfenbrenner and Morris (2006), a child was used at the epicentre to show the effect and influences the child has on the environment along with the impact environment has on the child. In this research, the model is represented with a slight difference, by using early childhood education Indian immigrant teachers at the epicentre. Individuals are influenced mostly by personal relationships such as relationships with their parents, spouse, children, friends etc. Next, they are influenced by their professional environment, mainly their colleagues, team members, centre's head, teachers, children at the centre and parents of children. The following figure shows teachers and the external influencing factors:

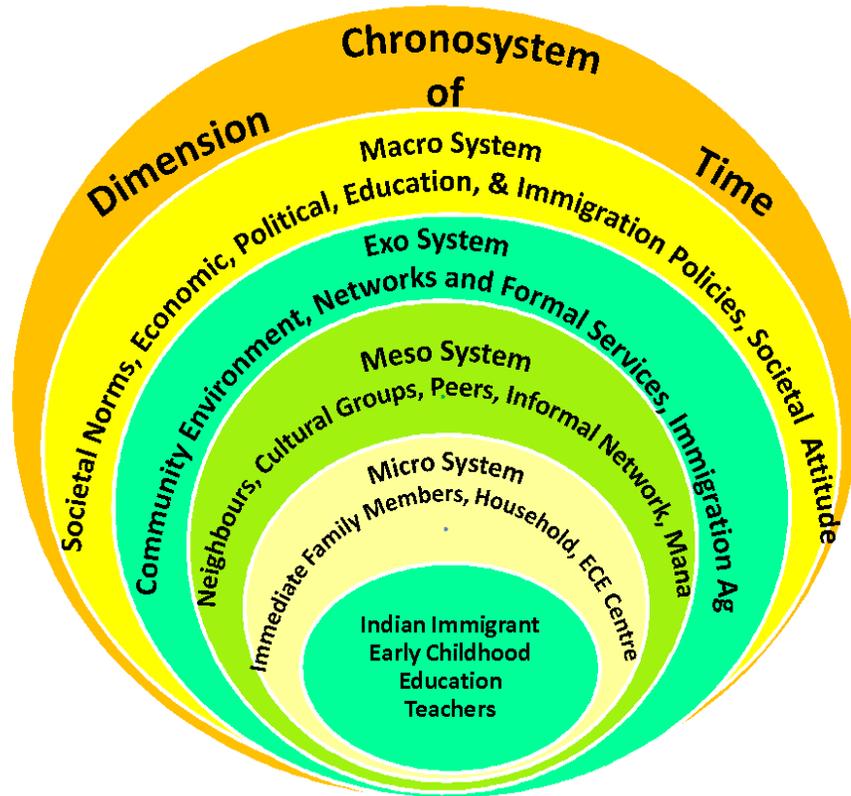


Figure 4-2 Mind-Map of possible external environmental factors influenced participant's experiences, derived from Bronfenbrenner and Morris (2006) Model

Bronfenbrenner's (1996) ecology of human development was founded on the premise that strong, positive connections and cooperation are helpful in development. To develop intellectually, emotionally, and socially, a person requires interactions with new social settings, which eventually make cultural adaptation easier. Brendtro (2006) a behaviour psychologist supports this concept of Bronfenbrenner and reflects that how this model can contribute positive youth development. Brendtro stated that "positive youth development requires caring parents, supportive teachers, and positive peers. In simpler cultures, the entire community shared in socialisation of the young" (p. 163). According to the model, an individual interacts directly with the people, and outside environment, in the microsystems, both sides (individuals and environment) are affected by the interaction between them. Indian immigrant teachers are first influenced by their home country's environment and then after immigration they influenced by the host country's environment. The home country's environmental influence is long lasting and due to that, they face challenges while settling in a new country.

Human beings need stability, a sense of belonging, love, and positive trusting bonds for development. Relationship and interaction with the surroundings plays a vital role in this development (Brendtro, 2006). The social setting does not mean only parents; family and teachers, but peers, community and the government also play a significant role in the life of human beings and their development both positively and negatively. In addition, to investigate the influence of ecological factors on the teachers' experiences and adaptations, all of these social contexts were analysed and explored in this research. Participants of this study come across new teaching and learning environment, societal attitude at a personal and professional level. Some participants complained that this interaction hampered their professional development.

Due to increase in migration, societies are become more multilingual, multicultural and multiethnic. Social change has accelerated globally, and these socio-demographic changes move values from one social setting to another (Farver, Narang, & Bhadha, 2002). Adapting to new conditions, cultural values for social relationships and a shift from the preferred thinking processes, from traditional to innovative from contextualised cognition to abstraction is sometimes difficult (Gauvain, 2001). The socio-demographic and cultural changes reflected on not only the teachers' socialisation and development but also their teaching learning system. Changing behaviour patterns and values shift from one rigid perspective to multiple perspectives.

In Bronfenbrenner and Morris' (1998) point of view, human development takes place through processes of progressive and multifaceted interaction between persons, objects, and symbols in the immediate external environment. To be effective, the interactions must occur on a fairly regular basis over extended periods of time. Such continuing forms of interaction in the immediate surroundings are referred to as proximal processes. Bronfenbrenner's and Morris (2006) ecology of human development model helped in this research to analyse the ecological factors: family, school, peers, neighbourhood, workplace, community, and the economy that directly and indirectly, influenced immigrant teachers' cultural adaptation experiences. When a person socialises and get support, he/she are accustomed to the new culture. Moreover, Bronfenbrenner's theory encompasses a vast array of social contexts that explores the interconnectivity of the environment and possible influences.

### 4.3 Conclusion

In New Zealand, the Bronfenbrenner (1979) model has been used as a framework for several projects such as *Te Whāriki* (Ministry of Education, 1996), to elucidate how children's cognitive development is related to their surrounding environment. Children from birth start acquiring skills through interactions and family can support children's development through thoughtful interaction within a language rich environment. The Bronfenbrenner (1979) model described the different levels of interaction individuals have with the environment. Therefore, encouraging a child to interact with their surroundings can allow him/her to prosper (Ministry of Education, 2017).

For this study the model was used to analyse how different factors affected immigrant teachers. I used the Bronfenbrenner model PPCT where P stands for people and process; C stands for context and T for time (Bronfenbrenner & Morris, 2006). According to Bronfenbrenner (1977), to understand external influences requires that when examining behaviour and development we have to investigate both the characteristics and the environment of a person. "An ecological approach invites consideration of the joint impact of two or more settings or their elements. This is the requirement, wherever possible, of analysing interactions between settings" (Bronfenbrenner, 1977, p. 523). Bronfenbrenner extended his idea to study human development and external environmental factors' influences as process-person-context-time.

To analyse the ECE immigrant teachers in the context of 'Process', I considered their reactions and coping mechanisms for the education system, stress and adjusting to the new culture. To further analyses teachers' interactions and relationships with other 'People' was taken into account. As proximal environmental interaction processes "serve as mechanisms for actualizing genetic potential ... [for] ... effective psychological functioning" (Bronfenbrenner & Ceci, 1994, pp. 570-571). Human development is a result of interaction between genetic potential and external environment. Immigrant teachers were also analysed in the "Context" of education policies, requirement of entering into the workforce, and changing demography. 'Time' was also a factor used to explain teachers' experience in New Zealand. As time passes, humans become comfortable in their new surrounding and adapt to the situations as they are. Time is a major factor because sooner or later we forget our initial

hardship towards adapting and adjusting to the new society. The Bronfenbrenner study also shows concerns about “growing chaos” in “everyday environments” in which human beings live and this chaos has become a challenging and disturbing factor in “the formation and stability of relationships and activities that are essential for psychological growth” (p. 644). ‘Context’ in this model refers to environmental factors ranging from micro to macro level. Changing demography, ways of interaction in a new country, education policies, entering in the employment force society, culture and historical contexts in which the relationship exists influences the acculturation process of immigrant ECE teachers. Bronfenbrenner (1995) declared “form, power, content, and direction” of proximal processes in shaping human development is influenced by context” (p. 621).

# Chapter Five: Data Analysis and Findings

## 5.1 Introduction

The aim of this study was to explore the Indian immigrant teachers' acculturation experiences and processes as they settle in New Zealand, in order to gain an idea of the manner in which cultural differences affect the immigrant teachers' interactions with their students and colleagues. The topics that are covered in this chapter include descriptive and thematic analysis of the PPCT model along with exploration of the emergent themes on the basis of NVivo generated nodes.

The analytical method applied for conducting an analysis of the data is thematic by using the PPCT (Process-Person-Context-Time) Model of Bronfenbrenner and Morris (2006). The framework of the PPCT Model shows the various categories of factors influencing human development. The P-P-C-T Model considers the transcripts of participants. The concept of the PPCT model was proposed by the psychologists Bronfenbrenner and Stephen in 1994 (Bronfenbrenner & Ceci, 1994; Bronfenbrenner & Morris, 2006) and is an extension of the bioecological model of human development that was originally proposed by Bronfenbrenner in 1994 (Williams & Nelson-Gardell, 2012).

Here it needs stating that the Bronfenbrenner and Stephen (1994) PPCT model has been specifically chosen for this study. This model is helpful in understanding the process of human development and emphasis to the bidirectional factors that operate between phases of development of the individual and the surrounding environment (Boon, Cottrell, King, Steven, & Millar, 2012; Evan & Wachs, 2010; Guhn & Goelman, 2011). Hence, as the PPCT model focuses on the environment as an essential determinant in the process of human development, the implementation of this model for the analysis will make the findings regarding the process of early childhood education migrant teachers in centres of New Zealand more clear and precise.

NVivo software has been used, as it is effective in analysing unstructured qualitative data (Hoover & Koerber, 2011; Leech & Onwuegbuzie, 2011). However, the process of manual incorporation and analysis of interview techniques was also used (Schönfelder, 2011; Welsh, 2002).

## 5.2 NVivo and Codes: Overview of Emergent Themes and Nodes

NVivo software can help in analysing qualitative data collected for research (Warfa, et al, 2012). NVivo enhances the reliability of coding. At the start when I was using NVivo to extract codes, codes were unstable and kept changing and emerging. While using NVivo I should revisit again and again to analyse interviews to check the codes to confirm if the emerging coding frames still captures their meanings. Each code is represented as a node (Braun & Clarke, 2006). NVivo helps to explore relationships in emerging themes. To be more precise each theme emerged from the transcripts of interviews, which were extracted and then examined. To interpret the themes in the context of the research questions, the PPCT model helped me to see the ecological aspects that influenced the experiences of Indian immigrant teachers working in early childhood centres in New Zealand. The nodes that have been generated for this study are as follows:

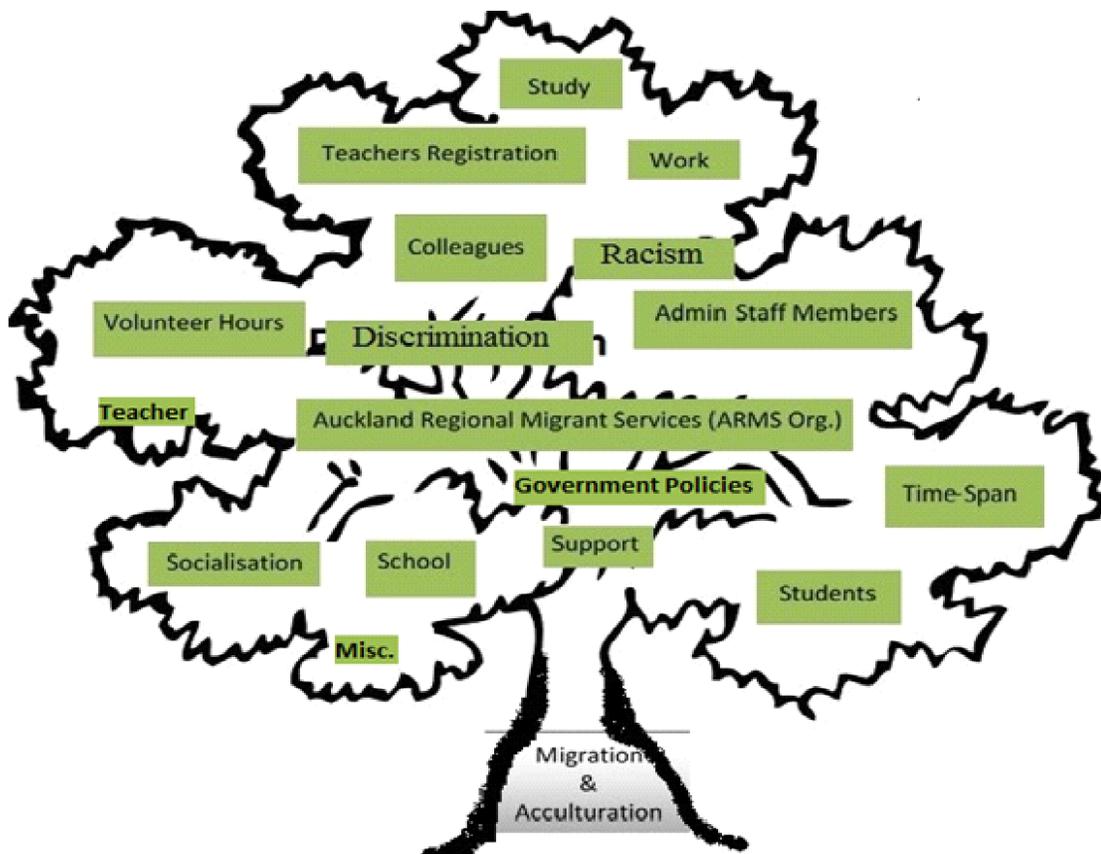


Figure 5-1 Tree mapping of most repetitive nodes generated by NVivo

My professional experience as a teacher to date helped me to explore the meaning hidden behind the themes generated by NVivo. When examining the single words generated by NVivo for the mind map tree, stories are unclear thus creating a very bleak narrative. Face to face, meeting and talking to participants, and professional & personal insight helped in presenting these stories and experiences in a complete and dignified manner.

Defining, categorising and extracting meaning from the generated nodes are very time consuming, due to the stories hidden behind the individual words generated by NVivo for the mind map. Each story brought with it different experiences, life lessons, expectations and social interactions (Bakhtin, 1981). As an immigrant new to New Zealand, I was introduced to an organisation that supports and guide immigrants. In New Zealand, ARMS (Auckland Regional Migrant Services) is a charitable trust, which helps migrants to settle successfully in New Zealand. ARMS Organisation helps migrants to search for appropriate jobs and to connect with their respective communities (Auckland Regional Migrant Services, 2016). The ARMS charitable organisation has helped many migrants in finding a job, writhing CVs, gaining legal support, etc. and hence is an important factor in this study. In my personal experience, most migrants are unaware of this organisation, even I only found out about this organisation when one of the participants mentioned it during their interview.

In this study, stories from the participants helped me to understand the particular event and meaning of their lived experience (Carr, Smith, & Duncan, 2009). NVivo generated nodes and the narrative qualitative research approach helped to study the lived experiences, to gain “a deeper understanding of the nature of meaning of our everyday experiences” (van Manen, 1990, p. 9).

This chapter provides a new way of working on a detailed presentation of the influential environmental layers, which influenced the participants’ experiences in New Zealand by using the Bronfenbrenner Model (1979) concept under following different headings and subheadings starting with participant’s introduction.

### 5.3 Demographic Profile of Participants

This section of the chapter provides a demographic profile of fifteen selected ECE Indian immigrant teachers who have participated in the personal interview process conducted to answer the research questions of the study. Thus, to begin with, the participants are Indian immigrant teachers who are working in New Zealand early childhood education centres. Two of the selection criteria were the duration of settlement in New Zealand, and teaching experience in both countries. All the participants selected and approached had a minimum of one-year teaching experience in India as well as in New Zealand, and the participants selected for the interviews were registered with the New Zealand Education Council.

#### **Participants' Profile**

The table shows the profile of the teachers who took part in the study. The profile describes where in India the participant is from along with the number of years of teaching experience they have in India and in New Zealand. All the participants in this study have experience working in the private early childhood education sector in India and have experience working in private care and early education full day centres here in New Zealand. All participants of this study belong to middle-class families living in cities. Two participants (Meena and Phanny) in this study also have teaching experience outside India. While choosing participants for this study the criteria for participant selection was that participants should have minimum one year of teaching experience in both host and native country. I did not put any maximum limits on years of teaching experience. In the beginning, I thought that obstacles only occur during the initial stage of migration, but later I felt and observed that being an immigrant means they are an immigrant for their entire time in the host country and the sense of belonging is missing from an immigrant's life. The table below shows participants' profile:

Table 5-1 Participants' profile

| Name      | Place of Origin | Teaching Experience in India       | Teaching Experience in New Zealand |
|-----------|-----------------|------------------------------------|------------------------------------|
| Anita     | Calcutta        | 6 years                            | 12 years                           |
| Neera     | Jaipur          | 16 years                           | 9 years                            |
| Kavita    | Punjab          | 3 Years                            | 8 years                            |
| Pankhudi  | Punjab          | 2 years                            | 1 <sup>1/2</sup> years             |
| Hanna     | Bombay          | 3 years                            | 10 years                           |
| Neena     | Kerala          | 1 ½ years                          | 3 years                            |
| Rakhi     | Punjab          | 3 years                            | 6 years                            |
| Meena     | New Delhi       | 1 ½ years India 3 years in Nigeria | 20 years                           |
| Nina      | Ludhiana        | 10 years                           | 10 years                           |
| Phanny    | Maharashtra     | 1 year India and 1 year Abu Dhabi  | 5 years                            |
| Jaswinder | Punjab          | 2 years                            | 6 years                            |
| Reshma    | Sholapur        | 2 years                            | 8 years                            |
| Vinny     | Kota            | 4 years                            | 11 years                           |
| Wendy     | Gandhinagar     | 8 years                            | 13 years                           |
| Yasmin    | Dwarka          | 2 ½ years                          | 5 years                            |

The table above shows the demography of the participants in this study. Most participants are from Punjab, in the North West, one of the main agricultural hubs in India. Vinny and Neera belong to Rajasthan. Phanny and Hanna are from Maharashtra (Bombay a big metropolitan city). Neena on the other hand is from the extreme south hailing from Kerala. Therefore, it can be concluded that the participants cover a wide range of Indian geography. Their traditions differ along with their mother tongue; however, their base values and culture are similar. Apart from Pankhudi all, the teachers were teaching full time, however they all had started as casual, relievers, and/or part time workers.

## 5.4 Findings and Discussions

This section provides findings and discussion of the nodes in the context of the research questions. The overarching was: What are the challenges faced in cultural adaptation by early childhood teachers who have emigrated from India to New Zealand? However, after analysing the data it made sense to merged two questions into one main question so that questions one and two are now:

**RQ1** What are the challenges early childhood teachers who have emigrated from India to New Zealand faced in cultural adaptation personally and professionally?

I also merged research questions three and four:

**RQ2.** What strategies and approaches have they used to help them to successfully adapt to the new cultural environment personally and professionally?

Thus, the themes were divided into two main categories (1) challenges and (2) strategies and all nodes were discussed according to the participant’s story. Headings ‘Challenges’ and ‘Strategies’ are again divided into subcategories teacher/staff, centre/work, study/volunteer, time/year, teachers’ registration. The figure below shows the emergent themes.

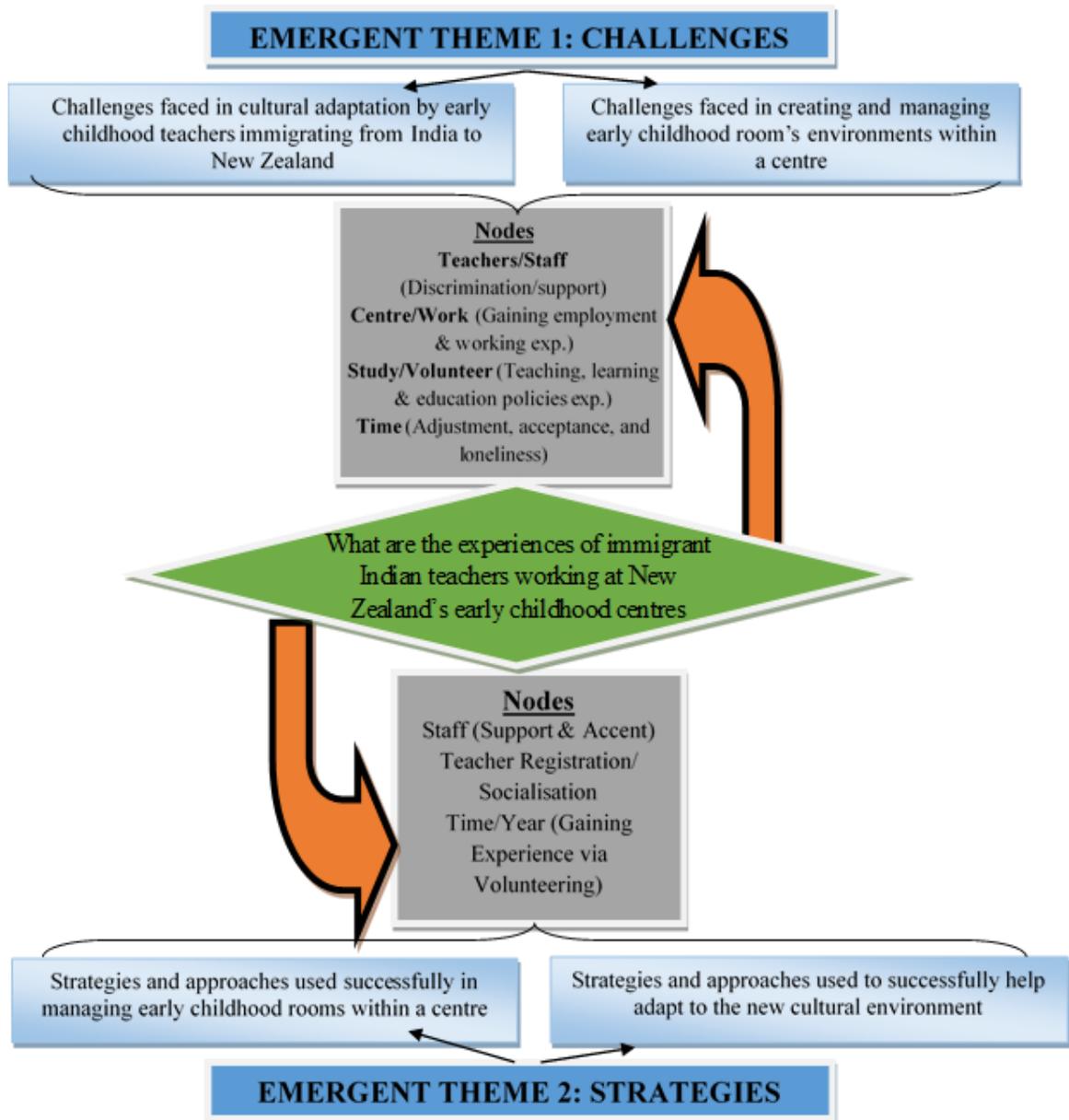


Figure 5-2 NVivo generated themes, nodes and research questions

In the following section, the emergent themes and nodes are discussed.

## **5.4.1 Emergent Theme: Challenges**

The immigrant teachers encountered challenges when they pursued their careers as early childhood education teachers in New Zealand. Challenges refer to the professional and personal obstacles faced by the Indian teachers when they immigrated to New Zealand and settled there. In this regard, the research of Schmidt (2010) shows that discrimination has been a key challenge for immigrant teachers. A study conducted by Collins and Reid (2012) on a similar topic affirmed that discrimination is one of the major challenges that immigrant teachers face. A vital challenge faced by these teachers during the process of acculturation in New Zealand was creating and managing early childhood centre room's environments.

Narrated experience of participants in the following sections shows how discrimination hampered their professional growth. In the face of discriminating comments, individuals often feel demoralised and lose confidence in themselves. It takes time to regain that confidence and boost oneself specifically when family and friends are miles away. Some participants shared that they felt frustrated and wanted to go back because they felt lonely.

### **5.4.1.1 Challenges faced in a new culture and cultural adaptation**

This theme is significant because adapting to the culture of the migrated destination is a major challenge for migrants. Cultural influence shapes our lives every day. We observe the effect of culture on our lives when we enter foreign land, see for the first time how different we are from the host country and how they are from us. The initial phase of migration is difficult because of the unfamiliar social status, loss of status, and distance from family and friends. The migrant teacher must fit themselves into the teaching and learning style, language and accent, and cultural, personal barriers of the host country. This is because migrants need to focus on coping behaviours and applying methods of acculturation successfully (Kuo, 2014). Migrants have to ensure a balance between their personal and professional life. Following this, summary examples from participants' narratives illustrate these challenges.

#### **5.4.1.1.1 Cultural adaptation challenges encountered at personal and professional front**

Teachers/staffs/colleagues are considered as a 'Person' under the PPCT model. Bronfenbrenner (1986) postulates that the perspectives and beliefs that an individual develops in social interaction with others shape his/her behavioural development and outlook toward society (Rosa & Tudge, 2013). Thus, the social interaction of the interviewed migrant teachers with other teachers suggests that there are differences between the teaching environment in India and New Zealand. Almost all the participants indicated that differences were apparent due to the discriminatory attitude of the management and colleagues in early childhood education centres, which is shown by the following response from Wendy:

During the hiring process and while on the job, teachers are discriminated against due to colour, faith, race and ethnicity.... Discrimination is there, all walks of life, in this country especially when you are going for a job, I have seen... even though you have more qualifications... will not get a job because of skin colour.

The participant's responses show, regarding discrimination that colour, faith, race and ethnicity are factors that appear to be considered when employing an individual. This points out the fact that qualification and experiences might not be the employer's priority while hiring. The findings of Jiménez (2010) suggest that ethnic identity is one of the major barriers that determine the recruitment process of immigrant teachers as well as the attitude of the management towards them after hiring. One aspect of discrimination pointed out by participants was based on the teacher's position being registered or non-registered:

The response of Anita in this regard was:

Yeah, there is a great difference, that's because ...there is a marked line between the registered and not registered teachers.... If non-registered teachers are also working there adjacent to the registered ones... they should be treated equally because everyone loves to be respected... However, that is not the case... they take us granted and take benefit...sometime very offensively

This reaction of Anita shows that non-registered early childhood education teachers face discriminatory attitudes of the management and staff in centres, whereas the registered, early childhood educators are in a better situation as compared to non-registered teachers. Both work equally as hard however not treated equally. When an individual does not get respect

in the workplace, his/her self-esteem and dignity get hurt. The International Labor Organisation (1974) also emphasise and consider dignity as a fundamental human right, “all human beings, irrespective of race, creed or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity (p. 5).” Workplace relationships always subject of debate. If we lose love and self-respect for each other, we lose harmony at workplace. As Lee (2008) stated “the state of being treated with respect or honour, with a sense of self-worthiness and self-esteem resulting there from” (p. 5). Hodson (2001) stated that self-esteem and self-respect is “the ability to establish a sense of self-worth and self-respect and to appreciate the respect of others” (p. 3). There is difference in Eastern and Western concept dignity. According to Asian culture an individual’s failure and success, performance and norms is judge by others. As Kim and Cohen (2010) stated, “In a Face culture, my worth is social worth, and my estimate of myself must align with the worth that others would recognize in me” (pp. 537–538). On the other hand, in Western cultures as Lucas, Kang, and Li (2012) mentioned that, “an individual’s worth is not defined by and dependent upon others, but instead automatically granted simply for the sake of being. One’s performance, value, and success or failures are thus defended by the self... difference between face and dignity cultures does not dismiss the importance of self-worth and respectful treatment in Asian societies, but instead points to the more contingent and other-dependent nature of achieving dignity in face cultures (pp. 3-4).

Pankhudi told:

Even during the university [while studying] there were... a few lecturers who were racist... One head of the department from my university where I studied... she was biased. ... She always mentions during class that if you are brown you can't get a job easily. If you are white, you can get a job easily... while I was doing my practicum, so... there was this teacher, Kiwi teacher... she was my associate teacher... my mentor, so one day she told me you know... Indians shouldn't be in the teaching field because of their accent... it will be hard for you guys to get employed...

Sometimes migrants face issues not only at the workplace but also at educational institutes. I observed her during interview when she took a long breath and mentioned what a relief now I am not studying under her supervision. Discrimination is present whether it is language

discrimination or colour based. As North (2007) also noticed and mentioned that immigrants find it difficult to gain employment due to discrimination.

Similarly, Kavita noted:

Discrimination is there... Teachers try to make the owner happy.... for that they go to such lengths.... that they forget about the wellbeing and welfare of the children and treat us (volunteers and relievers) badly.... They overload us with work responsibilities, because they know we are immigrants and new in this country... We are not permanent staff... just volunteers... Our good reports are in their hand, so we do what they say us to do.

This quote signifies that in the process of pleasing the owner, teachers forget about maintaining a happy and professional work environment. Rather, like management, teachers also indulge in discriminatory behaviour towards immigrant teachers. ECE migrant teachers in the beginning are not considered for the permanent full-time positions; therefore, they start their professional journey as a part-time, casual, or volunteer employee. Participants said that teachers are discriminated against based on their designation in the centre being casual, part time or reliever. They further indicated that discrimination is prevalent during the hiring process as well where registered and native teachers are given more priority. During the hiring process or at work a report from Statistics New Zealand (2012) shows that:

An estimated 77,700 people, or 2.3 percent of respondents, reported experiencing racial discrimination in employment situations (while working or when applying for/keeping a job). This rate is like those who have experienced racial discrimination while on the street or in a public place, with 2.5 percent of respondents (an estimated 85,200 New Zealanders. (p. 6)

My findings suggest that racial discrimination is a social problem in New Zealand. Statistics New Zealand (2012) further reports that Asian people are the ones who mostly face discrimination in this country. This discrimination is also apparent in employment situations where people of multicultural backgrounds work or are applying for a position. This finding is further supported by Daldy, Poot and Roskrige (2013), who remarked that discrimination is highest against immigrants belonging to Asia and the Pacific Islands regions. Moreover, discrimination at the workplace in New Zealand is mostly reported by immigrants during their mid-careers. The data from my research further indicates that discrimination at the workplace made Indian immigrant teachers feel challenged. Stainback and Irvin (2012) also noted workplace discrimination operates.

#### **5.4.1.1.2 Centre (Work Related Challenges)**

Under the heading “Centre” I included all the experiences of participants regarding work and getting employment in the centre, centre’s philosophies, and the facilities they provide. According to the PPCT model, ‘Process’ refers to the systematic procedures through which interaction of individuals take place within specific environments which in turn help in shaping human behaviours (Rosa & Tudge, 2013). Here, the term ‘Centre’ is substituted for the term ‘Process’ under the PPCT Model of Bronfenbrenner as workplace interactions happens here. The process of entering the early childhood education job market and teaching in ECE centres has made the participants conscious of the differences between the requirements of the education system in the two countries. They were also more aware of the criteria that they must abide by to become a part of the new culture in their host country. Hence, the responses of four participants about their centre are as follows.

Neena said:

When I started looking for a job at ECE centres, I got to know... firstly New Zealand Education Council didn’t recognize my New Zealand and Indian studies as a supporting document for New Zealand teacher registration... what I have done was Master of Education.... Even though later I got registration based on my Indian qualification... I must go through the whole way of IELTS scoring seven band in each... I gained all this qualification over these years were wasted.... I ended up with an unqualified label... until I got the registration in my hand... Based on our visa status different individual gave us different treatment... if you are a resident of New Zealand much better... it is unfair because there are many people who are hard working with student visas or work visas, but nobody recognises them because of their status... The centre manager was not very supportive. She just wants to exploit the voluntary workers.... As a migrant, it’s so hard in this country to get...a new job...racial difference is there... all around me are Chinese and Kiwi people...who don’t want to mingle with Indians may be seeing the skin or something else....I felt neglected... but now even I also don’t go and interfere in them.

Here, Neena expressed a deep desire to work at New Zealand early childhood education centre’s working practices to secure a job she had gone through a long process. She did a Master of Education, which is higher-level study as compared to early childhood education diploma in New Zealand. She reasoned she would be successful if she had a better understanding of the requirement of the Teachers Council. On the other hand, she was labelled as unqualified when she first started and was doing volunteering at centres. The

centre environment reflects the dominant groups lack ethnic diversity. Migrants experience a range of losses when they are unaware and there is no one to guide them.

The response of Reshma regarding centres was:

Sometimes the experience you have in your home country is not recognised here, and that was the case with me. So, it took me few months to get a job because New Zealand experience was required. But unless we get a job how to get New Zealand experience... So, I started as voluntary.... When I was changing nappies, she (colleague) really gave me a fright and I felt very sad, and I was crying when I told my husband.... She was bit rude... because I was migrant... If it was a positive feedback, saying like, you must be careful when you are changing nappies... just don't leave the child on the bench, I would think that was supporting.... but using rude language... in India; the way of doing... was different. As an immigrant, I think we do compromise a lot.

Social structure and cultural factors shape child-rearing practices in society. To work, learn and socialise in a new country can be mentally and emotionally tiring. Not getting opportunities to express feelings and a point of view adds to the stress and feeling of alienation. I know in that kind of situation people look for some emotional support, which they seldom get, and the stress of migration may limit the capacity to feel loved and safe. Consequently, migrants change their thinking and behaviour patterns.

A similar response of Neera was:

... they just used to ask me 'are you registered?... I was unaware of registration... 'No, I'm not... Centre people never guided me what to do... Someone guided me to go Auckland regional Migrant Services (ARMS) office and there Angela told me that I need to apply for the registration, get my education assessed...process of getting registration. She suggested a crash course of communication about the culture of Kiwi... It was very fruitful... NZQA assessed my qualification and experience and gave me level 9.... Teaching experience of New Zealand is important to get job... until they don't give a job, how can we have the New Zealand work experience... when someone will not hire... I worked in New Zealand as ECE teacher for many years...Renewal of registration is very hectic, costly and long process... There is no syllabus, so it is a very hard job for teacher to work according to the child ability... the learning is very good for the child but for teacher too much of paper work... I'm a family person, I regularly visit to India... I feel... sandwiched between both the cultures.

Participants felt that home country's work experience is not considered valid in the host country. To gain employment in the host country immigrants are asked for prior work

experience in the host country. However, immigrants find it difficult to gain this experience, as most employers often do not give them the opportunity to join the New Zealand workforce based on their work experience from their home country. Understanding the working environment of a different country is also not an easy task, teachers in India are only required to have a B.Ed. (Bachelor of Education) degree to teach and from last few years NTT (Nursery Teacher Training) diploma become popular for teaching only at kindergartens. Pay scale in private schools always depends on qualification and years of teaching experience. There is no need to go for registration or renewal. At initial stage sometime in ignorance migrants, keep trying to fill job applications online without knowing what's wrong with their application and get rejection one after another. Immigrants come with knowledge and many skills, the foreign labour market should value, but this is also true that migrants also need to develop new ones, which they are ready to do and look forward for support.

Despite Meena being a qualified and provisionally registered teacher, she is now facing challenges about her qualifications:

What respect we get in India as teacher, we are not getting here because of lots of paperwork teachers feel stressed.... I came here 20 years ago. I started with Barnardo's and learnt slowly how to work here....no support... Because teachers, children and parents all are multicultural, so we (teachers) also get to learn from them. After 20 years of teaching in New Zealand, now authorities are saying I am an untrained teacher ... 'I have to do more study....and the course is very costly and time consuming for me.

A teacher's registration to The Education Council has also been denoted as a criterion that determines the employment of Indian teachers in the early childhood education centres in New Zealand. These participants report in the transcripts that despite having the required qualifications and teaching experience, the respondents indicated that they had to struggle to get jobs in the country that comply with their skills and background. Due to amendments in Teacher Council's rules immigrant teachers with over 20 years of New Zealand teaching experience were labelled as unqualified and lost their jobs. Another participants Neera, also

Analysis of the responses of participants regarding the node 'Centre' suggests that the early childhood education centres in New Zealand posed challenges to the Indian immigrant teachers, specifically at the entry level. Mitchell et al. (2015) research shows that specific requirements in the early childhood education system make it challenging for migrant

teachers in accessing ECE services due to the specific requirements of the education system toward cultural and linguistic identities. Education policies are different for immigrants and those born in New Zealand. Early childhood education centres pose a challenge to migrants from other countries who aspire to establish a professional teaching career in this country. As home country work, experience and teaching qualifications do not get same credentials as the host country.

#### **5.4.1.1.3 Study (Teaching-Learning environment and education policies)**

According to the PPCT model of Bronfenbrenner (1997) context is a vital component that determines the process of human development because an individual spends a considerable span of time interacting with external factors. What immigrants experience influences their viewpoint and behaviour towards educational community, professional cultural socialisation, and educational system contexts in which they study and work (Aldoney & Cabreral, 2016)? I observed that personal and professional experience influences the professionalism and motivation of immigrants. Here, the term 'Study' is substituted for the term 'Context' under the PPCT Model of Bronfenbrenner and Morris (2006). Studying and teaching in two dissimilar countries are bound to have a significant impact.

Neera stated changing education policies and non-recognition of teaching experience in the home and host country:

if you have worked in some school they will give you the preference... I worked full time... from last 1 ½ years I started relieving... in 2012, I got teacher registration renewal... we renew it but you need to go for full registration... they said for renewal you have to do a refresher course which will cost around 4,000 dollars... once you have been given the provisional registration then why you want to take that registration back that was really funny... If I want to work full time... then, for that they... put some set criteria, a person who just want a full-time job then they need to have full time registration but suppose if I want to just to do relieving, I may go for one or two...and I am going for relieving only... I just wrote them that there should be some clear criteria for permanent, part time, substitute or reliever tutors... provisional registered teachers can work just 20 hours or 25 hours or with provisional certificate you can do relieving only... I asked them to return the fees I paid... I do not want to continue, just return the fees, why have you charged me fees, when my registration cannot be renewed ... they kept the fees and there is no reply from their side when I sent a mail.

Meena also had some concerns about sudden changes in education policies and non-recognition of teaching experience. She said,

... after 20 years... teaching in New Zealand ... now labelled me as unqualified teacher... authorities put question mark on my skills... no value of experience and practical skills... what the use of PD courses is we do... I have to study again for 4 months and to pay fees worth of \$4000 .... I have early childhood qualification and primary qualification too... I was a provisional registered teacher from New Zealand Ministry of Education and now they are saying I can't work. This is very stressful for me.

If the government makes any amendment or changes to the education policies, they should provide working teachers with certain benefits as they already have years of New Zealand work experience. However, sometimes policymakers may not adequately consider the sudden impact these changes may have on long-term employees. Changes in education policies such as additional requirements for full or conversion of provisional registration require immigrant teachers to do some extra courses to continue being a part of job force. These extra requirements put a burden on immigrant teachers. As Meena mentioned she had to enrol in an extra course, which cost her time and money. She also mentioned that she always did her Professional Development (PD) courses She wondered what the benefit of PD courses was if she had to do extra courses anyway.

The difference between the teaching and learning practices impact on new immigrants, it takes time to customised new way of teaching learning practices, as Neena discussed:

.... because I have done a ECE Diploma in India I was aware of how to work in kindergarten...but I found that the concept is different...I took study in New Zealand.... there is a big difference in the study culture in India... we (Indian) have exams for evaluating students' performance but here (New Zealand) it's based on assignments... Sometimes I feel there is no point in assessing these assignments... we are just copying and rephrasing what other said... what we have read in someone's write-ups... I feel there is no learning happening .... During my first semester, they rejected my assignments... it was all my ideas which I put it in my assignment, but teachers said no you can't your view ... You have to critically support or reject someone else point of view ... I'm very good at referencing... but I feel is... It's not our opinion which matters, it's somebody's which we have to rephrase and write.

Many immigrant teachers come from a culture in which education is teacher centred. Studying in a new country requires immigrant students to understand the fundamentals of

teaching and learning in the host country's context and later to apply them appropriately. A further story reflects the differences of learning strategies.

Pankhudi responded:

...It was little challenging for me... my view doesn't matter... In India when I was working in my region, ECE was not very popular. Most of the children are kept at home under the care of grandparents or the parents... but in New Zealand we are treated as parents...and expectation are different... study culture is different... In India, the teachers are more committed towards student... In New Zealand while I was studying, lecturers were unwilling to listen to my queries after working hours were over... In New Zealand lecturer asked students to research by themselves without guiding or telling them where? How?... it was a new way of learning, I learnt how to do research and but no help from there side... we look for support from teachers... but no support.... I will say no proper guidance.

A supportive relationship can be a bridge between an immigrant's previous learning environment and host country's learning environment. This relationship can help an immigrant to transcend and translate their learned skills to a new working environment. Sometimes changes in educational or governmental policies can be a source of stress for a teacher.

A summary of these responses reveals that the Indian immigrant teachers have found a different educational setting (ambience) in the study culture of New Zealand, compared to that in their native country. Thus, being acclimatised with the study culture of India, these teachers were initially challenged when they were supposed to adapt to a new environment. These findings correlate with the research of Maydell-Stevens, Masgoret, and Ward (2007) which indicate that initially, migrants encounter high levels of psychological distress in New Zealand due to its different cultural experiences. However, the process of adapting to the new culture becomes prompt and successful for those who apply the integration strategy of acculturation. They focus on factors such as the basic motives behind migration and proportion of perceived gains and losses, to integrate into the culture of the new country. Analysis of responses obtained from the participants of this research also show a similar finding, in suggesting that this initial hurdle was resolved, if immigrant teachers were willing to adapt to the culture of New Zealand.

#### **5.4.1.1.4 Time (Span of time, Adjusting and adapting)**

According to the PPCT model of Bronfenbrenner (1997) 'Time' is the fourth essential component in PPCT model, and length of Time influences behaviour of individual. Model's three stages, micro, meso and macro indicate what is happening in a given period of time, to what extent a process occurs in a specific span of time and the proximal processes that occur across a lifespan (Bronfenbrenner & Morris, 2006; Tudge, Mokrova, Hatfield, & Karnik, 2009). Length of time spends in a host country also influence the cultural adaptation process. The term 'Volunteer Hours' is used as a sub-division under 'Time' in the PPCT Model of Bronfenbrenner. How much time an individual spends as a volunteer determines the level of comfort they feel while working in their desired field. This is just because volunteering helps them understand and familiarise themselves with the New Zealand work environment. Volunteer work also increases their chances of employment. The participants suggested that volunteer hours have proved to be influential in the process of acculturation.

According to Yashmin:

During the practicum and volunteer hours we are restricted because we are not teachers... do not have access to resources... but when we work as actual teachers we come to know actual situations...we have to decide, and take make decisions according to the situations... We have to do actual programme planning...We make decision according to situations... After volunteer experience as a migrant we still struggle to get work... existing staff always pin point on our way of working never accept us as one of them... After becoming a registered teacher, we get to know how actually we suppose to work... I find quite a difference in when we work as a volunteer and when we start working as a full time... In my opinion if the existing staff can support us to learn the actual way of working (what a full-time teacher do) under their supervision, it will be helpful and will make transition better and easy.

Relocating is not a good experience for everyone. Immigrants spend years making their dream come true. They must study in the host country and then they are expected to do volunteer work to get a full-time job. There is a difference in working as a full time registered teacher and as a volunteer. Without gaining host country's work experience, it is tough to enter the workforce. On the other hand, a resident of the host country can easily get into the workforce after they finish their studies. Immigrants' work experience and education do not carry the same level of importance as they do back in their home country. They restudy and must start over again. They invest their time in volunteering work and hands-on experience in the host country but sometimes still struggle to be recognised and accepted. Some centres

do not take teachers who are on a student visa, but some do guide and support them for applying for residency and employed them as part time teacher. Professional and emotional support of existing staff plays a significant role at the initial stage of adjustment and learning.

The following shows how frustrated Kavita felt, when she said,

...the support was not there. You are expected to know everything thing in their way but there is no one to tell that what's their way basically. If existing staff... hmmm...or any organisation who can support migrants to learn ways and expectations of the host country's employers... As an immigrant transition will become easier and we will not get frustrated in ... at initial transition period and can contribute positively in the country... sometime even lifestyle also impact on our experience... even the opening and closing time of shopping mall...that different ... first few weeks or months it's shocking...as market closed at 6pm... schedule your shopping day and time.

Human beings are social creatures, and they look for comfort and support in their social interactions and relationships with others. If an individual gets proper support, they can learn faster and can perform better according to their expectations and requirements. With the proper support, work cultural adaptation can become more comfortable for immigrants, and they will quickly familiarise themselves with the host culture. I observed that Kavita was very emotional while she was sharing her experience. She told me that during the initial stage “we miss our family, friends, and the familiar environment. We feel lost”. There is a difference between the day today norms in India and New Zealand When new migrants arrive they feel frustrated because everything around them is new and as Kavita mentioned the markets in New Zealand close by 6pm where as those in India stay open til later. Being unaware of this aspect can create stress at the initial stage of migration. After a while migrants get used to the new lifestyle and start scheduling their day today life accordingly.

The summary of the above discussion on the experience shared shows that the length of time spends in a country help a migrant to settle. This period helps to immigrants get to know the personal and professional lifestyle of the host country. The more time an individual spends more they observe the lifestyle of the host country and how things work, e.g. job boards, attire during interview, emergency help services, where to buy country-specific grocery, cultural associations to meet and make new friends. More the time an individual will spend at workplace more clear idea about the employer's expectations will be.

Indian immigrant ECE teachers appreciate the philosophy of early childhood education centres and the way in which children of New Zealand are provided with guidance. However, when immigrants start volunteering at an early childhood education centre, they are allowed to perform only specific duties and only for a limited amount of time. Real tasks and responsibilities they can only learn when they become registered, permanent teachers. This finding is supported by the research conducted by Mitchell et al. (2015), the primary intention of early childhood settings is to develop a "New World" within each centre which should be characterised by the shared values of teachers experienced in such a setting, as well as the parents of the children. Immigrant teachers are supposed to spend specific volunteer hours in centres to observe and understand the needs of children and expectation of parents, centre manager or owner. Overseas trained teachers must keep listening and be willing to change their mode of teaching (for example in New Zealand ECE centres cuddling a child is not allowed even if he/she is crying, but in the Indian education system you must pacify the children first). Participant Wendy said when she was trying to console and cuddle a child; she was stopped by an existing staff member (not politely but rudely, which made her feel bad and embarrassed her in front of the staff and students). Kavita's experience shows that life is different in New Zealand e.g. shopping malls close at six o'clock in New Zealand, where as in India markets are open late at night. After finishing office work people usually go for shopping in India no one, plan in advance. On the hand in New Zealand, mostly people plan their schedules for shopping, meeting people, household chores in advance. Migrants whether adjusting in personal life or at professional life they need time to understand integrate into mainstreams. While adjusting in a professional life migrant look for guidance and needs time to understand an organisation's working culture. Volunteer hours spent by ECE teachers at centres can operate as challenges for migrated teachers who are new to such policies and have not spent an adequate amount of time in a centre or the host country. The following figure shows the challenges faced by Indian immigrant teachers in the context of work, volunteering and study.

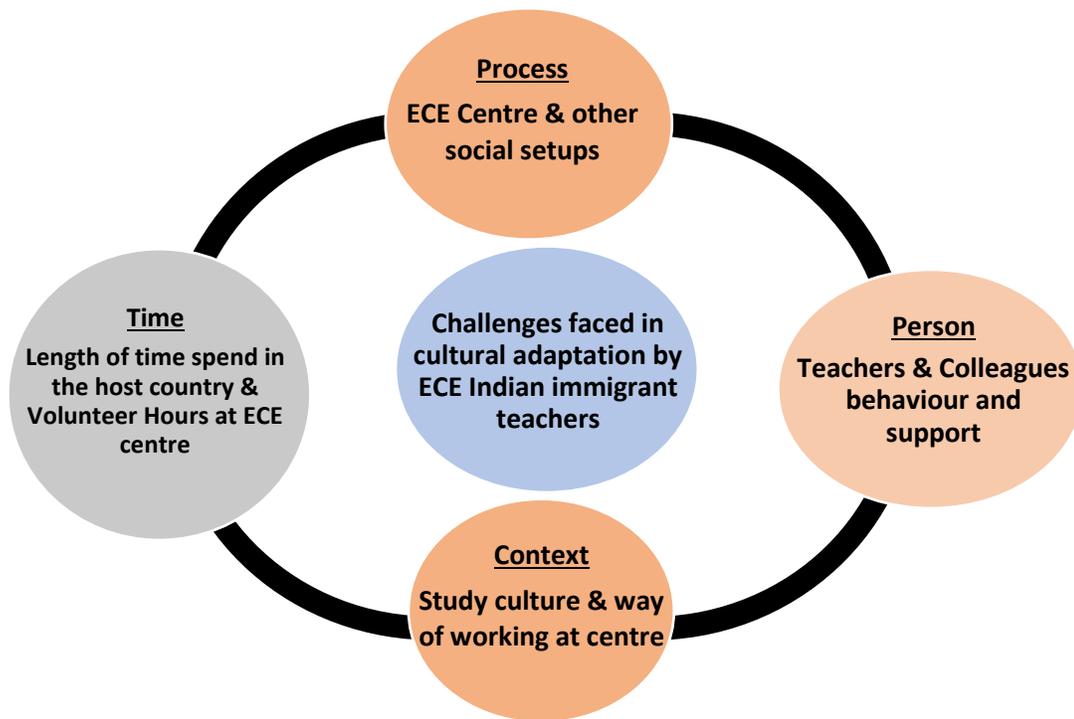


Figure 5-3 PPCT model for challenges faced by Indian early childhood education immigrant teachers during cultural adaptation

#### 5.4.1.2 Challenges in creating and managing ECE classrooms within a centre

The topic ‘Challenges’ is considered significant for this specific study because the migrant teachers face various challenges at personal and professional front in the host country. These challenges can be the way they handle classrooms, paperwork, understanding and connecting ECE curriculum theoretical knowledge with a practical situation, dealing with team member’s expectations, or the multicultural environment at the centre. The challenges, immigrants face while working at centres in the host country are caused because of a gap between the preconceived notions or ideas and the reality of how the system in the host country functions. The word 'system' here means the way of working in the ECE centre and applying *Te Whāriki's* principle while working at centres. Some of the challenges encountered by the immigrant teachers are: recognition as a teacher, accent barriers, socio-cultural challenges due to the cultural gap, class management, behaviour of parents and students, prejudiced treatment, being an overseas teacher and other problems related to occupational integration (Duchesne & Stitou, 2010; Lee, 2010).

The following shared experience throws light on the challenges of ECE migrant teachers in the context of the support and guidance these teachers received from existing staff and team members during their transition as a full time working staff member and when they worked as a volunteer worker.

#### **5.4.1.2.1 Staff Members (Supportive & non-supportive)**

Under the heading 'Staff Members' I included authorities and administrative staff such as team leader, centre head, centre manager, administrator or other colleagues. Here, the term 'Staff Member' is substituted for the term 'Person' under the PPCT Model of Bronfenbrenner (1997). In this node, the main emphasis is on how immigrant teachers manage the classroom situations, what support they expect and how much support they received. The PPCT model proposes that human development is influenced by other individuals with whom a person interacts professionally or socially on a daily basis. Immigrant Indian ECE teachers come into social contact with the native and permanent staff members in early childhood education centres as part of their acculturation process. Staff word is used because it is obvious that at workplace staff members interact with each other sometime become best friends, they sit together, share lunch and personal life experiences. During that time, they get to know so many new things about the country, students, parents and sometime staff guides them if you do work in this way team leader will be happy and this closeness help immigrant to open up and come out of their fear or hesitation. Some participants get support and proper guidance from the existing staff and also become good buddies for life and still in regular contacts.

Regarding staff members, Jaiswinder had a mixed experience, first, when she was working as a volunteer and then when she was working full time. Jaiswinder met very accommodating, encouraging and supportive staff members, which made her transition to the new system manageable. She mentioned:

They help me in coping with the classroom duty and responsibilities... My colleagues they know that I'm the only non-vegetarian staff member in my centre they know that, so they are always there, they always come to help me ...Māori and Tongan staff members... are very helpful... I observed that the basic thinking in our cultures is same; helping other people and joint families' system and building relationships...community spirit. They always come and talk like family members. We are free to talk with them, we crack jokes... They spend times with me, talking to me just like how we chat with normal friends... They share their problems, seek advice, you know what's

going on, if they [other staff member] are disturbed they vent out their emotions to me.

Jaiswinder was very excited while sharing her experience because she got support from her colleagues. Migrants who receive timely support settle more easily and quickly into their new working environment. In the beginning, migrants miss their family and friends, so when they are upset, they look for someone to share their emotions with and look for advice at the workplace when they are confused or doubtful. When Jaiswinder started working as a full-time staff member, she met supportive staff who respected her culture and understood her issues being a vegetarian while performing her duties.

Participant Pankhudi shared her experience about her journey as a migrant in New Zealand, she mentioned:

In the beginning, I found people a bit rude... they are very different here... when I was volunteering; existing staff make me feel as I don't belong to the team... You feel rejected... People just think oh she is only a volunteer she doesn't belong here... I get to learn from the boys who were in my course, they used to go to Gurudwaras [Sikh Temple] ... From there they get the information about part-time job availability... and... other information e.g. tax system, getting IRD number, or how and where to apply for driving licence ext. You get information from Gurudwaras, Indian Shops, and Temple's notice boards... Nobody told you're... There is exploitation also at initial stage when you are new to a country... couple of times from my employer (where she was volunteering) when I was on student visa... She didn't like whenever I approached her... make me feel bad... her body language makes me feel uncomfortable in front of her... her treatment of me made lose my self-esteem... asking help... it was like begging. You feel life trapped... you can't ask for guidance not only this, even you can't ask for reference. (When you work as volunteer, you get recommendation letter or report of your work and some time for part time job you need reference. In New Zealand you have to take permission when you put someone name in reference) .... Now I am permanent staff and people I work with at centre are very cooperative and help each other while managing classroom or doing paper work.

When immigrants first arrive a country, they do not know from whom and how they will get a reference. New migrants feel trapped with no way out. Many immigrants are/were unaware of where to look for job and job board like SJS (Student job Search), Seek, Indeed, and Jora were new to them. Pankhudi mentioned that she got to know about the IRD and IRD process, and part-time job from a friend who used to go to Gurudwara. Initially, she finds difficult to

go all alone, and also, she does not have a personal vehicle that time. But going to Gurudwaras, and temples is possible when immigrants know about whereabouts of temples and Gurudwaras. Other problem migrants faced is getting a reference when applying for a job. Immigrants do not know anyone in the host country and getting a reference is also become a challenging task for them. As participant mentioned in her verbatim that she lost her self-esteem and felt like a beggar whenever she went to her employer for support or help even for taking permission for reference. Pankhudi, who did not get support from other staff at the centre, said that at the beginning adjusting to a new system was tough because of a lack of awareness of system requirements.

Participants shared that migrating to New Zealand and adapting to the educational environment of early childhood education centres was a big challenge for them. Social interaction with the staff members at early childhood education centres served as a negative influencing factor for adapting to the culture of the new country. Most participants in this study are not only highly qualified but also have lots of teaching experience in their home country. Overseas qualification only helped them to get study in New Zealand, and their teaching experience was not counted or did not benefit them in getting a job. A study conducted by Levenberg, Patkin and Sarfaty (2013) in a similar context suggests that despite having high educational proficiency and previous teaching experience, immigrant teachers often found it challenging to adjust to the new culture of their migrated destination, especially in the context of their social relationships with students and colleagues. In such situations, a helpful and cooperative attitude of staff members develops a sense of belonging and fosters the process of integration into the education system of the country of migration.

#### **5.4.1.2.2 Volunteering and Practicum Work Experience**

Here, the term 'Volunteer Hours and Practicum experience' is substituted for the term 'Process' under the PPCT Model of Bronfenbrenner because under this heading, the narratives of participants throw light on how and what they learned during practicum and does volunteer hours helped them in managing classroom environment. The justification for this choice of node is that the transcripts suggest that there is a different process followed in each early childhood education centres, which helped those teachers who have spent specific hours with the children and their parents, to understand their needs, so that an appropriate and tailor-made framework for learning can be developed for individual students.

Here Neena remarks:

...I think that the best ECE curriculum is the New Zealand one... because... they picked up each and everything that is important in the early years of a child. They talk about the family experience, and community. They talk about empowerment; they talk about exploration and all the other things. These are all things important for a child in the starting years so that they can be confident and competent in their future life. *Te Whāriki* is really a very good curriculum. It includes all sort of areas, which are necessary at ECE level.... Even though all centres follow *Te Whāriki* principle but point to point implication of theory is difficult.... Applying theory into practice is difficult...but existing staff that are familiar with practicality can help newcomer to apply those principle in actual classroom situation... problem is cooperative staff.... Every day as a teacher we come across new situation and sometime do not know what to do... when asked... some staff reply, haven't you studied... do it yourself... it's not my duty to teach you... they make you feel bad and I lose my confidence... I wish if during volunteering someone have given me freedom to handle real situation under the supervision of experienced staff... I would not have faced these issues.

Having theoretical knowledge is important; however, understanding how to apply practical knowledge is essential. I believe volunteering and practicum can help teachers while handling classroom situation practically. Little freedom or authority and putting some responsibilities on the shoulders of volunteering staff or students who come for practicum can enhance their performance and professional growth. However, it should happen under the supervision of experienced staff. The participants of this study are mature, experienced and qualified teachers who have the calibre to learn fast. The only requirement for immigrant teachers to integrate better into the New Zealand teaching environment is guidance and support from local veteran teachers and staff members.

Neena stated:

Study is not enough to work as a teacher, because volunteer experience works a lot... during practicum and volunteer [theory implementation into practical] ... We study all the scenarios, which we hope to face in actual scenarios..., but I can say scenarios are not actual conditions... During the practicum and volunteer hours, we are restricted to work... but still we learn via observing other staff... as we are not teachers, so we can work only up to a limit... We expect respect from existing staff to give us a chance to deal in real situation scenarios.

Analysis of the data shows a lot about the system of early childhood centres in New Zealand. Migrant teachers are required to do volunteering work to gain New Zealand work experience.

*Te Whāriki* ECE framework appears to be a new experience for immigrant ECE teachers from India who have never come across such a framework in their professional teaching career (as Meena mentioned in her shared experience). *Te Whāriki* framework is in the form of a process, at the initial stages of their recruitment the teachers are able to work under supervision as an assistant during that time they can learn and become familiarised with the educational framework and understand the individual needs of multicultural population of New Zealand. During working under supervision, supervisor's positive and supportive attitude is necessary. As Fletcher, Parkhill, Fa'afoi, and O'Regan (2009) study also shows that "... students from a minority ethnic group, the interpretation of texts from a different culture provides challenges for teachers that require mediation in the construction of meaning" (p.24). To understand the needs of students from diverse social-economic background migrant and existing native teachers have to work together and support each other. "The Pasifika parents and their children demonstrated a strong desire not only to engage with and succeed in the mainstream culture but also to maintain their own cultural identity" (p.25) (Fletcher, Parkhill, Fa'afoi, and O'Regan, 2009). The findings of the study show that teaching multicultural and multi-ethnic population of New Zealand often appears to be a challenge for the teachers because it is a process where the teachers are expected to understand how students can learn new knowledge while keeping their culture and language identity. To fulfil this requirement teachers, have to work in partnership and support each other to cater the students' needs properly.

Experience gained during practicum or volunteering can influence immigrant teachers positively or negatively. If the staff supports them during this time, these teachers will be able to learn how to manage the classroom environment better. Volunteering experience benefits immigrants in their assignments (If they are studying and working side by side) because it helps to understand the way of working at ECE centre. This experience contributes to their knowledge and any skill sets that they wish to gain for their future career. Volunteering at centres gives them life-enriching experiences (Tong, 2010). Volunteering does not help only in learning about work environment but also help migrants to socialise and make friends. Migrants receive more significant support in integrating themselves into society through forming connections. As volunteering creates opportunity (Tong, 2010) for immigrants to participate and make friends. It is an enriching and rewarding experience for

everyone involved. People from various backgrounds engage in volunteering for many reasons, but in general, it is to gain knowledge and experience. These contacts also help migrants to provide a reference when they apply for a full-time job. In a new country employer need reference and unless immigrants know someone in the host country, they cannot get a reference.

#### **5.4.1.2.3 Work (Real life situation and theoretical knowledge)**

Under the heading, 'Work' I included the scenario of work. Under this heading I discussed about what experience participants had gone through when these participants were working as unqualified staff and qualified staff and also work balance between personal, social and professional life. Under 'Work' discussion is on experiences of participants at the social and professional platform after getting a full-time position as an ECE teacher. It is not only getting a job is the only hurdle, but it is also making a balance between social, personal, and professional life. Positive or negative experience at social, personal and professional life influences each other.

Participants, who got full-time job after they finish their practicum, said that there is a difference in their theoretical knowledge and practical work experience. This node is very important as it explains that there is a difference in treatment of staff being a qualified teacher, unqualified teacher and while they do a practicum. As a registered teacher, they are assigned responsibilities and deadlines for work, which previously as a student (practicum) or as a volunteer worker they were not aware off when they do they look for confirmation or supervision from existing staff. Participants shared that they were not experienced in certain areas such as lesson planning, report writing, children's portfolios, making records of everyday activities of children, observing and maintaining documentation of reports on assessment and evaluation of children's learning by using stories or involving children in activities (Podmore & Meade, 2000). At the initial stage, participants look for support and guidance while doing paperwork. It took time to adjust and be accepted at workplace. Some of the essential transcripts of participants regarding this node have been presented to understand the challenges encountered by them in the process of creating and managing the early childhood environments.

Sometimes some situations are so shocking and out of the teachers' control that they do not know how to deal with them and they look for senior's support. A participant was still impacted by what happened to her in the past. I was shocked to hear what Phankhudi had to say:

It was my 3<sup>rd</sup> day and I said hi to a 3-year-old child... she didn't reply... I went again after an hour.... she said I don't like you... you look different. ... she said you have black hair and you have brown skin, mine is white and she you know she... brought her hand towards my hand... she was like see we have difference and I said so does that matter, I'm here to be your friend and she said no I don't make friends, I make friends who are like me, who look like me. It was very... shocking for me because a 3 years old child is saying you know these kinds of things so I... I spoke to my team leader, I told her everything and she was like you know what why these kinds of things happen, she is a child, she doesn't know anything, but if her parents are talking about it at home then that influences... five or six weeks, she got so close to me, she was always with me... when I left that job she actually cried she said I'm going to miss you. So, I think... it's because of what they are listening to what's going on around them

Sometimes, when an individual deal with real life situation they come across some emotional comments which hurt and disturbed them, and sometimes it changes their viewpoint towards people. It is human nature that as time passes people adapt and adjust themselves accordingly. As Phankhudi shared, she still remembers her initial days even after spending so much time in New Zealand. At the earlier stage of migration, an individual as such goes through so many changes and challenges mean comment hurts them, and even the slightest bit of support can change their experiences of their journey. However, later on in life these comments and experiences become bitter-sweet memories and help them to move on and progress in their life.

Reshma remarked:

Coming from India as an immigrant and studying in New Zealand has been a new experience in itself. It has been an experience in a way, I would say... positive... [But] it has also taken me through a lot of hardships. I started working as volunteer then as a reliever in Toddler section... As an immigrant, we have to go some extra miles to prove ourselves and get recognised... Sometime I cried because of harsh wording used by my staff at centre...using inappropriate language and passing comment. That experience changed my viewpoint... Experiences make you more perfectionists... Now I feel as a professional, but being an immigrant is very different and the people... who are born and brought up here know the education system and workplace difficulties here. They are quite well

familiar with it... If staff say something wrong native people can reply back but as a migrant, we are afraid of losing job being a migrant... I can say unseen fear because we can feel the un-acceptance and do not know where to go if we need legal support and also listening others experience as a migrant gave us a fear.

Sometimes existing staff do not behave and support a new staff member; this makes the experience of the new employee bitter. The significant setback in the professional growth of immigrants is fear. The fear of deportation being called unsuccessful and voicing their opinion causing immigrants to doubt their prior knowledge. All of these situations as mentioned above can be avoided if the existing staff members provide ample support and guidance to dissuade these fears. To get familiar with the system, immigrants go through a lengthy process to gain working experience in the host country; their prior work experience from their home country helps them to grow in their professional life. Once they are familiar with the new working environment, it becomes easy to work according to the centre's expectations, making decisions and dealing with unexpected situations.

According to Reena:

If we go directly in a teaching profession after coming from another country, then we won't be able to know the way the teachers work over here because it's totally different... In India, because we ourselves have studied there, we are familiar with teaching learning environment in our country... we know our limits and what decision we can take while dealing with certain situations as a teacher, in our own country... but here it's different... listening some racist comments... I do not care about such people now... When we come in a new country we have to look for some part time job, buying car, renting home, getting phone number, internet connection so many things we have to do... which one is best cheap... you know... we look for guidance... and also, we require reference... getting reference is very difficult.

Difference in teaching and learning practices make it essential that at early stage some support from existing staff can help migrants to adjust easily in the new system. At initial stage of migration individual seek support and guidance which not only help them to adjust at work place but also boost their confidence to deal day today personal life issues in a new country. Individual who are living in the country for long time or native (citizen) people's support can make a big difference in the life of migrant.

Neera explained:

There is a difference between practice and theory, but if a teacher has previous, theoretical knowledge and some work experience...it's easy for her to implement in a practical way, because without theoretical knowledge we won't be able to implement. Given a chance to visit different centres would help to gather more knowledge about the working criteria, expectation and philosophies of different centres in New Zealand... some centres are open for suggestion some are not.

Different centres follow different educational philosophies for example some centre believe in taking kids in the real-life situation and let them face and learn, on the other hand some centre believe in creating some situation and motivate them take part in it. Whatever philosophy a centre follows there is always a need of theoretical knowledge before anyone starts implementing it. No one can implement rules and processes without theoretical knowledge, so theory and practice go side by side. Previous work experience helped them to adapt to the working style of early childhood education centres. Prior experiences are always helpful in managing the classroom environment at centre. Prior experience whether its theoretical or practical in a new country or in-home country should be recognised and accepted as prior knowledge. Prior work experience helped to learn and adapt quickly.

The concept of *Te Whāriki* curriculum framework is liked by the participants. Hanna also related how prior knowledge and experience helped her in managing in the classroom situation at centre and adjusting in her professional lifestyle in New Zealand:

While I was studying. I really liked the ECE curriculum because there is no pressure on the children... As a teacher, we provide them with the opportunities and set the environment for them to explore according to their interest and as a teacher we get to know children's interests.... Handling the children, dealing with them, their psychology, their emotional needs.... ECE study here taught me a lot about how to work in ECE centre... Before that I had no knowledge of *Te Whāriki* ... If we go directly into a teaching profession after coming from the home country, it would be difficult for us, then we won't be able to know the way teacher's work here... It's totally different... We work on the floor, we just observe the children, we try to understand what they learn-what they like to do and then we don't interrupt them... We indirectly promote their learning by setting the environment... We encourage their individual interest... being a migrant and new the system at initial stage we need supervision and support while implementing this framework... because personal prior knowledge and suggestion are not accepted... we have to work in their way... In my opinion...because we have prior experience we can learn quick how to fit ourselves into the new system... some time people think we can't because we are migrant, that is

wrong concept... It's just I look for support and some supervision from existing staff at initial stage... thoughts like a migrant can't teach is wrong.

When Hanna and I were having tea and snacks, she just laughed and said that migrating to a new country is just like getting married, as it leads to dealing with new circumstances. A bride always looks towards her husband to help familiarize her with the family traditions and customs. In the same manner, being new to the country immigrants require support, cooperation, and guidance during their initial assimilation stage after migration. She also said that as a student she gained theoretical knowledge of the early childhood curriculum, and during the practicum and volunteering, she gained an understanding of dealing with children at the centres in New Zealand. Theoretical knowledge of the curriculum enabled her to help children's progress by applying it practically and making the learning environment fun for them. Supportive team member helped her to deal with day today classroom situations.

The racial comment by a small child and rude behaviour of existing staff, emotionally disturbed Pankhudi and Reshma, and that experience remains in their memories. On the other hand, Reena, Neera, and Hanna appreciate the framework of Te Whāriki, but they were looking for some support while implementing the framework principles in the day to day classroom situation. All the responses suggest that immigrant ECE teachers find noticeable differences in the work environment at New Zealand early childhood education centres. The research of Starren, Luijters, Drupsteen, Vilkevicius, & Eeckelaert (2013) suggest that work culture and risk-taking behaviour and attitudes in regard to the execution of work-related responsibilities are different in host and home country teachers. There is a cultural difference at the workplace but because they already work with children in their home country they can learn it only immigrants look for support, faith in their abilities from existing staff members, and little extra time to adjust in the new environment. Stories from participants suggest that work-related settings operate as a challenge for them in the preliminary stages of acculturation. This is because after they migrate, they remain aware of their own culture and unaware of the host country's culture. The behaviour of existing staff and racial comment discourage them to adjust and adapt new lifestyle.

**5.4.1.2.4 Time** (Length of time spend in a host country make migrant aware of rules and regulation)

Under the heading 'Time' I discuss the significance of the passage of time for immigrants. Migrants get more comfortable with the ways of the host country after they have spent a significant amount of time getting to know the host country. The length of time an immigrant takes to understand the professional culture has been included under this heading. Here, the term 'Time' is an essential component that has helped Indian ECE teachers in the process of adaptation to the culturally different working and teaching environment of New Zealand. On daily bases when an individual gets in contact with others, he/she get more knowledge about the life in a new country, e.g. community centres, support system in the host country, what and where to buy personal things, and how to get in touch with people from the same country. It takes time to learn about the social and professional cultural environment in a new country.

We can see what difficulties an individual has when they do not know about their rights as an employee by looking at Kavita's experience while working at an ECE centre in New Zealand.

Kavita narrated:

The days when I would relieve for 8 hours, I was very new to the country. That was my first relieving job and I was asked to be with the children outside for 8 hours continuously... I was just allowed to come inside for my lunch that was half an hour or to use toilet and that too also I used to get very dirty looks for oh you want to go to toilet again. So, 8 hours I would be outside with the children and not inside, I would come inside when they have to have lunch with the children. Otherwise on average I think I was out for 6 and a half hours... Here they cut salary for break time it was new to me... Whenever I have relieving at that centre I thought that's the New Zealand way. I really don't understand, or I still feel who was there to tell me about the rules because the centre manager was present there and the owner knew what was happening. I think they were making the most of it, because I was the reliever and I was new to the country.... Why is it happening like that: same qualification, same experience but different wage, different treatment... but when I look around and I find the immigrant teachers are not being paid that well as the others is it because the others are unaware of the... the rules and regulations. It takes times to know your rights, duties and responsibilities... in a new country.... Also, it takes a long time to be accepted in the profession and to know about it...we have to go long way to be accepted in the system.

Professional integration requires time. For a smooth transition into the host country's culture, whether it is work or the social environment an individual first observe their new environment and tries to find the support to deal with day today issues. It takes time to

understand standards, rules and regulations of another country, and when a person is migrant, people take advantage of their lack of awareness. Sometime employers exploit new migrants not only by putting extra workload on them but also concerning money. Some employees hire migrant because immigrants are willing to work at a lower pay rate. As a migrant, it takes time to prove oneself and be accepted in the system. As Kavita stated, immigrants can be exploited due to their "naïveté". Her experience raised three points; first, the difference in wages, second, the acceptance by team member at workplace, and third, the extra workload. She mentioned the difference in salaries between registered and unregistered teachers, even though the workload for both is the same. A cut in her wages for break time was unusual for her as in India employees are paid for the entire day. However, she felt as an immigrant it was in her best interest not to argue or make demands. In the India payroll system employee get a monthly salary, and there is no salary cut for lunch breaks. The Indian employment system is quite lenient and flexible. In India, in case of some unseen circumstances (for one or two days), if an employee is absent, other staff members will take his or her responsibilities, and there will be no cut in her/his salary. It shows that from a financial point of view an employee in India does not have stress about any reduction in their salary package unless someone is absent for long time (more than six months or a year). As a migrant start living in a new country, they slowly start learning their rights and understanding the culture as well as the ins and outs of the professional environment.

Vinny responded:

It took time... to understand the Kiwi culture... Getting job and settling here... all needs time... few months' time to get habitual ... Eventually yes, we met Indian friends and it took us few years to bond to them but now we have a social circle. However, initially it was hard, very hard because I think most of the migrants are struggling and they struggle with time as well... It took me a while to know things... It was not a very comfortable journey... Sometimes I felt left out. Sometimes I withdrew myself, but... it was a struggle to get into the system... very hard for us to get into our practice because we felt that 'no... that is not right'... but now when I look back... what our associate teachers or our visiting lecturers taught us during our study in New Zealand I found it different... study and what we implement during work is different... Today if I view myself as a teacher, its different...It took time to understand and adjust... I studied in 2008... and when it comes to practice what we studied... that cannot be practiced that way... exactly word to word, in reality, not possible. The curriculum just wants free play, authorities just want us to give children environment and

children can choose the activity and go from one area to another, but in my opinion, they do need more teacher supervision...in reality no kid want to study even though you create study atmosphere... In my point of view sometimes we have to be pushy to teach them in general... New guidelines coming up, child protections plan and other things, so children need a structure. Children need a routine... sometime discipline in life is important you can't leave things like that... who want to come out off comfort zone... in my opinion little discipline and routine is required while teaching... It's good that curriculum is child centred but in my opinion some teacher oriented stuff is also necessary... at personal front I will say at initial stage we struggle a lot... take time to make routine like New Zealand people, because... you know... we have to do every single household chores by ourselves from cleaning to cooking to washing clothes and utensils...omg... sometime I miss my bus and board a wrong bus and reach late at work but no one understand my dilemma... you late it means your hours will be counted accordingly.

As Vinny said, immigrants need time to learn and understand the host country's social and workplace environment. Immigrant teachers try hard to fit in, regardless of whether they receive support or not. The approach to integration can be facilitated or impeded by the surrounding circumstances, colleagues or friends. Host country's society or workforce organisation often plays a central role in the lives of migrants by setting the boundaries of exclusion or inclusion of migrant. As Vinny mentioned, sometimes she felt left-out and withdrew herself. Migrant teachers try to overcome the day-to-day issues they face while trying to manage their personal life at home, professional life with colleagues and dealing with classroom situations at the centre. According to the participants, an individual cannot follow the guidelines in the curriculum word for word; sometimes they have to think logically, and prior working experience helps a lot in those circumstances. Every situation is not similar, every child is not similar, and the expectations of parents are also different, as teachers, immigrants have to consider all immediate scenarios while dealing with situations. Indian education system is dominated by teachers, even though classroom activities are for children, there is more stress on teaching and giving writing and reading work to the children. Migrant teachers first familiarise themselves with their student's needs by initiating or being a part of centre activities and communicating at a level that children will understand, and this requires time. Berry's (1997) study also showed that when immigrants re-establish their personal and professional lives in a new country, the phenomenon of change and adjustment exists before and during the acculturation process. The phenomenon of change here means

accepting and working according to the host country's policies without any personal suggestion and comment. Deters (2008) also states that it takes time to settle in a new country and support from colleagues and staff makes the settlement processes smooth and comfortable. Existing staff members have already adjusted to the system, so they know the ins and outs of the system and can guide immigrants with how and what migrants have to do when dealing with their day today duties. Every individual leaves behind pieces of their knowledge and experience and gain new ones when they move to a new country or in the new system. Moreover, once time passes, migrants hardly remember how they made it through, how they managed to adjust to the new system. As a migrant, they do not acknowledge how much they have changed over the time. After a year or two, when migrants look back, they will not be the same person as they were when they first migrated. Time helps a lot while struggling to adjust in a new culture. Time heals the best. Therefore, it can be concluded that time is a significant factor in the life of immigrant teachers.

The response of Anita in this context was:

When I came to this country I was having a cultural shock... Everything different, accent was different, societal norms are different... when I look back three years gone working full time, year or so for studying, then managing home, doing everything, all the chores by yourself... India I never thought of who will clean house, cook, do laundry, iron clothes, all other small-small household chores, but here we have to handle our personal and professional life by ourselves, without any outside help... I am shocked how I managed... I laugh now what a stress-free life we had in India... In New Zealand now after so many years I get used to it... Yeah, I coped up with... coming into a new country and knowing how to reach somewhere, reading maps, learning new ways, everything new... Initially it was hard... Working full time then studying then managing home, doing everything all the chores by yourself... no maid and then you know... it was quite a lot and then no time for myself... it takes time to balance professional and personal life in a new country...both personal and professional life influences each other... it's different in new country... you have to change... In India it's always about 'our life' we consult when we take decision but here we are all by ourselves... it take time to start taking decision independently & self-centred life...our life influenced by others in India, whether it's personal or professional life... you feel lonely here... somehow you never felt, connected here, even though you make Indian friends, because everyone is busy, not have time for other... no social life like India... we have to a reset button. You pretty much start over from scratch... which takes time.

There is a difference in lifestyle. In India, a middle-class family's life is more comfortable when compared to western countries. In India, while studying a student does not have any other responsibilities. When youngsters start a job or get married, they receive help from other family members or the help of a housemaid for household work. It takes a few months, sometimes longer than that to adjust and gain confidence to live independently and make own decisions. Immigrants have to start their life from scratch. The above analysis shows that immigrant teachers require time to adapt and at the initial stage of migration they face difficulties in a host country.

Therefore, it can be concluded that time is an essential factor to be considered during the acculturation process. Time allows immigrants to adjust as well as accumulate knowledge and skills required to better live in the host country. Many studies show that the knowledge teachers hold is very important and accumulating new knowledge needs time (Guerriero, 2017). Time is further proven to be a significant factor in the lives of immigrants by notes in a study by Niyubahwe, Mukamurera, & Jutras (2013):

“Immigrant teachers face the following difficulties: 1) problems related to employment; 2) problems linked to professional integration into the school culture and the teaching team; 3) problems related to non-recognition of competencies previously acquired in their countries of origin; and 4) problems related to the teaching task, particularly those related to teaching practice and classroom management.” (p. 283)

The study by Ganesh and Indradevi (2015) suggest that education is essential for sharpening skills and improving knowledge of people, so that an individual can execute their organisational responsibilities effectively. It applies to immigrant teachers also even though overseas teachers do have qualifications and work experience, in their home country but to know and understand host country's workforce environment they required some volunteer and practicum experience. Practicum and volunteering will help them to understand host country's way of working and system how to apply, where to apply, how they can sell their skills etc. After getting job at initial stage sometimes, it is hard to make a balance between home, study, social and professional life in a foreign land. Some participants found that the journey from being a volunteer to qualified registered ECE teachers is extremely long. The following figure shows challenges faced by teachers while managing classroom environment at personal front and at centres.



*Figure 5-4 PPCT model for challenges faced in creating and managing the early childhood centre environment by Indian immigrant teachers*

This PPCT figure above represents the challenges Indian immigrant early childhood education teachers have faced while working with children and adapting to the centre's environment.

### **5.4.2 Emergent Theme: Strategies**

Whether it is the cultural norms of a host country, missing home, feeling loneliness, lacking enthusiasm, or not getting the right guidance or support, immigrants experience many challenges unique to their life abroad. To successfully adapt the cross-cultural environment, immigrants need to understand, evaluate, and overcome the significant challenges to ensure they assimilate smoothly and can enter the competition in the job market. Cultures provide people with ways of interpreting the world, how they think, what they think, ways of seeing,

hearing, and individual perception of looking at a particular situation. It means, with regards to communication, the same words or gesture can mean different things to people from different cultures. Therefore, the second emergent theme is "strategies" as immigrants overcome the challenges they face in the host country and apply strategies. Research (Berry, 2006; Ward, Masgoret & Vaclair, 2011) shows that the adaptation of immigrants to their host country's cultural and social setting is an intricate process. It involves different strategies and patterns. Research shows that there is a wide range of psychological factors which influence migrant's mental health (Yoon, Chang, Kim, Clawson, Cleary, Hansen, Bruner, Chan, and Gomes, 2013), which directly and indirectly influence their personal and professional life.

#### **5.4.2.1 Strategies and approaches used to successfully adapt to the new Cultural environment at the centre (workplace)**

The topic that has been selected under this theme 'Strategies' is what participants did to overcome the challenges they faced while adapting to new professional and social cultures in a host country. It is considered important because the study shows that these strategies help immigrants to successfully and more easily adjust to the new cultural environment. The process of adaptation of the immigrants to the new environment has a correlation with a wide range of psychological factors including positive impact on their mental health, acculturative stress, the establishment of self-identity and personality development (Kuo, 2014). Immigrants when going through the acculturation process try to manage their personal and professional life by forming connections and widening their horizons (Berry, 2006). These connections help them gain knowledge and support. Strategies that participants discussed were in relation to staff, teacher registration, socialisation, and span of time, which are presented in the following sections.

##### **5.4.2.1.1 Staff (Staff Interaction and Integration policies)**

Under the heading 'Staff' I include how an existing supportive staff or colleagues can contribute positively in the journey of a migrant. Workplace relationships and government integration policy can play a crucial role in the professional development of migrants. Only recognising diversity at workplace is not enough but consistent support is needed to make integration successfully happen. Orton (2012) noted that immigrants can be offered a social

support, justice and harmony in the society through the process of social cohesion. Many countries for the smooth transaction of migrants in the host country are working on integration policies. Giving a voice to the migrants to recognise their true value and developing their sense of belonging to the host country is important. Orton's (2012) work on 'strengthening integration policy from tolerance to belonging through positive interaction' gave voice to unseen people. Regarding the importance of workplace relationship and influence of positive interactions, he mentioned an approach that "Enabling diverse positive interaction builds belonging and cohesion". (p. 9). Positive and negative support from staff can make the cultural adaptation process easy or difficult. Workplace relationships are those, day to day interpersonal relationships that migrant teachers engage in while doing their jobs at the centre. These interpersonal relations can range from their relationship with their supervisor, team leader, parents, children, to peer co-worker. All these relationships are imposed because we cannot choose our supervisor, team leader or centre manager, nor can an individual avoid interactions with a co-worker that she/he dislikes. However, sometimes workplace relationships go beyond the level of professional to personal, which helped the new migrant staff to complete centre's tasks and fulfilling the job requirements and responsibilities efficiently. We can reinforce the workplace relationship by understanding the three stages of a relationship: information, mutually respect and special bonding. In the absence of quality involvement, individuals start shaping attitude about others with preconceptions and inaccurate stereotype prejudice. Positive interactions help a migrant to address and share their concerns. In friendly workplace environment migrant look forward to critic feedback, validation of self-worth and confirmation from existing staff. As time passes the special relationship build up between staff and new migrant teacher with profound self-expression and self-discloser. Existing staff member can help in creating positive feelings to use affinity-seeking strategies which can empower and build confidence in migrant teachers.

The purpose of this node is to see how workplace interactions can encourage or discourage an individual's sense of belonging at the workplace. To improve workplace environment staff has to build a sense of belonging and shared vision so that everyone can work together towards a vision for the centre. Positive interactions can help migrant's teachers to efficiently build networks of mutually supportive relationships with existing staff members that can

contribute to a more interconnected environment at the ECE centre. Day to day interaction at workplace involve agreements and disagreements, but these should be based on mutual respect and understanding. New migrants sometimes face difficulties with kiwi accent, culture, and the working style in New Zealand. Clear communication is essential with migrants while delegating responsibilities to improve their efficiency at work while maintaining their wellbeing and safety. PPCT model of NVivo has been applied here to analyse the interview transcripts, the node 'Staff' has been considered as the 'Person' component of this model.

Jaiswinder stated that how supportive staff helps her to create balance between her personal and professional life, which helped her grow professionally:

Personally, I'm an introvert... In the beginning, I was not a social person.... I used to hesitate talking to people... one of my colleague helped me to come out of my cobweb... she forced me sit and have lunch together and sharing her experience and also invite me to her home...everyday helped me in my job duties, paper work, and also day to day shopping needs...you know where to buy cheap stuff fresh veggies direct from farm... filly and night markets.... Slowly I started accepting things, started socialising, talking, and making friends... adjusting to new things... People here helped us like our relative or our family members... that organization is very good. They actually support me.... I will say no racism... fair policy. I will say all the employees in that organisation are good and supportive... whenever I looked for help or I look stressed they come themselves and offer me help... Not only staff but the owner of that organisation was very supportive... She understood, and she helped me a lot while applying for a work visa as well as residency...she was very happy with my work... A good employer makes settling into centre education environment easy... Luckily, I got a very good employer.... My supervisor advised me and supported me that you should apply for head teacher job... they pushed me and encourage me to go 'go for that' apply... As a head teacher in that centre... good support helped me to manage, not only centre but also family life... The environment I'm working in... all the people from different cultures like Tongans and Samoans they are quite supportive... So, I'm not feeling like outsider... at the moment I am not feeling like I'm in a different world... I feel like part of them... we still discuss our personal and private life with each other and support each other.

During the interview, I observed that Jaiswinder was very satisfied with her professional life and settled comfortably into the New Zealand culture. Her ease was due to her becoming more confident to speak out in the new country. Such behaviour is considered or characterised by selective listening and value judgement, severely impacting the quality of

the communication. Initially, Jaiswinder was anxious talking to anyone or asking for help, but when someone approached her and offered support, she started open-up to other things as well. By applying this strategy, she was able to make friends and gain knowledge and a support system. This one, strategy helped her build a successful career. Social influences and issues that we come across are due to social interaction which the Bronfenbrenner Model (1979) suggests are due to individual behaviour, stereotypes and intergroup attitude. As Deaux (2006) said immigrants' experience, macro and meso-level influences, e.g. if someone has a bad experience or does not get support, does not mean, we generalise his/her experience. If an individual wants to work effectively with other people who are culturally different, he/she would need to become aware of the host country's culture and should evaluate how the two different cultures impact others. It is not only host country but also migrants that have to think and accept new things with an open mind. Applying the correct strategy can smooth their journey.

Discrimination is present, however, by changing one's approach and standing strong one can overcome many difficulties. Phanny says:

When I was studying and was volunteering at one of ECE centre... Some people bullied me and comment about my accent...in fact I feel I speak far better English than them... Maybe my accent is different but... I have better understanding of English grammar... good vocabulary... I scored 7 and 7.5 bands in IELTS exams... Initially I felt very bad...I speak many other dialects but ... that feeling spoiled my few days ... I am unable to say how rude they were... Initially I would just brush it off and not bother with these people and then I realized, why... why do I have to even listen to this crap? So now if people say it... I said, that's fine because I'm a different person... and that's why my accent is different and then I asked them straight away, do you have a problem with that? They don't have anything to say... That's fine then and just accept me as I'm. It's not my accent its myself that you need to accept... respecting and understanding ... is very important before we judge... too much exploitation and bullying... I got job at this centre... They were really lovely teachers, and I'm still in contact with them...I learnt a lot from them... Pacific Island and Māori cultures were totally new to me and I learnt from them. And I still think that my team at my workplace was so good that they were open to learning about my culture and also share about their culture.

Phanny in her narrative described how she was discriminated against, due to her accent. Classmates put her down and discouraged her. However, she took a stand and confronted her classmates regarding their comments. In the context of self-esteem, the famous saying from

Eleanor Roosevelt (April 30<sup>th</sup>, 2012) goes: “Nobody can make you feel inferior without your consent”. At first, Phanny was depressed and did not wish to continue her study but then changed her perspective and stood strong. This led to her getting employed at a very good centre where she happily worked for more than 5 years. This helped her gain confidence in herself which makes her a good teacher. By applying this strategy (change of perspective) she was able to manage the children and the centre environment successfully.

Deaux (2006) noted that individual’s link, interact and get influenced positively or negatively due to the attitude and behaviour of others. This node sheds light on the difficulties individuals have while dealing with their colleagues and classmates. Bronfenbrenner’s (1979) theory based on the concept that individuals influence and get influenced by external factors at macro, meso, and micro levels. Individuals linked to the social system at different levels and influence the system and get influenced by it differently. As Deaux (2006) stated:

...macro level describes events and phenomena associated with the larger social structure... at the micro level is the individual-the person whose attitudes, values, motivations, and actions are the ultimate concern... meso level, a point of focus that links the individual to the social system. Here is where social interaction takes place... the meso level thus serves a critical mediational role, the vehicle by which the macro events in a society become represented in the individual. (p. 4)

The behaviour of members of the society and the actions of individuals influence the larger society and sometimes change the perspective towards others. Promoting socialisation, give an individual the opportunity to learn about and appreciate others culture.

#### **5.4.2.1.2 Teacher Registration** (Knowledge about prerequisite and education market consultant)

Having prior knowledge about job requirements can help migrants. Having knowledge about pre-requisites of working as teacher either in ECE, primary, secondary or tertiary education institutes will help immigrants to follow a smooth process. After studying and volunteering gaining teacher registration is an effective strategy. However, my experience gaining registration was challenging. Authorities require many documents which are hard to provide once I was in New Zealand. At home I can go personally and can request these from my university and workplace that authorities in the host country require. After being away from

India I was not in contact with the right authorities. Therefore, it was difficult to get the right documents from institutes in countries especially like India, that have a high number of students and where records initially were kept manually.

I, as well as participants found in New Zealand gaining a teacher registration was a challenging and lengthy process. Sometimes education policies do change the prerequisite make it more difficult. Through research and considering the words of the participants, it can be concluded that having registration can give immigrant teachers a good start while applying for teaching positions. Some participants who had the prior knowledge of requirement of teacher registration have enquired (agent in home country) and started their process before they come to New Zealand. Some participants mentioned that organisation like ARMS (Auckland Regional Migrant Services) had played a significant role. People at Auckland Regional Migrant Services organisation guided her (participant) about teacher registration. Sometime when an individual migrates to a foreign country, he/she thought that their home country's qualification and teaching experience is enough to get a job in foreign schools. These misconceptions lead immigrants to have a difficult time in the host country. Overseas trained teachers before and after getting a job, come across multiple contextual challenges, some of them are positive and some negative, e.g. getting registration, and sitting for IELTS exam.

A study by Datta-Roy (2016) shows that in obtaining a job overseas, trained teachers face challenges in their professional life, as there is an “apparent lack of effective[ness] in school induction and mentoring; student behaviour management issues: pedagogical and cultural dissonance; and perceived workplace harassment and discrimination” (p. iv). If an overseas trained teacher wants to join the education workforce, she/he first has to go through an overseas qualification assessment process. Research shows that there is a chance that they might not get equal credentials for their home country qualifications. After credentials are approved, then these teachers have to prove their competency in the English language. For that, they have to give evidence by getting desirable bands in the English Language Testing System (IELTS). Some participants shared their experience of IELTS testing exam where they have to score seven bands in each module. One participant Anita said that she scored eight bands in speaking and 7.5 bands in listening and writing module but 6.5 in reading and at her second attempt she scored 8 in writing and 7.5 listening and writing but unfortunately

6.5 in speaking. Scoring 8 or 7.5 bands is not an easy task but losing just with a margin of 0.5 dampen the spirits and sitting for the exam, again and again, become a cause for embracement and a waste of \$385.

To enter into in early childhood education sector as a teacher, migrants need a teaching practice certificate and to get registered with the Education Council of New Zealand (2016). The Education Council issues three different categories of teaching practising certificate: provisional, full and subject to confirmation. This registration has to be renewed after three years. I as well as participants found the renewal process is very chaotic, time-consuming and sometimes very hard due to frequent change in education policies. The mandates related to the process of teacher registration has been taken as the 'Process' component of the PPCT model for this study. The justification for this choice is that teacher registration is a compulsory process in New Zealand through which every immigrant teacher has to go through successfully to get recognised as an early childhood education teacher. Thus, it is essential for this study to understand the perspectives of immigrant Indian teachers regarding this process and the strategies they have utilised to increase their employment.

Neena in this context said:

... ECE teacher registration... after facing so many issues... I have to go through the whole way of IELTS gaining scoring seven in each part and then I had to put my papers through, to the New Zealand Teachers Council and then I got my registration, so it's been one year... I was working but as a unqualified teacher... it was so upsetting for me because I gained all this qualification through these years... nobody guided me... and I have been ended up with an unqualified label which is very unfair... I was... qualified but still I wasn't... I did not have a qualified position until I got the registration in my hand... now after my experience I can guide my friends what and how to do... it will save time and energy you waste working odd jobs some time.

A lack of knowledge of the requirements to enter into the early childhood teacher workforce makes the situation miserable. If someone knows what they have to do step by step, that would make the transition from one culture to another easier. Some of the major challenges faced by overseas trained teachers before obtaining a teaching registration is that school authorities doubt their competence and capability to perform as skilled and competent teachers. Registration gets delayed because of documentation requirements and once overseas, getting certificates from the home country is very difficult because of lost

connections. Datta-Roy's (2016) research on Australian immigrant teachers also shows that because of a lack of information immigrant teachers in Australia face challenges in the process of getting their registration.

Neena responded:

... as I was volunteering I get to know about requirement of teacher registration... and employers ask for New Zealand teaching experience... Home country experience doesn't matter... while working... as a reliever...they asked me to go for registration... team leader told me that after registration they will hire me as a part time or full time teacher depends on vacancy... that organization (centre) was very good, they actually supported [me]...guided me what to do and how to do.... It takes time to get to know about requirements... every country have different requirement to hire teacher... some teachers (my new friends) do not get support from centre... we hesitate to ask someone... my suggestion always ask do not hesitate... search online but also meet people, ask them how to enter in the job market... job which are not advertised... you have to look for that... through personal reference.

As Neena mentioned, sometime jobs come through networking, word-of-mouth, knocking on doors or going through local recruitment agencies. By interacting with individuals, working in their desired profession, immigrants can gain knowledge and can prepare themselves accordingly. Participants of this study mentioned that they started volunteering when they first arrived so that they can get to know what is expected. Migrants look for support and information someone from host country because all information is not available online. Once they got information, their journey became easy as compared to others who did not. While Neena was sharing her experiences, her thoughts and the feeling of appreciation could be seen on her face. She felt happy and pleased because she got support from the staff and centre manager. Dovidio and Esses (2001) study also show that when immigrants receive timely support in the host country, the journey of migration becomes smoother.

Anita stated:

I started looking for job, going to different ECE centres and... putting my CV on the...they were just looking at my CV, okay... newly migrant and... no New Zealand qualification and experience... when I applied online... I was not getting any positive response from them... after getting many online rejection, which disappoint me, and I felt I am a failure... I am not going to get any job... I just thought why not just ask someone and apply accordingly, but to give a start... let's start with a voluntary... experience gained during volunteer helped me to know about the New Zealand way of working and

expectations of employees... top of that I made some friends...going for volunteering and talking to colleagues helped me to be stress free.

Without New Zealand work experience it is very difficult for a migrant to get a job because work experience in their home country is not recognised by the host country's employers. Immigrant teachers from India have positive perspectives on working in New Zealand. The study of Reid, Collins and Singh (2010), shows that overseas teachers have positive and negative experiences in a host country. They further emphasise that the teachers who want to teach overseas were not given proper, precise and clear information about the prior requirements. This led them to have mistaken preconceived notions about the teaching environment, requirements, procedures, and processes. Their research also shows that websites did not form accurate pictures of the host country's labour market. Even though the report of the Strategic Social Policy Group (2008) suggests that there is no restriction on multiculturalism and multicultural participation in New Zealand but still immigrants come across many challenges.

Studies by Manik's (2007; 2014) show that overseas teachers complained about not having enough information about the practicalities of daily life, such as buying groceries or recruiting websites, and the information they got from agents in their home country was fake or incomplete. Manik's (2014) study further revealed that information about costs of commuting, food, internet, phone, healthcare, rent and other available services which influence immigrants' day today lives are not provided. Through the participants' narratives we can see that changes in political, economic, social, immigration or education policies also influence the lives of immigrant people in a host country. There are many things an individual requires on a day to day basis, and all information's are not available online; some can be acquired only through personal contact, networking, or while meeting people at a social gathering. There is a difference when individuals interact with others face to face and electronically (email). When individuals meet in person, they tend to discuss many things, and sometimes after finishing their conversation, they come out with feeling as if they have met their best buddy.

#### **5.4.2.1.3 Socialisation (personal and professional social interaction and network)**

NVivo generated node socialisation has been taken as the 'Context' component of the Bronfenbrenner and Morris (2006) PPCT model. Immigrant teachers spend a significant

amount of their time within the study and teaching, related settings in New Zealand which are included in this node. Socialisation, directly and indirectly, influence our psychological functionality in professional and personal life. As Deters (2011) stated

Professional language and culture play a significant role in teaching. Communication depends on context, shared knowledge, community and culture. It is not simply a matter of learning some new occupation-specific terminology, but a matter of learning a new way of conceptualizing culturally determined schemata and a new way of being.” (p13)

Immigrant teachers, during socialisation, observe and encounter the difference between values of host and home country culture, between established practices and ways of teaching suggested by educational reforms. A conflict of dissonance present in different cultural contexts, including pedagogical, epistemological, general educational practices, and organisational settings. Considering socialisation as ‘Context’, the selected transcripts related to this node helps to explain the issues encountered during socialisation in a host country.

Response from Hanna in context of socialisation:

It took us a while to know people because everybody is busy here and... interaction is zero as compare to India... social life makes you stress free... life in New Zealand is very hectic... because too much work with no help... when I come I used to buy stuff costly and now I know where to go and buy at cheaper rate...It took me one full year to understand where to go for grocery and other shopping... Back in our country we have domestic help as well as help from the other family members... it took time to balance home and workplace life... which we don't have here, so everyone has to cope-up with life style here... Everybody is struggling with the job and housework... It was hard for us to introduce ourselves to existing community. ...It took us a while to build a circle of friends and support system... group of Kiwi people didn't accept us...you feel like neglected... Nobody is interested to have that social... bonding with you and then you look for your own community people and you find that they are also struggling... So, nobody has time...Everyone is struggling with loneliness issues but life is running...I think best way to beat loneliness is firstly join community group and go to Temple, Guruduwara or Church you will meet some people who are going through same phase or someone there can help you to introduce to other people... it can help little bit... I feel some people do not want to help you, they just show that they are but in reality, they are not... two faced people... at work people make you realise you do not know anything, you are not a part, you are good for nothing.

Migrant teachers need to negotiate differences in attitude, behaviour, values and beliefs.

When migrant cross the social and cultural borders, they need to negotiate their versatile and

multifaceted identities added to the complexities of their professional acculturation in the host country. As Hanna noted everyone is busy with his or her life struggles, and life is more rigidly structured and follows a similar routine every day compared with life in the home country. On the other hand, in India, everyday people have some social gatherings, plus, there are lots of festivals in India that people celebrate, which gives them break from their routine life.

A Pankhudi declared:

In India if you have to go to somebody's house you just go, you don't need to call them... But when you go here, if you just show up without calling... people won't like it here... You know...they say we, oh we had plans or you should have called us. They don't like... so you should call before going and let them know when you will be there and how much time you will stay there... I feel bit rude... We maintain warm relationships, here we find its bit cold relationship you know like everybody...[busy]...their own... they don't want to take time out for someone else... once I went to her [friend] place without informing on a weekend... Oh you... you should have told me before that you are visiting us... we were watching a movie... it's family time... in India people don't behave like that if you show up like that... they welcome you... In India, it's like a happy wala surprise for them. But now after spending years here in New Zealand I changed myself little bit and my expectations from others... like I do in India...you know... like in India if you go to someone house they will be happy and excited seeing you and welcome you and you all have dinner or lunch or snacks together and cracks jocks and all... but now I started thinking like New Zealand way... from their point of view and do not feel bad if some behave.

Sometimes the host country's modes of socialising become a cultural shock to the new immigrants. In this story, Pankhudi was expecting a warm welcome as she was used to the hospitality in India and the bluntness of the foreign culture took her by surprise and problematised her concept of integration and motivation in the mainstream. Both mine as well as the participants experience is that in India, it is common to seek help from friends or neighbour. Being a friend, relative or neighbour automatically endows us with the right to ask for a ride, sugar, tea, milk, curd, water, salt or any other grocery item you have fallen short of; individuals can extend the offer to include making and receiving phone calls, inviting yourself for lunch or dinner or borrowing the usual extra gas cylinder or bedding (for guest). Sometimes even an extra room if someone from a distance come to study without asking for any rent or other living expenses. In a foreign country, immigrants cannot even

think about ringing their neighbour's doorbell and asking for any such favours. They will be called a lunatic or threatening and can also result in letter of complaint from them.

She shared another experience:

... I had my cousins here, but you know...they already adjusted to the life here...if they are going out they didn't ask me to accompany them... do you wanna come or not, they just used to go and leave a note that we are going out. So, it was a bit shocking that my own cousins... behaving like that... Now I have adjusted to this culture of being alone ... you know... because I got used to... living alone here... so yeah. New Zealand way... New Zealand culture taught me... how to live in an isolation

Norton (2000) defines identity as, "how a person understands his or her relationship to the world, how that relationship is concerned across time, space, and how the person understands possibilities for the future" (p. 5). Pankhudi's expectations towards her cousins and friends in her own country have changed her point of view about people in New Zealand. She generalised her experience on other people and forced herself to be more introvert, which made her cultural adaptation journey more difficult. Pankhudi's experience shows that sometimes even in her community people are not supportive or not behave like they used to behave in their home country. The reason behind this is that they had already adapted to the culture of the host country. In India when going to someone's house, one informs the host rather than asking permission, although this only applies to people who are living in another state or a long distance away. People within a city or nearby can go and come anytime, and no one takes offence. Pankhudi lowered her expectation and started to think like the locals and asking them if they were free or not before visiting them.

Rakhi stated:

... it's very different... in the beginning we found... people a bit rude, like you know... Oh, you know they are very different here in New Zealand ... when they are back in India they are different'..., I'm talking about the Indian community... people live with two different identity... but now looking back and reflecting on those ways, actually, they didn't mean to be rude, it's just now their way of living here and it's just different... how they live now, they accustomed to New Zealand way... and it's pretty much that, it's nothing personal. You can't serve people like you used to serve in India... firstly cost of living is high and after work you got tired and can't entertain someone... people used to live and contact only their group of people... if you want to meet someone in New Zealand you have to (usually) meet outside your house in restaurant or McD, or somewhere else and have to

inform them or ask permission to meet them... difference in concept of personal time or private life and privacy time... 'I' and 'my', are popular as compare to 'we' concept.

Rakhi further stated

When I was, new and seeking information...I asked them but...the way they give a look and reply... I felt bad ... but now when I reflect back... they don't mean to... or want to misguide you, they just mean...that all information are online ...they don't want to be bothered to tell you ...after getting such straight reply you feel bad... now I will say... people should take initiatives to do their own researches and be independent ...shouldn't be dependent upon others... I know it's difficult because you do not have habit of searching small-small things online. In India you ask someone something if they know they will provide you with all information and application forms and someone's contact detail of that particular office... which can help you what you need to know. In India if I need some information about office in South India I just have to call someone there some relatives, extended family member or friend and it's done... no one will say hey Google it.... no... no way.

According to Rakhi, whenever she asked attempted to socialise and ask the help, guidance or support from others, people responded by suggesting that she just go online and Google it. This reply shocked her because in her experience no one replies in this way in her home country. In India, participants have family members and friends who provide them with all of the necessary pieces of information, but in a new country, immigrants have to look for information by themselves.

Rakhi's suggestion about independent life and being responsible for one's own life is good. According to her, it is better to understand that now they (migrant) have to make all their decisions by themselves. Most Indian children are socialised into work after graduation or post-graduation but still are not allowed to make independent decision. From the small to the most significant decisions such as; selecting a university, the stream of study, applying for a job, finding a hostel, what to wear what not to, which vehicle/home to buy, even marriage is made with the agreement of family members. Within middle-class Indian families, there is a difference in the life of a working and non-working and a married and unmarried individual. Lewin et al. (2011) reported that there is a difference in pre-and post-migration life. Life in a foreign country buzzes' around a single word called 'planning' everything in advance and taking command of their life in their hand. As a migrant you have to make a habit of planning

your work, weekdays, vacations, weekends, holidays, appointments, grocery shopping, housework. Life in a country like India may be not as organised with so much happening around all the time. Following and living with rules and regulations is left more or less at the understanding and cooperation of the citizens. The differences then in socialisation between India and New Zealand were vast.

Jaiswinder stated:

So, it took me a while and it was not very comfortable journey... full of ups and down... there were time when I was in stress... I feel like that something dying inside... I felt being left out; sometimes I withdraw myself, but... now I think it was a struggle to get into the system... fit in the system.

Some adjustments are oblivious likely in a new country and for that a little struggle is expected, however, Jaiswinder also experienced support:

...people over there [ECE centre], where I was working, parents they were really-helpful. Though we don't know [each other] ...but they help us... some... parents they write a song in the Māori language and they bring it in the centre and they help us, they teach us how to sing and even some cooking recipes... We learnt a lot from them...I think if an individual met good colleagues, neighbour and friend... he/she miss their home country less and can fulfil their responsibilities better...I am lucky in this way.

The responses presented above under the node 'socialisation' denote the different perspectives of the participants about socialising in the host country. According to Vygotsky's socio-cultural theory of mind, "... there is a dialectic relation between mind and the social milieu.... higher cognitive process develops from social interactions that are mediated through language and other semiotic artefacts. Participants'... narratives showed ...their experiences are different. The key point is that the social environment is not only the context for but also the source of mental development' (Deter, 2013, p. 34). Phanny had a negative experience in the socialisation process, especially with the Kiwi community, whose socialisation practices differ starkly from that of India. On the other hand, Jaswinder had a positive experience of intermingling with New Zealanders. If we look at Vinny's experience, she explained her initial negative experience which turned positive when she started understanding her colleague's point of view and life in New Zealand.

An unsupportive environment where migrants are marginalised and treated as deficient creates chaos in the lives of newcomers. On the other hand, supportive environment help

migrant to adapt culture at ease. The three different responses reflected the necessity of understanding cultural differences and behaving accordingly. However, further reflection on the data showed that a majority of migrants extended their bonding to migrants of their home country. In short, the experiences gained from socialisation and the strategies devised accordingly shaped the wellbeing of all those near who associated with the participants (Bronfenbrenner, 1993). Individual's actions are a constraint or enhanced by the supportive surrounding environments that are available as well by other's acceptance or freedom of access in the environment.

#### **5.4.2.1.4 Years (Time Span) (Length of time spent in the host country)**

Here, the term 'Years' is substituted for the term 'Time Span' under the PPCT Model of Bronfenbrenner. It indicates a particular time span that has a significant impact on the behavioural development and acculturation of the immigrant Indian early childhood education teachers. The initial migration stage represents a psychological response to the change of identity that has taken place during the first part of the immigration and cultural adaptation process. The initial excitement gradually gives way to everyday reality, which leaves little time or energy for manifestation and reflection. Day to day professional commitments and obligation determine how individuals organise their daily life; they start managing things without the help of local colleagues, and at some point, life in the host country starts to look easy. My study's participants narratives describe their initial year's crisis in different ways. After a couple of years in New Zealand, participants feel like returning back home, start visiting their homeland more frequently and try to settle for a group of native English-speaking friends rather than only Indian ones. Although these participants have been in New Zealand for a while now, they still feel homesick at times. Maureen Guirdham (1999) talked about the second stage of culture shock "As the buffer reduce, contact occurs and usually anger towards everything, and sometimes everyone in the host culture occurs. This is a critical point where the shock can develop into a rejection of the host culture or acceptance and adjustment to new surroundings." (p. 288). After spending more time in the host country, the stage of cultural shock and inter-cultural adjustments start fading and becomes blurred. As migrants start gaining an inside perspective on their new culture, the aggravation and frustration felt by migrants gradually reduces. I observed that the sense of culture shock never disappears entirely from the life of migrants. At times of

crisis, migrants are likely to adopt a cultural explanation, blaming social, personal, or economic difficulties on the differences between their host and native culture. As a researcher, I observe that as time passes migrants adopted some of the local practices which increased their self-confidence level, and they (migrants) become more integrated into the host country's social network. Therefore, it can be said that 'time' is the best teacher. The time spent with a host country's professionals as well as the time spent within its social communities influences the personal and professional lives of migrant directly. It can be said that time is an important factor as it helps individuals (ECE Indian immigrant teachers) to understand the New Zealand curriculum and work environment. The essential narrative about this node is presented below.

In this context Reena remarked:

It took me time to understand the practicality of New Zealand ECE curriculum...I think that the best curriculum I have ever seen because the way they have included all the principles and strands, it's awesome. Like they, while working on that principle and strands, I think they picked up each and everything that is important in early years of a child. They talk about the family experience and community. They talk about empowerment. They talk about exploration and all other things. These are all things important for a child in the starting years so that they can be confident and competent in their future life...It took me time to understand New Zealand's way of teaching and learning practices... during practicum and volunteering... we are restricted to access...but we can observe and learn... time spend as volunteering is not a waste it helps you to understand even though there is difference when you start as fulltime and take full responsibility... actual teachings start when I started actual program/lesson planning, report writing... how to create positive environment in centre so that children learn something every day... teaching them good habits ... so many things we do... how an individual child's needs can be fulfilled through drafting learning stories... if needed handling students if they are sick or have issues with other children... Every day is full of different challenges... initially I was not prepared for all that... I thought I need more time... more guidance and support from seniors... but they always reply Google it... do research how to plan... Now I know how to do so I help others who are in the same situation... In my opinion length of time we spend in New Zealand's workforce better we understand it and it gives us time to observe and learn minor mistakes by doing.... you become expert as to spend more time in centre... better understanding of curriculum and its implementation comes by observing and learning every day.

As Reena explained timing is an essential component for implementing and understanding the curriculum of ECE for children in the early childhood education centres of New Zealand. This demands that the Indian teachers should spend considerable time with children to understand their needs. Through the transcript, it can be understood that Reena appreciate the significance of spending volunteer hours for following and understanding the principles, infrastructure, and philosophy of early childhood education centres. Every centre follows different philosophies and it need time to understand practicality of philosophy.

Neera has different experience over the time in New Zealand and that span of time teaches her crucial lesson of life and narrated her experience through how she adapted to the host country's culture even though she still misses her home, friends, and family members in India. Neera said:

I have worked in India for more than 10 years... when I come here I just think that immediately I will get a job... because so much of experience and language was not at all a barrier, but it was not true... they just used to ask me, are you registered... I was not aware of registration.... when I said no I'm not... what I need to do... no one told me.... then... I gone to ARMS office and Angela told me that you need to apply for the registration, get your education assessed by NZQA... I got it done and they gave me level 9...after assessment also there was no recognition...you have no job... now they want, their country's work experienced. I was really shocked unless and until they don't give a job how can we have the experience.... getting registration was shocking experience as we lost our contacts in India firstly after marriage and then after migration... long process... they asked me for lot of paperwork where you have worked, your months assessment so I had few of my things so I just submitted everything... some I got it from my old principles from India and then after... regular exercise of I think six to seven months... I thought I will now get job but no... quite bitter experience, I applied for the schools and I did lot of voluntary work but there was no job... difficulty but soon... I started working, I was busy in my own world... overall it was a good learning experience for me... I just learnt everything here, step by step... I asked my friend about missing India... they said yes but due to.... financial problem... unable to go... Its time which heals everything... neither they are from India now-nor they are from New Zealand... so it's really hard and you miss your family... for me to be very frank I'm a family person, I pay a semester visit to India, I'm a eldest child of family so it's my duty also to visit... so... every year I go to India... to meet them (Family members in India) to take care of them but yeah, when you come here this is-this is really-really the missing point... it looks, the relation looks superficial here in western world... our children are following the same track you know... Sometimes I just tell my children no okay we have to do this, this is our

family function... sometimes they say what family function... I also feel, really bad for the children, our own children because they are being sandwiched between Indian and this culture the Kiwi culture... we do not like drinking or can say drinking not allowed in my family... I asked my children, do you drink, then he say no-no when I will start drinking I'll let you know... I'm bit afraid of... now after spending so many years here... I have very nice friend circle, Indian-Kiwi and we just keep on meeting... call them home for dinner or lunch... we are exchanging our culture and extending our friendship. ... It's a good journey, but ya still I just think India is India. you enjoy your own food, your own country, so language is like also not barrier for me but when you speak in Hindi you have your own bonding like you know so I just consider language like a food, it's a food, you enjoy your own spices, you develop your own taste so whenever just I meet my Indian friends and I just ask can you speak Hindi and they yes and then I always told them I want to talk only in Hindi... I don't know but it gives me a feeling of satisfaction. Ya I miss that, I definitely miss that.

The important point drawn from the shared narratives of Neera is concerned with the length of the acculturation process. Cultural adaptation or cultural assimilation cannot be achieved within a year or two; it requires a longer time span. It depends from person to person, how much time an individual requires. In order to use the intercultural skills developed by Indian immigrants during the course of their integration, join professional and social groups to interact with. At times immigrants feel like outsiders in social situations where they have to deal with locals' residents while at other times they feel a sense of belonging to the host culture. For example, when an individual learns a new language, he/she does not lose the original native language. This leads to a combination of two cultures, two cultural perspectives, which can leave Indian immigrants trapped between their native, and their new culture, but that also enables them to construct a new bicultural identity based on the strengths of both cultures.

To understand and create a new ethnic identity and realisation of features of host country's ethnicity requires time. The 'Span of time' helps to assimilate into foreign country's professional and social culture. For these participants, time helped them make their own strategies to cope with and fit into New Zealand society. Time helps migrants to gain a better understanding and to form connections with other individuals in the host country. By taking their time to understand the children and forming a connection with their parent, participants were able to cater to the needs of students optimally. By spending quality time with children in the ECE centre and understanding their personal needs helps an immigrant teacher to make

strong bonding with children. Creating an interactional environment looks like time-consuming at initial stage, but after spending time in the centre, it becomes easy for the teachers as they start observing others and learnt what and how to do in better ways. They can now minimise the time they use to draft the daily plan and were now be able to spend more time with each child. At initially stage immigrant teacher gets fear of making mistakes and as they spend more time at the ECE centre, they gained more experience at practicality handling the day to day situation which gave them confidence and motivates to perform better at centre.

For immigrant teachers time is a significant factor in professional and personal life. Time span makes easier to accustom migrants to the host country's surroundings and environment. Sometimes negative comments can hamper their confidence and motivation which influence their performance at the professional level. Mitchell et al. (2015) suggest that migrant teachers in early childhood education centres could develop strategies that would foster the intercultural exchange of ideas within the team of centre's children and their families so that the cultural and linguistic identities can be appropriately catered to. The figure below shows the strategies adopted by these teachers.

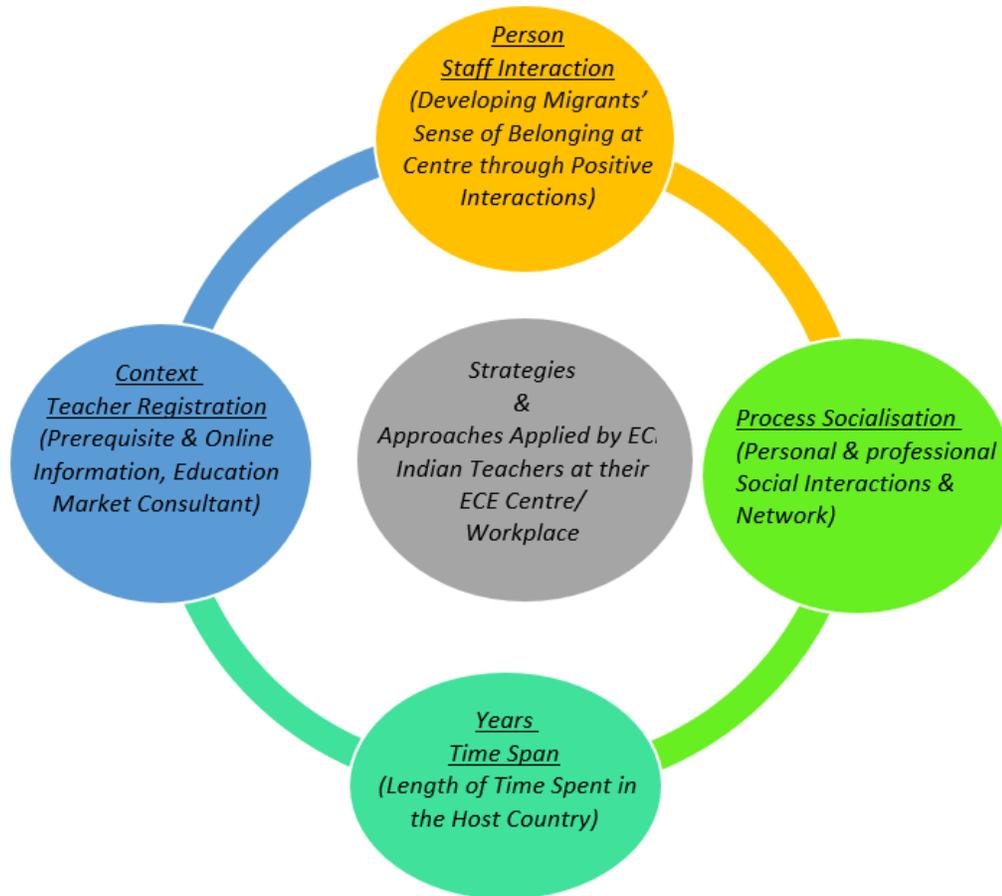


Figure 5-5 PPCT model for strategies and approaches participants used to adapt cultural environment at New Zealand early childhood education centres

The above PPCT figure represents the strategies and approaches Indian immigrant teachers have adapted to overcome the challenges they faced.

## 5.5 Summary

This study focuses on the impact that acculturation has on the Indian ECE teachers who have migrated to New Zealand with intentions to teach in early childhood education centres. For conducting this study, participants were selected from a population of Indian immigrant ECE teachers. Their semi-structured interviews were then analysed with the help of NVivo software. After the analysis, two major themes were generated ‘Challenges’ and ‘Strategies’. ‘Challenges’ discussed the barriers the participants faced during the process of acculturation, while ‘strategies’ dealt with the approaches these teachers took to adapt to New Zealand culture. The study shows that there is a difference in the teaching and learning environment

of India and New Zealand. However, the cooperation of colleagues, staff, parents and communities in general, towards immigrant teachers can help migrants in adapting to the culture of New Zealand remarkably quickly.

Constructing more opportunities for immigrant teachers to indulge in positive interaction requires considering many aspects of their integration to the host society, e.g. acknowledging the feeling of loneliness and isolation. In the context of 'Process', to support the process of positive interaction among immigrants, existing staff member, society and host country/workplace authorities have to decide what they can do, how they can do it, and in which order they can encourage interaction. Considering the space and time given to immigrants is important for the personal and professional integration of migrants. Creating occasions and physical environment where intergroup and interpersonal interaction can take place can help to improve a migrant's participation in dialogues. Authorities, organisations, and individuals should encourage these positive interaction environments to happen, as these intersections are going to help immigrant to overcome many difficulties.

Policymakers at ECE centres or the government need to address how to increase the community's interaction with immigrants and how to motivate migrant participation in these interactions. Relationship cannot be developed and established in isolation. Often interpersonal communication and workplace relationships commence at work and remain within the boundaries of the workplace. Building a relationship needs belief and trust which is the foundation of healthy bonding and can only be earned through positive interactions and interpersonal communications. Cultural differences sometimes create anxiety. When participants face ambiguous behaviour, they unknowingly interpret it negatively and concluded that that particular person is doing so because of the difference in nationality. Participants mentioned that their colleagues sometimes are unfriendly and rude while talking to them. These incidences created misconceptions about host culture and people, and it attributes to ignorance, negative stereotypical perspectives about people. Positive interpersonal relations develop cooperation between host and migrants. Experiences of intercultural relationship at work are affected by perceptions about culture and differences sometimes lead to hostility.

# Chapter Six: Findings, Discussion, Scope, Recommendations, and Conclusion

## 6.1 Introduction

Gaining an understanding of the lifestyle of immigrants can be as beneficial and important for a researcher as understanding immigration trends (Hickey, 2008). This research revolved around the challenges and strategies of the participants of this study. As stated by Crowne (2008), not everyone possesses skills to interact efficiently in a multicultural environment. The study shows in part that some teachers are more successful than others in a cross-cultural social and professional situation. On the other hand, as perceptions change, the individual's cognitive relationships with cultural differences also change. This is important because it is crucial for the overall development of early childhood education teachers. The purpose of this chapter is to discuss the findings and re-visit the research questions and suggest some future recommendation. Themes have been identified with the help of NVivo and analysed through the Bronfenbrenner's (1979) philosophy and PPCT model (Bronfenbrenner & Morris, 2006).

## 6.2 Findings/ Discussion of Results

This section focuses on discusses the findings that have been derived from secondary and primary research relevant to this study. As discussed in the previous chapter, Indian immigrant ECE teachers confront dilemmas during their intercultural interactions. During the initial adaptation phase teachers with the right amount of support and guidance become better at managing their personal and professional lives. However, the analysis of findings also suggests that there are individual differences among migrant teachers regarding their acclimatisation to the culture of the host country. After the initial stage of cultural shock, migrant teachers experienced difficulties and stress based on their exposure to learning and teaching practices and workplace interactions. The analysis also shows that over time, participants learned the ways of the host country and adapted to the cultural differences. It is challenging to adapt a new culture when immigrants are unaware and falsely make assumptions about the host country. Interaction, integration, communication and accommodation attune them to use strategies of convergence in the host country's

professional and social culture. Stereotype, prejudice, and discrimination sometimes prevent immigrants from engaging in positive interactions. This prompts immigrant teachers to develop their strategies for enabling successful acculturation. During the interviews, I received mixed responses from participants, as some participants did not get the right support and structure that can facilitate positive interactions.

Narratives shows that some participants found staff, colleagues, and community organisation are very supportive whilst others had faced prejudiced treatment at their workplace. There are many factors which influenced these teacher's experiences before and after they obtained teaching positions at a centre. My purpose was to explore and interpret the external environmental factors influences on the adjustment process of these overseas trained teachers to their new ECE teaching environment in New Zealand. The data was collected through interviews with probing questions. These interviews were participant centred with a semi structured format which allowed them to speak freely. I only spoke when the participant stopped in order to encourage them to continue. This way of conducting an interview allowed me to simply observe and guide without actually forcing the participant to say something. The data was analysed using the Bronfenbrenner PPCT Model.

### **6.2.1 Revisiting Research Questions and Findings**

This section addresses the main research inquiry through the responses of the participants. The results of this research show challenges faced by Indian immigrant ECE teachers before and after joining the early childhood education sector in New Zealand. The stories narrated by the participants show in-depth information on post-immigration life in New Zealand. Bronfenbrenner's Model (1979) mentioned, human development is influenced by external factors. These stories of participants tell us about how do these migrant ECE teachers perceived new ways of life. Participants of this study reported that changes in lifestyle, relocation-related issues, support and lack of information influenced their personal and professional life. If migrants get proper support they can use their knowledge and skills and can contribute as an agent for development, integration and social cohesion.

As noted earlier after analysing the data it made sense to merged two questions into one main question so that questions one is now:

**RQ1** What are the challenges early childhood teachers who have emigrated from India to New Zealand faced in cultural adaptation personally and professionally?

Migrants have to content with the cultural difference between educational and social organisations and have to deal with day to day adjustments issues in the host country. At the initial stage, immigrants encounter new experiences which collectively impact their personal and professional life. When a migrant does not have reliable and accurate information about the host country, it influences their acculturation into the host country society. Narrations of participants in this study indicated that more clarity of information about study courses, day to day life, and entry requirements to be an ECE teacher in New Zealand would have helped them significantly. Some participants mentioned that due to the lack of information they re-enrolled in the wrong courses and had to go through the entire process (of getting the right qualifications and applying for teacher registration) all over again. A participant noted that agents in their home country either do not have the full information or they hide some information. Due to that they go through many hurdles at the initial stage of acculturation. For immigrant teachers travelling to a new place it would be beneficial for them if they knew the kind of help and support they might receive. Migrants do not have knowledge of where and how to get support to receive the correct information. This can be seen when a friend of one of the participants told her about the Auckland Regional Migrant Services organisation, where she received accurate information and proper support regarding getting employment and teacher registration. Some participants put forward their opinion regarding the relevant, reliable, and accessibility of existing information. Nabavi (2011) also noted that the host country needs to support and understand the cultural contexts in which immigrant teachers, children and their families feel most supported.

Some participants, even after gaining employment felt isolated because in one aspect of life they were well settled for example having employment but were poorly integrated into the social aspect, and that sometimes-caused issues for their mental health, wellbeing, and self-esteem. Immigrants have to leave behind their familiar and comfortable environment when they come to New Zealand. Separation from familiar surroundings (friends, family, extended family members, colleagues and social connections). When immigrants move to a new

country, they felt lonely and isolated in the host country. As one participant stated the people she knew from India had changed their behaviour and way of accepting someone and not behaved in a way that they used to behave back in India. She was shocked when her own cousin and friends behaved in a way that made her feel awkward and insulted.

Some immigrant teachers feel as if they are strangers in the host country and lacked connections which turned out hurdle in their integration and cultural adaptation process in the new society. Fanning, Killoran, Bhroin, and McEvoyl (2011) mentioned that access to services, quality of life, and time span for integration, and acceptance by host country's society, all changed their views about themselves. Their position in a new country changed their point of view from the way they saw themselves to how they are viewed and accepted by others in the host country. Personal, professional day today experience hinders their cultural adaptation process and integration into the broader society of New Zealand. It takes time to create new connections and make a place in society. In an unfamiliar environment knowing where and how to get access to support and services in the day to day life, initially caused a struggle in the life of immigrants.

Constructive intercultural interaction and positive experience at initial stage help migrants to cope with new life in the host country. A few participants (Jaiswinder, Phanny, Neena) were fortunate to receive positive collegial support and voluntary mentoring experience that changed their perceptions towards host country. These positive experiences helped them to integrate in their professional and personal life. Some participants have positive experiences because they received support from their extended family members and friends who were already citizens here for long time. Shared information helped them to overcome day today issues and guided them to find out how and where they can get the right information and support.

The government supported organisations such as the Auckland Regional Migrant Services (ARMS) are helping and providing supports to the new immigrant's settlers in New Zealand. Due to a lack of information about this organisation some immigrant teachers were not able to enjoy the support and services this organisation provides and only two participants used the services of ARMS. This organisation runs many programmes and workshops to provide assistance with CV writing (the New Zealand way), recruitment and selection, getting

familiarised with information and support systems available for them and provide classes on communication and language difficulties as well as behaviour management programmes.

Immigrants bring with them their own sets of values, therefore during acculturation they have to negotiate their beliefs and the culture of the host country. Wendy spoke of the difference in interacting with children at her ECE centre in New Zealand and India. According to her, she was not allowed to cuddle a child when they were crying. In India, a teacher has to leave everything to first comfort the child. Wendy revealed that:

Child handling is different from the concept of India... like when a baby was crying I would lift him up and I was told no don't pick up the baby, let the child internalise and reflect... 3 or month old he was crying, I said he needs a cuddle... you don't have to pick him... in India there are so many people so they can carry the babies but in New Zealand we don't have so many people, so we cannot carry baby... my philosophy is to carry and cuddle the baby...

Initially, it was a challenge for the teachers to become accustomed to the study culture and teaching-learning environment of early childhood education centres in New Zealand. They also found it challenging to become accustomed to the infrastructure of these centres, abide by the specific rules around managing children at centre and teach them in the specified format by following certain way. It is understandable that Indian teaching-learning practices are different and *Te Whāriki* curriculum is new for the immigrant teachers and thus requires time to adjust and a little cooperation and guidance from existing staff can help migrants to understand the curriculum better.

Worldwide integration and multiculturalism become the most significant elements for constructing a diverse, multicultural, and open society. As we are living in multi-cultural societies, it becomes essential to teach our children about being tolerant, open-minded and to accept diversity. Early childhood centres and schools need to cooperate, first, in integrating immigrant teachers and children into the educational organisation's system and society, and second, in successfully running the educational process in a globalised, multicultural environment. It is vital to encourage a multi-cultural environment for all children and teachers to develop their potentials in the centres. Strengthening values of diversity and multiculturalism can significantly contribute not only to immigrants but also to the children's, teachers, and parent's development. Analysis of research data showed that initially

participants need some time and support to overcome these challenges with practical implementation of principles of curriculum, but in the later phases, they appreciated the philosophy behind the provision of specific guidance and training to children in their early childhood years at the early childhood education centres.

Consistent and ongoing support and guidance at initial stages helped these immigrant teachers to manage the early childhood environment successfully at ECE centres. While creating a place for themselves, immigrant teachers need to navigate their work ethics. Nayar, Hocking, and Giddings (2012) noted that they are “working with Indian ways, working with New Zealand ways and working with the best of both worlds” (p. 66). Immigrants do have the knowledge; however, they have to apply this knowledge according to the host country’s expectations.

Beery (2006) argues that if the host society is welcoming and has a positive view towards different culture, integration strategy can be selected freely. For successful integration host country’s society and “... the ethnic and national communities need to be ready to accept and accommodate each other; minority have to adopt the fundamental values of the larger society, whereas the dominant group need to be ready to adjust governmental institutions (schooling, health, employment... ) so as to serve better the needs of every group residing in the multicultural society” (p.721).

There has always been a conflict between members of the dominant and non-dominant group. As Mendoza- Denton et al., (2002) mentioned that there is a close connection between perceived discrimination and ‘race-based rejection sensitivity. Because of discriminative behaviour minority groups experience rejection. Primary research suggests that immigrants face prejudice at their workplace due to diverse ethnic backgrounds. This biased attitude towards migrants prevails in sectors such as the hiring process and allocation of a professional designation in the workplace. This challenging situation makes the Indian teachers feel ostracised. Eventually, the preservation of their self-identity of Indian ECE teachers compels them to withdraw themselves and reduce their interaction with their colleagues, and society. This leads them to feel lonely.

Human behaviour is influenced by social interactions. The Nabavi (2011) study notes that immigrant teachers required support while interacting with the host country’s culture.

Immigrants who received support from their colleagues developed a sense of belonging, which made them feel like an insider and accepted by the host country's community. This helped immigrants gain self-confidence which in turn influenced (directly and indirectly) their ability to manage the teaching and learning environments at the early childhood education centre.

The feedback from the participants indicated that the teachers, who were already trained and qualified found the New Zealand regulations very different. The analysis suggested that teachers do accept that there is a difference in the education systems and expectations of centres. Wendy noted that she had to adjust and work according to the host country's educational pedagogical practices and the expectations of the centre. Findings and analysis also highlight a huge gap in theoretical implementation and practical execution of early childhood education programmes in both countries. Study participants (e.g. Kavita, Neera and Hanna) observed that education practices in their home country relied on following the pre-set curriculum and were based on prescribed textbooks. They found the New Zealand early childhood education curriculum, is very vast, open, and flexible. Teachers have to make efforts to meet the needs of diverse learners from different cultural and social background. Therefore, it is essential to understand immigrant teachers better, by valuing their experience and the knowledge they bring with them and collectively working for and with diverse learners, we can not only improve the lives of these teachers but also enhance the learning experience. A teacher who can reflect optimistically on diversity-related issues would be a considerable asset for the school system, for the successful integration of multicultural children.

Participants also noted challenges in finding and arranging their own resources. According to them, too much paperwork gave them stress and the flexibility of teaching and learning programmes had their own issues. Practicum experience and support of existing staff can help these teachers to familiarise themselves with how to work while considering the concepts of *Te Whāriki*. Participants' shared experience also indicates that the opportunities during practicum and supportive staff had a positive impact on immigrant teachers' performance at centres. Some participants like Rakhi and Hanna who did not receive positive feedback or support during practicum or volunteering felt unprepared or faced challenges while working with early childhood education centre responsibilities in a new environment.

A well-planned, ongoing and consistent support system enhanced the prospect for the success of immigrant teachers. In reality, immigrant teachers always get beginner/novice status in the host country regardless of their acquired teaching experience in their home countries. Beutel and Spooner-Lane (2009) also support the viewpoint that, mentoring and a relevant, consistent support system at least for the first two years of service helped and improved the performance of teachers. While resuming a career in the host country, many immigrant teachers face issues like gaining access to required training, supervised teaching experiences, certification, after getting certification getting a permanent job, getting hands-on experience with practical work in a centre including day to day paperwork and letter of reference. The best way to understand a host country's teaching practices and getting a letter of recommendation is by volunteering. During volunteer work, immigrants are required to fit into the new system, and that can only be possible through positive interaction and support from existing staff. The analysis shows that it depends on participants' individual experience of getting positive or negative support from existing staff or experience during volunteering or practicum that can assist in making the immigrant teacher's professional journey smooth.

As noted earlier I also merged research questions three and four so then following became research question two.

**RQ2.** What strategies and approaches have they used to help them to successfully adapt to the new cultural environment personally and professionally?

Immigrant teachers use different strategies while attempting to adapt to the new cultural environment. Martins and Reid's (2007) study shows that migrants adjust to the host country's occupational patterns by adopting new patterns as well as maintaining old patterns. The quality of social interaction Indian immigrant teachers have with their co-workers at the workplace, existing staff/supervisor during practicum and volunteering, classmates while studying, and host country's friend circle influences their experiences, as students and volunteers. The following strategies helped immigrants to overcome these challenges.

- **Changing Perspective**

Participants of this study felt that they had to change their beliefs and teaching practices to cope up with the new teaching-learning system, they felt that there was no space for their ideas in the system. Participants' shared experience shows that actions, reactions, and

interactions are interwoven, and mainly depend on the organization's culture, which shows how an individual can react in a particular situation and what strategic responses an individual made in response to problems or challenges faced by them. Charmaz (2014) said, "We act according to how we defined the situations" (p. 272). Interacting with a social and professional environment impacted the participants both positively and negatively. There are two ways of dealing with negative experiences, one where an individual took a negative experience and turn it into a positive one by learning from the experience and devising strategies to deal with such experiences in the future. This method helped these individuals to grow which in turn aided their acculturation process. The Second method is to withdraw oneself. Individuals who opt the second method end up having a difficult time in the host country. This is mainly due to their inability to behave confidently personally and professionally.

As Phanny reported when she was bullied by her fellow student and colleagues because of her accent, at first instance she felt terrible and later when she regained her confidence, she made up her mind and said "just accept me as I am. It is not my accent it is me that you need to accept". When Phanny came across discriminatory behaviour from her colleagues, she changed her perspective and stood strong. Another participant in this study said that she gets used to discrimination and now does not bother about it. Immigrants felt difficulties with managing their personal and professional life in the initial stage, and later on, they become used to it. When an immigrant encounters prejudice behaviour they feel rejected, unwanted, and the comments 'you do not belong here' hurt a lot. As time passes immigrants do not allow themselves to be upset by these comments and they try to remain strong and confident. Government or social media can help in raising public awareness and in fighting against discrimination and racism.

- **Socialisation**

Participants look for a place for themselves and want to feel they belong in the host society. Shared experience helps me to understand and explore difficulties participants have faced while integrating into the New Zealand society. A strategy like participating in positive interactions helped them to overcome their hurdles and to cope with difficulties. At the initial stage, immigrants go through mental stress while balancing two cultures, due to the lack of knowledge about their current living environment (Ward & Masgoret, 2004). In the course

of cultural adjustments or balancing between host country's culture, immigrants go through cultural shock. Socialisation and positive interaction were found to be an effective strategy for adapting and embracing new cultural environment successfully. Socialising works as a medium for settlement. Socialising makes them feel emotionally connected. As Ward and Masgoret (2004), stated socialisation helps to fit in with the host country's culture and to function successfully in a new environment. Sometimes, due to a lack of time and awareness of opportunities for interactions, migrant lag behind in expanding their social circle and network. Positive interaction at their workplace as well as in their neighbourhood is a significant factor that has impacted the acculturation process of these Indian teachers. This strategy helped them in developing knowledge about New Zealand culture, and the manner in which they should interact with their neighbours, colleagues and society. This helped them in interacting successfully with children at early childhood education centres as well as their parents. These interactions made them feel part of the culture. Participating in positive interaction helped migrant to overcome the cultural shock, and it contributes to the process of adaptation, gaining social skills (which are connected directly to coping with stress) and changing intergroup perceptions.

A few participants (Neera and Hanna) claimed that at the initial stage of acculturation they felt lonely and separated and did not receive social support for dealing with settlement issues. Some (Hanna, Reshma, and Anita) stated that they struggled with how to balance their personal and professional life. As in their home country, as reported by participants, they had family or house maid's support for household chores, and in New Zealand, they have to manage, everything on their own. Social adjustment, study and pressure from a job, and unfamiliar environment create a dilemma in the lives of immigrants. Creating positive interaction opportunities and participating in them can result in better understating and adapting new culture requirement in a new country.

- **Gaining Experience**

Education and work experience is crucial in cultural adaptation (Berry 1997) having education and work experience lessens the acculturation stress. If immigrant teachers have the host country's education and work experience (part time or volunteering), it helps in familiarising them with the host country's culture, norms and systems. The attitudes and perceptions of employers about immigrants is a significant hurdle for immigrant's work

placements and successful employment after finishing study (Gribble, 2014). According to Rakhi and Neena employers sometimes hesitate and are reluctant to take on migrants because of their capacity to 'fit in' to the workplace (Gribble, 2014) as employers do not have faith in immigrant's skills and calibre.

A report from Labour & Immigration Research Centre New Zealand shows that New Zealand "work experience played a key role in the direct entry of migrants into the labour force" (p. iv) (Department of Labour, 2012). Most countries have their employer-driven system and criteria for selecting a migrant worker. Narratives of Indian immigrant teachers also show that New Zealand work experience, either volunteering or part-time increases chances of getting employed. New Zealand Labour Ministry report also mentioned that "a lack of New Zealand work experience, in particular, was a major barrier to gaining employment" (p. 41). The study's participants narrated experience shows that host country's prior work experience is a predictor of gaining success in the host country's labour market.

To understand the host country's system, many migrants enrol in a study, but soon they realise that having a New Zealand qualification does not guarantees joining the labour force. Migrants feel trapped and wonder what to do next? They look for guidance. Due to a lack of knowledge about the labour market, migrants end up doing odd jobs, and their inherent and acquired skills get in vain. We often hear about immigrants who are highly educated and professional they are selling a newspaper, driving a taxi, or working in farms as labour. Unemployment after gaining a qualification and no luck with employment leads individuals to persistent feelings of depression, anxiety, sadness, and loneliness (Reid, 2012). My analysis shows that in the initial stage immigrant teachers were not familiar with the policies, structure, and style of pedagogy of the New Zealand ECE system and they faced difficulties in adjusting to the workforce.

Narrated experience of some participants of this study shows that employers not only looking for qualifications from the host country but also ask for work experience in New Zealand. The participants of this study indicate their frustration by mentioning 'how come you will get experience if someone does not give you a chance to work'. Online application's rejection increases their frustration, and once they get a chance (either part-time or volunteer) accepts the job. Unawareness of their rights teachers follow the instructions from existing staff and go an extra mile to secure their job and prove themselves. Ignorance leads to prejudice and

negative attitudes (Lu, Samaratunge & Hartel, 2011) in the host country. Some participants (Nina and Rashi) noted that due to misinformation and lack of support they felt left out and cheated.

Support from existing staff can work as a helpful tool. Professional support helps immigrant teachers to get more information about work requirements and other support available for them which can help them to understand their job better. A supportive working environment provides job satisfaction and helps immigrants to improve their performance. As one participant (Neera) stated, a colleague where she was volunteering provided her information about the Auckland Regional Immigrant Services Organisation (ARMS). This information helped her to get to know the process of registration and available support systems for migrants. Social support at work helped to reduce the stress of acculturation (Lu, Samaratunge & Hartel, 2011). Analyses revealed that by receiving social and professional support from colleagues, managers, and supervisors, immigrants had an easier way to deal with the acculturation process (Nayar, 2009).

Rashi and Punkhudi noted that New Zealand has different requirements for becoming an early childhood teacher in New Zealand as compared to India. Punkhudi and Rashi were fortunate in that they had information about qualification assessments and registration requirements, so they applied and started their process before they arrived in New Zealand. Requirements for registration and an English competence certificate not only put an extra burden on their budget but was also a time-consuming process. Meena said that the renewal process is frustrating for her as the government had changed the registration requirement and prerequisites for working as ECE teacher (Provisional Teaching Certificate, Full Registration Certificate)). Initial phases of acculturation of participants in New Zealand were overwhelming as they did not have registration or the host country's teaching experience. Despite having Indian teaching qualifications and skills (which are assessed by NZQA and accepted during immigration purpose), immigrant teachers received repeated refusals in regard to the job applications from prospective employers.

Migrants are often unable to get a job according to their experience and skills. Research by Oliver (2000) who collected a sample of 39 professional migrants and found more than half had lowered their job related (occupational) status after immigrating to New Zealand. Chan's (2001) study in New Zealand shows that only 35% of skilled migrants from Asia were full-

time employees, 13% were part-time employees, 10 % were self-employed, and 42% were unemployed, after 2 years in the country (p. 97) cited in (Mace, Atkins, Fletcher & Carr, 2005). The study also highlights about access and treatment of immigrants at the workplace and how they are always kept below their level of expertise, ability, performance and experience (Mace et al. (2005).

Participants of this study considered spending some time doing voluntary service in early childhood education centres of New Zealand. By the application of this strategy, the Indian teachers understood that spending a certain time of their career with children and their parents was imperative in establishing a firm professional foothold in the country. Therefore, it can be said that for Indian migrant teachers, to establish their professional career successfully in the early childhood education centres of New Zealand they considered firstly studying over gain in New Zealand and secondly to gain experience to volunteer, and thirdly to apply for teacher registration. Even though immigrants are aware that in some cases their volunteer jobs can lead to bitter experiences, they often accept these because they believe that these jobs can lead to other avenues and opportunities to enter the host country's labour market (Duguide, Karsten, and Schugurensky, 2013). Participants of this study also opted for volunteering to gain hands-on experience and knowledge of New Zealand's working environment.

Participants stated that they did not only have to gain experience to deal with professional problems but also personal ones. At the initial stage of migration, some participants pointed out that they initially faced difficulty in doing normal shopping, as they did not have any idea about the best prices for normal household products (Datta-Roy, 2016). Immigrants reported buying products at a higher price due to their limited knowledge when it came to retailers. They hinted at the lack of information pre, and post-migration and, only through trial and error were they able to understand the ins and outs of New Zealand culture. Personal and professional life struggles to influence each other, and sometimes one becomes the cause of stress and anxiety. The experience an individual acquires in their daily life influence their stress level and directly or indirectly affects their life at the workplace. Therefore, it can be deduced that what these participants gained in professional experience was important, but their knowledge about dealing with everyday life problems was also beneficial.

To gain any knowledge one needs to take their time while keeping pace with the rest of society. Thus, people in the lives of immigrants, both personal and professional, need to be supportive and patient. In general, attitudes of people in the host country play a significant role in the life of immigrants specifically at the initial stage of assimilation, it is very crucial. Emotional support and help from friends and family are the best, but on many occasions, while dealing with some circumstances help from their colleagues is also needed.

### 6.3 Summary of the Findings

The present study provides challenges Indian immigrant ECE teachers confront in the context of adapting to a culture at a professional and personal level. It also shows the strategies and approaches they adopt to overcome these challenges. Findings shows that time, experience, information, and support, can help immigrant teachers in their acculturation process.

Analysis of the research findings also provides contradictory information on the attitude of the host country towards the Indian migrant teachers. As some of the participants suggested that the country has a flexible attitude towards migrants, other participants established that the Indian teachers meet prejudiced treatment at early childhood education centres. It has been further acknowledged that the experiences encountered by migrant teachers at ECE centres or in personal life are purely subjective and vary from person to person. Analysis showed that hospitable treatment by co-workers at the centre helps Indian teachers in acclimatising to the distinctively different culture of New Zealand. Immigrant teachers and supportive staff play a vital role in bridging contexts and cultures. Accepting multicultural concepts with an open mind helps in creating diverse teaching and learning communities (Hargreaves, 2007) which makes education inclusive.

Cultural inclusiveness is an underlying principle of *Te Whāriki*. Even though migrant teachers' come across barriers at professional and personal levels in the initial phases of their migration, they have to adopt different strategies for eliminating these entry level barriers and getting accustomed to New Zealand culture. Through socialisation, people learn to be proficient members of society, and it explains expectations and societal norms, to accept society's beliefs, and to be awe of societal values (William et al., 2012). Having good relationships with existing staff, colleagues, neighbours or friends are very important. As Krittayapong (2012) stated in her study, human beings love harmony, and value friendship;

thus, they try to be flexible and adapt to situations in order to maintain smooth social interactions. When a migrant enters a new country, they look for tips or suggestions from others about how to survive or adapt. When someone is far away from their home country and none of their family members are in the new country, they only have friends, neighbours, and colleagues on which to rely. Therefore, it can be concluded, that a positive supportive environment is important for human holistic growth and development (Bronfenbrenner, 1995).

## 6.4 Recommendations

After analysing the findings of this research along with the suggestions made by the participants during the interview I recommend:

- There is a need for further research in regard to policies which addresses the concern and issues of integration of migrants. Governments and local community organisations should consider the integration issues seriously and provide a supportive environment including adequate funding and monitor the implementation of integration policies.
- Ministry of Education, Ministry of Immigration, Ministry of Women, Ministry of Business Innovation and Employment should work together to monitor the working of Teacher Registration Council and private recruitment agencies.
- There should be some policy or system or office which can see the correct utilisation of skills and knowledge of immigrant people. The gap between employer and employees should be minimised so that skills and knowledge can be utilised fully instead.
- Overall, the study shows that there is a need to facilitate integration in the society and at the workplace, but it is essential to interconnect society, community, and politics at a cultural and environmental level. The study also emphasises the need to bring forward the voice of migrants and their active participation in the development of policy and service. Research also shows that some countries are involving volunteer participation of migrants in integration programmes.
- Developing awareness training programmes, information on legal, professional norms and behaviour, policies against racial discrimination, the concept of diversity

management and workplace policies that encourage the local companies to employ immigrants and introduce

- Websites and internet databases should always be updated if there are any new changes introduced. All relevant information regarding the prerequisites for entering in a profession, qualification assessment criteria, pedagogical expectations, work policies and systems, post migration life, timelines for registration, teacher registration processes and the required documents should be provided.
- Immigration requirements and job force entry requirements are different so the information in these regards should be made clear and mentioned on the immigration websites. Information on websites should be clear and understandable. It should not contain confusing and contradictory information. Also, the process of accessing information should be simple and straight to avoid being trapped in a vicious circle while looking for information.
- A pack containing information regarding day to day life essentials, ways of travelling (such as the Hop card), grocery stores (Indian, Chinese, Japanese) local vegetable markets, night markets, telecommunication services, should be included and provided to the immigrants. The New Zealand embassy in other countries should provide information to potential immigrants.
- Information about government and charitable organisations meant for immigrants' support such as the Auckland Regional Migrant Services (ARMS), should be provided.
- For immigrants who want to join the teaching profession (ECE teachers) or opt to do study teaching, an induction programme could be organised, and mentoring should be encouraged. Centre-based induction programmes could make the expectations of the employers and the education system clear to the potential immigrant early childhood education teachers. This enhances their preparedness and boosts their confidence. This may lead to these immigrant teachers been better at managing their teaching learning environment.

## 6.5 Limitations of the Study

Every research has its limitations simply due to the fact that it is difficult to touch all the bases and include every bump. Research is especially tricky when dealing with humans, as they are unpredictable and can change their mind anytime. A researcher has to consider the participant's safety, privacy, and their availability. This research was limited by a few factors which were:

- The number of participants in this research study was only fifteen. As qualitative research doesn't rely on generalisation, the data gathered is based on the opinions and experiences of these 15 individuals.
- The research sample taken was restricted by the area covered, as only teachers from Auckland were included, so the opinions of teachers living outside Auckland were not taken into account.
- Participants in this study were only Indian females thus excluding the experience of any male immigrant teachers.
- Not much literature is available on culture adaptation issues of ECE immigrant teachers. This research is only based on ECE teachers, therefore teachers who teach in primary and secondary sectors were not included and could be a focus of future research.
- Another limitation faced by me was the proper representation of the opinions of the participants. This was simply due the fact that English was not their first language. Even when a participant was fluent in English their expression and narration was limited simply due to the fact that they lacked a wide vocabulary to express their feelings. This in turns, limited my representation of their experiences.
- Another limiting factor was the passage of time or span of time. For participants who have had a lot more time to adjust to the New Zealand environment, the recollection of their experience was different from new Indian immigrant teachers who had lived in New Zealand for only a few years, because the passage of time

influences the way of reacting to past situations and fades the intensity and aggravation of early experiences.

## 6.6 Challenges and Reflection as a Researcher

As a researcher, I found it difficult to find enough participants for this research that met the research criteria. Sometimes it was difficult to cope with my personal life and to continue collecting data. This was mainly due to the time limits as lot of participants lived far away from my place and worked full time. It was also difficult to not appear biased while presenting their life experiences. As an Indian I felt a rollercoaster of opinions, while as a researcher I felt obligated to present a complete picture.

The opportunity of this research was an intense learning experience for me. This research is more about my learning and self-discovery being an immigrant and a teacher. It was a wonderful rollercoaster experience for me as a mother of two and a daughter in a foreign country. I experienced myself, how family support can help you to grow professionally in life. I appreciate my whole family and my kind-hearted supervisor for this support, it touches my inner self. I learnt how supportive behaviour, understanding, and appreciation matter in someone's life. One minute of your time can bring a positive or negative change in someone's life. This research led me to personal discovery and influenced my own thinking not only as a teacher and immigrant in New Zealand but also as a mother and an Indian woman in a foreign land. Research also provided a sense of deeper understanding and appreciation for others.

This research also helped me to see the cultural dissimilarity in two different countries. I spent my education and professional life in postcolonial India. I was conditioned to absorb and follow without questioning my family and country's cultural traditions. Perspectives of an individual towards life are influenced by their upbringing and surrounding environment. Living in a metropolitan city like Gurgaon and travelling around the world helped me appreciate different cultural values. In a foreign country, immigrants would always notice different cultural/social norms and would find it difficult to adapt to them and as a researcher I often faced this issue as well.

I agree with Zaharna (1989) “Confusion is no longer with the other (cultural shock), but rather with self (self-shock) ... self-shock rests on the intimate link between self, other, and behaviours” (p. 501).

In my research, I found that through presenting the perspective of others I was able to not only understand myself better but also present to the world some of the issues faced by individuals in their society. Through understanding the issues of others, I discovered a side of myself which I previously didn't know I had.

## 6.7 Contribution and Future Research

While conducting this research, I found that not a lot of research has been conducted in the early childhood education sector especially in New Zealand focusing on Indian immigrant teachers. Therefore, this research will bridge a gap in the literature. This research could also bring the challenges faced by immigrant teachers to the attention of authorities, policy makers, and researchers in the ECE sector as they have not taken account of Indian immigrants' perspectives.

Measuring culture adaptation is very difficult and often it is subjective. Cultural adaptation and integration cannot be easy for immigrants if the national identity is set on stone (Dion, 2017). I observed while analysing my data that multiculturalism and immigrants cannot thrive in a country where the society is not ready to accept diversity. The success of multiculturalism in any country depends on whether people take it as granted or as a constant commitment. Some participants showed their appreciation for the generosity and kindness of people at the centres and the community organisations in New Zealand, in their verbatim for when they were looking for guidance and support while other participants were hugely disappointed because they faced discrimination at their workplace and while studying at educational institutes. This situation can only be improved cooperatively by government organisations and with constant community support.

The overall findings of this study suggest that there are many factors and aspects that influenced a migrant's sense of being an important part of the host country's social and professional society and how they interacted with others and how people interact with them. This research enhances an understanding of creating and managing new self-identity,

communication strategies employed by an ethnic minority group with their host society, and adapted strategies to adapt to the new social and professional culture successfully.

This research is significant because New Zealand is one of the preferred destinations for migrant teachers from all over the world. Hence, the findings of the research could help in establishing a background of problems encountered by the migrant teachers in New Zealand and solutions to these problems could thus be devised. While literature relating to the study has provided background for the topic of study, collection and analysis of data based on interviews have verified the context. The application of the PPCT model of Bronfenbrenner and Morris (2006) has been a major strength of this research. It has helped in understanding the challenges faced by this immigrant, teachers along with the strategies they applied to overcome these problems.

This narrated qualitative research study was conducted with a small group of Indian immigrants, to understand early childhood education teachers' experiences more intensively.

Future studies might include other participants who are not Indian immigrants but are working at early childhood education centres. For instance, interviews and observations might be conducted with their colleagues who are registered, unregistered, migrants or resident. Different points of view from teachers who are involved in the everyday experiences in ECE centres can generate intensive knowledge on the issue and can be used as further probes for the issue under investigation. Additionally, it might be interesting to study those who return to India after many years of working at early childhood education centres or shift their occupation to see what their lives are like back in their home country or in a new occupation.

It is assumed that the study would have been more concise if interviews of the parents at ECE centres and staff members could have been taken, to understand the perspective of New Zealanders about migrant teachers. Moreover, through the interview feedback of the selected interviewees, it has been learnt that the education policies in New Zealand regarding migrant teachers change unexpectedly without providing any prior information and making some provisions for existing working ECE Indian immigrant staff. Due to lack of time and scope a real probe into the matter could not be made and the information collected from the primary

research had to be taken as it is. Hence, future research on the related topic could be more succinct if these two limitations are considered and paid attention to.

## 6.8 Conclusion

This research gave me an opportunity to meet some wonderful ladies who are working hard with our youngest generation. It is my belief that these immigrant teachers will give their best guidance and values to the children they teach. This research will provide insight into how to bring effective changes in behaviour to someone who is new to the profession. Through this research, I tried to give voice to Indian immigrant early childhood teachers. Hopefully their concerns will be addressed and will improve the contextual experience of future immigrant teachers.

This study shows that how a little support is important for an immigrant teacher to navigate their way through the society of a foreign country. Ongoing supervision and mentoring can be of great help for them at a professional level. Life is about making connections between different experiences and forms of knowledge. Knowledge helps us to understand life deeply. More outreach programmes are required if immigrants are to feel at home in the host country's community. Many participants responded that they felt lonely, isolated and left out. Participants of this study said that they missed the sense of belonging and friendliness. Even after spending many years in the host country some still felt like a stranger and outsider in New Zealand. Such things are very complicated and hard to plan or arrange, but there are some possibilities of natural meeting places where New Zealander and immigrants can enjoy positive interactional activities, e.g. playgrounds, schools, place of worship, local shops or celebration of different festivals by individuals from various nationalities.

Creating an inclusive workplace and accepting diversity in the workplace is a key to the successful integration of immigrants in the community. Recognising and fairly assessing overseas experiences, skills and qualification allow employers to benefit from of immigrant's abilities. As immigrants sometimes end up with jobs for which they are overqualified. This mismatch leads to distress, and migrants work monotonously. Workplace integration program implementation is possible when an employer has culturally competent centre managers, supervisors and team leaders. Employer's assistance can help immigrants facing difficulties such as workplace adjustment or personal issues. Employers are a key influencer

for workplace integration, recruitment and settlement of migrants. Efficient participation of employers in the development and implementation of workplace integration policies, monitoring and assisting migration initiatives, can significantly improve an immigrants' integration experience. In addition, further research can be conducted how to provide positive support and information with the help of ethnic organisations and communities so that all they can be readily accessible and usable by new migrants in New Zealand.

Great teachers are those who guide. They may not be individuals who teach subjects rather they are individuals who show the right path. Some teachers may be brilliant at giving instructions due to having better education. Others can be good at teaching simply because they communicate better. However, some of the greatest teachers were individuals who had the courage to show their students that there is no single set path when it comes to learning. The individuals in this study may be teachers who deal with the youngest members of society, but they have taught me that by staying strong and having courage, by moving forward, one can achieve anything. They did not get discouraged when life was tough, and people were discriminating against them. They did not give up and continued to do their best. As an individual, everyone has room to grow.

As a society, we need to grow. Immigrants bring with them new knowledge and by accepting their knowledge, we can better our society.

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# Appendix A: Ethical Approval



## AUTEC Secretariat

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E: [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz)  
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19 July 2016

Chris Jenkin

Faculty of Culture and Society

Dear Chris

Re Ethics Application: **16/249 The experiences of immigrant teachers from India working in early childhood centres in Auckland, New Zealand.**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 18 July 2019.

As part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 18 July 2019;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 18 July 2019 or on completion of the project.

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz).

All the very best with your research,

Kate O'Connor

Executive Secretary

**Auckland University of Technology Ethics Committee**

Cc: Amrit Kaur; [akaur67@yahoo.co.uk](mailto:akaur67@yahoo.co.uk)

# Appendices B: Tentative Open-Ended Probing Questions

## Indicative Questions for Interviews:

Pseudonym: \_\_\_\_\_ Name \_\_\_\_\_

Introduction (About study and main aim, how much time interview will take etc.)

Introduction (Interviewer and interviewee)

## Demographic Questions:

Where in India are you originally from?

How long you have worked as a teacher in both countries?

How long have you been in New Zealand?

## Background as a student

a) Tell me about your experiences as a student (schools as well as university) in your home country as well as in New Zealand?

b) What are the similarities or differences between being a student in your home country and in New Zealand?

*[Further prompts, facilities, opportunity to talk, teacher-student relationship, attitudes towards teachers/students]*

**Background as a teacher**

- a) Tell me about your experiences as a teacher in your home country?

Numbers of years:

*[Prompts: curriculum, teacher responsibilities, education policies, assessments, staff etc.]*

**What, in your experience, are the similarities and differences between being a teacher in your home country and in New Zealand?**

*[Prompts, facilities, teacher-student relationship, attitudes towards teachers/students, specialist subject teaching?]*

**Experiences in the New Zealand early childhood centres**

- a) Tell me about your experiences as a teacher in the New Zealand early childhood centres?

Number of Years:

- b) What were some barriers that you faced when you first started interacting with early childhood children in New Zealand centres?

*[Prompt: multiculturalism, language, abilities, support, attitudes towards you as a teacher]*

**What are some of the adjustments you had to make to cope in the New Zealand early childhood centres?**

**Why did you choose New Zealand first as a study destination than for job?**

**How did you find out information about job opportunities?**

**Why did you choose to do a course in early childhood education?**

**What difference did you find in doing ECE job here in New Zealand or in India?**

**What do you think about early childhood employers?**

**Can you tell more about your experience?**

**Is there anything else you would like to mention about your experiences being an ECE teacher?**

*Further questions or statements to prompt the participants arose during the interview as the participants narrated their experience. I encouraged participants to continue telling me their stories by using phrases e.g. tell me more, than what happened? Please continue etc.*

# Appendix C: Observation Notes and Miscellaneous Information

**Interview Questions**                      **Date** \_\_\_\_\_

Introduction (About study and main aim, how much time interview will take etc.)

Introduction (Interviewer and interviewee)

Pseudonym / Name:

## **Some Field Notes:**

---

a) During the interview, how did the interviewee feels (according to my observation)?

b) Was the participant anxious/ excited/ happy or disturbed at some point of discussion while sharing experiences?

c) How did the participant socialise when she came in New Zealand?

d) Did the participant know someone in the host country before she decided to come here in New Zealand?

e) What the participant thinks about herself being an ECE teacher?

f) How did the interviewee get a job? How many interviews did the participant go through?

g) Was the participant aware of where and how to search for the job in New Zealand?

h) Did the participant feel bad when the participant recollected their past-memories of experiences?

i) How many jobs the participant changed and why?

# Appendix D: Consent Form



*Project title:* The experiences of immigrant teachers from India working in early childhood centres in Auckland, New Zealand

*Project Supervisor:* Dr Chris Jenkin

*Researcher:* Amrit Kaur

- I have read and understood the information provided about this research project in the Information Sheet dated .../...../...../ (dd/mm/yy).
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yes  No

Participant Signature: .....

Participant Name: .....

Participant Contact Detail: .....

.....

Date:

*Approved by the Auckland University of Technology Ethics Committee on 19<sup>th</sup> July 2016 AUTEK Reference number 16/249\_19072016.*

Note: The Participant should retain a copy of this form

# Appendix E: Participant Information Sheet

## **Date Information Sheet Produced:**

/ /

## **Project Title**

The Experiences of immigrant teachers from India working in early childhood centres in Auckland, New Zealand.

## **An Invitation**

My name is Amrit Kaur and I'm a student at AUT University working on my MPhil qualification. The research topic for my thesis is "The experiences of immigrant teachers from India working in early childhood centres in Auckland, New Zealand." I would like to invite you to participate in my study as I am keen to hear your story about your journey as an early childhood teacher from India to be an early childhood teacher in New Zealand. Participation is purely voluntary, and you can withdraw at any time prior to completion of data collection. There is no personal gain to be made from participating in the study however, the analysis and discussion of the data will hopefully enable those who read it to become more mindful about what immigrants go through when starting new lives in foreign countries.

## **What is the purpose of this research?**

The aim of this study is to explore the experiences of Indian immigrant early childhood teachers (such as yourself) and to identify how and to what extent your professional experiences in India affect how you function professionally here in New Zealand. From this information, the research will hopefully bring to light any specific adjustments that you have had to make working as an early childhood teacher in New Zealand.

A series of interviews will elicit your narrative and the narratives of others, which may shed light on particular aspects of acculturation that may not be obvious to those out of the profession. The idea is that if stakeholders and authorities are made aware of such aspects, they may be able to help immigrant teachers adjust more quickly. This research could also potentially highlight where immigrant teachers are most likely to encounter difficulties, which would lead to further investigation on support and training.

**How was I identified and why am I being invited to participate in this research?**

You have been considered because, you are either someone from my personal or professional network, you have had teaching experience in India, and you are also currently working and have had early childhood teaching experience in New Zealand. If you know of any prospective participants who fit these criteria, I welcome your recommendations. I can be contacted via the details provided on the last page.

**What will happen in this research?**

If you consent to participate, I will interview you either at your home or any other public place where you feel comfortable. At the start of the interview, you will be asked to provide a pseudonym for written publications. The interview is expected to take no more than one hour and is not confined to set questions because I would like to hear your story about your teaching and learning experiences in your home country compared to these experiences in New Zealand. A digital audio recorder will be used to record the interview, which later will be transcribed. Upon completion of the transcription an electronic copy will be sent to you for verification. At this point you may choose to exclude information that you would not want to be published, or you may add information that may be beneficial in understanding the immigrant teacher's experiences. Once the transcriptions have been confirmed by you, analysis of the data will commence.

**What are the discomforts and risks?**

While sharing your experience, you might feel overwhelmed and might not wish to continue. Therefore, during the course of your participation, you can withdraw from or stop the interview anytime. If you are unwell your interview can be rescheduled for a later date.

**How will these discomforts and risks be alleviated?**

You may choose the stories or experiences that you wish to share with us. To ensure confidentiality your name, name of the centre where you worked or are working in and specific narratives that may be directly linked back to you or your place of employment will not be used in any publication that arise from this study.

**What are the benefits?**

The benefits from this research is that the experiences of every individual participants will provide a source that new immigrant facing the same issues can use to overcome their difficulties. My intention is to publish articles from this study, which may guide the future immigrants who are planning to work in early childhood centres in foreign countries.

**How will my privacy be protected?**

Pseudonym will be used to refer to individual participants to conceal their identity. Also, once the transcription is completed you will receive an electronic copy of your interview transcript for verification. At this time, you may delete any information that you believe to be unsuitable for inclusion in the report. All the data will also be held in a secure place and be destroyed after 5 years.

**What are the costs of participating in this research?**

The time required for your participation will be approximately 2 hours. The interview is scheduled for one hour and your review of the interview transcript is anticipated to take another hour. In appreciation for your time you will receive a Koha (Gift).

**What opportunity do I have to consider this invitation?**

Your decision to participate is voluntary. You may contact me if you have any queries about participation. Kindly confirm your decision to participate within one week of receiving this information sheet.

**How do I agree to participate in this research?**

If you agree to participate in this research than you would need to complete a consent form and mail this to me in the pre-paid envelop provided or call me and provide the consent form on the day of the interview.

**Will I receive feedback on the results of this research?**

Yes, an electronic summary of the findings will be sent to you.

**What do I do if I have concerns about this research?**

*Any concerns regarding the nature of this study should be notified instantly to the supervisor, Dr Chris Jenkin, via email: [chris.jenkin@aut.ac.nz](mailto:chris.jenkin@aut.ac.nz) or phone + 64 9 921 9999 ext. 7911*  
Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz), 921 9999 ext. 6038.

**Whom do I contact for further information about this research?**

Please keep this Information Sheet and a copy of the Consent Form for your future reference.

You are also able to contact the research team as follows:

**Researcher Contact Details:**

Amrit Kaur

Email: [akaur67@yahoo.co.uk](mailto:akaur67@yahoo.co.uk)

Ph.: 0211597524

**Project Supervisor Contact Details:**

Dr Chris Jenkin

[chris.jenkin@aut.ac.nz](mailto:chris.jenkin@aut.ac.nz) or phone + 64 9 921 9999 ext. 7911

*Approved by the Auckland University of Technology Ethics Committee on 19<sup>th</sup> July 2016  
final ethics approval was granted, AUTEK Reference number 16/249.*

## Appendix F: Glossary

|                      |   |
|----------------------|---|
| Te Tiriti o Waitangi | Treaty of Waitangi Te Tiriti o Waitangi/The Treaty of Waitangi is New Zealand’s founding document, signed in 1840 by representatives of Māori and the Crown. This agreement provided the foundation upon which Māori and Pākehā would build their relationship as citizens of Aotearoa New Zealand. |
| Aotearoa             | New Zealand name in Māori   |
| Pākehā               | Pākehā is a Māori language term for non-Maori or for New Zealanders who are "of European descent"   |
| Māori                | Indigenous people of Aotearoa New Zealand; Ordinary, “normal” in relation to Pākehā   |
| Atithi Devo Bhava    | Guest is a form of God  |
| Koha                 | Gift  |
| Whakamana            | Empowerment   |
| Kotahitanga          | Holistic Development  |
| Whānau Tangata       | Family and Community  |
| Ngā Hononga          | Relationships   |

## Appendix G: Abbreviations

|       |   |
|-------|---|
| ECE   | Early Childhood Education   |
| ECCE  | Early Childhood Care and Education  |
| NZQA  | New Zealand Qualification Authority   |
| NUEPA | National University of Educational Planning and Administration, New Delhi, India  |
| MOE   | Ministry of Education   |
| OECD  | The Organization for Economic Co-operation and Development  |
| PPCT  | Process-Person-Context-Time   |
| 3 R's | Refers to the foundations of a basic skills-oriented education program in schools: reading, writing and arithmetic used in India. |
| RQ    | Research Question   |
| MWCD  | The Ministry of Women and Child Development in India  |
| ICDS  | Integrated Child Development Services   |
| NGO   | Non-Government Organisations  |
| RTE   | The Right to Education Act in India   |
| AUTEC | Auckland University of Technology Ethics Committee  |
| NVivo | NVivo is a qualitative data analysis (QDA) computer software  |
| ARMS  | Auckland Regional Migrant Services  |