Indian Migrant Women Managers' Experiences of the Glass Ceiling in New Zealand

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Dedication

To my beloved father, the late Shri Vasant Dwarkanath Deshmane, whom I lost in 2022

Thank you, Baba, for always being there for me and supporting me with every adventure.

It will never be the same without your blessings, but I know you would be proud of me.

Abstract

Indians first began to immigrate to New Zealand (NZ) in the late 1800s. Immigration numbers increased after 2000 (Ho, 2015) and, as of 2018, the census recorded 239,193 Indian migrants living in NZ (Statistics New Zealand, 2018). This was in response to NZ governments promoting a better quality of life, professional opportunities, and better educational prospects, which encouraged the migration of many highly qualified middle-class Indian families to NZ. Although Indians have lived in NZ for the last 150 years, they continue to face many challenges with assimilating into the NZ culture.

This research examines the glass-ceiling experiences of Indian migrant women (IMW) managers in New Zealand using a qualitative methodology. The 'glass ceiling' is a metaphor used to explain the invisible barriers which prevent women from reaching professional success, despite having relevant accomplishments or qualifications (Purcell et al., 2010). There is ample literature internationally that has documented the struggles of immigrants. However, research on IMW managers and their glass-ceiling experiences is scarce, particularly within NZ organisational settings.

One significant contributor to the field was Professor Emeritus Edwina Pio, who found that many IMW in NZ experienced discrimination in workplaces based on their race, ethnicity, language, work experience, qualifications, age, language, appearance, and religion (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). Therefore, this study aims to understand these experiences further to mitigate their glass-ceiling barriers.

Twelve Indian-born migrant women managers with at least two years of managerial experience in NZ organisations were recruited and interviewed to learn about their experiences. Data collected from one-on-one semi-structured interviews were coded and categorised into three main themes. Eight out of 12 participants reported the existence of a glass ceiling in their NZ workplaces.

The findings of this thesis identified racism as a major barrier for IMW managers in NZ, which impacted their ability to advance professionally. However, this study's findings showed that, despite managerial experience in NZ, two participants could not continue their management careers. Moreover, one of the participants, as a manager, became a victim of repeated bullying and harassment at NZ workplaces that negatively affected her mental, physical, professional, and financial well-being. Participants shared several strategies they successfully applied to become managers and offered some recommendations to NZ organisations that they believed could help the cohort of aspiring IMW managers in NZ.

Keywords

Indian migrant women managers, glass ceiling, discrimination, glass-ceiling barriers, racial bias, gender bias, ethnic minority

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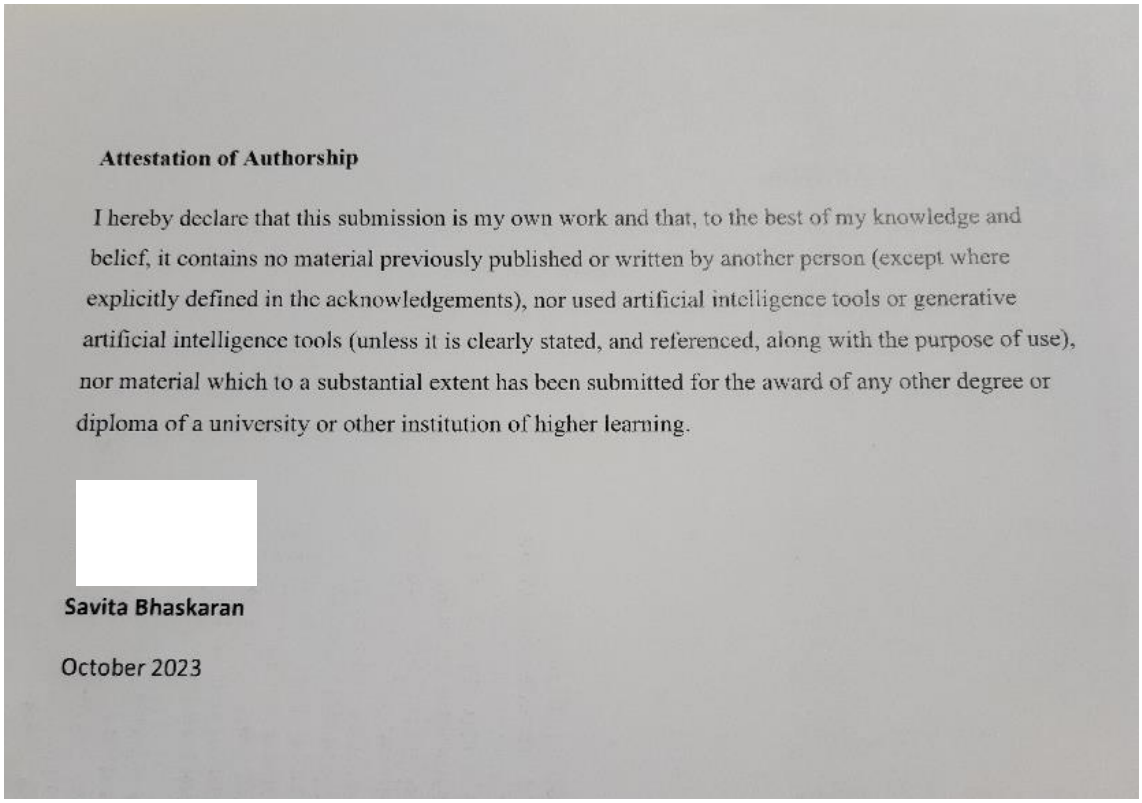
Attestation of Authorship



Attestation of Authorship

I hereby declare that this 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 acknowledgements), nor used artificial intelligence tools or generative artificial intelligence tools (unless it is clearly stated, and referenced, along with the purpose of use), 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.

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List of Acronyms

AUTEC	Auckland University of Technology Ethics Committee
CEO	Chief Executive Officer
CV	Curriculum Vitae
HR	Human Resources
IMW	Indian Migrant Women
IT	Information Technology
NZ	New Zealand
SLT	Senior Leadership Team
UK	United Kingdom
US	United States

"Who we are cannot be separated from where we're from – and when we ignore that fact, planes crash."

Malcolm Gladwell (2008, p. 221)

CHAPTER 1: INTRODUCTION

As an Indian-born migrant woman in New Zealand, I developed a keen interest in learning about the experiences of other immigrants during my undergraduate studies as I read about the identity crisis and professional dilemmas they faced while working in NZ, which I found highly relatable. As I read the literature, there was a notable gap within the literature relating to the experiences of Indian migrant women (IMW) working within NZ organisations, despite there being a considerable number of Indians living in NZ. Therefore, for my master's thesis, I sought to learn more about Indian migrant women managers' glass-ceiling experiences in NZ and seek solutions for these challenges.

This thesis seeks to answer the research question, "What are the experiences of Indian migrant women becoming managers in New Zealand?" This study reveals the deeper perspectives of IMW on becoming managers in NZ organisations. First, this investigates their glass-ceiling experiences and, secondly, the positive strategies this cohort practiced in pushing the barriers aside to obtain management positions within NZ organisations. The research objective is to discover the visible and invisible glass-ceiling barriers that impacted IMW managers' career trajectories in NZ organisations despite having the required qualifications and vocational experience (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). Through my research, I encourage IMW to reflect about their lived experiences of becoming a manager and identify the key strategies that worked for them.

The following sections of this chapter provide an overview of Indian migration to NZ, and discuss the framework and rationale for studying IMW managers' experiences in NZ, the scope of research, and the structure of this thesis.

1.1 Overview: Migration of Indians to NZ

Migrants are those who move from their birth country to live and work in another country with or without citizenship in the host country (Legrand et al., 2019). Indians started migrating to NZ early in the 19th century when they experienced unemployment, poverty, and financial hardship in their home country (Lewin et al., 2011). This means Indian immigration to NZ started 150 years ago, but their population was low until the mid-1980s. After 2000, there was a substantial increase in the number of Indian immigrants in NZ (Ho, 2015) as Indian families migrated to NZ between the 1980s to early 2000s (Lewin et al., 2011). Some of the prime push factors which supported Indian migrants to move to NZ include the chance for an improved quality of life, more employment opportunities, a better life for their family, and better educational

prospects for their children (Hussain, 2019a). Additionally, Hussain's (2019a) qualitative research study on the experiences of middle-class Indians further identified that the NZ Government's promotion of NZ and the availability of open visas encouraged Indian migration. Notably, it was found that Indian families and not just single men were encouraged to migrate (Hussain, 2019a). Unlike an earlier study (Lewin et al., 2011), this research further observed that these middle-class Indians were highly qualified. They fell for the NZ Government's advertising about the green environment and family-friendly lifestyle in NZ (Hussain, 2019a). Indian migrants were NZ's second most dominant Asian ethnic group (Ho, 2015; Hussain, 2019a), and they arrived in NZ from various countries (Friesen, 2008; Ho, 2015), predominantly from India, Fiji, the United Kingdom (UK), Zimbabwe, and Malaysia (Ho, 2015). As a result of increased immigration in recent years, NZ has become multicultural, and Asians have become the third largest migrant cohort in NZ (Hussain, 2019a).

Table 1 below shows the Indian population count in NZ from 2006 to 2018. Of this total number of Indian migrants, 15.5% were occupied as managers, and among these Indian managers, the percentage of male and female managers was 18.3% and 11.5%, respectively (Statistics New Zealand, 2018).

Table 1: Indian Population in New Zealand from 2006 to 2018

Year	2006	2013	2018
Population	104,583	155,178	239,193

Note. Data from Statistics New Zealand (2018).

1.2 Why Study IMW Managers' Glass-Ceiling Experiences in NZ?

Very few research studies have been conducted on IMW in NZ. These studies were primarily based on the following themes: IMW's difficulties in finding suitable jobs, adjusting self in a new country while retaining their own culture, and their stories of becoming entrepreneurs (Hussain, 2019a; Nayar et al., 2007; Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). Hence, IMW's initial struggle to find employment in NZ has received considerable attention in earlier studies (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). In addition, these studies spotted discrimination and recruitment bias at some NZ workplaces based on a range of factors such as lack of acceptance of their Indian qualifications and work experience, race, ethnicity, language skills, and optics (Pio, 2005a, 2005b, 2005c, 2007a).

However, limited literature (Pio et al., 2021) identified the glass-ceiling experiences of Indian-born migrant women managers in NZ. The rationale behind studying "IMW managers' experiences of the glass ceiling in NZ" was to address this gap and create guidelines to support

current aspiring IMW managers. IMW are members of marginalised ethnic groups in NZ. Although NZ is culturally diverse, glass-ceiling experiences have only been previously studied in the context of NZ European women (De Anca & Gabaldon, 2014; Johnson & Williams, 2020; Reid, 2017; Trimble, 2014). However, the glass ceiling also applies to other minority groups; for example, a 'brown glass ceiling' has been identified for men and women of Pasifika ethnicity (Ofe-Grant, 2018). In addition glass ceilings also exist for other groups such as people with disabilities (Wilson-Kovacs et al., 2008), members of the lesbian, gay, bisexual, transsexual, queer and intersexual (LGBTQI) community (de Vries & Steinmetz, 2023), and African American women in the United States (US) because of their skin colour and ethnicity (Kamenou & Fearfull, 2006).

The term 'glass ceiling' was coined by Gay Bryant in 1980 (Frenkiel, 1984). The existence of the glass ceiling was recognised in the form of hidden and untouchable barriers that disadvantaged women and minority groups in their career trajectories, especially in acquiring higher power positions within an organisation (Babic & Hansez, 2021; Gallego-Moron, 2017; Shakir & Siddiqui, 2014; US Federal Glass Ceiling Commission, 1995, pp. 9–10; Weyer, 2007; Yadav & Khanna, 2014). Research studies on the glass ceiling emphasise the sensitive components of the glass ceiling experiences, for example, inequality or prejudice based on various elements such as gender, race, religion, ethnicity, and work experience (Cook & Glass, 2014; Nandy et al., 2014).

There are very few (Pio et al., 2021) research studies that acknowledge the experiences of IMW managers in NZ. Thus, my study findings will contribute to the existing literature about IMW in NZ (Pio, 2005, 2005a, 2006, 2007, 2007a, 2007b; Pio et al., 2021), in particular, my study aims to showcase IMW's determination for becoming a managers despite the glass ceiling being present. Therefore, this research study is unique because it focuses on discovering the glass-ceiling experiences of IMW managers in NZ, and learning about strategies participants implemented when they experienced the glass ceiling, in order to fulfil their aspiration of becoming a manager within NZ organisations.

1.3 Scope of Research

In this study, 'Indians' refers to those born in the sub-continent of India or any state of India (for example, Gujrat, Punjab, Andhra Pradesh, Maharashtra, to name a few) who migrated to NZ. This focus was chosen because, of the total Indian migrant population in New Zealand, 117,348 were born in India, 62,310 were born in Fiji, and even less were born in Malaysia, Sri Lanka and South Africa, as highlighted in Appendix I (Statistics NZ, 2018). Additionally, Indian-born migrants comprise the largest cohort of IMW managers in the Auckland region – 2,328,

compared to the 1,359 Indian women managers who were born in Fiji (Appendix K) (Statistics NZ, 2018).

Therefore, this research focuses on IMW managers who were born in India as the largest cohort in Auckland and New Zealand. Having focused participant cohort, means that participants are more likely to have similarities in relation to their education, work and culture. This narrowed focus is appropriate because of the limited scope of a master's thesis and to allow for facilitation of analysis by a novice postgraduate researcher.

Defining an explicit research question could help to conduct an effective literature review (Snyder, 2019). Indian-born migrant women managers with at least two years of present or past work experience as managers within NZ organisations and residing in Auckland were invited to participate in this research study. Participants with past managerial experience in NZ were also considered in order to learn about their current professional status and the reasons behind discontinuing their managerial career.

1.4 Thesis Structure

This thesis comprises six chapters. The present chapter, Chapter 1, outlines the research topic, states the problem and justifies why this research is being conducted.

Chapter 2 reviews the current literature on this research topic and identifies the current research gaps (Snyder, 2019). The chapter briefly surveys discrimination against women globally as well as in India. This chapter also includes previous studies about IMW in NZ; these prominently consist of research studies conducted by Professor Pio, including the latest study (Pio et al., 2021). A gap has been identified in that there are limited, empirical studies focused on IMW managers' experiences of the glass ceiling in NZ.

Chapter 3 presents the research process used for this thesis and the philosophical approach I have adopted. It contains information regarding the methodology, sampling, and participant selection criteria. The chapter further specifies the data collection and data analysis process in depth, along with the ethics procedures adhered to.

Chapter 4 identifies the main findings of the study through thematic data analysis.

Chapter 5 evaluates the findings report and how these findings support previous studies.

Chapter 6 synthesises the previous five chapters of this thesis. It summarises the major contributions of this study by reflecting upon the research question and objectives.

1.5 Chapter Summary

Chapter 1 has attempted to create a pathway for this research study by outlining the research topic, the background to Indian migration in NZ, the research scope and approach, the justification for selecting IMW as a cohort, and a brief thesis structure.

The chapter sheds some light on the brief background and push factors for Indian migration to NZ. Indian migration in NZ started 150 years ago; however, after 2000 there was a significant increase in migration (Ho, 2015) among middle-class families. They migrated due to quality of life, a hope of more opportunities, better education for their children, and a green environment, to name a few (Hussain, 2019a).

The latter part of the chapter provides the scope for the research, sample selection, and the rationale for choosing Indian-born migrant women in NZ as research participants. It elaborated on the differences of other migrant Indian diasporas within NZ and the reasons for restricting their participation in this research study.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The focus of this thesis is IMW managers' experiences of the glass ceiling in NZ. This literature review aims to explore the literature relating to the glass-ceiling framework. Additionally, this review aims to understand the experiences of women as well as other minority groups globally and the strategies employed by them to shatter the glass ceiling in order to obtain managerial positions. This review is intended to help me, as the researcher, in understanding how this study is positioned within the existing literature and in determining gaps within this literature. The review has been organised thematically. Firstly, the review explores glass ceiling definitions and historic causes of women's struggle in career advancement. It then reviews the glass-ceiling barriers for women and minority groups, followed by the nature of the glass ceiling for women in India. It then provides an overview of this ethnic minority group in NZ. Finally, the literature review highlights the gap found in the existing research studies and the significance of this study.

2.2 What is the Glass Ceiling?

A considerable amount of literature, including systematic reviews, has been published on the glass ceiling. Babic and Hansez (2021) defined the glass ceiling as what is encountered when "a qualified person wishing to advance within the hierarchy of his/her organisation is stopped at a lower level due to a discrimination most often based on sexism or racism" (p. 2). Yadav and Khanna (2014) explained that these glass-ceiling barriers are universal because they may exist or originate in any size of organisation – small or medium, the public or private sector, and for-profit or not-for-profit organisations. In the context of women, Du et al. (2022) described the glass ceiling as a 'well-established phenomenon' and Morrison et al. (1987) described it as a "transparent barrier" (p. 13) that persistently blocks career opportunities for progression into leadership roles or restricts access to relevant opportunities after a certain level of progress in the workplace (Du et al., 2022; Powell & Butterfield, 2015).

A growing body of literature has characterised glass-ceiling barriers that consistently challenge career advancement for women and minorities. Many authors have used the glass ceiling as a metaphor to illustrate women's struggles in advancing their vocations and as an invisible barrier that is encountered at workplaces (Babic & Hansez, 2021; Chisholm-Burns et al., 2017; Gallego- Morón, 2017; Powell & Butterfield, 1994; Shakir & Siddiqui, 2014; US Department of Labor, 1991; US Federal Glass Ceiling Commission, 1995, pp. 9–10; Weyer, 2007; Yadav &

Khanna, 2014). These barriers have an adverse impact on the career trajectories of underprivileged members of society, such as women and minority groups (Du et al., 2022; Shakir & Siddiqui, 2014; Tekeli, 2019; US Federal Glass Ceiling Commission, 1995, pp. 9–10).

The phrase 'glass ceiling' was first coined in the 1980s and was articulated as the unseen blockades that impede women's career advancement in middle management (Frenkiel, 1984). The glass ceiling metaphor became universal in 1986 when used in the *Wall Street Journal*, which exposed corporate hierarchies that blocked women from top-level positions (Hymowitz & Schellhardt, 1986). Two further reports were published by the US Federal Glass Ceiling Commission (1995, pp. 9-10), bringing further light to bear on this phenomenon. In these reports, the Commission offered several recommendations to organisations to lessen or eradicate the glass-ceiling effect (Jackson, 2001). This included enforcement of anti-discrimination laws, prioritising and preparing women and minorities for senior roles, offering diversity training to corporate leaders, and promoting work-and-family-friendly policies, to name a few (US Federal Glass Ceiling Commission, 1995, pp. 9–10). Furthermore, in the year 2000, women represented 12.5% of total corporate employees in Fortune 500 companies, and only 5% of women were defined as being high earners in the US (Catalyst, 2000; Jackson, 2001).

The glass ceiling can create barriers at a micro, meso and macro level. Hartman (2017) explained this as "divisions between macro-level perspectives on society and culture, the meso level of organisations and groups, and the micro level of individual identity, motives, and cognition" (p. 1). These barriers have been observed in the case of migrant men and women chief executive officers (CEOs) in France (Legrand et al., 2019). For example, at a micro level, some CEOs learnt that their limitations included the need for more language skills and social capital (Legrand et al., 2019). On the other hand, at an organisational level, some other CEOs observed overt discrimination and ineffective human resource management strategies (Legrand et al., 2019). Therefore, a failure by human resource professionals to offer meaningful support to mitigate and beat these barriers has been identified as an influential factor impacting the CEOs at a meso level (Legrand et al., 2019). Accordingly, when glass ceiling obstacles are not eradicated at an organisational level, they may affect the broader community at a macro level (Legrand et al., 2019).

Additionally, women are incapacitated by the withholding of power and success by their male counterparts, resulting in gender inequities (Li & Leung, 2001; Yadav & Khanna, 2014). Male domination, the lack of trust in women's decision-making abilities (Nandy et al., 2014; Nath, 2000), and exclusion of women from decision-making (Ganiyu et al., 2018) are identified as some of the major concerns. To demonstrate, Gallego-Morón (2017), in their study on the

Spanish university system, highlighted the multifaceted glass-ceiling barriers for women, such as a lack of support, reduced research funding and reduced opportunities for academic positions. Due to this prejudice, women leaders face many challenges that men do not (Eagly, 2007; Gallego-Morón, 2017); thus, Gallego-Morón (2017) suggested that women may need to outperform their male colleagues to shatter these organisational barriers.

2.3 Discrimination

Discrimination is an unfair act towards an individual or group based on gender, race, sexual orientation, or age (American Psychological Association, 2019). The glass ceiling is not just limited to women – it also affects minority groups who endeavour to move into executive management positions (Cotter et al., 2001). This includes members of minority communities such as people with disabilities, LGBTQI, Black men, and women. These groups have been identified as experiencing a negative influence from the glass ceiling and the rarity of their appearance in the upper echelons. Research studies have disclosed that people with disabilities often experience discrimination as they get fewer career advancement opportunities than their non-disabled colleagues, despite their eligibility (Nario-Redmond, 2019; Wilson-Kovacs et al., 2008). Wilson-Kovacs et al. (2008) drew attention to the uncertainty experienced by disabled people in leadership roles due to the scarcity of resources, support, and opportunities.

Another study by Aksoy et al. (2019) in the UK discovered the 'gay glass ceiling'. Although, gay males have been in supervisory roles they continue face barriers in terms of procuring top positions. In contrast, lesbians earn more and get higher returns based on their observable characteristics (market experience and educational qualifications) when compared to their heterosexual counterparts (Bridges & Mann, 2019). Researchers disclosed that despite the awareness of these barriers and the legal rights of the members of LGBTQI communities, their sexual orientation continues to be subjected to discriminatory recruitment practices (de Vries & Steinmetz, 2023). Walker and Melton (2015) underlined that the glass ceiling effect on lesbians from ethnic minority groups is severe, and that they face countless challenges compared to their White counterparts.

Research studies uncovered that the racial-ethnic minority women cohort struggles to gain acceptance at workplaces and is excluded from access to top management positions (Arifeen & Syed, 2019; Carrim, 2018; Kamenou & Fearfull, 2006). Likewise, African American women in the US had to combat 'double jeopardy' because of their ethnicity and skin colour (Kamenou & Fearfull, 2006).

Moghaddam et al. (2002), in their study on Indian immigrant women in Canada, reiterated the findings of Ralston (1997), who emphasised that Indian women cohort were subjected to triple discrimination. This results from simultaneously being a woman, an immigrant and Indian, each of which has been associated with having a noticeably lower status in society (Moghaddam et al., 2002; Pio & Essers, 2014). Another study on IMW managers in South Africa narrated parallel experiences and demonstrated a toxic organisational culture that affected the career growth of aspiring IMW leaders (Carrim, 2018).

2.4 Glass Ceiling Metaphors

As identified previously, glass ceiling metaphors are used to articulate and describe the characteristics of discrimination and hidden barriers against women and other minority groups within organisations (Bendl & Schmidt, 2010). Metaphors are a powerful way of communicating ideas beyond the precise details of our everyday practices or incidents that we come across (Lakoff & Johnson, 1980). Most importantly, these metaphors serve as a mode of conveying one thing in terms of another in order to enhance the understanding of the original phrase and enable us to paint an experience for others (Weade & Ernst, 1990).

There is ample research associated with women's careers in diverse fields. However, according to Buzzanell and Goldzwig (1991), the glass ceiling metaphor reveals different career behaviours. The glass ceiling metaphor helps us visualise the reasoning behind why a woman's career progression may be restricted (Smith et al., 2012). Irrespective of the low representation of women in senior management, abundant metaphors have been developed based on comprehensive empirical research rather than on baseless perceptions and stereotypes like women lacking expertise or lacking capacity to be in leadership roles (Smith et al., 2012).

Earlier studies were primarily focused on examining the glass-ceiling barriers for White women (Catalyst, 2000; Hymowitz & Schellhardt, 1986; Jackson, 2001; US Department of Labor, 1991; US Federal Glass Ceiling Commission, 1995). However, the discovery of the glass ceiling resulted in highlighting the existence of this effect in other groups besides White women (Anderson, 2004; Chin, 2016; Leong & Tang, 2016). The 'bamboo ceiling' and the 'rice-bowl ceiling' are metaphors which have been used to represent the glass-ceiling effect for Asian American men and women because of their ethnic origins in China, India, Philippines, and wider Asia, (Chin, 2016; Leong & Tang, 2016; Oguntoyinbo, 2014; Woo, 2000), which has been shown to result in decreased upward career mobility. The term 'bamboo ceiling' was first coined by Hyun (2005) and, in 2020, Yu reiterated the continued existence of the bamboo ceiling, highlighting that Asian men and women are less likely to be hired for senior positions in

the US. Consequently, this minority group is under-represented in senior positions (Kawahara et al., 2013; Oguntoyinbo, 2014), battles cultural and organisational barriers (Yu, 2020), and experiences reduced social capital, which creates non-exposure to important projects and opportunities, and generates hidden dynamics within the employment market (Chin, 2016). Similarly, the 'brown glass ceiling' metaphor has been utilised in the literature to address the restrictions Samoans experience in their career progression within NZ organisations (Ofe-Grant, 2018). On the other hand, the 'Black ceiling' (Sales et al., 2019; Smith & Joseph, 2010) and the 'concrete' or 'cement roof' metaphors have been used to highlight like notions in the African American population (Anderson, 2004; Davidson, 1997). Though people perceived these challenges between White and Black populations as being normal, these barriers were referred to as the 'Lucite ceiling' from Black women's perspective (Smith & Joseph, 2010). The Lucite ceiling is an aggregation of the glass-ceiling barriers, as women of colour from racial minorities often face tougher challenges (Shukla & Chauhan, 2018). Although these barriers are visible, they are still unbreakable since they are usually related to inequity and lack of access within organisations.

Interestingly, the literature identified that African American women and men from ethnic minority groups meet more obstacles, when compared to the rest of the population (Anderson, 2004; Murrell et al., 2008). The literature has emphasised the lack of support within workplaces, resulting in high-level stressors (Gardner et al., 2013). Although, ethnic minorities in NZ such as Māori, Pacific Island, Indian and Asian respondents have reported more workplace bullying incidents, they also experienced low-level stress due to supportive colleagues and supervisors. By comparison, NZ Europeans experienced low bullying yet higher stress (Gardner et al., 2013).

Smith and Joseph's (2010) research on the workplace experiences of African American and Caucasian male and female employees in corporate America identified that there were persistent diversity issues for Black women, when compared to White women (Anderson, 2004; Murrell et al., 2008) such as a higher exclusion rate from informal networks, lack of sponsors, fewer opportunities, absence of high-visibility on upcoming opportunities and assignments (Smith & Joseph, 2010), and, in such situations, it is still difficult for women to find another women leader to act as a mentor due to their underrepresentation. However, African American women have relied greatly on the informal network support groups and role models of their race or ethnicity to survive high workplace stressors (Sales et al., 2019). Likewise, Welch et al. (2021) examined the career experiences of female athletes from Latino, Asian, and Black ethnic backgrounds, and found that these women of marginalised groups work harder as they face discrimination due to their intersectionality despite being as eligible and ambitious as their White women and male counterparts.

The term ‘glass cliff’ was invented by Ryan and Haslam (2005) to explain situations where women are promoted in top leadership positions. These promotions occur under precarious circumstances where women are set up to fail (Carli & Eagly, 2016; Kulich et al., 2015; Mulcahy & Linehan, 2014; Ryan & Haslam, 2005; Ryan et al., 2011). On a similar note, Cook and Glass (2014) coined the term ‘saviour effect’ to explain situations where women and ethnic minorities are recruited into top positions through an unplanned approach, during a crisis. This often occurs because of a merger or acquisition (Powell & Butterfield, 2015). Later, when the firm’s performance declined further, these newly appointed ‘women and minority’ CEOs were replaced by White male leaders (Cook & Glass, 2014). On the other hand, the phrase “think crisis – think female” was validated by researchers (Eagly, 1987; Gartzia et al., 2012; Mulcahy & Linehan, 2014; Schein, 1973) because of women’s perceived qualities such as empathy, helpfulness, and collaboration. According to Bruckmuller et al. (2014, p. 207, as cited in Hurley & Choudhary, 2016), these soft skills are said to improve the management of crises, increasing the likelihood of women being appointed into leadership positions and setting them up to fail in an adverse environment. Contrarily, Sabharwal (2015) identified that the ‘glass cliff’ results in many women quitting their jobs before reaching leadership positions. However, Hunt-Earle (2012) underlined that although leading in crises is a significant threat, aspiring women managers might consider this an opportunity to substantiate their management skills. Regardless, it is still a tricky situation for women leaders because they are criticised when they exhibit feminine qualities and, on the other hand, are labelled as unsympathetic when they show masculine qualities (Cuadrado et al., 2015). In comparison, White men’s appointments to top jobs are mostly made under more favourable conditions.

2.5 Barriers Instigating the Glass Ceiling Phenomenon

Multiple research studies confirmed the existence of glass-ceiling barriers for women and ethnic minority groups. Social standards, cultural norms, rules, and corporate cultures which control women’s admittance into senior management roles within organisations are collectively called glass-ceiling barriers (Ngunjiri & Christo-Baker, 2012). These barriers are sensitive and relate to actions, patterns, feelings, opinions, and facts that cannot be directly observed and are hierarchical (Babic & Hansez, 2021). For this reason, an already negative bias towards women further decelerates the career development of women minority groups within organisations and society (Shahtalebi & Yarmohammadian, 2012).

These barriers are present in cultural practices, traditions, social norms, corporate cultures, and organisational policies, resulting in women being perceived as inferior to men. As a result, in most countries, women’s representation in senior positions is minimal (Cornelius & Skinner,

2005). Although glass-ceiling barriers can be categorised into individual, cultural, social, and organisational groups, they are interrelated.

2.5.1 Gender Stereotypes

To date, several researchers have identified gender stereotypes as a notable glass-ceiling barrier that freezes women's progression to senior leadership positions and inhibits women's career growth (Gallego-Morón, 2017; Harris et al, 2013; Li & Leung, 2001; Liff & Ward, 2001; Yadav & Khanna, 2014). Gender stereotypes place social demands on men and women and expect individuals in managerial roles to possess 'masculine' leadership skills. Therefore, women are only sometimes perceived to have such qualities (Buckalew et al., 2012). Besides, negative perceptions of society towards women and expectations that they ought to fulfil their 'so-called' family responsibilities can potentially limit their career horizons (Chawla & Sharma, 2016; Fletcher et al., 2017; Nath, 2000).

Gender inequality fortifies barriers like work-family conflicts, gender role responsibilities and male-dominant organisational cultures (Gallego-Morón, 2017; Koenig et al., 2011; Liff & Ward, 2001). To demonstrate, the slogan "think manager, think male" created by Schein (1973) has been altered by Liff and Ward (2001) as "think female manager, think childless superwoman" due to the presence of bias against potential women managers with children (Liff & Ward, 2001). The reasons for this gender bias are multifactorial. Researchers Hurley and Choudhary (2016) found that women with more children and women who have spent more time in education have reduced the possibility of females getting selected for top positions such as CEO. However, more women in employment have increased the probability of them getting top level positions. In contrast, another study revealed that some women have to decide between becoming an entrepreneur and forming a family (Yadav & Khanna, 2014), which shows the micro-level discrimination. At a meso level, organisational barriers include discrimination in career progression opportunities for women (Yadav & Khanna, 2014). In addition, recruitment bias and anti-women organisational policies for leadership roles also play a part (Fawcett & Pringle, 2000; Jain & Pande, 2015; Palmer & Bosch, 2017; Patwardhan et al., 2016).

Working women are expected to undertake more domestic responsibilities than their male counterparts (Desai et al., 2011; Pio & Syed, 2013). Desai et al. (2011) called this a "second shift" because, despite both women and men working full time, women have to provide elder care and childcare. This places an unequal burden on women, when compared to their male counterparts. In contrast, Schneider (2012) found that when women do men's work in the labour market, men devote more time in doing women's work at home and vice versa. However, Schneider (2012) conducted his research on an American cohort, whereas Desai et al. (2011)

used an Indian cohort. This demonstrates the cultural differences between Caucasian women and Indian women's responsibilities. As such, Desai et al. (2011) highlighted the importance of shared responsibilities between men and women.

There is a definitive association between the glass ceiling and work-life balance for women managers. Many organisations have a psychological contract with their senior managers, where there is a mutual acceptance from both parties of being prepared for longer work hours. Schein (1978, as cited in Guest, 2004) defined the psychological contract as "a set of unwritten reciprocal expectations between an individual employee and the organisation" (p. 6). Thus, there is an extra burden on managers and its prevalence is more pertinent for women managers due to the impact of gender roles (Babic & Hansez, 2021). The absence of family-friendly workplace policies (Ganiyu et al., 2018; Jain & Pande, 2015; Patwardhan et al., 2016) is identified as an additional organisational barrier. While Ganiyu et al. (2018) emphasised fostering family-friendly corporate policies in assisting women managers to maintain work-life balance, Cotter et al. (2001) drew attention to the likelihood of a reverse outcome from such policies, and as such policies may create bias in the selection and recruitment of women for leadership roles. On the other hand, the absence of such policies might prove a barrier for future women leaders with family responsibilities. Even recruiters may think twice before selecting women in senior roles.

Furthermore, for IMW, maintaining work-life balance is an additional challenge as they try to orchestrate dual roles: adopting Western culture at work and retaining their Indian-ness at home (Bandyopadhyay, 2008; Carrim, 2018; Nath, 2000; Nayar et al., 2007). Research studies revealed perspectives of South Asian immigrant employed women who expressed how stressful it is to maintain a dual culture in a host country (Kamenou & Fearfull, 2006). Indian women in South Africa articulated it as a "tremendous turmoil" to revert to the role of a perfect mother and wife and maintain traditions from the country of origin (Carrim, 2018). Another study on Indian immigrant families in the US identified how the inability to cope with considerable adjustments in the host country due to cultural shock and workplace discrimination generates a lot of stress and conflict in immigrant families, called the 'immigration syndrome' (Natarajan, 2002). Also, the Indian immigrant family dynamics are such that, Indian men are generally considered to be the breadwinners, rather than women (Pio, 2005b). Pio (2005a), in one of her studies on IMW's employment experiences in NZ, narrated the incident of one of the participants who got a job before her husband. It created complexity at home, as she should be undertaking domestic duties rather than being a careerist. This thought is highly prevalent in Indian societies. IMW in the US experienced similar dynamics within Indian households when participants explained that getting a full-time job and financial freedom was an achievement for them. However, this achievement was highly upsetting for their Indian husbands (Khandelwal,

2016). Despite women often being in an equal financial partnership with their male partners, women are only rarely granted decision-making power (Carrim & Koekemoer, 2021).

Family-friendly policies are crucial from the IMW's perspective in NZ and other countries. In a research study by Syed and Murray (2009) on Migrant women's experiences in Australia, one participant expressed her reluctance to accept a higher position because of her demanding role at home (Syed & Murray, 2009). A study conducted on Indian immigrant communities in New York identified that IMW might experience additional stress in a foreign country (Khandelwal, 2016). Unlike in India, there is no support in a foreign country (Nath, 2000), such as having no proxy and the inability to hire a maidservant or nanny to accomplish domestic duties (Khandelwal, 2016). In addition, childcare responsibilities can cause more frequent absenteeism for women than men (Haslam & Ryan, 2008).

In social role theory, men and women are assigned distinct roles based on gender and are expected to behave and perform in a certain way (Eagly, 1987). This impedes women's career growth because men and women leaders are each expected to act in a specific manner. This indicates gender bias, and the social structure as being an influential glass-ceiling barrier (Weyer, 2007). According to Eagly (1987), social role theory dictates gender stereotypes and explains why men and women act in a certain way. In compliance with their social roles, men and women behave according to gender identity. For example, women demonstrate feminine behaviour in acts like being a caregiver to children (Neale & Özkanlı, 2010) and elderly parents. In contrast, men often work away from home, exhibiting masculine behaviour (Vogel et al., 2003). Furthermore, Indian culture follows 'collectivism' (Sinha & Tripathi, 1994; Triandis, 1993), unlike the 'individualism' of Western culture that involves individual freedom and supports self-interest and full autonomy (Hook, 2007). "Individualism is very high in the United States and, generally, in the English-speaking countries" (Hofstede, 1980, as cited in Triandis, 1993, p. 159). Hence, "collectivist" culture demands working women prioritising gender responsibilities or pay equal attention to home as a profession (Naqvi, 2011; Nath, 2000) which sometimes can impede women's career growth (Patwardhan et al., 2016) unlike in individualistic culture that is self-centred (Noordin et al., 2002).

Excluding women from informal networks (Ganiyu et al., 2018) is a crucial organisational barrier. Women have been disadvantaged due to their continual appointment to 'invisible' positions that may restrict them with limited or no networking opportunities with people higher up within organisations (Babic & Hansez, 2021; Berdahl et al., 2018; Bowman, 2019; Patwardhan et al., 2016; Purkayastha, 2005). To illustrate, 94.5% of women work in secretarial roles, as mentioned in a 2017 US Department of Labor report (Berdahl et al., 2018). Bowman (2019) articulated women's work in administrative roles as 'office work' that is essential but not

necessarily viewed as being important, in contrast to the 'glamour work' of managers or those in executive positions. Williams and Multhaup (2018) further stated that women of colour tend to assist with 'office housework' and petty assignments such as organising food and coffee for office functions and post event tidy-up under peer pressure. Contrarily, Olayanju (2018)'s analysis of secretarial professionals stressed these administrators are versatile and powerful personalities, and their ability to assist the busy executives without much supervision makes their roles indispensable and far beyond being a person who merely organises food for meetings.

2.5.2 Institutional Barriers

The literature identifies several institutional barriers for women. Many women face non-acceptance and discouragement from senior leaders, which exhibits a meso level of the glass ceiling that eventually leads to the generation of the glass-ceiling effect at a societal level (Du et al., 2022). Hurley and Choudhary (2016) identified a lack of flexible organisational policies as a factor which prevented women from balancing their career and gender responsibilities. Due to a lack of a support system, women often have no option but to take a break from their careers and prioritise the caregiver role applicable to women from ethnic minority groups (Syed & Murray, 2009) and migrant Indian women in foreign countries (Khandelwal, 2016). These 'off-ramping' results in women facing disparity in being considered for promotions or reduced opportunities to gain top positions compared to their male counterparts (Carrim & Koekemoer, 2021). In another study, Sabharwal (2015) evaluated women leaders' performance and underlined that notwithstanding that some women succeed in getting leadership roles, institutional challenges are still consistent for them. For example, scrutiny and criticisms about their management style, and little or no support from their male colleagues regarding flexibility and incorporating work-life balance issues contribute to a negative performance.

Several studies have highlighted the masculine organisational culture as being a crucial factor impeding women's ability to attain leadership positions. This masculine culture is colloquially known as the 'old boys' club', which consists of a group of middle-aged White male leaders who often demonstrate favouritism for male candidates in preference to women in a senior leadership team (SLT) (Fawcett & Pringle, 2000; Palmer & Bosch, 2017; Patwardhan et al., 2016). Evans and Maley's (2021) research examined the impact of unconscious bias in Australian corporations, as reflected in men's dominance in organisational power structure. The old boys' club culture promotes the recruitment of others identical to themselves – those who purse same interests as them, such as sports, after-work drinks, and golf, which disadvantage women (Evans & Maley, 2021). This unconscious bias is called affinity bias or similarity bias

(Oberai & Anand, 2018); it creates an unwelcoming environment for women, and reduces opportunities for building social capital and friendships within an organisation (Carrim, 2018; Patwardhan et al., 2016). Social capital facilitates trust, collaboration within teams and creates a sense of belonging (Patwardhan et al., 2016). Further, social capital and networking influence a potential employee's recruitment and selection process (Palmer & Bosch, 2017) because forthcoming assignments or career opportunities are often discussed at such informal events (Patwardhan et al., 2016). Ethnic minority women often miss work socials for cultural reasons. For example, in Carrim's (2018) qualitative study on IMW managers in corporate South Africa, some women were observed as being reluctant to join the old boys' club, which impacted their upward career mobility. To foster inclusion, a study on Muslim women managers in the UK suggested that organisations should initiate alcohol-free events and avoid late evening gatherings (Arifeen & Syed, 2019).

2.5.3 Cultural Barriers

There is a lot of controversial research in this area in regard to women fulfilling dual roles as a breadwinner and a homemaker (Barnett, 2004; Sidle, 2011). The "second shift" (Hochschild, 1989) describes how women, despite working full time, are obliged to undertake gender responsibilities after hours. This phrase describes the tendency of employed women to have higher involvement at home with family; it applies to women globally, including Indian professional women due to the patriarchal settings in which they are nurtured to serve family members and prioritise home commitments over professional commitments (Desai et al., 2021; Haq, 2013). Thus, many women may experience depression, back-aches, and chronic illnesses (Desai et al., 2021) and, apart from the effects of such illnesses, they often have to tackle work-family conflicts resulting in absences from work which further limit their opportunities to advance along their career trajectories. Desai et al. (2021), in their extensive study on the second shift for Indian women, identified that in spite of family support, women in the Indian family face unique obligations and are accountable for more familial duties than their male counterparts. A study in the US observed that women take pride in unpaid home duties after work (Hochschild, 1989). Craig (2007), too, seconded the view that working mothers undertake an extra workload in comparison to male workers. The "maternal wall" metaphor (Barnett, 2004; Williams, 2004) often portrays a negative image of women employees, as motherhood necessitates an employment break for many women. However, the phrase "career track or mommy track" describes women having to choose between family or professional duties (Sidle, 2011).

The literature also identified language barriers as a factor which reduce participation in social events at work. For instance, Chin (2016) observed that sometimes members of Asian American

minority groups in the US failed to make enough effort to socialise due to limited language proficiency. Other research studies on men and women CEOs in France (Legrand et al., 2019) and migrant women in Australia from non-English speaking backgrounds also identified a lack of language proficiency as another major barrier to their career advancement (Syed & Murray, 2009).

2.5.4 Individual Barriers

Individual barriers can be characterised as personal, psychological, or self-imposed barriers. Self-belief (Carrim & Koekemoer, 2021), lack of language proficiency (Legrand et al., 2019; Kamenou & Fearfull, 2006; Pio, 2007a) and a lack of aspiration (Jain & Pande, 2015) are examples of individual barriers. However, women's dispiritedness towards their career growth might have several underlying factors, such as gender stereotypes and cultural, social, and organisational barriers. In Jain and Pande's (2015) study, feelings of intimidation by male colleagues were thought to contribute towards low confidence in women and hinder their career advancement. These barriers, though significant, only explain a small percentage of the reasons why women and people from ethnic minority groups experience difficulties in attaining high-level positions within organisations.

IMW in Western countries faces multiple challenges due to a lack of support from extended family, adjustments at work and adopting a new culture (Natarajan, 2002). Research studies disclosed that IMW struggle to find suitable employment in the initial period, and discriminatory experiences at workplace isolation cause low confidence (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). They start doubting their capabilities and feel isolated and inferior; this symptom is called the 'imposter syndrome' (Mullangi & Jagsi, 2019).

This research study is focused on the glass-ceiling experiences of IMW managers in NZ. Therefore, it is vital to provide some insight into the traditions and cultural beliefs in India. In addition, it would prove helpful in understanding the background and perspectives of the research participants.

2.6 Glass Ceiling for Indian Women in India

"मैं एक समुदाय की प्रगति को महिलाओं द्वारा हासिल की गई प्रगति की डिग्री से मापता हूं." डॉ बी आर अंबेडकर

In the words of the father of the Indian Constitution, a great freedom fighter, philosopher, social reformer and the advocate of Indian women's advancement, Dr Babasaheb Ambedkar, "I measure the progress of community by the degree of progress which women had achieved" (Singariya, 2014, p. 2).

Indian women have undertaken professional roles across a wide range of sectors in India, from teaching, medicine, and management to politics. Despite this, women's social status and worth in India has always been contradictory. In some social classes, women have embraced modern pursuits and are instrumental into the functioning of the sector in which they work (Nath, 2000). However, in other social classes, women continue to be subjugated at work and at home (Nath, 2000); and gender, race, ethnicity, religion, caste, and colour discrimination continues to inhibit the professional and personal growth of women.

Women in India face complex cultural and societal barriers which impact their personal and professional growth. India is a developing country, with patriarchal roots, where a girl is often nurtured to be dependent on male members of the family and follow their commands at distinct phases of her life (Haq, 2013). "Pita, Pati, Putra" is a common phrase reiterated in society which means Father, Husband, and Son, respectively (Haq, 2013, p. 173). Indian society's traditional attitude towards "Bhartiya nari" – Indian woman's success – suggests that she leaves her parent's home after marriage to her husband's house and leaves from there only to the funeral pyre (Haq, 2013, p. 173). An Indian woman must follow men – in her childhood she must obey her father, while in marriage she is dependent on her husband and in old age she must live under her sons' command (Haq, 2013). Apart from this, inherited traditions and superstitions, like a preference for male children, child marriages, dowry systems, lack of education, restrictions for widows and scarcity of resources for females as compared to males, hamper women's overall confidence and self-esteem (Haq, 2013; Nath, 2000). Despite the laws passed by the Indian Government to stop these malpractices, such as the Child Marriage Restraint Act 1929 (Pande, 2013), the Dowry Prohibition Act 1961 (Saini, 1983) and a Bill passed in 1994 to ban female infanticide (Chander, 2004), these practices are still restricted but not fully eradicated.

However, the government is taking on several initiatives with an aim to protect and empower women; for example, the 'बेटी बचाओ बेटी पढ़ाओ [Save daughters, educate daughters] campaign was launched by the Prime Minister, Narendra Modi, in 2015 (Parmar & Sharma, 2020).

For example, still today, marriage is customary for women, and education and career are considered secondary because of cultural and societal pressures. A good daughter, wife and mother are regarded as respected roles; hence, working women are bound to pay attention to family just as much as to their career (Naqvi, 2011).

However, in 1980s, Indian women's professional careers such as, such as management, business and investment banking had begun growing. There was also an increase in higher education facilities within big cities, and this resulted in an increase in women's confidence, self-esteem, and financial status (Nath, 2000). To reduce gender disparities, the government has banned foetal gender tests, attempted to improve education across the sector, end child marriage and have banned dowries. Though policymakers, organisations and the government are taking positive steps towards eradicating gender and racial discrimination, it still exists in some parts of India (Nath, 2000).

The literature has demonstrated that women's professional opportunities have been inhibited by domestic duties (Patwardhan et al., 2016). Srinivasan et al.'s (2013) qualitative study on the experiences of Indian women in the software engineering industry was instrumental in understanding how Indian women balance professional and domestic responsibilities. One of the prime findings of the Srinivasan et al.'s study was that the family had a major influence over Indian women's career trajectories, since women were often expected to do a "second shift" at home following a regular working day. This may be attributed to the collectivist nature of Indian families, with women engaging in many familial duties such as cooking, child or elder care. In some instances, these familial duties had to be prioritised over their professional work. Even Indira Nooyi, PepsiCo's former CEO, acknowledged that her role as a mother took priority over being a career woman (Naqvi, 2011). Yadav and Khanna (2014) further emphasised the difficulties women experience in finding suitable employment after childbirth, often leading to them taking underpaid roles. Desai et al. (2011), in their study on professional women in India, discovered a lack of general acceptance and support for these women where success such as promotions were attributed to favouritism or association with top male managers because of 'character suspicion', rather than true success. Because of this, their hard work, devotion, and career achievements are often underappreciated. As such Srinivasan et al. (2013) recommended seeking flexible work conditions as a strategy towards eliminating these pressures. Another strategy was that careerist women relied heavily on extended family members' support and cooperation (Pio & Syed, 2013). However, there were also positive observations where woman managers sought emotional support from their spouses, which resulted in the offloading of work-related stress and support with resolving work-family conflicts (Datta & Agarwal, 2017). However, Nath (2000) stated that careerists in India nurtured themselves to balance both career and home. Therefore, the glass-ceiling experiences of women

managers in India may be less problematic than the barriers they face in Western countries (Nath, 2000).

The patriarchal nature of Indian society is associated with domestication of women (Rawat, 2014). In an Indian working women's context, women play a dual role where they must tackle a 'double challenge', as they are obligated to perform domestic duties as well as accomplish work goals (Carrim, 2018; Chawla & Sharma, 2016; Nath, 2000; Naqvi, 2011; Nayar et al., 2007; Peus et al., 2015; Pio, 2005a). Therefore, family support is vital for Indian women to develop successful careers (Nath, 2000).

2.7 Overview of IMW in NZ

Several studies by Professor Pio on IMW in NZ have revealed their struggles in entering the labour market and retaining employment (Pio, 2005a 2005b, 2005c, 2007a). The studies discovered the existence of a glass ceiling due to women's biocultural identities. Indian women experienced racial and ethnic discrimination based on various elements such as accent, appearance, and outfits (Pio, 2005a, 2005b, 2005c, 2007a). Other research also highlighted limited language proficiency, appearance, religious rituals, and food habits as contributing towards the discrimination that IMW faced within workplaces (Zalipour & Hardy, 2016). In Jayne's (2005) report on the glass-ceiling experiences of Asian migrant women managers in NZ, one participant commented that despite migrant women's educational and vocational eligibility, they also experienced a racial divide in attaining executive positions in NZ.

This social exclusion and negative work culture underestimates the skillsets of Indian migrant women, creates a sense of non-acceptance, resulting in the women feeling undervalued, undermined, and ignored (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). Further, this unwelcoming workplace approach resulted in members of this minority group minimising their personal and cultural identity. Consequently, to escape employment struggles and discrimination, many IMW in NZ became entrepreneurs (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). Another research study discovered that Indian migrants were unable to find occupations in NZ that were compatible with their Indian qualifications and work experience (Hussain, 2019b). As such, many had to 'compromise' by taking under-skilled and underpaid roles to cover their living costs (Hussain, 2019b). Pio et al. (2021), in their study of senior female Indian and South Asian migrant managers in NZ, reiterated existence of racial and ethnic discrimination in NZ workplaces as the women were reminded of their migrant status and had to consistently take efforts to prove themselves.

Jayne's (2005) article on minority managers in NZ reported one participant's comment: "In NZ, the question is not what you know but who you are" (p. 12). The participant shared her disappointment about being seen as a 'coloured person' and avoids disclosing her ethnicity. She made a further controversial suggestion by proposing that IMW in NZ minimise their cultural identity, by avoiding colourful clothing and heavy jewellery, particularly in job interviews. IMW participants in another study by Pio (2005a), which explored their working life, recommended corresponding strategies to mitigate the racial divide and make their settlement journey much smoother. Most women believed in taking the first steps in changing their outfit, look or appearance and even food habits at the workplace to integrate into the Kiwi work culture. However, a few Indian migrants in NZ preferred to retain their Indianness in 'White culture', especially after crossing ethnic and racial barriers, because IMW in Pio's (2005a) study expressed the view that, in NZ, IMW felt different; also, unlike earlier times, there had been increase in the number of Indian migrants and people in NZ had started to realise Indians' worthiness.

Workplace bullying, and discrimination can deter IMW from success. Workplace bullying is a deliberate hostile behaviour towards an individual or a group of workers that is repeated and severe enough to cause psychological and/or physical harm (Namie, 2007). Bullying and harassment have significant consequences, including the harms already noted and a lack of employee well-being (Bano & Malik, 2013; Lee, 2000; Namie & Namie, 2000). In another study, an Indian migrant woman participant from America explained that although she is employed and has the opportunity to 'mingle' with her colleagues, she will always be treated as 'the Indian' by the host country (Pio, 2005a). According to Pierce (1970), this is known as micro-aggression, which is a subtle or indirect form of systematic discrimination based on race or gender (Bond & Haynes-Baratz, 2022). These are indirect communications towards marginalised groups which have an intention to downgrade a person based on their race, ethnicity, age or sexual orientation, to name a few possible bases for such behaviour. Although workplace bullying is common in NZ (Bentley et al., 2009; Gardner et al., 2020; O'Driscoll et al., 2011; Thirlwall, 2015), migrants and marginalised groups experience more bullying than others (Bergbom & Vartia, 2021) due to their racial and ethnic status. By contrast, Gardner et al. (2013) discovered that Pākehā reported less workplace bullying but higher strain than those who self-identified as Māori, Pacific or Asian/Indian, because they had more supportive supervisors and robust social support from colleagues. Thirlwall (2015) further criticised NZ organisations' investigation process for bullying complaints and described this as "adding insult to injury" (p. 145).

2.8 Gaps in Research

A few studies have been conducted on the migration of skilled Asians (Badkar et al., 2007; Friesen, 2008; Pio, 2007a). Badkar et al. (2007) reported in their study on *Patterns of Gendered Skilled and Temporary Migration into New Zealand* that most Indian and Chinese migrant women in NZ had higher qualifications. However, they had lower incomes, and their unemployment rate was higher when compared to their non-Asian counterparts (Badkar et al., 2007). After arriving in NZ, they struggled to find a compatible profession (Pio, 2005a, 2005b, 2005c). In addition, discrimination factors such as language, accent, outfit, and appearance, to name a few, also added to the challenge (Nayar et al., 2007; Pio, 2005a), creating a feeling of being undervalued and leading to the development of low self-esteem. As a result, some IMW headed towards entrepreneurship and self-employment rather than attempting to work for another organisation (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c).

Most of the research studies in the early 2000s on migrant Indian women in NZ focused on their experiences of transitioning into NZ (Nayar et al., 2007), adjustment into NZ workplaces (Pio, 2005b, 2005c) and choosing to become entrepreneurs (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). Furthermore, other research studies on Indian migrants focussed on the migration of skilled Asians (Badkar et al., 2007; Friesen, 2008; Ho, 2015; Roohi, 2017; Syed & Murray, 2009), IMW's experiences of integration after arriving in NZ (Nayar et al., 2007; Pio, 2005a), Indian diaspora and Indian ethnic associations in NZ (Friesen, 2008), glass-ceiling experiences of Asian Indian migrants in the US (Fernandez, 1998) and transnationalism (Friesen, 2008). Nevertheless, only the recent study by Pio et al. (2021) has uncovered the experiences of both Indian and South Asian migrant women managers in NZ, though it was not primarily focused on IMW managers in NZ. Therefore, to date, there have been very few studies on IMW managers' experiences in NZ. Further empirical research is needed to investigate whether IMW managers experience the glass-ceiling effect within NZ organisations.

2.9 Chapter Summary

The glass ceiling was configured as the invisible and untouchable barriers that proved disadvantageous for women and other minority cohorts, making their career odyssey difficult despite their educational qualifications and vocational experience. The glass ceiling represents one or more discriminatory factors, such as gender, ethnicity, race, age, religion, qualifications, and work experience (Cook & Glass, 2014; Nandy et al., 2014). The prominent glass-ceiling barriers and how they contribute to women's occupational upward mobility worldwide, including in NZ and India, have been identified. There are ample research studies that have

identified the significant glass-ceiling barriers for women in employment which restrict their career advancement. This includes language issues (Chin, 2016; Pio et al., 2021), gender discrimination (Carli & Eagly, 2016; Cook & Glass, 2014; Gallego-Morón, 2017), ethnic discrimination (Anderson, 2004; Chin, 2016; Ofe-Grant, 2018), masculine culture (Carrim & Koekemoer, 2021; Chawla & Sharma, 2016), recruitment bias (Jain & Pande, 2015; Nandy et al., 2014) exclusion from informal networks (Ganiyu et al., 2018, Smith & Joseph, 2010), work-family conflicts and gender responsibilities (Barnett, 2004; Craig, 2007; Desai et al., 2011) to name a few of the influential factors.

Most notably, the literature has demonstrated that gender bias does exist. For example, male leaders' perceptions of their women colleagues are often found to exacerbate gender inequities (Haslam & Ryan, 2008); to illustrate, stereotyping women as homemakers and child carers results in conflicting demands on women leaders. Additionally, women in leadership roles are expected to demonstrate 'masculine' traits and are simultaneously pressured to fulfil traditional gender role responsibilities (Koenig et al., 2011). Over and above these issues, women receive different treatment in some organisations. Women's abilities are judged differently, and evaluation is carried out more critically compared to their male counterparts (Carrim & Koekemoer, 2021).

Women's status in India illustrates the multifaceted barriers they face in their birth country – for example, gender bias, stereotypes, and work-life conflict. A majority of past and present research studies on Indian women migrants in NZ (Jayne, 2005, Nayar et al., 2007; Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c) have concentrated on their experiences of early transition and adjustment in NZ, their struggles to find employment on arrival, and IMW becoming entrepreneurs as an escape mechanism. However, there seems to be minimal empirical research relating to IMW managers' glass-ceiling experiences in NZ. Hence, a significant gap has been identified, and this research study proposes to fill this gap. This research aims to acknowledge IMW managers in NZ who have acquired management positions in the host country, elicit the unheard story of their lived glass-ceiling experiences in NZ, and develop an understanding of the positive strategies they implemented. The research findings will be valuable to aspiring IMW managers in NZ.

There is a scarcity of research involving IMW managers telling stories of their experiences of becoming managers in NZ and considering whether the glass ceiling impacts their career journey. Likewise, there is limited awareness of the strategies that IMW managers use to attain managerial positions. Therefore, further research needs to be conducted with IMW managers in terms of how they have successfully acquired managerial positions. This study attempts to address this gap and elicit the voices of this minority cohort of IMW managers in NZ. The

findings will be advantageous for prospective IMW leaders in NZ in attaining their career goals and understanding their lived experiences.

The next chapter, Chapter 3, focuses on the methodological framework (philosophical paradigm) and outlines my perspective on using a qualitative research approach for data collection and analysis for this study.

CHAPTER 3: RESEARCH DESIGN

3.1 Introduction

As identified earlier, there is a scarcity of literature that addresses IMW managers' glass-ceiling experiences in NZ. This research study uncovers IMW managers' journey of becoming managers in NZ, enabling IMW to reflect on the challenges and barriers they faced, whilst also providing an understanding of the impact of these experiences on the IMW's career trajectories.

The research design was based on an interpretive paradigm and a qualitative approach was adopted to studying human experiences. The methodology followed from the selection of a relativist ontology, constructivist epistemology and interpretive paradigm. Relativism endorses the existence of multiple realities based on the individual's contexts and perception (Guba & Lincoln, 1994). An individual's version of reality influences their experiences, interactions with the world, and their environment. Thus, a constructivist epistemology permits the researcher to discover the meaning of participants' interactions (Crotty, 1998; Gray, 2018). The thesis findings are, therefore, the multiple realities drawn out by participants through their subjective experiences. Hence, I considered the interpretive paradigm incorporated with the relativist ontology and the constructivist epistemology. A qualitative methodological approach enables the collection of comprehensive information about people and the delivery of a deeper understanding of how things are and how the respondents perceive them in a specific environment (Gay et al., 2015).

The following sections describe the research methods, data collection, and analytic processes used. Data was collected using semi-structured, face-to-face, one-on-one interviews. Before they were carried out, the interview process and schedule were prepared. Data analysis was conducted using an in-depth, six-phase thematic analysis procedure (Braun & Clarke, 2006, 2019). The chapter also summarises the specifics of relevant ethics principles and how they were adhered to throughout the research process.

3.2 Philosophical Approach

Ontology concerns the evaluation and understanding of natural truths and actualities (Bryman, 2016). It is about the reality formed based on human beings' fundamental beliefs and perceptions (Crotty, 1998; Grant & Giddings, 2002). For positivists, only one truth exists. It is objective. By contrast, for relativists, there are multiple truths, and reality is unorganised, which

means it needs sorting and discovering. Thus, relativists believe that the truth is variable, and there are different ways to assess the truth (Gray, 2018, p. 21).

A constructivist perspective is utilised to allow a flexible approach and demonstrate acceptance of multiple realities (Grant & Giddings, 2002). The constructivist framework supports various truths. The meaning of truth or knowledge is derived through the interaction and communication between an individual and the world. Unlike objectivism, the truth or reality differs from individual to individual (Crotty, 1998; Gray, 2018). According to Crotty (1998), the constructivist approach enables the interrogation of truth and objectivity in social life or culturally derived real world under the label 'interpretivist'.

Since this research study was conducted to reveal participants' lived experiences of the glass ceiling, multiple realities are connected in assessing the participants' perspectives. In this thesis, I have interpreted participants' subjective experiences using a relevant epistemology (Gray, 2018). "Ontology would sit alongside epistemology informing the theoretical perspective, for each theoretical perspective embodies a certain way of understanding what (ontology) is as well as a certain way of understanding what it means to know (epistemology)" (Crotty, 1998, p. 10).

Epistemology is another term for knowledge, originally derived from the word 'episteme' in Greek. Epistemology represents an association between the researcher as 'would-be-knower' and the participant as 'knower' (Ponterotto, 2005). Epistemology can be understood as a mode through which we obtain knowledge about the outside world and social life within (Crotty, 1998, p.7). Epistemology is classified into three major categories: objectivism, constructivism and subjectivism (Crotty, 1998). Crotty (1998) explained the approaches behind these epistemologies. First, objectivism represents a notion of truth and objectivity, and second, subjectivism disputes objective or absolute truth, allowing individuals to ascertain truth from their perspective (Crotty, 1998). Finally, the constructivist epistemology enables the researcher to encourage participants to unpack their feelings by reflecting on their past experiences (Ponterotto, 2005). Furthermore, constructivism emphasises "the meaning-making activity of the individual mind" from the researcher's perspective (Crotty, 1998, p. 58). This research study was intended to shed light on human experiences which were evidently subjective. Therefore, the constructivist epistemology assisted in obtaining research outcomes.

3.2.1 Research Paradigm

A paradigm is a 'set of beliefs or 'first principles' (Guba & Lincoln, 1994). For example, the sun rises from the East, or the Earth orbits around the sun, are principles. The interpretive paradigm underlines the necessity of analysing relevant contexts and is related to understanding

the world through the subjective experiences of research participants. Therefore, the interview method was appropriate for establishing rapport with my research participants and facilitating data collection (Antwi & Hamza, 2015). Interpretivists do not believe in a single truth or knowledge, and aim to assess and discover reality in social life or real-world situations (Willis, 1995). Therefore, the interpretive approach supported me in learning about each participant's viewpoints based on their lived experiences and shifting realities. In brief, this research I focused on discovering the participants' perspectives and untold lived experiences. I adopted the relativist ontology, the constructivist epistemology and interpretive paradigm to interact with participants.

3.3 Methodology

The methodology is a roadmap or a process behind selecting a particular method to achieve the desired outcomes of a research investigation (Crotty, 1998). According to Cook and Fonow (1986), methodology is "the study of methods and not simply … the specific techniques themselves" (Cook & Fonow, 1986, p. 3). A choice of methodology is pertinent to conceptualising theoretical norms and principles. It defines the strategies and guides how the researcher frames a research question and decides the research procedure by selecting a systematic research method and process. It underpins the conduct of a systematic inquiry framed by the ontology and epistemology most compatible with the research question (Grant & Giddings, 2002; Gray, 2018). Therefore, it was vital to precisely define a specific research methodological approach in the initial stage of the project. The choice of methodology involves selecting data collection and analysis methods to obtain the desired research outcomes.

For this study, a qualitative research approach was used to gain an understanding of how the research participants elaborate their perspectives and the reasons they supply to justify their actions (Gray, 2018, p. 707). According to scholars, researchers apply qualitative approaches to understand and capture the real-life experiences of individuals (Colakoglu et al., 2018; Dasgupta et al., 2014; Legrand et al., 2019; Pio, 2006, 2007a; Pio, et al., 2021; Sonmez & Mustapha, 2018). The qualitative research approach is contextualised and interpretative. To explain further, qualitative data is impacted, firstly, by how it is collected and, secondly, by how it is interpreted. Thus, during the data analysis process, the researcher needs to apply a relevant criterion to avoid the complexity of the social context confounding the interpretation, as it is indefinite (Stenvoll & Svensson, 2011).

According to Bellenger et al. (2011), qualitative research involves people's feelings and impressions of human beings. It permits researchers to discover "What people think, and how they feel – or at any rate, what they say they think and how they say they feel" (p. 2).
During the data analysis phase, I used the inductive approach. The characteristic of the inductive approach is that it allows major themes and summary findings to emerge from the raw data collected. Further, it enables the establishment of meaningful links between the research aims and objectives and the results that are demonstrable to others, as they are compatible with the research objectives (Thomas, 2006).

The researcher and the participants are both vital parts of the research. The data collected was sensitive to participants, and data analysis was inductive, enabling me to ascertain themes and patterns. The findings report generated in this qualitative research interprets problems in the context of participants' voices and appeals for action (Creswell & Poth, 2016).

3.3.1 Data Collection

This section outlines the primary data collection processes employed in this empirical study. First, I completed primary data collection. Interviews are widely used for qualitative data collection, especially when the research is about human experiences. An interview is a pre-defined process to understand goals through face-to-face or one-on-one conversation between two parties (Maccoby & Maccoby, as cited in Brinkmann, 2014, p. 277). In this process, one individual (the interviewer) attempts to know the perspective of the other person (the interviewee) (Maccoby & Maccoby, as cited in Brinkmann, 2014, p. 277). The two critical features of a 'good interview' are underlined as, first, one that flows easily and, secondly, one that generates insightful information (Alshenqeeti, 2014). Qualitative interviews can be structured, semi-structured and unstructured (Gill et al., 2008). Structured interviews focus on finding the objective truth, which can be numeric (Qu & Dumay, 2011). By contrast, unstructured interviews are open-ended and questions are not pre-arranged, and the usage of these types of interviews is explicit as an information-gathering tool in qualitative marketing research studies (Smith & Stewart, 2001).

Since this research study aimed to collect subjective data on the glass-ceiling experiences of participants, both structured and unstructured qualitative interview types needed to be considered, and a semi-structured interview method was selected for data collection. The semi-structured interview style permits the participants to stop, think and reflect while sharing their thoughts with the researcher (Qu & Dumay, 2011; Rowley, 2012) and allows the interviewer to probe and prompt in ways that help to extract quality and in-depth information from subjects

(Barriball & While, 1994). Thus, semi-structured interviews can add substantial value to the final research findings and create new knowledge on the research topic. Semi-structured interviews enabled me to construct questions to elicit in-depth information from the subjects on the research topic (Gill et al., 2008; Qu & Dumay, 2011; Rowley, 2012).

A uniform interview schedule and protocols were designed (Appendix A), and ethics pre-approval was obtained from the Auckland University of Technology Ethics Committee (AUTEC) (Appendix H). All questions were asked in the same order to all the participants to enable systematic data analysis via themes or categorisation (McIntosh & Morse, 2015).

Sampling method

Participants were selected using the purposive sampling method. Purposive sampling, also known as judgement sampling, empowers researchers to trust their judgement while choosing the participants who are best suited to achieve the research objectives (Etikan et al., 2016; Robson, 2011). Therefore, purposive sampling is both cost and time effective (Robinson, 2014).

Ekitan and Bala (2017) stated that in a purposive sampling method, the researcher must determine the specific pre-conditions for participation, as the researcher is required to concentrate only on those individuals who have the same perspective, hold the needed information and are prepared to share with the researcher. During this process, I used my perceptiveness based on the pre-conditions to recruit participants and increase the likelihood of obtaining the maximum meaningful data on the research topic. As such, the pre-conditions for this study considered gender, ethnicity, education levels, birthplace, and current job title, as listed in the following subsection – Participant selection.

I used the voluntary sampling method (Morse, 1991) as a secondary method to invite research participants. This alternative method was utilised considering the time constraints on completing the data collection process. Volunteers were invited through an advertisement that was posted on social media platforms (Appendix G) such as Facebook groups and LinkedIn (Appendix E); I also emailed the invite (Appendix E) to my professional contacts. This step was essential to attract a range of prospective participants and increase their accessibility to participate in the research (Morse, 1991). However, while using voluntary options to attract participants, the pre-conditions for participation were made clear as per purposive sampling, and the Participant Information Sheet (Appendix C) was sent to potential participants (Etikan & Bala, 2017), offering them sufficient time to read, reflect and ask further questions before consenting to participate.

Participant selection

Potential participants self-identified themselves and contacted me if they felt that they had experiences relevant to the research objective. Following contact with the potential participants, the Consent Form (Appendix B) and Participant Information Sheet (Appendix C), which outlined the criteria for selection, were provided to participants. Potential participants were given two weeks to allow sufficient time to think prior to consenting.

The first 12 IMW participants who qualified under the following criteria were recruited.

Inclusion criteria:

- Currently employed as a manager or previously a manager in New Zealand. Participants should have at least two years of management experience in New Zealand.
- A permanent resident or New Zealand citizen who migrated to New Zealand under the skilled or general skills category, and is currently residing in Auckland.
- Born in India and holding at least a bachelor's degree from India.
- Proficiency in English; however, the first language does not necessarily need to be English.

Exclusion criterion:

- Current employees of Auckland University of Technology.

As the inclusion criteria was made clear, sample selection was limited to Indian women managers born in India. Women with an ethnic Indian background born in other countries (Appendix I) were not considered. This is because their career experiences are likely to vary due to differences in national policies, and cultural and social norms.

Although the experiences of Indian women managers born outside of India are important, there is a potential for differing experiences which may complicate the data analysis process and impact the quality of the findings. The IMW managers' cohort was chosen first and most importantly because the gap and need for research focussed on IMW managers was identified. Secondly, I am an Indian migrant who experienced transition and employment challenges after migrating to NZ. I was keen to unpack the experiences of IMW becoming managers in NZ. Secondly, mutual interrelation could facilitate rapport with potential participants. Participants may find me more approachable and comfortable sharing their stories with me as we come from similar cultural backgrounds.

Hence, the consistency aspect was considered while recruiting participants, that is, participants whose birthplace is India; and, secondly, IMW managers residing in Auckland region were

recruited due to geographical proximity and time constraints. Secondly, according to Statistics NZ, Auckland has the largest population of Indian migrants (Friesen, 2008; Statistics NZ, 2018). The 2018 census documented 71,358 Indian migrants (Appendix J) and 2,328 Indian-born women managers in the Auckland region, the highest number of Indian-born women managers of any NZ region, as stated in Appendix K (Statistics NZ, 2018). For further detail, Appendix L illustrates the occupations of Indian-born migrant women managers in NZ central and local government, and in the private sector, and their qualifications are listed in Appendix M as recorded in 2018 census report (Statistics New Zealand, 2018).

Some Indian migrant female managers resided in other regions of NZ and were out of scope for this research study. Therefore, their experiences of becoming managers in NZ organisations and perspectives on the glass-ceiling barriers may differ, depending on their geographical location. Qualitative studies are inclined to have small sample sizes and therefore it is not possible for research findings to be generalised and applied to other populations (Morrow, 2005; Polkinghorne, 2005).

Table 2: Participant Profiles

Name	Occupation in India	Relevant Experience in New Zealand	Professional Industry
Jaya	Academic and Sole Proprietor	Senior Manager (Line Manager)	Public Service
Neetu	Learning Manager (and overseas)	Career Development Manager (Line Manager)	Professional Services
Lavanya	Public Relations Manager	Marketing Manager	Marketing
Falguni	Information Analyst (and voluntary work experience in Europe)	Team Manager (Line Manager)	Public Service
Megha	Part-Time Job + Study	Senior Accounting Manager	Logistics
Alia	Sole Proprietor	Senior Business Manager (Line Manager)	Insurance
Richa	Senior Manager	Worked as a Sales Manager and in a manager's capacity at a few NZ organisations Presently an independent contractor.	Marketing
Seema	Senior Manager	IT Manager (Line Manager)	IT
Sarah	Senior Recruitment Manager	Human Resources Manager	Professional Services
Tasha	Software Analyst	IT Project Manager (Line Manager)	IT
Girija	Senior Manager	Experience as a Senior Manager. Presently a consultant	Hospitality
Tina	Chef	Team Manager (Line Manager)	Public Service

Table 2, above, provides a basic summary of the participants' details. Participant names have been replaced with pseudonyms to protect their privacy. While the professional industry they are part of, and current job title or previous experiences which are relevant to the study are listed, to further protect their privacy the job titles have also been anonymised where appropriate.

Participants were given prior notification about the interview duration being approximately one hour. Semi-structured interviews were conducted using Zoom and Microsoft Teams virtual platforms because of the Covid-19 pandemic alert level protocols. The interview was recorded via the virtual platform, to retain a permanent record (Whiting, 2008) and allow for careful transcribing of the content which, in turn, would allow for data analysis. Additionally, I took notes of the body language and facial expressions before, during and after the interview (Clarke, 2006), because these non-verbal cues and expressions are also helpful to understand what the respondent is trying to communicate (Seitz, 2016). A list of probe questions is prepared along with the interview schedule and protocols (Appendix A). It is prepared to prompt subjects during the interview, to guide participants' thought processes, and to help them unpack their experiences effortlessly. Weller et al. (2018) emphasised the significance of considerable probing and prompting in the interview process as they are likely to facilitate the collection of many salient ideas from a small sample. Such salient items are often highly prevalent and culturally significant (Weller et al., 2018). I practised interview questions as a pilot with a couple of my acquaintances before the interviews. For novice researchers, it is imperative to acquire the skills required to conduct research interviews, hence, preparation and practice are key (Whiting, 2008).

The following measures are taken before, during and after the data collection for the participants' safety:

- I checked that I had written consent from the participant and ensured that I had answered any queries from the participant.
- I ensured that participants felt comfortable and welcomed by giving a brief self-introduction before the interview (Alsaawi, 2014; Whiting, 2008).
- Participants were reminded that their interviews would be recorded. Their oral consent (Appendix F) was recorded before commencing the interview. Though written consent was received, documenting the verbal consent was imperative as the interviews took place through a virtual platform.
- The participants were reminded about their right to interrupt at any stage or take breaks as necessary. They were also allowed the right not to answer questions they were uncomfortable with.

- Finally, each interview was closed by thanking and acknowledging the participant for their time and contribution (Alsaawi, 2014).
- Participants learned about a koha (gift) only after the interview. It ensured they could voluntarily agree to be part of the research without being influenced by the koha. After the interview's conclusion, an NZ$20 electronic gift voucher was emailed to participants as a token of appreciation.
- The data collected in the semi-structured interviews were professionally transcribed and participants were sent interview transcripts to seek their approval before their transcripts were used in this thesis.

3.3.2 Data Analysis

This section narrates how the data was transcribed and evaluated. This study aims to elicit participants' 'real life' experiences and interpret their perceptions. Therefore, thematic analysis was the most appropriate method for data analysis (Clarke et al., 2015). Thematic analysis is a flexible and straightforward process especially suitable for novice researchers who lack knowledge of the complexities of analysing qualitative data (Alhojailan, 2012; Braun & Clarke, 2006).

The six-phase reflexive thematic analysis method is selected for data analysis (Braun & Clarke, 2006, 2019). Grant and Giddings (2002) emphasised the importance of a researcher embracing a reflexive posture throughout the research process by exhibiting awareness and immersing themselves in the conversations as much as the participants.

Thematic analysis process

After data collection, transcription and data analysis was carried out. The six-phase data analysis process of Braun and Clarke (2006, 2019) is detailed below and further elaborated under Figure 1:

- Phase 1 – Familiarisation with data: The first phase involved listening to the interview recordings of each participant, transcribing the data, and getting familiar with the transcript by re-reading and making notes of initial ideas.
- Phase 2 – Initiating codes: This phase includes an initial list of exciting ideas from the data set and assigned codes. In addition, revising or further re-reading of the interview transcripts to capture interesting ideas or themes was crucial. According to Braun and Clarke (2006), repeated reading is a starting point for the researcher moving towards critical thinking and data analysis.

- Phase 3 – Discovering themes: This phase refocuses on the data extracts and reviews the codes identified in the earlier stage. It is the first move towards the interpretation step (Braun & Clarke, 2006). I worked on forming a relationship between codes, themes and subthemes.
- Phase 4 – Reviewing themes: In this phase, a much deeper review of themes and subthemes and the necessity of merging, splitting, renaming or deleting themes is considered. This phase demands reviewing and refining each theme and reading the respective data extracts (Braun & Clarke, 2006). Individual codes and subthemes were examined to ensure that themes and data extracts were compatible. Alternatively, mismatched data were identified and assigned to another appropriate theme where applicable. While conducting thematic data analysis using the reflexive method, the researcher encounters liminal spaces and constantly needs to visit and review the information and knowledge collected from the participants to make meaning (Enosh & Ben-Ari, 2016). This process is followed to continually refer back to the interview transcripts and compare and validate the categorisation of the themes.
- Phase 5 – Defining and labelling themes: This phase involved focusing on every individual theme and analysing the data extracts under them to ensure that they were creating a story. In addition, this phase applied the inductive research approach: observing collated data patterns (Braun & Clarke, 2006) to create meaningful names for individual themes and subthemes that complement the collected data.
- A manual method is preferred over NVivo, the software frequently used for qualitative data analysis. Due to time constraints, I felt it was unwise to spend a lot of time getting acquainted with and mastering new software that may or may not be utilised later. Potential themes, subthemes and codes needed to be mapped and reviewed in phase three. Microsoft Excel spreadsheet is utilised because its functionality provided straightforward ways to manage and visualise themes (Nowell et al., 2017). Besides this, I used some other conventional tools, such as mind maps, sticky notes and a whiteboard. These tools help researchers learn about the overarching themes (Braun & Clarke, 2006).
- Phase 6 – Findings and report generation: The last phase involved composing data extracts and story narratives, and communicating the research outcomes corresponding to the research question and defined themes. The findings report must be based on the empirical evidence from the data analysis (Braun & Clarke, 2006). The final findings report was documented and forwarded to my supervisors for their review, feedback, and approval.

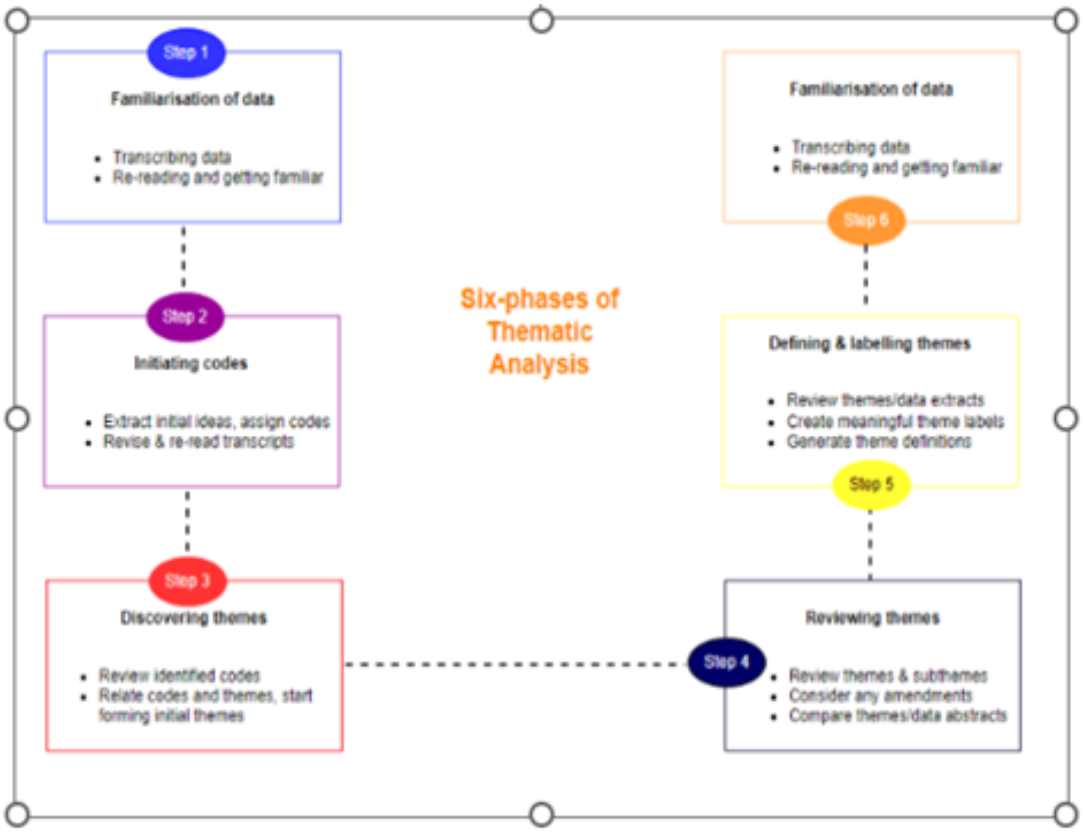

Figure 1: Six Phases of Thematic Analysis (Braun & Clarke, 2006)

3.4 Ethical Considerations

All twelve participants in this study participated voluntarily and willingly. For this research, I selected the qualitative approach for data collection through one-on-one interviews. There was an interaction between me as 'the researcher' and 'the participants.' The Ethics approval was obtained from the AUTEC (Appendix H) on 2 December 2021 before proceeding with interviews. The four principles of ethics are followed throughout this research: avoiding any harm to research participants, ensuring participants provided informed consent, maintaining and respecting participants' privacy at all times, and avoiding any act of deception (Gray, 2018, p.75). The research topic was sensitive as sometimes it unfolded the participants' private lives and organisational information during the interview sessions. Research findings are influenced by and depend on participants' willingness to reveal their lived experiences. Therefore, it was imperative to reassure participants at the start of the interview that their name and personal, organisational and all other information they shared during the discussion would be private and confidential. Participants were instructed about their rights to withdraw from the interview in case of discomfort, or their right to choose not to answer any questions. Pseudonyms are used to suppress participants' names and any other detectable information to minimise any harm to participants. Participation in this research study was voluntary and with the participants' prior consent. The research study adhered to the AUT's Code of Conduct for research and all

participants were treated with respect while adhering to AUT's values – tika (integrity), pono (respect), and aroha (compassion).

3.5 Chapter Summary

In summary, this chapter explained the research design behind this study, detailing the chosen research methodology, research methods, and appropriateness of these choices. A qualitative methodology is effective in collating information about people and developing deeper insights into how people understand and respond to different environments (Gay et al., 2015). Therefore, I applied this approach to explore the IMW managers' experiences of the glass ceiling in NZ. Since the findings of this study are based on individuals' lived experiences, there are multiple realities. Therefore, an interpretive methodology has been employed. Data collection was done by conducting virtual individual interviews with the first 12 participants who met with the inclusion/exclusion criteria and gave their consent. Each interview lasted 45 to 60 minutes. Open-ended questions with probes were designed with the rationale of offering complete freedom of expression to participants during the interview process and collecting the maximum number of salient information about the research topic (Weller et al., 2018). After seeking approval of the interview transcripts from the participants, the data analysis was conducted using six phases of reflexive thematic analysis (Braun & Clarke, 2006); and meaningful themes drawn out to evaluate the lived glass-ceiling experiences of IMW managers in NZ. These themes are presented in the next chapter.

CHAPTER 4: FINDINGS

4.1 Introduction

This chapter outlines the findings established after conducting the six-phase thematic analysis. Twelve participants gave consent, and data was collected from them through semi-structured interviews to address the research question, "What are the Indian migrant women managers' glass-ceiling experiences in NZ?" After analysing the interview data, three major themes were derived based on the experiences narrated by research participants: Racism as a barrier to progression; 2. strategies employed by the participants to overcome the glass-ceiling barriers; and 3. recommendations offered by them to NZ organisations. This findings chapter further explains these major themes with participants extracts.

Note. *Text in italics is extracted from individual participant's one-to-one interviews.*

4.1.1 Participants' Similarities and Differences

As highlighted in Chapter 3, IMW participants in this study were either presently working as managers or had at least two years of previous managerial experience in NZ organisations. All participants in this research were qualified skilled migrants and were well-established in their professions in India before migrating to NZ.

Participants in this study were born in India and all except one arrived in NZ after 2000. The participants migrated to NZ under a skilled or general visa category, except for Megha who came on student visa. Girija got an internal transfer to NZ while working with a global company in India. Findings suggested that many participants chose to move to NZ for a quality life and better career prospects.

Seven out of the 12 participants were line managers and had staff reporting to them at the time of the interview, while three were independent managers with no staff reporting to them. Girija and Richa were the exceptions. Girija worked in her own consultancy firm and had two years of experience working as a senior manager in NZ. Richa was an independent contractor at the time of the interview and had worked in a managerial capacity for several organisations in NZ until 2018.

4.1.2 Stories of Participants Who Did Not Face the Glass Ceiling

Four of the twelve participants – Falguni, Sarah, Tasha, and Tina – communicated that they did not experience the glass-ceiling effect in NZ.

Some of them said there are definitive implicit biases for IMW in NZ workplaces, such as non-acceptance of their Indian qualifications and work experience. Sarah said that this had caused a delay in getting a manager's role in a relevant field but, from her perspective, her previous jobs, though non-relevant, were a learning experience for her. She believes that she has yet to hit the glass ceiling. Sarah is not a line manager, but she is hopeful of getting promoted soon.

> *Because I had eight plus years' experience back in India, had I continued being in India, I probably would have reached a very high level by now. Having worked in a different environment altogether, in a different function of marketing for five years, I lost those important five years, and I started my recruitment journey again from scratch. So, I have yet to reach a particular level where I think I would feel that glass ceiling. As of now, at the level I am, I still have to feel that possibility of glass ceiling. I haven't reached it there yet, I feel. There is a lot further I have to move from here on. [Sarah]*

By contrast, according to Tina, implicit biases are the push factors for IMW, requiring purposeful efforts to overturn or surpass them to achieve a successful career. Tina was promoted to a senior position and eventually got a line manager's role in the same organisation after volunteering for and gaining experience as a relieving manager. From her experience, IMW need to be vocal in expressing their opinions and not be afraid to disagree. She shared her experience while working on a project when she questioned something inappropriate and challenged a generalised attitude towards IMW and their capability.

> *Once we get into the roles as well, the default thing when we have interactions when we go into the meetings there is a bit of a, how do I say it? Reservation? Until we try and make an effort and say, "Hey, look I actually can do this job, and I can speak in English, I can do stuff." When you are new it does, like I did feel quite conscious of it but now I am used to it, and I think now people know me as well; no one expects an Indian woman to throw a tantrum about something not being right. But that's the thing – there is a lot of assumptions about who we are and what we do. [Tina]*

Falguni accepted a one-day weekend job in a relevant field and two days a week at another organisation. Falguni gradually got a full-time permanent team leader position and has been a manager for the same public sector organisation in Auckland for over a decade. Falguni feels that having spent a few years in a European country and working there voluntarily in her chosen field carried some weight in her early recruitment break.

I did not face any glass ceiling when I started out in my career in NZ. The first part-time work with which I started was not just a job for me or a step in the door but a key to contribute and work in my profession. Recently I have felt that I have probably hit the glass ceiling when my effort to move the career ladder did not come to fruition. The reasons given were not to my satisfaction, and it could be my perspective. [Falguni]

Tasha took the risk of moving alone to Auckland without her husband, though it was a short-term probationary and entry-level role. Afterward, Tasha was made permanent. After working in that role for a few years to gain stability in a new country, she was offered the role of Technical Lead and later was absorbed by another company as a Project Lead, where she managed a team of three. Tasha shared that her Pākehā manager was supportive, and the company's human resources (HR) team believed that diversity and gender equality offered equal opportunities to women and promoted their growth.

As a company they were really good, very supportive. Had an individual HR team, and the head of the HR team was a big promoter of gender equality and all those things. So, I did not face anything over that. People were extremely supportive, and they had a good ratio of women employees, men employees all good, and women were given equal opportunities. It wasn't like we had to fight for it. The proposal that was given to me was offered by them – it wasn't me who and asked, "Can I go and try out on that project?" They approached me, "Would you like to lead this project?" [Tasha]

4.2 Findings Analysis

The other eight participants in this research study claimed that they encountered the glass ceiling. Regrettably, this cohort had to combat career challenges in order to become successful managers in NZ. However, they managed to cross these glass-ceiling barriers and became managers in NZ organisations. Six of them were in a managerial role when they were interviewed, while Girija and Richa become a consultant and independent contractor, respectively. Girija started her own consultancy because she struggled to find a management position despite working as a senior manager in NZ for two years. On the other hand, Richa was a manager until 2018 and worked in a manager's capacity for several organisations in NZ. Unfortunately, however, the glass ceiling hit her severely, and she had a tough time combating barriers. Richa was independent contractor at the time of the interview.

Most of participants reiterated that their qualifications and work experience from India were disregarded by some NZ organisations; thus, many of them had to start their careers from scratch by accepting entry-level roles. Some explained that, at the beginning, they had a feeling of isolation or imposter syndrome; however, they employed some strategies such as

understanding cultural differences between India and NZ and assimilating themselves into the NZ work culture.

The findings in this study have shown that participants experienced racial and ethnic discrimination that obviously influenced their recruitment and selection for higher roles. Some participants even expressed non-acceptance and ethnicity bias from Pākehā clients and community members. A couple of participants became victims of bullying and harassment at their workplaces.

Some participants underlined that IMW have to make special efforts and work hard to get noticed by their employers, despite their eligibility. They were vocal about their career goals; they took advantage of informal workplace events to form their professional network and found mentors who provided them with pathways in acquiring management roles. However, interestingly, some participants shared their experience that those IMW who are in higher positions were unhelpful to them in their career progression and that they tended to undermine other IMW and discourage them from excelling. However, participants in this research study were fortunate that they had solid support from their family members/spouse and emphasised that family support cannot be overlooked with regards to IMW's career success. Participants offered some recommendations to NZ organisations with hope of diminishing the glass-ceiling effect for the cohort of aspiring IMW managers.

4.3 Theme 1: Racism as a Barrier to Progression

Racism was identified as a primary challenge, blocking the IMW's ability to be appointed to management positions. The main theme discussed is based on three elements: the racial discrimination faced by IMW due to a lack of NZ experience despite high-profile curriculum vitae (CV) or résumé; racial and ethnic bias; and bullying and harassment in the NZ employment market and at NZ workplaces.

Most participants unanimously agreed that they had to put in a tenfold effort, and were prepared to do so, to prove their credibility to the employer and get equal status and appreciation as NZ Pākehā women. Some participants managed to banish the glass ceiling by applying appropriate strategies to dismantle the barriers. However, some members of this group had to bear severe consequences due to bullying and microaggression, absence of opportunities, and failure to create trustful relationships with their senior leaders. In addition, some participants shared very explicit glass-ceiling experiences.

4.3.1 Recruitment Bias

Whilst reflecting on the glass-ceiling experiences, many participants expressed their anger and disappointment with NZ recruiters' perceived discriminatory and prejudiced hiring practices and the substantial negative impact this has had on their career trajectory. Recruiters refer to human resource professionals, hiring managers, or recruitment agencies.

All study participants were skilled migrants, with a minimum of a bachelor's degree, and some of them had postgraduate degrees. Six of them were senior managers in India and others had a skilled professional standing. However, some participants felt that they were not offered a job they deserved because they were overqualified and lacked NZ experience. Subsequently, this inability to get on the ladder within the NZ employment market in the first place meant that they could not get NZ management experience:

> *When you don't have a job, how will you gain NZ work experience? [Jaya]*

Some participants commented that men from the old boys' club often hold influential recruiter positions within organisations. However, the members of this club are the major barriers restricting Indian migrants from putting a foot in the door, regardless of their suitability for the job. It is because the members of these old boys' clubs demonstrate affinity or similarity bias. It affects workplace recruitment and selection processes (Oberai & Anand, 2018). It is a human tendency that we all demonstrate unconscious bias when we feel or see someone like us with whom we can make connections, for example, if they belong to the same place or have studied at the same place as us. Oberai and Anand (2018) described it as "like me" bias (p. 15). A couple of participants, Lavanya and Girija, called such recruiters "horses with blinkers" because they gravitate toward hiring people with similar backgrounds and interests who look alike and speak in accents like them:

> *I found it very challenging that the recruiters have horse blinkers on, and they don't see anything else apart from what they want to see. [Lavanya]*

Participants told stories of accepting entry-level positions in NZ organisations because of the recruiters' presumptions and non-acceptance of their Indian qualifications and managerial experience in India. In addition, they discussed their disappointing career and monetary status compared to their ex-colleagues in India who acquired top positions.

Unlike locals, Jaya had to undergo five interviews because she was IMW, and Neetu had negative comments from the recruiter before testing her skills at the interview. The recruiter suggested that no one in the team would understand her if they appointed her as a trainer. Girija

could not pursue her managerial career after her redundancy, regardless of working as a senior manager in NZ. She comprehended that migrants in NZ need to downplay their achievements and keep a low-profile résumé to avoid intimidating their potential employer. Otherwise, they get stamped as overqualified and rejected. On the other hand, from Sarah's perspective, entry-level jobs were a valuable learning experience in a new country and she did not believe this contributed towards the glass ceiling. The only drawback of being in an entry-level position, according to Sarah, is that it took time to get into a management position. The other three participants believed that entry-level jobs helped them to progress further in getting manager's roles with the same employer.

Girija shared her experiences with one of the biased recruiters. One of the companies repeatedly did not allow her to reach the interview stage, while another organisation did not offer a senior or junior manager's role despite her eligibility.

> *I applied for two places, very senior roles, I didn't get, I applied for junior roles which I didn't get because they said, "You'd be very demotivated. We don't want to give it to you because you are a very senior role and if we give you a junior role you are not going to be more motivated." So, it's catch 22. [Girija]*

Many participants elaborated on the racist tendency of NZ recruiters as they put a face to the candidate, giving preference to their physical traits and other attributes over their skills. Richa spoke about how recruiters are more inclined towards optics, for example, power dressing, physical characteristics, and clever speaking. Therefore, a few other participants suggested adopting a 'blindfolded audition' as a selection strategy to avoid recruitment bias and similarity bias because recruiters frequently tend to choose applicants they like. To elaborate, they emphasise their looks, ethnicity, dress, language, and accent. They do not bother to test their educational and professional skills and find out if the person is knowledgeable and able to fulfil the job requirements, which is the primary pre-requisite.

Lavanya was concerned about the prevalence of hiring White and blonde women in NZ's marketing and communications sector. Lavanya was worried that recruiters make no effort to assess the job applications of other migrants, and they are rejected straight away. She commented sarcastically:

> *However, it is a different story if they are from London or America, as they are [the] 'world's … best candidates'. [Lavanya]*

Some NZ migrants even anglicise their names for their employers' convenience and to increase their chances of getting a job. Lavanya said she strongly disagreed when it was suggested by one of the recruiters that she change her name. She expects to be accepted for who she is. A few

participants quantified multi-faceted glass-ceiling barriers for this cohort, including name, race, and ethnicity, such as gender and age.

> *I am a 50-year-old Indian migrant woman, so the pecking order is so low for me today in my job and career. I have had to accept that just run with what you get and continue one's life; how long can one complain and sound like a victim? [Richa]*

4.3.2 Racial and Ethnic Bias

Participant Alia said it is about

> *Who you know in New Zealand rather than what you know.*

A few participants were concerned about racial discrimination within the NZ employment market and organisations. Despite their experience, participants felt that they were not the preferred candidates because of their Indian ethnicity, Indian names, looks, language, and accents. However, the four participants who did not face the glass-ceiling barrier did not make any comments relating to racism.

The racial attitude of people at workplaces and even external clients undermined IMW based on their Indian accent, skin colour, and ethnicity. Seema, an information technology (IT) manager, shared a unique strategy applied by her during virtual meetings with clients. She said that she consciously disabled her video. In her experience, the moment a Pākehā customer finds a coloured Indian woman in front of them, their body language and communication changes. Seema felt that this was because clients had bias towards Indian women and stereotypical thinking about them. Seema explained that it takes her clients some time to accept that a woman could be a manager. Although rapport building with clients has been helpful towards eliminating this bias, she believes that she continues to be treated differently, which is unacceptable:

> *I can change everything, but I cannot change my colour. [Seema]*

Neetu reiterated a similar experience. Whenever Neetu stands to speak at conferences, there is a visible surprise on the faces of the audience after seeing an Indian migrant woman standing there, and a sense of disapproval that they have to listen to her non-local accent. Neetu revealed that her experience has not changed even after being a manager for five years, as racial and ethnic discrimination still exists:

I realise this is such an important part for certain people; you might not look the part. Can you at least sound the part, please? Can you sound like us? And when I speak the way I speak, I can see a visible surprise in those faces like, "What the hell? Who are we listening to? Why did we pay for this conference? What are we doing here?" Then it takes 5 to 10 minutes for the content of my conference to calm the farm…It does not come instantly, it is not an instant acceptance. You have to put in effort for them to give you a safe space. [Neetu]

Another participant, Alia, takes pride in her Indian accent and believes that others can understand her. She asked:

How many New Zealanders have language literacy skills other than English? [Alia]

Furthermore, participants expressed their viewpoints about the racism ratio in the NZ employment market, such as one comment that 70% of NZ recruiters are racist. However, another participant stated that it is the 80:20 Rule, as only 20% of people are fortunate to get their first break in NZ and the rest struggle:

They dislike you and disapprove of you being on their team. Only 30% are non-judgemental and unbiased and respect you for what you are and your talents. [Megha]

As highlighted in the participants' profiles earlier, one of the participants, Girija, was an exception. Unlike the other IMW participants in this research study, Girija arrived in NZ with a senior manager's job in hand because she got a posting from India to NZ by her US-based global company. She started a job hunt in NZ when her position was disestablished two years after arriving in NZ. However, despite two years of NZ work experience in a senior role, Girija was unsuccessful in pursuing her management career. She made a few unsuccessful attempts to find a senior or junior manager's position in NZ organisations. In one organisation, her professional acquaintance recommended she apply for a manager's job. However, Girija expressed that, annoyingly, due to the racist attitude of the HR representative, she was not even invited for an interview. And, on the other hand, when she proposed to work as a junior manager, recruiters stamped her as "overqualified" and did not accept her offer. They enforced their opinion that she would get bored in a junior role. Therefore, she had no option but to become an entrepreneur and start her consultancy. Surprisingly, her experience as a consultant had been very contradictory as NZ organisations treat her very well:

Nothing was successful. It would go through the interview stage, and I remember one company a very senior person was recruiting wanted me to apply, I applied but the HR did not allow my application to go to the next process. And I was surprised because I

was asked to apply by this company recruitment person and then he got a little upset and said "You should be there for the interview." And then like an afterthought HR called me for the interview; unfortunately, the manager who was going to recruit me resigned and then I didn't get the job. So, I found in this particular case the HR person had a bias. When I asked him "What's wrong? Can you tell me?" he said "You should ask the question, maybe you are putting people off?" I said "How would I put people off when I have not even gone for the interview?" so it was a very arrogant biased person. And till he was there I never had a chance because every time I applied for a role it used to be a recommendation from a very senior person asking me to apply. It could be the company telling me "This is the role why didn't you apply?" But HR had their process, and it would stop at the HR level, and I wouldn't even get into an interview. [Girija]

Richa was also vocal in sharing that she finds it challenging to get a manager's role she deserves due to the gender, racial and ethnic discrimination along with ageism and, on top of this, her CV reflects a few discontinued jobs because of unfortunate incidents that are narrated in the following section – bullying and harassment.

I have given up on that completely; I am 50-plus so no I am also going to deal with ageism. So, look at the pecking order for me. One, I am a brown lady, ethnic background, and I am now also old enough and I have had all these gaps in my CV because of all of this. [Richa]

4.3.3 Bullying and Harassment

Richa has been a victim of racism, bullying, and harassment that severely impacted her professionally, financially, and psychologically. First, however, she thanked me for availing her of the opportunity and appropriate platform to share her unheard tragic experiences. She felt relieved after unpacking her experiences and hoped they would contribute to eliminating the glass ceiling for would-be IMW leaders in NZ.

Participants who became victims strongly believe that they were intentionally targeted and that bullying, and harassment were again a manifestation of racial discrimination. They were not only vulnerable due to fear and financial dependence but were unaware of their rights, and they felt that retaining employment was the priority.

Megha was very emotional while sharing an isolated incident of sexual harassment while serving as a Cafe Manager. She felt exploited by a Pākehā male customer and was so perplexed that she could not understand how to react. Furthermore, she felt that she could not complain to

her employer in the fear of losing her job. Again, she believes the driving force behind such unethical treatment was ethnic discrimination.

> *One Kiwi man arrived with his family, including women and children…. Unexpectedly, from the back, he puts his leg up and touched my backside from his leg. I felt so uncomfortable and didn't know what to do because if I had been in India, I would have slapped him and pushed him away. But that time, I, at first, didn't expect this to happen at a workplace; second, I was afraid; I was surprised when he did this to me. They were laughing. The wife was laughing; kids were laughing. [Megha]*

Megha shared another overt incident in an office in which she was humiliated and made fun of by one of her female bosses in front of other colleagues. She noticed microaggression from her colleagues as well as sarcastic comments from her senior manager. Megha wished her "Good morning" and the manager could simply have greeted Megha in return. However, she rolled her eyes on Megha and sarcastically commented "Great" and the manager and everybody laughed at her. Megha found that experience very intimidating:

> *That also came to me because I am Indian; that's why it is me. [Megha]*

Another participant, Richa, narrated a series of unfortunate incidents in which she was victimised through repeated bullying and harassment within NZ workplaces. One of the companies denied paying her an accumulated sales commission until she filed a financial lawsuit to recover her dues. Richa said disappointingly that even after seven years of service, the manager deliberately attempted to manipulate her sales record due to his racist mindset.

Furthermore, she shared a terrifying experience working with a White South African male manager and commented that he made her life hell until she quit that job.

> *Even the word hell is an understatement. [Richa]*

Richa started feeling uncomfortable while reflecting on this experience. She was in tears, restless and emotionally exhausted while unfolding these distressing incidents during the interview. I reminded her about her right to discontinue or skip questions that she was unwilling to answer.

The interview continued after a break until she was comfortable enough to share. A manager misused his power by ordering her to undergo random drug tests. Furthermore, the manager started playing mental games to harass her, which included stalking her while driving, taking photos, intimidating her, and telling her that the public would complain to him about her bad driving. Recurring harassment in conjunction with personal issues at the same time resulted in

her getting ill, and doctors advised her not to drive. On another occasion, her manager instructed Richa's colleagues to not take her with them for off-site client meetings and this made her work difficult. She was concerned by her manager's behaviours and tried to seek help from a female HR representative who had some idea of Richa's situation, hoping she would get woman-to-woman support:

> *However, I was wrong [Richa says nervously]. I am not the bees' knees; I am not a pretty White woman; you know what I mean? I am not blonde; I am not blue-eyed, so who is supposed to care for me? [Richa]*

These episodes negatively influenced Richa's health and well-being, and she lost her confidence. She had no option but to quit the company with legal help, though the financial terms were unsatisfactory. Richa underwent mental health counselling for a few months and, during that period, relied on unemployment benefits. Looking back, when she compares her career and financial status with her Indian ex-colleagues, she finds a considerable contrast:

> *I am okay now, out of the woods. … So, I am like did I make the right decision to move to NZ at that age? I don't know. It's too late to decide now. [Richa]*

She concluded with a remark that microaggressions cannot be disregarded as they can result in devastating experiences like hers.

4.4 Theme 2: Strategies Employed by the Participants to Overcome the Glass-Ceiling Barriers

The participants in this research study shared strategies they practised to combat the glass-ceiling barriers which lessened the negative impact of these barriers on their careers. The IMW were hopeful these strategies would create valuable insights for future IMW manager cohorts in NZ.

4.4.1 Understanding NZ Work Culture

NZ is multicultural and has unique social norms and standards. Hence, understanding its nature is essential as cultural norms differ from the Indian context. Along with Māori, the Pacific peoples, Pākehā, immigrants and White populations who migrated from other European countries also reside in NZ, as Jaya explained. Another participant, Sarah, shared that initially she was not confident enough in communicating with diverse people at NZ workplaces as,

though India is multicultural, the NZ corporate environment is quite different because people come from various countries with different languages and dialects. However, with observation, she learnt about these diverse cultures and became confident over time:

> *I had actually not worked in a very corporate environment in New Zealand until then so being part of that corporate environment was also completely different than what it was in India. So, understanding multicultural environment people coming from different countries, understanding different dialects, accents – I must say also it took some time. [Sarah]*

Neetu shared her fascinating interview experience in NZ when she was a new migrant and a job seeker. She recalls responding to recruiters' questions about her achievements by repeatedly using 'we language,' saying "We did that, we achieved this, and there was very little I." It was natural as she was brought up in a 'we culture' in India which reflected collaboration, being polite, obeying elders and respecting their decisions as head of the family. However, later, she realised that NZ embraces 'I culture' and to have a winning job interview, she needs to apply the language of ownership and accountability.

There is a difference between leadership styles within Indian and NZ organisations. Participants highlighted that NZ employers preferred an informal communication style compared to India. Hence, participants tried to embed themselves in this culture during their transition from employee to manager. Participant Jaya shared her perspective that if an NZ employer sees an agreeable and hierarchical attitude in IMW employees, they may not consider them to be a potential candidate for a manager's role. Thus, unlearning this behaviour helped her. She tried to give suggestions and feedback to her managers without disrespecting and challenging their position. However, she mentioned that it is also equally dependent on the organisation's culture, support and encouragement and, most notably, on the perception of senior leaders and HR regarding IMW:

> *The time to adapt may vary as everyone is different. It also depends on how supportive the organisation and senior leadership teams are, and the exposure given to employees. [Jaya]*

The absence of extended family support and the dual challenge of home and establishing a career in a new country could reduce the confidence level of IMW in NZ despite their capability and qualifications. Tina, too, shared her experience that her Indian cultural background decelerated her career progress as it took a while for her to understand NZ's work culture as it is so different from India's. She said that, in NZ, you can come forward and market your skills

without your manager's support. Also, Tina identified that her support system was absent in NZ because, in India, Tina had her parents to support her in every way. Although she believed she did not encounter the glass-ceiling barriers in NZ, becoming a leader required shattering her 'imposter syndrome' and self-imposed barriers as it was more than a matter of confidence, it was self-doubt about whether she could take the relieving manager's role. Another participant also underlined that self-confidence is crucial to attaining a management position:

> *Career guidance is, one, mentoring, [and] is, second, information sharing and community connectors who will keep a tab on their mental health, and other connectivity within the communities. Because Indian women also feels very isolated even if they have studied this and that when you are new to the country, they feel isolated, they losing confidence … losing the confidence is the biggest barrier of succeeding and becoming a manager because to become a manager you have to have that confidence, and if you lose that confidence as a new migrant, it is hard to get back on track in two years' time so that is why it takes longer period of time. [Jaya]*

Another participant stated that, in NZ, a hierarchical mindset does not work. One cannot always be agreeable with one's leaders or reporting managers. She had been instrumental in expressing her perspective and offering feedback on business matters where appropriate and without disrespecting and challenging their leadership. It helped in building rapport with authorities and in winning their trust. On the other hand, participant Alia had a conflicting experience when she was vocal with her male manager during a one-on-one meeting. Staff members were encouraged to provide feedback. However, her manager was offended by the suggestion that he needed to be more approachable with the grassroots-level employees.

While recalling her experience with leaders, another participant learnt that restricting oneself from sharing personal struggles with one's manager is sometimes the best strategy. She was made a vulnerable target because personal information was used against her in order to undermine her achievements.

4.4.2 Building a Robust Professional Network

Some participants highlighted the association between informal get-togethers at workplaces and professional networking and how it advantaged them in building solid professional connections.

Jaya used a Sanskrit language term 'Vasudhaiv Kutumbakam' which means the universe is your family. This culture of sharing, family-oriented mindset of Indians is related to Māori and Pacific communities in NZ. Since Indians practice 'we culture,' she applied the same principles

within NZ workplaces to succeed. For example, Jaya signified the importance of taking an initiative in organising shared lunches and morning breakfasts for her colleagues at workplaces. Furthermore, it helped her to build professional connections and understand the diverse cultures within the organisation. However, there were times when she had family responsibilities, and attending after-hours socials was not feasible. Nonetheless, she recommended making the effort to show up at events for some time and leaving early. She explained that it was important that one's attendance gets noticed at informal socials as it helps to build up one's professional network.

In contrast, Seema maximised and prioritised joining after-hours events, which helped her immensely in establishing professional connections and blending into the Western culture. She further added that Indian women's reluctance to join in after-hours events, either because of alcohol restrictions or their domesticated mindset, contributes towards the stereotypical thinking by other people.

Tasha, who has not experienced the impact of the glass ceiling, had a similar perspective. She said that Friday drinks and networking are customary within NZ workplaces, and she believes in attending such informal events, or else one can miss specific discussions. However, she observed that when she was at such informal events, her subordinates became conscious of seeing her at such work socials. After this, she tried to reduce the power distance and told them not to see her as a manager during socials and to treat her as one of them, which they appreciated.

Megha shared an exciting experience in which she took the initiative to reach her CEO while he was not busy and engaged in an informal conversation. The CEO was approachable and happily conversed with her. However, Megha's Pākehā female line manager discouraged her and expressed that it was inappropriate to talk with seniors informally and to waste their time:

> *She came to me and tells me "The CEO didn't like that you came to him in the meeting and talked to him", and I was thinking in my mind he wasn't in the meeting, nobody was there, he wasn't on the phone. He looked at me and smiled; it would have been very rude if I wouldn't have said hello. ... Some women they underestimate the women below them; they are on higher position, so they don't want you to excel or to come up. [Megha]*

Thus, many participants took the initiative to participate in informal gatherings, which gave them an opportunity to get to know their senior leaders and develop professional relationships. For some of them, it helped in finding their potential mentors.

Many IMW manager participants in this research study highlighted how their professional mentors' contributions helped them to become managers. Some participants disclosed that their managers or team leaders became their mentors and endorsed their talents. Indians have the mentality of working hard till late, "*until the cows come home*," says Neetu. Though this cohort worked much harder than local women, Neetu underlined that hard work needed to be endorsed and made visible. Therefore, a manager or mentor needs to validate your work:

> *I spent my whole life thinking that that is apple polishing. I should go forward on my merit. I have started seeing the silliness of that logic now. We build each other up. I do it for my teammates now, I do it for my peers, and my boss does it for me. That's teamwork. That's collaboration. That's powerful networking. [Neetu]*

Another participant spoke about her Indian upbringings and values that were taught to her 'कर्म करो और फल की चिंता मत करो' [Lavanya]. This notion is based on a well-known verse 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि।' from the Bhagwat Geeta (the Hindu scripture) (Harshvardhana & Srinivas, 2022, p. 40). This verse professes one should only do one's duty, that is, 'karma,' without expecting any fruits from one's actions, and accept that any outcomes as fruits generated through one's actions are beyond one's control (Harshvardhana & Srinivas, 2022).

According to Girija, access to a mentor of the same ethnicity could make a notable difference. Ideally, experienced IMW leaders and entrepreneurs need to take the lead in offering mentorship and contributing towards the success of the future cohort. However, it is disappointing that the successful IMW in NZ and amongst the Indian community have a discouraging attitude of neither guiding potential fellow IMW nor celebrating their achievements. Instead, they maintain distance and demonstrate low engagement in helping or mentoring them. Alia seconded this and had experienced it because, before becoming manager, she had not received any help or mentoring from a woman manager of Indian descent:

> *I got a lot of help from South African Indian and other Indians from different countries but not Indian-Indian, no. [Alia]*

4.4.3 Demonstrating Self-Agency by Being Vocal About Career Ambitions

Participants were unanimous in expressing the importance of retaining self-confidence, resilience, and positivity as managers. Participants stressed the notion of becoming a champion for themselves and being proactive in finding new opportunities as no one else would offer

these to them. Neetu believed in leaving her comfort zone and striving for challenges. She explained the importance of being proactive and taking pride in self-development, because no one else is going to promote you or offer you your dream role. Jaya also seconded this thought; she said she took advantage of all internal professional development opportunities offered by HR:

> *You need to be active in your workplace of where you want to go. From there, after that rather than just being satisfied and happy in where you are. So, people are happy to keep you where you are if you want to be but if you want to. [Sarah]*

> *Don't stand in corner, take advantage of opportunities. [Jaya]*

The common element was that eight of the 12 participants took the initiative to requalify themselves at NZ universities despite having undergraduate and postgraduate degrees from India, and there being no mandate from their NZ employer. According to five of them, it contributed to procuring relevant role in NZ or built their confidence level, while one participant found that professional qualifications are more important than academic qualifications as they are job-based skills.

Some participants were vocal about their achievements and future career aspirations. They communicated these openly with their managers. Neetu said she preferred to have a special meeting with her manager to discuss her development goals and future career aspirations on top of her routine work project meetings. A similar strategy also helped Lavanya to get a manager's title, promotion, and a decent salary raise. Seema said her boss did not keep an undertaking to promote her to a manager's role as promised at the time of hiring her. She lost her patience after working hard in a lower position for a few years with no prospects and decided to quit. Management gave typical budgetary constraints as the reason for not promoting her, which was unacceptable. After her resignation, she posted on LinkedIn and Facebook regarding her work experience and availability to take on a new venture. As a consequence, she was sighted by another company and successfully acquired a manager's role.

For career success in any role, one needs to foresee opportunities. To enter the NZ workplace and, importantly, to do so in her chosen field, Falguni accepted part-time roles with flexibility such as only one day of work over a weekend and working another two days during the week at different sites. This strategy proved effective for Falguni in building a rapport with her manager and colleagues, and learning the organisation's culture, and eventually she got a full-time permanent team leader position. Like Falguni, two other participants whose career journey was comparatively smoother than others', Tina and Tasha, grew their experience with an entry-level,

short-term probation contract and leave-coverage role within their organisation. They also identified the significance of continuous learning on the manager's part, as most managerial positions involve people and conflict management. Falguni stated the attractive salary, title, and status are volatile and will not make you a successful manager. She says if existing and potential leaders intend to have a long managerial career, they need to understand and focus on how they can make a meaningful contribution. This attitude helped Falguni in her management career for over a decade. Though participants had academic qualifications from India, most took additional qualifications in NZ, including those who have not experienced the glass ceiling, as this knowledge helped in their career progression. Sarah, an HR professional, remarked that upskilling demonstrates employees' preparedness and readiness for change.

4.4.4 Understanding the Value of Family Support in Realising Career Goals

In addition to the glass ceiling at NZ workplaces, gender discrimination, the pressure of performing household responsibilities, and scarcity of time might restrict members of the IMW community from hunting for managerial roles or being vocal about their career ambitions. However, most participants emphasised that they can only acquire and establish in a managerial role with the support of their spouses and family. This is because the manager's role demands a lot more time and effort than other positions. Therefore, mutual understanding amongst the family helped them prepare for a managerial career and turn these opportunities into success:

> *Coming from India and Indian, you know, culture and tradition and definitely my husband, who has supported me and I have supported him, we have equal partnership and we do not believe in ok certain roles are design and designated to a woman or a man. I know all the finances; my husband knows how to cook and how to take care of kids. [Jaya]*

> *My family support was great. By that I mean primarily my husband, it's just two of us! There were times when I was so upset and used to say, "Oh let's just think about going back" and he always encouraged and said, "No let's fight it out, let's see what we can do." So here we are, not regretting staying over, it's been challenging, definitely, not easy at all! [Lavanya]*

Participants stressed that it was vital for them to balance home commitments equally. A few of them acknowledged that not all Indian migrant careerists were fortunate enough to have a supportive family. Neetu explained that while being brought up in South India she witnessed a male-dominant culture where women were constantly reminded of their traditional role of being a daughter, mother, and wife, which can disempower their career ambitions. Overall, 10 out of

12 participants in this research study reported having good support from their spouses and family members.

A couple of them expressed their obligations towards fulfilling familial responsibilities and that the negotiation of flexible hours at their workplace was necessary to have an adequate work-family balance. One of the participants said that she is the carer for her elderly parents who are living with her. In one of her previous roles, she often worked over time with no expectation of getting paid for these extra hours. However, when she needed to take dependent leave for her parents' medical appointments or take care of them during sickness, her manager showed no consideration and failed to understand her family situation; thus, lack of flexibility at work created a lot of stress for her:

> *I have got old parents living with me; sometimes, if I have to go, take them for appointments or something or have to leave early the couple of time, the old manager had passed comments "Who is it now?" because I have got three, I have got my mum and dad and my mother-in-law living with me and they are all quite old so things come up.*

However, the participant shared that her current manager is very understanding; she encourages her to take leave when she has home commitments and grants her autonomy. Her manager never questions or makes her feel guilty if she has to take time off. She underlined that it is essential for people leaders to have cultural awareness about their employees. Now being a manager of people herself, she always tries to be flexible and considerate of her staff so that they achieve a work-life balance.

Some other participants had a general agreement that work-life balance was vital for them to undertake childcare duties. One participant shared how her present role of manager offers flexibility to meet her home commitments and, importantly, it permits her to look after her school-aged child, which is her main priority.

Seema said that, while pregnant, she chose to work for a company that allowed her to maintain a decent work and family balance. She was not prepared to leave her career and become a full-time mother. Her husband encouraged this and informed her about the forthcoming manager's position in his company that might suit her requirement. Furthermore, Seema reflected on her time management and problem-solving skills regarding after-hours networking events or overseas travel. Seema ensures that she attends these events and is at par with the Pākehā managers. From her perspective, we are not in India, so a conservative attitude is not much help

for IMW, and they need to adapt to NZ work culture to mitigate local people's assumptions about IMW.

4.5 Theme 3: Recommendations for the NZ Organisations to Dismantle the Glass Ceiling

Participants were explicit in communicating their experiences with HR hiring policies and the treatment they received from NZ organisations. They recommended that there is an opportunity for NZ workplaces to foster an inclusive environment for IMW. In addition, organisations in NZ need to monitor bullying and harassment incidents more effectively because they are related to employee mental health and well-being.

4.5.1 Foster Welcoming and Inclusive Environment at Workplaces

The findings of this research study indicate that participants made deliberate efforts to 'fit in'. For example, they adopted Western outfits, changed their appearance, worked on their language skills and increased their knowledge of NZ culture. Some other participants voluntarily adopted a nickname by shortening their real names for ease of pronunciation by their employers. However, some participants were firm that organisations should accept them for who they are. For example, Lavanya refused to change her name when it was suggested by a recruiter. Seema said sarcastically that she even adopted Western outfits and culture at work to reduce being typecast as an Indian woman and to be treated as a New Zealander; however, she stated that she cannot change her skin colour. Therefore, to develop cultural awareness in their hiring, managers and organisations need to initiate cultural competence training.

Alia and Girija also suggested that organisations needed to go the extra mile beyond the verbal interview to understand the skills and talents of prospective migrant candidates. As explained earlier, participants shared how their application is often rejected at face value based on their non-English names or higher qualifications and occupational experience. This is because of the bias recruiters had, which created intolerance or judgemental attitudes towards migrants. The participants also faced rejection because of their appearance and language skills. However, the participants suggested that they should be able to prove themselves on the job, not just during the interview. Girija suggested having an immigrant representative in the interview panel to lessen the proportion of recruitment bias.

> *They should know when an Indian answers a question what do they say and what do they deliver. And everything should not be judgmental on the interview process alone –*

they should go deep dive and find a talent and ask them to prove on the job rather than the interview process. So maybe there should be one immigrant in the interview panel to interview immigrants. [Girija]

Another participant observation is that there is often a gap or power distance between senior leaders and employees. Therefore, Megha suggested, senior leaders need to be more approachable. However, Alia mentioned that her feedback on senior leaders needing to be more accessible and available for grassroots-level employees was not welcomed by her organisation. Organisations should welcome feedback and suggestions from marginalised groups, acknowledge their experiences and act on their input to improve inclusion. Alia explained that organisations often invite employees to provide feedback but was not necessarily actioned or received well:

For organisations and HR, I would definitely say that they have these PULSE surveys and all of those surveys which they have that you know "Give us your feedback, we want to listen to you" and all of those things, but eventually they are not listening … they take all of that but they don't listen to the people who are at the grassroots level. [Alia]

This cohort has made various efforts in order to build social capital in NZ. Most participants supported and took the opportunity to participate in work socials and get acquainted with colleagues and senior leaders. Participants had contradictory views about after-hours events and socials. A couple of participants sometimes struggled due to family situations, and some made a deliberate effort to attend such events. One participant said she had westernised herself and therefore alcohol did not bother her, whereas another one said you just need to show up at events, but to engage in drinking alcohol is a personal choice.

4.5.2 Promote IMW Managers' Representation in SLTs

Some participants in my study explained that they were the only Indian woman manager in their organisation. NZ is multicultural; still, not all NZ workplaces welcome migrants, especially IMW.

I can't remember in my current organisation if there is any head of who is an Indian woman. In both the organisations I am definitely a loner in that sense. In fact, in my last organisation, I was the only diverse person of colour in my team. They were all uniformly European Kiwi. [Neetu]

> *"Currently, the organisation I am in, which is a government organisation, I came to this organisation four years ago, as per my understanding I'm the only Indian manager Indian origin. [Jaya]*

Organisations should facilitate leadership training opportunities, free coaching, and mentoring sessions for those motivated to move forward in their career. Participants Jaya and Neetu spoke about IMW managers' underrepresentation in SLTs. They were concerned about the lack of support and direction provided to them in acquiring top management positions, such as positions within SLTs, as general managers, CEOs or directors. In addition, there needs to be a role model or mentor for existing IMW managers to progress into many senior roles. Participant Girija suggested that NZ organisations that take pride in creating management positions for IMW should get coverage and be incentivised.

4.6 Chapter Summary

The themes presented in this chapter were structured using a six-phase thematic analysis method. The first theme identifies racism as a significant barrier this cohort encounters, which negatively affects their career progression within NZ workplaces. Participants emphasised the lack of NZ experience, recruitment bias, and racial and ethnic discrimination as major obstacles. This study's findings show bullying and harassment as an extended form of discrimination and prejudice shown towards this cohort.

The second theme describes key strategies participants practiced to minimise the effect of glass-ceiling barriers to acquiring management positions in NZ organisations. Understanding NZ culture, building a professional network, finding a mentor, demonstrating self-agency, being vocal about career aspirations, foreseeing opportunities, and having family support were vital for them. These strategies worked for them, and they were hopeful they would help future IMW managers in NZ.

The third theme outlined recommendations for NZ organisations to dismantle the glass ceiling so that the career journey of the future cohort of IMW could be much smoother. Organisations need to consider nurturing an inclusive environment where everyone is treated well and respected for who they are. Key recommendations were fostering a welcoming and inclusive workplace environment, encouraging IMW's representation at the senior leadership level, effectively monitoring bullying and harassment incidents at workplaces, and fostering employee well-being. In addition, the IMW community members made efforts to make themselves more approachable to NZ organisations by adopting NZ work culture, shortening their names, and

accepting Western outfits. However, the findings of this study revealed that the adjustment should be vice versa. Organisations needed to accommodate this ethnic group and take precaution to not minimise their cultural identity.

The glass-ceiling barriers will remain, and the situation will not change overnight. Hence, IMW managers, successful entrepreneurs, and future migrant women managers must work collaboratively. IMW manager participants in current senior manager roles stated that they need direction on how to get entry into SLTs because there is no role model of Indian ethnicity in NZ.

The next chapter further discusses and analyses the important themes identified in the findings, and relates them to the framework reviewed in the literature review chapter to understand the glass-ceiling experiences of IMW managers in NZ more fully.

CHAPTER 5: DISCUSSION

5.1 Introduction

This chapter discusses the findings in relation to the current literature. As mentioned in the previous chapter, racism was identified as the main barrier for IMW. Other barriers included recruitment bias, racial and ethnic discrimination as well as bullying and harassment. This chapter delves into the reasons for these barriers and how the findings correlate with the conclusions from the literature review in Chapter 2.

5.2 Theme 1: Racism as a Barrier to Progression

A significant finding of this study was the identification of racism as a major barrier preventing progression into managerial positions. Racism created a substantial hindrance in the participants' professional as well as personal lives. Earlier research studies identified that racial discrimination and underemployment are interrelated for men and women of colour (Babic & Hansez, 2021; Bowman, 2019). Indian migrant working women face racial discrimination and are underemployed in their initial period on arrival in NZ and some became entrepreneurs to escape from recruitment bias and rejection from NZ employers (Pio, 2005a, 2005b, 2006; 2007a, 2007b, 2007c). Eight out of 12 participants claimed that they were negatively judged based on their race, and that NZ employers undermined their skills because of this. However, the four other participants believed that they did not face any discrimination within NZ workplaces.

The findings revealed that participants faced a big disadvantage in getting managerial positions within NZ organisations if they lacked NZ work experience and/or had qualifications that were gained outside of NZ. Previous literature identified recruitment bias as a critical barrier in career advancement for men and women from marginalised racial-ethnic groups (Chin, 2016; Legrand et al., 2019; Syed & Murray, 2009). As a result, this biased attitude disadvantaged the cohort members, and many had to start again from entry-level roles despite being well-versed in their respective field. These results are much like those in Pio's (2005b) study, where it was found that the members of this minority group were overqualified for the role for which they were hired and often isolated, with no guidance on how to advance into senior positions. However, two of the four participants who did not experience the glass ceiling barriers took an entry-level role as a learning opportunity to learn about the work culture. For the other two, one took a part-time but relevant role, and another chose to volunteer as a relieving manager, which eventually helped them to get full-time management positions.

This study found that racism disadvantaged participants in their efforts to gain positions they aspired to, with racial and ethnic discrimination by recruiters identified as a significant barrier. Members of this cohort were undermined based on several factors such as ethnicity, colour, non-English names, English language skills, non-local accent, and physical appearance, to name a few. Non-English-speaking backgrounds and the lack of a local accent have been identified elsewhere as major barriers to socialising and making connections within organisations (Chin, 2016; Legrand et al., 2019). At the same time, several other studies have shown that racial-ethnic women struggle to get acceptance at workplaces and have minimal access to top management positions (Arifeen & Sayed, 2019; Carrim, 2018; Kamenou & Fearfull, 2006). This study has not revealed any social stigma or feelings of inferiority among IMW manager participants in networking with Pākehā or other English-speaking workplace colleagues; however, one participant disclosed her experience about the audience's disbelief at IMW presenting at conference.

This cohort made proactive efforts to minimise the cultural distance and thereby lessen the glass-ceiling barriers. For example, they adopted Western outfits, changed their food habits, improved their language skills, and anglicised their names for their employers' ease (Nayar et al., 2007; Pio, 2005a). However, it is noted that one cannot change one's origins, skin colour, upbringing, and cultural environments (Hurteau, 2010). This is similar to the findings of the present study, as one participant was vocal in communicating that one can adopt a NZ work culture but cannot change one's skin colour. Another participant shared her preference to not turn on her video during virtual meetings with Pākehā customers to minimise racial stereotyping. These findings are consistent with past literature, where other minority groups were also shown to change their identity with an intention of reducing the effect of the glass ceiling (Pio, 2005a, 2007a; Zalipour & Hardy, 2016).

Pio (2005a) described how, being members of a minority group, IMW adjusted their outfits, make-up and jewellery, demonstrated deliberate usage of Kiwi phrases, and adopted European breakfast and lunches at workplace, and found this bicultural identity made their work life smoother. Pio (2005a) shared one of her study participant's expressions: "Don't lick your wounds, just go, go, go!" (Pio, 2005a, p. 1289).

Contrastingly, Natarajan (2002), in his study on Indian immigrants in the US, identified these actions by the migrant community as 'immigrant syndrome.' Natarajan (2002) explained this as a process where immigrants' self-identity is lost because of assimilating into a foreign culture. Other challenges reported in that study include the inability to cope with discrimination at work, language issues, and a lack of job satisfaction, to name a few. This generated stress and unrest within their families (Natarajan, 2002).

A few IMW lost faith in finding occupations compatible with their work experience and qualifications. Furthermore, NZ employees' fear of denial and exclusion contributed to their decision to become entrepreneurs (Pio, 2006, 2007a, 2007b, 2007c). The findings of this study also showed that two participants were unsuccessful in continuing their managerial roles because of the racial discrimination. Despite being managers in NZ, one became a consultant, and another had no option other than choosing to become an independent contractor. A recent and rare qualitative study by Pio et al. (2021) on Indian and other South Asian migrant female senior managers in NZ organisations highlighted that, in NZ, successful managers from the marginalised migrant group are still labelled as 'exceptions' due to discrimination. Women of colour had to continually prove themselves despite their competency and outstanding performance (Pio et al., 2021). This is again identical to the strategies implemented by research participants in the present study. One of the participants said that IMW need to put in a "tenfold effort" compared to Pākehā and other English-speaking migrants to acquire management or leadership roles within NZ workplaces.

Welch et al. (2021) also seconded the view that women from ethnic backgrounds tend to work harder as they experience discrimination due to their intersectionality. Pio et al. (2021) named this cohort as 'visible ethnic women migrants', which matches with the participants in this study who are Indian migrant women managers.

This group experienced the glass ceiling at the organisational level. Participants mourned not only the racist attitude of recruiters but also identified a lack of cultural knowledge among recruiters, a conventional interview process, and the underrepresentation of IMW managers in SLTs. Previous research studies showed that members of this cohort were victims of racial discrimination in NZ (Pio, 2005a, 2005b, 2005c, 2007a; Pio et al., 2021). Furthermore, Pio et al. (2021) restated the findings of Pio and colleagues' previous studies about migrants who arrive from a country having comparatively less gender inequality, which showed they can become an easy target of discrimination and negative stereotypes at workplaces (Pio, 2007b, 2008, 2010; Tariq & Syed, 2018). There are also perceptions that women are considered 'unfit' for leadership roles (Powell & Butterfield, 2015; Smith et al., 2012).

Thus, the thesis substantiates previous findings that the glass ceiling is a bitter truth because eight participants experienced it at some stage of their employment in NZ. The four participants who confirmed that they had not experienced the glass ceiling also contributed by sharing the strategies they used to reach management positions. The next section on theme 2 discusses the methods employed by research participants that helped them to diminish the effect of the glass-ceiling barriers to some extent and integrate into NZ work culture.

5.3 Theme 2: Strategies Employed by the Participants to Overcome the Glass-Ceiling Barriers

This theme elaborates the strategies which helped research participants to overcome the glass-ceiling barriers in order to acquire management positions in NZ. Three key strategies were identified:

- Building a robust professional network and seeking a mentor within that network.
- Demonstrating self-agency by being vocal about career aspirations.
- Understanding the value of family support in realising career goals.

5.3.1 Building a Robust Professional Network and Seeking a Mentor within That Network

There is a substantial cultural difference between India and NZ. Indian culture follows a "collectivist" culture (Sinha & Tripathi, 1994; Triandis, 1993), whereas the culture in NZ can be called "individualist." In individualistic culture everybody is expected to manage and care for himself/herself and embrace their own initiative or accomplishments (Noordin et al., 2002). One of the participants in this research study reflected on her job interview experience when she was new to NZ and was unfamiliar with NZ work culture. She overused 'we language' during the interview while responding to recruiters. However, later she realised that NZ has an 'I culture' and she needed to take ownership of I statements in her communication.

However, as stated by Shulruf et al. (2011), "collectivists are more likely to internalise the group's goals and values and give this higher priority" (p. 174). Collectivists are inclined towards demonstrating more remarkable organisational citizenship behaviour and define themselves as community or group members (Brougham & Haar, 2013). India practices 'we culture' and collaboration, and family members follow and seek approval from the head of the family. Likewise, Indigenous Māori and Pacific peoples in NZ (Ellison-Loschmann & Pearce, 2006) also illustrate collectivism (Brougham & Haar, 2013) and embrace collectivist cultural practices (Fa'alogo-Lilo & Cartwright, 2021; Saffu, 2003). By contrast, Pākehā/Western cultures value individualistic elements such as freedom, self-interest, autonomy, and individual pursuits (Hook, 2007). This is equivalent to the US and other English-speaking countries (Hofstede, 1980, as cited in Triandis, 1993).

My study is a reminder that Indian migrants come from a rich culture of "वसुधैव कुटुम्बकम." "Vasudhaiv Kutumbakam" is based on a foundation of inclusion and treating the entire world as

a single family (Mahapatra & Kalra, 2021; Ranganathan, 2015). The phrase "Vasudhaiv Kutumbakam" is written in Sanskrit language in the Hindu historical grantha the Maha Upnishad (Mahapatra & Kalra, 2021, p. 400), which also contributed to the universal spiritual leadership model (Makkar & Singh, 2020). These traditions are close to those of the Māori culture in NZ, which exercises whanaungatanga (retaining social connections) and whānau (extended family) (Brougham & Haar, 2013). Hence, these factors could help Indian migrants to make connections within NZ communities. Findings revealed that participants found value in connecting with their colleagues from various cultures during informal events at work and keeping a welcoming approach which helped them further enhance their understanding of colleagues and appreciate diverse cultures.

Participants underlined the positive influence of professional networking within and outside of the organisation and having a mentor. Professional networking helped them foresee potential opportunities, and having a mentor enabled them to get their dream job. One of the participants said, "In NZ, who you know is more essential than what you know." Earlier research studies identified a lack of social capital as a significant barrier to women from marginalised groups acquiring top positions (Chin, 2016; Patwardhan et al., 2016). A close association between social networking and power may manipulate the potential recruitment and selection process (Palmer & Bosch, 2017) because there is a likelihood of potential projects or job opportunities being discussed among managers at such informal events (Patwardhan et al., 2016). One of the IMW manager participants acknowledged the possibility of some useful business matters being discussed at informal socials, and if one is absent, one may miss that conversation. She reported that staff members were initially uncomfortable finding their manager at informal socials. However, they appreciated her when she minimised the power distance by telling them to treat her as one of their subordinates and not a manager.

Some IMW undermine these networking opportunities due to gender responsibilities (Patwardhan et al., 2016) as Indian women are nurtured to pay equal attention to their families and career (Nath, 2000; Naqvi, 2011) and are expected to do the second shift like all women employees globally (Desai et al., 2011; Pio & Syed, 2013). Hence, IMW may experience a high level of work-family conflict due to these cultural norms. They are expected to play a dual role, tackle a 'double challenge', take on more domestic responsibilities than their male counterparts and prioritise family over professional commitments (Carrim, 2018; Chawla & Sharma, 2016; Nath, 2000; Naqvi, 2011; Nayar et al., 2007; Peus et al., 2015; Pio, 2005a). Fortunately, most participants in this study mentioned that they had good support from their spouse. It has been reflected in the findings chapter that it could have been more practical for some participants to participate in after-hours networking events while managing their home commitments. Despite this, participants implied they used thoughtful strategies to overcome this glass-ceiling barrier.

For example, one participant volunteered to organise or join breakfast clubs or shared lunches. She also showed her presence at some after-hours events for a brief period. Another participant made intentional efforts to attend as many networking events as possible and groomed herself as per Western culture. According to her, it helps to mitigate stereotypes. Even Indra Nooyi, the former Indian American business executive, mentioned that she had to shoulder responsibilities as a mother and wife despite her professional standing as a CEO in the corporate sector (Naqvi, 2011).

Another insightful aspect was identified in a study on Asian American minority groups in the US which found that lacking social and language skills could restrict members of minority group them from attending informal events or get-togethers at workplaces (Chin, 2016). Sometimes, minority women's appointment to invisible positions can result in them missing these networking opportunities (Babic & Hansez, 2021). However, this was not a case with this IMW managers' cohort as they were professionally qualified in India and many of them requalified in NZ and had no such social fears or reluctance.

Previous research studies reinforced the advantages of women of colour having access to mentors for their upward career mobility (Barnes, 2017; Henry-Brown & Campbell-Lewis, 2005), although some studies reported limited or no access to networks with top-level leaders for women from ethnic minority groups (Arifeen & Sayed, 2019; Babic & Hansez, 2021; Carrim, 2018) because their positions were either non-influential or isolated, for example, administration roles. Bowman (2019) referred to 'glamour work' and 'office housework' where crucial projects are recognised as 'glamour work' and the way to get fast promotion. On the other hand, 'office housework' is defined as 'necessary but unsung', revolving operational tasks that are often assigned to women (Bowman, 2019), or, according to another study, particularly to men and women of colour and minority groups (Babic & Hansez, 2021). According to the 2017 US Department of Labor Report, 94.5% of administrative positions were held by women (Berdahl et al., 2018). Furthermore, women of colour volunteer for worse or unfair 'office housework' assignments due to social pressures since, if they did not, they could be stamped as 'non-team players' or 'proud'; typical tasks of this nature would be procuring coffee and food for office events and post-event clean-up (Williams & Multhaup, 2018). Hence, informal networking is the first step for women of colour to create new acquaintances within organisations. In the present research study, in some cases participants expressed that they were fortunate because their managers became their mentors, endorsed their accomplishments, guided them through future career ambitions and helped them to prepare and set the foundation for managerial roles. For example, they internally approved training and development opportunities, made resources available for undertaking further study in NZ universities, and encouraged them to serve in secondment/acting roles.

Some participants in this study expressed their disappointment that successful women managers of Indian descent in NZ were not helpful to them in the process of becoming managers, and that they purposefully maintained distance after becoming a manager. This successful and experienced cohort of managers and even entrepreneurs need to take pride in offering mentorship to the next cohort of potential IMW managers and contribute towards their success. This recommendation seems to correspond to the study by Murrell et al. (2008), which emphasised the desire of members of marginalised ethnic groups and women of colour to find a senior leader of the same race as a mentor from the organisation (Murrell et al., 2008).

Moreover, a few senior manager participants in this study who are senior managers underlined the absence of a role model in NZ like Indra Nooyi. Therefore, they are on their own and must be made aware of a clear career path for progressing towards top management positions like CEO or membership of a board of directors. However, only 693 women represent SLTs in NZ organisations as chief executives, general managers and legislators, as documented in the 2018 Census Report (Statistics New Zealand, 2018) (Appendix L).

5.3.2 Demonstrating Self-Agency by Being Vocal About Career Ambitions

This theme identifies the attributes that participants developed, such as self-confidence, the ability to demonstrate self-agency by being vocal about career aspirations, and adeptness in foreseeing opportunities.

Findings revealed that some participants initially failed to get desired positions in NZ organisations. However, with their perseverance and flexible and adaptable approach, they managed to get a manager's role, except for a couple of participants who could not continue their managerial careers. One started her own consultancy, and another had to give up her managerial role due to repeated negative experiences and was working as independent contractor when interviewed.

As mentioned in the literature review, the transition period for many IMW community members on arrival in NZ could have been smoother; however, it was difficult due to the racism and discrimination they experienced. Despite possessing the required qualifications and years of work experience, their entry into the NZ employment market was tough (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). The 2018 Census recorded that Asians (which includes Indians) are the second largest minority group in NZ (Statistics New Zealand, 2018). To manage their lives in the host country, they accept lower-skilled jobs (Hussain, 2019b); sometimes, men and women of minority groups are appointed to negligible or lower positions where senior leaders

are not accessible (Babic & Hansez, 2021). Denial and rejection from NZ employers lowered the confidence level of IMW initially and they developed the 'imposter syndrome'. This has been seen in women and minority groups when there is lack of successful role models (Mullangi & Jagsi, 2019). Consequently, some gave up the job hunt and became entrepreneurs (Pio, 2005a, 2005b, 2006, 2007a, 2007b, 2007c). It is possible that some members of the IMW community lost confidence in getting higher positions and continued in the same roles even after becoming permanent residents or citizens of New Zealand.

Research has revealed that Indians are hard workers and are not outspoken about individual workplace achievements because of their collectivistic background in India (Sinha & Tripathi, 1994; Chadda & Deb, 2013). In parallel with this, usually, elders or male members in Indian families have the decision power (Chadda & Deb, 2013). Hence, the collectivist culture do not always offer autonomy to Indian women. However, participants learnt that NZ has an 'individualistic' culture that embraces autonomy (Noordin et al., 2002), because New Zealanders tend to self-deprecate. Thus, many participants in the present study applied a strategy: they regularly communicated their career aspirations to their reporting managers and discussed professional development opportunities. That helped them to identify any forthcoming opportunities within the organisation and demonstrate confidence and willingness to move forward. For some participants, their managers became their mentors. Murrell et al. (2008) recommended that women from marginalised groups find a mentor from their ethnicity and within the organisation. However, it seems impracticable for the IMW cohort in NZ because, according to the 2018 Statistics NZ census report (Appendix L), there is underrepresentation of IMW among senior leaders in NZ (Statistics New Zealand, 2018). Nonetheless, findings stressed that the traditional model of working hard without any expectation of promotion or progression arising from one's own actions does not work if IMW intend to excel in their career.

The study findings underlined how IMW tend to focus on group achievements because of their collectivist cultural background and do not take individual credit for them. IMW have a hierarchical mindset (Weyer, 2007). However, some participants in this study realised that this attitude may restrict them from being considered as potential candidates for leadership positions. Therefore, they are consciously unlearnt behaviours which reinforced patriarchal values through being vocal, offering feedback to authorities, building rapport and winning the trust of their colleagues. This eventually resulted in them getting management positions.

While it has been observed that IMW come from hierarchical working culture (Weyer, 2007), and the findings identified that NZ workplace culture likes to appear non-hierarchical, it was observed that if an employee tries to offer feedback or question their manager, it is not well

received. This finding seems relevant to the findings of Brunton et al.'s (2017) study titled "Communicating Corporate Social Responsibility to Internal Stakeholders", wherein they emphasised the positive association between employee initiatives and organisational culture. It is crucial that organisations consistently value their employees' perceptions and 'walk the walk' (Brunton et al., 2017).

5.3.3 Understanding the Value of Family Support in Realising Career Goals

The findings underlined that solid family support made a notable difference for participants pursuing and establishing themselves in management roles in NZ organisations. All participants in this research study had a spouse and/or children. Indian working women are obliged to meet specific gender responsibilities as their roles often revolve around familial duties. Indian women's backgrounds mean that, from childhood, they are brought up to follow, serve and be dependent on the male members of the family (Haq, 2013). Despite Indian women working full time, they are expected to provide elder care and childcare; Desai et al. (2011) referred to this as the 'second shift.' A few other studies on Indian professional women in India (Datta & Agarwal, 2017; Nath, 2000; Pio & Syed, 2013) uncovered that IMW are highly reliant on their spouses and extended family's support in undertaking these familial duties so that they can succeed professionally. However, the present study reminded us that not all IMW were privileged to have the help of their extended family, which remained in India, following immigration to NZ (Natarajan, 2002).

Patriarchy

Many Indian women accommodate patriarchal mindsets (Ahmad et al., 2004; Datta & Agarwal, 2017). Patriarchal structures reinforce male dominance and hold women back at various levels, depriving them of social, cultural, and economic advantages (Rawat, 2014). There are ample studies on Indian women which underlined that they are expected to prioritise conventional gender responsibilities despite their professional standing (Chawla & Sharma, 2016; Naqvi, 2011; Peus et al., 2015; Pio, 2005a). However, most participants in my research study were fortunate to have their spouse's full support, which encouraged them in their career advancement. Previous studies echoed gender discrimination and male dominance in some parts of India (Haq, 2013; Nath, 2000). However, in Western countries, challenges could multiply beyond what they are in India in the absence of extended family support (Natarajan, 2002; Nath, 2000) and the inability to hire a housekeeper or nanny (Khandelwal, 2016). On a positive note, none of the research participants reported any of the household dynamics identified in previous studies on Indian women migrants globally (Carrim & Koekemoer, 2021; Khandelwal, 2016; Natarajan, 2002). Most participants in this research study acknowledged that, in their career

trajectory, they had dedicated support from their spouses. This evidence aligns with past literature on women managers in India who rely on emotional and informational support from their spouses to deal with occupational stress. Also, their spouse's consent concerning family responsibilities proved extremely helpful on matters such as late arrival at home or work travel (Datta & Agarwal, 2017).

Participants offered some recommendations to NZ organisations, as they believed they might help mitigate the glass-ceiling barriers for future IMW managers in NZ. Key recommendations are discussed in the next section.

5.4 Theme 3: Recommendations for the NZ Organisations to Dismantle the Glass Ceiling

Theme 1 voiced participants' experiences with racism and how it created a blockage in their career progression. In turn, participants described the strategies which helped them to acquire managerial positions within NZ organisations. Some participants emphasised the importance of making proactive efforts to integrate into the NZ work culture in finding an entry point into the NZ employment market. For example, they not only downplayed their professional identity by understating their qualifications and work experience but some also compromised by minimising their ethnic identity. Some participants chose 'easier' westernised nicknames instead of using their actual names, improved their language skills, and adopted Western outfits (Nayar et al., 2007; Pio, 2005). Although participants were aware that they needed to make certain adjustments and embrace change in a new country, they felt that organisations needed to take proactive steps to create an inclusive environment rather than fully relying on this cohort to minimise, and at times erase, their identity. Along with organisation's support and encouragement, their acceptance and improved perception of existing Indian migrant managers would mean this aspiring cohort can be the driving force behind their success and a significant contributor in diminishing the effect of the glass ceiling.

5.4.1 Foster a Welcoming and Inclusive Environment in Workplaces

The findings of this study revealed a pattern of racial discrimination by NZ organisations and recruiters; in particular, they failed to recognise the past work experience and qualifications of this cohort of IMW. Eight out of 12 participants described facing the glass ceiling in their past and present roles. The findings revealed that participants lacked social capital. However, contrary to findings of the literature review, the participants did try to integrate and participate

in workplace events or after-hours socials. There is a generalised perception about IMW avoiding after-hours events because IMW prioritised their familial obligations (Nath, 2000) and that their culture limited such participation. However, this perception does not apply to all IMW. As mentioned, participant Seema moulded herself into NZ culture because she believed this helped change perspectives about IMW. Another participant, Jaya, tried to attend some of these events for a brief period and takes an equal interest in initiating work breakfasts and shared lunches. Attendance at such events is usually optional, and participants in this study explored other alternatives to build their professional network.

Non-European migrant employees can encounter more difficulties in career growth at workplaces, as they are likely to be disadvantaged based on their religion, place of origin, and non-English background (Diversity Works New Zealand, 2021a, p. 10). The *Aotearoa State of Workplace Inclusion 2021 Report* highlighted that current organisational structures and systems designs are unsuitable for attracting ethnic minorities, Māori, Pacific peoples, and migrant groups (Diversity Works New Zealand, 2021a). Findings show that the NZ recruitment, interviews, and selection processes should not be judgemental, and interviewers need to learn the skills of minority members of the community, like Indians. The participants in this study suggested having an immigrant representative on the interview panel while interviewing immigrants.

5.4.2 Promote IMW Managers' Representation in SLT

The findings identified that IMW managers were keen for senior-level positions, but they must know how to move forward. There are senior women managers of Indian ethnicity in NZ. However, they are disproportionately represented in top management. The 2018 Census (Statistics New Zealand, 2018) recorded only 693 out of 3,801 IMW managers were in senior management in NZ organisations, which is only 18.23% of the IMW cohort. Auckland has the highest proportion, with 2,328 IMW managers, and 450 in SLTs, or 19.3% (Appendix L).

As discussed previously, in social role theory, women and men leaders have distinct roles based on their gender, which influences their leadership styles (Weyer, 2007). This creates power and status distance, reinforces gender bias and is perhaps the reason for fewer women being part of SLTs. Moreover, IMW come from a patriarchal tradition (Ahmad et al., 2004; Datta & Agarwal, 2017), further reinforcing negative stereotypes.

Although participants in this research study had acquired managerial positions, they still believed that obtaining a senior leadership position remains the ultimate glass-ceiling barrier and continues to be an unattainable dream. There is no clear pathway, direction, or inspiration

due to the absence of an accomplished female leader equivalent to Indra Nooyi' in NZ for this aspiring cohort. Previous studies explored discrimination by male leaders and the existence of the old boys' club demonstrated their fondness for male candidates in for top management posts (Fawcett & Pringle, 2000; Palmer & Bosch, 2017; Patwardhan et al., 2016). In addition, women are excluded from the decision-making process, and informal networks have further adverse effects on their career journey (Carrim, 2018; Ganiyu et al., 2018; Patwardhan et al., 2016).

In the findings, the participation of immigrant representative in interview panels while interviewing immigrants was recommended; however, that is not sufficient to eradicate the glass ceiling and IMW managers' low representation in top management. Nonetheless, the representation of IMW managers in SLTs could assist in reducing underrepresentation and recruitment bias for IMW and other minorities at NZ workplaces, and could prove to be a success factor in diminishing the glass-ceiling effect. Findings reported the underrepresentation of IMW on a managerial level within NZ organsations. Jackson and Bouchard (2019), in their study of African American Women's in the US Federal Senior Executive Service (SES), stressed the importance of having a satisfactory representation of women and minorities and advised SES policymakers to create programmes that promote the representation of minorities in Federal service ranks. "Racial, ethnic, and gender diversity in the SES corps is important because they are the people who run the governments programs, and diversity in the senior leadership is an important component for effective operation of the government" (Rezendes, 2003, as cited in Jackson & Bouchard, 2019, p. 35).

Four of the 12 participants felt they had yet to face the glass ceiling within NZ organisations. Eight participants believed the glass ceiling exists and shared their challenging journey of becoming managers. However, seven are presently satisfied with their accomplishments and hopeful that their transition to middle-level management will be much smoother than before. Furthermore, three out of seven stated that they would have been senior leaders by this time if they had been in India. One participant started her consultancy because she could not pursue her managerial career in NZ. Two middle managers expressed keenness to step into senior leadership roles. They are hopeful that with appropriate direction, and if a roadmap is made available, they will reach their desired career destination.

5.4.3 Zero Tolerance to Workplace Bullying, Harassment and Microaggression

Bullying takes place with an agenda of causing harm to recipients, and recipients can interpret it as psychological or physical harm (Bano & Malik, 2013; Lee, 2000; Namie & Namie, 2000). Workplace bullying is an organisational glass-ceiling barrier. The 2021 NZ Workplace

Diversity Survey report revealed that 67.6% of NZ organisations among respondents confirmed they had formal policies for zero bullying and harassment. However, among them, only 13.9% had relevant programmes for prevention and for managing bullying and harassment complaints (Diversity Works New Zealand, 2021b, p. 19). In another survey which included 36 diverse NZ organisations and 1,700 employees, 17.8% people reported workplace bullying (O'Driscoll et al., 2011). This suggests that NZ organisations are not effective at monitoring bullying.

Nevertheless, workplace bullying, and harassment are significant workplace hazards. Scholars identified that, despite policies and laws in place in NZ, workplace bullying complaints investigations are not conducted well. Thirlwall (2015) articulated the view that NZ organisations' investigation approach "added insult to injury". Thirwall (2015) used this term to communicate NZ organisations' unhelpful approach and negative role in handling and responding to workplace bullying victims and complaints. It is an organisation's responsibility to promote employee welfare. However, bullying complaints are not taken seriously.

Microaggressions might be centred on a particular factor, such as race, gender and sexual orientation, which can also prove harmful. Therefore, an early intervention by organisations to mitigate and encourage inclusive work environments is vital (Bond & Haynes-Baratz, 2022). Microaggressions differ from bullying and harassment because they are systematic and casual practices focused on race, gender, sexual orientation, or other aspects of identity, carried out against individuals, affecting their social identity, and communicated through behaviour or verbally. For example, they include adverse glances, insults, or unwelcoming gestures or expressions (Bond & Haynes-Baratz, 2022).

One prominent finding of my study was the presence of extensive workplace bullying and microaggressions at some NZ workplaces, as experienced by study participants. The findings show that some participants felt undermined and actively discouraged, because of ongoing discrimination and bullying at their workplace. This echoes previous studies which reported that bullying occurred as an 'everyday' incident, most frequently within NZ's health sector, followed by the hospitality industry (Bentley et al., 2009). Despite most organisations having a zero-tolerance bullying policy, bullying was still prevalent within NZ workplaces (Bentley et al., 2009; Gardner et al., 2020; O'Driscoll et al., 2011; Thirlwall, 2015).

The findings report stated that one participant in this research study was a victim of severe repercussions of workplace bullying. The organisation's HR department could have been more balanced and helpful; however, she had no option but to deal with these incidents independently. Thus, it affected her physical and mental health, requiring her to take counselling sessions and a break from employment due to the hypertension and psychological symptoms

caused by racial discrimination. Scholars have also stated that minority women cohorts anticipate experiencing 'triple discrimination' because of their status as immigrant women representing a visible minority group (Moghaddam et al., 2002; Pio & Essers, 2014). Organisations must prioritise implementing proactive strategies to address this problem rather than expecting employees to resolve them at an individual level (O'Driscoll et al., 2011) as bullying can be an expensive affair for both organisations and employees in terms of organisation's productivity, morale, and health. Thus, organisations need to be constructive in monitoring their 'zero tolerance to bullying' policies and minimising the negative impacts of bullying (Gardner et al., 2020; O'Driscoll et al., 2011).

The findings of this study underlined that microaggressions at workplaces are not to be ignored as its after-effects can often destroy an employee's mental well-being. They are substantial barriers at workplaces directed towards marginalised members and may hinder their entry into and advancement at workplaces.

NZ workplaces have become more diverse because of globalisation (Bergbom & Vartia, 2021) and the growing population of heterogeneous migrants due to changes in immigration policy (Lyons et al., 2011). Bergbom and Vartia (2021) stated that marginalised ethnic groups or certain races are more subjected to bullying than dominant groups. Subsequently, it lowers these employees' confidence levels and self-aspirations, and potentially creates mental health issues. Therefore, it is vital for organisations to implement relevant measures to counteract workplace bullying against members of migrant communities and ethnic minority groups. Furthermore, other studies state that women become bullying targets in NZ workplaces. Hence, organisations must train male and female managers to lessen power imbalances (Gardner et al., 2020).

Therefore, NZ organisations are recommended to optimise their bullying and harassment policies because they might assist in preventing any potential bullying incidents and, by making these changes, it would dismantle the glass-ceiling barriers for future IMW managers.

5.5 Chapter Summary

This chapter has thoroughly discussed the study findings. It interpreted and elaborated on all three major themes and subthemes identified in Chapter 4. The results were also interpreted in the context of the literature review findings.

This research study is unique because it explicitly focuses on the glass-ceiling experiences of IMW managers in NZ. This study has highlighted the determination and hard work with which IMW acquired managerial positions within NZ organisations.

Racism was found to be a major barrier for IMW managers' progression at NZ workplaces, as identified in the first theme. The other two major themes were related to the crucial strategies used by the research participants to defeat the glass-ceiling barriers in NZ organisations. Lastly, participants offered recommendations that could help NZ organisations to dismantle the glass ceiling.

Eight of the 12 participants in this study reported facing the glass ceiling in NZ organisations. Most participants found entry and advancement in NZ's employment market difficult due to non-acceptance of their Indian qualifications and work experience, language barriers, and the presence of racial and ethnic discrimination, to name a few (Pio, 2006, 2007a, 2007b, 2007c). This resulted in two of the participants not retaining their management careers despite having NZ experience.

Many IMW persistently followed their dream and applied individual strategies that proved helpful for them and contributed in particular to lessening the negative impact of glass-ceiling barriers, and led to them acquiring management positions in NZ organisations. These strategies included: forming a powerful professional network, building social capital and through this seeking a mentor (Palmer & Bosch, 2017); and demonstrating self-agency by understanding the individualist NZ work culture. Participants did build their professional network smartly through informal networking and through mentorship. For some participants, their managers acted as mentors and endorsed their accomplishments. India values a collectivist culture (Sinha & Tripathi, 1994), and, in contrast, an individualistic culture (Noordin et al., 2002) is embraced in New Zealand. Hence, participants had to unlearn the Indian collectivist values and demonstrate this by being vocal about their own career aspirations and by foreseeing career opportunities.

Another unique finding of this research study is that almost all participants acknowledged the value of family support in their career trajectory. The literature demonstrated that some Indian women tend to have patriarchal mindsets (Ahmad et al., 2004; Datta & Agarwal, 2017). This may result in them shouldering family responsibilities at home over their careers (Chawla & Sharma, 2016; Naqvi, 2011; Peus et al., 2015; Pio, 2005a) by prioritising gender responsibilities as they are compelled to perform household duties despite being a working woman. A couple of participants expressed their ambition to be part of an SLT; however, they presently found themselves directionless due to a lack of pathways, resources and IMW role models in NZ.

Participants were constructive in offering recommendations to NZ organisations on fostering an inclusive work culture and promoting the representation of IMW on SLTs. Furthermore, the recommendation was made to monitor harassment and bullying more effectively and ensure that microaggressions are not overlooked, as an early intervention might assist in minimising their adverse effects on both employees and organisations.

CHAPTER 6: CONCLUSION

6.1 Introduction

The primary aim of the present research was to examine IMW managers' glass-ceiling experiences in NZ. The second aim of this study was to investigate the strategies employed by IMW with management experience to become managers within NZ organisations. This chapter explains how the study findings have answered the research question, "What are the Indian migrant women managers' glass-ceiling experiences in NZ?" and accomplishes the research objective by revealing IMW's previously unheard experiences of becoming managers within NZ organisations. The chapter begins with an overview of the research topic, followed by a discussion on the significance of this research study and how this study can contribute value to present literature relating to the IMW cohort in NZ. The chapter also discusses the limitations of this research.

This research study was intended to contribute to the literature by presenting empirical evidence on the glass-ceiling experiences of IMW managers in NZ. Secondly, I undertook this research topic for the social good. After all, according to Swami Vivekananda, "All good work has to go through three stages. First comes ridicule, then the stage of opposition, and finally comes acceptance" (Joshi, 2017, p. 132).

6.2 Thesis Overview

The glass ceiling can be defined as discrimination based on one or more factors (such as gender, race, ethnicity, age, religion, work experience and qualifications) that impede the career growth of women and other minority cohorts (Cook & Glass, 2014; Nandy et al., 2014). The literature review explored several glass-ceiling barriers, namely such as gender bias, racial and ethnic discrimination, recruitment and selection prejudice, lack of opportunities, microaggression, and bullying and harassment.

After reviewing the literature on the glass-ceiling barriers for Indian women in India, it was found that the patriarchal tradition and masculine culture of Indian society means many Indian women are dependent and follow directions received from male members of the family (Haq, 2013). It was highlighted that gender responsibilities took priority over careers (Naqvi, 2011; Rawat, 2014), with a 'second shift' at home being an expectation of women's families (Srinivasan et al., 2013). This resulted in further control over Indian women's choices and their ability to pursue professional opportunities (Patwardhan et al., 2016). Therefore, Indian women

accepted a ‘dual challenge’ of fulfilling domestic responsibilities along with achieving their career goals (Carrim, 2018; Chawla & Sharma, 2016; Peus et al., 2015; Pio, 2005a) and support from family members and extended family became vital for Indian professional women (Pio & Syed, 2013). Nevertheless, Nath (2000) stated that the glass-ceiling barriers are more complicated in Western nations than in their home country for Indian women due to the absence of support from extended family.

Additionally, numerous studies have attempted to highlight that migrant men and women from racial-ethnic and minority backgrounds face multiple challenges in their career advancement and in acquiring leadership roles because of their intersectionality. This includes the IMW cohort (Arifeen & Syed, 2019; Carrim, 2018; Kamenou & Fearfull, 2006; Moghaddam et al., 2002). Several empirical studies by Pio have revealed IMW’s racial and ethnic discrimination experiences at NZ workplaces and the lack of acceptance based on the following factors: lack of language skills, the presence of ethnic accents, and non-Western external appearance. Additionally, many Indians found that their Indian-based qualifications and work experience were not recognised by some NZ employers (Pio, 2005a, 2005b, 2005c, 2007a) and to escape from this workplace discrimination, some IMW became entrepreneurs (Pio, 2006, 2007a, 2007b, 2007c). A recent study by Pio et al. (2021) highlighted the discrimination experiences of IMW managers in NZ. However, that study was not totally focused on IMW managers as participants included migrant women managers from other South Asian countries. Thus, research exclusively on the glass-ceiling experiences of IMW managers in NZ is scarce.

A qualitative research design and interpretivist paradigm was applied to answer the research question, as the study is based on the subjective experiences of participants (Antwi & Hamza, 2015). It was found to be appropriate as participants reflected on their lived experiences during semi-structured interviews (Qu & Dumay, 2011). The purposive sampling method was used to recruit research participants (Etikan et al., 2016). The first 12 IMW managers who met the pre-conditions (Appendix E), approached me and expressed their interest in participating in my research study were accepted. I obtained their written consent to confirm their participation (Appendix B). They came from diverse industry sectors (refer to Table 2 in Chapter 3). They responded to the open-ended questions during the interview and unpacked their in-depth experiences on the research topic (Gill et al., 2008; Qu & Dumay, 2011; Rowley, 2012). The findings were generated using a six-phase thematic analysis method (Braun & Clarke, 2006, 2019).

Four out of 12 participants reported they were happy with their achievements and had not yet encountered the glass ceiling. However, eight participants reported that they experienced the glass ceiling at NZ workplaces. The study has identified racism as a significant barrier to

progression. 8 out of 12 participants expressed disappointment as they were exposed to racial and ethnic discrimination. The second important finding was the strategies used by IMW managers to eliminate the glass-ceiling barriers and to find their way forward to gaining management positions in NZ organisations. The thesis findings offer key recommendations to NZ organisations on dismantling glass-ceiling barriers.

The study findings enhance the understanding of glass-ceiling barriers and the challenges facing IMW managers at NZ workplaces. It reveals the association between IMW's career success and the significance of robust professional networking, having access to mentors, and having the ability to demonstrate self-agency at vibrant and diverse NZ workplaces. Participants in this research study were vocal about their career aspirations, and they could foresee potential opportunities. Participants also acknowledged having robust support from their families.

One of the crucial findings to emerge from this study are the recommendations by research participants for NZ organisations to dismantle the glass ceiling. While most research participants faced the glass ceiling at some stage of their career within NZ organisations, two could not overcome the glass ceiling. Hence, the recommendation was made to foster a welcoming and inclusive environment and to promote IMW managers' representation in SLTs.

6.3 Significance of the Research

The present research study delivers a greater understanding of the journey that IMW took to become managers in NZ organisations. Firstly, I considered the research gap and created a platform to bring this cohort into the limelight. This cohort deserves appreciation because, as members of an ethnic minority group, they managed to break the glass ceiling and acquire management positions within NZ organisations, despite there being a multitude of barriers.

Whilst on the pathway to becoming a manager, one participant faced several adversities that affected her personal life and well-being, so much so that she had to undergo mental health counselling and required a period of absence from her employment. When interviewed, she said she had no option but to take on an independent contractor role. She thanked me for providing this platform of one-on-one interviews that enabled her to share and unpack her unheard challenging experiences.

The findings of this study also emphasised how racial and ethnic discrimination had been a major barrier to participants' progression, as it deprived them of the positions they felt they deserved within NZ workplaces, an experience which has been identified in earlier research

studies (Pio, 2005a, 2005b, 2005c, 2007). Additionally, two participants chose to become self-employed, one as an independent contractor and the other as an entrepreneur, to escape from this discriminatory treatment (Pio, 2006, 2007a, 2007b, 2007c).

This study focussed on the most evident themes, such as the strategies practised by participants to become managers in NZ organisations and, based on their experiences, their recommendations to NZ organisations to lessen the negative impact of the glass ceiling. These themes emerged with the hope of positively contributing to the success of prospective IMW managers in NZ. The findings will also interest the broader members of the Indian migrant community residing in Auckland and other regions of NZ.

The study is another reminder of the relationship between the 'we culture' or 'collectivist culture' of Indians (Chadda & Deb, 2013; Sinha & Tripathi, 1994), and the similar cultural values of collectivist Māori (Brougham & Haar, 2013) and Pacific peoples (Fa'alogo-Lilo & Cartwright, 2021; Saffu, 2003). By contrast, Pākehā people embrace individualistic cultural values (Hook, 2007). Findings show that participants took the initiative to unlearn the hierarchical work culture by being vocal about their career aspirations, skills, and capabilities, and by providing feedback and suggestions to build trust with their authorities. However, though the work culture at NZ workplaces seems to be informal and non-hierarchical compared to India, findings revealed the fact that employees' feedback is not always welcomed (Brunton et al., 2017).

This study's findings parallel earlier research by Nayar et al. (2007) and Pio (2005a), who found that IMW were often disadvantaged and experienced discrimination because of their ethnicity. This urgently underlines the need to unfold the lived experiences of the glass ceiling for these minority group members and raise awareness about this issue. This study will create further insight for NZ workplaces and equip aspiring IMW managers with some useful strategies to eliminate glass-ceiling barriers. Furthermore, this thesis has reiterated how some participants minimised their cultural identity, shortened and anglicised their first names for NZ employers' comfort and adapted Western outfits to blend into the NZ work culture. Further, the thesis findings also show that IMW had to face additional challenges compared with their Pākehā colleagues to prove their competencies and reach management positions.

The findings underline another critical observation in terms of the significance of professional networking and building social capital by participating in workplace events for career success and seeking a mentor. Many participants in this research study were vocal in acknowledging their mentors and their managers who became their mentors. Therefore, organisations should

seek to support migrant women by increasing the accessibility of potential mentoring opportunities.

The patriarchal mindset and gender responsibilities of Indian-born women often result in them prioritising and fulfilling family responsibilities despite their professional standing – something their male counterparts do not have to do (Carrim, 2018; Nath, 2000; Naqvi, 2011; Nayar et al., 2007). However, most participants in this study acknowledged the importance of family support and appreciated the support of their spouses in their careers (Datta & Agarwal, 2017).

This study addressed the research question," What are the experiences of migrant Indian women becoming managers in NZ?" This thesis might contribute to lessening the glass-ceiling barriers for aspiring IMW managers in NZ. Significantly, it will help to raise awareness of glass-ceiling barriers and their adverse impacts on the career trajectory of highly skilled ethnic migrant women in NZ organisations. Some participants in this research study mentioned the existence of a glass ceiling, even for the second generation of IMW in NZ. They hope that this research might be beneficial in diminishing the glass-ceiling effect for their daughters, and provide a helpful direction to the members of the second generation.

6.4 Limitations

This thesis is unique as there is a dearth of empirical evidence on IMW managers' glass-ceiling experiences in NZ. Therefore, this study contributes new knowledge about IMWs' experiences in the NZ employment market and, in particular, a greater understanding of what strategies may work for IMW to attain managerial positions within NZ organisations. However, there are some limitations in this research which must be considered by readers before the findings are applied elsewhere.

Firstly, this empirical study recruited a small sample size of 12 participants. Moreover, the research participants were all females, and they were only selected from Auckland, NZ, due to resource constraints. Although every participant was able to share their unique set of experiences relating to the glass ceiling, it is challenging to generalise findings obtained from such a small sample. Further, as participants were only selected from Auckland, NZ due to practical implications, the study may need to be replicated with larger groups of IMW from across NZ to see if there are similar experiences within the broader NZ context.

The research participants in this study were all Indian-born women and first-generation immigrants to NZ. Therefore, second-generation Indian women were not considered because

they were out of scope. This research study invited participation from IMW who migrated and had a bachelor's degree from India. However, future researchers may consider replicating this study with second-generation Indian women to understand if there is a difference in glass-ceiling experiences.

Additionally, there is a possibility that the findings of this study may contradict other studies involving IMW cohorts, since the sampling of participants involved a selection from diverse industry sectors in Auckland, and the first 12 participants who approached me and gave their consent to me were selected. This purposeful sampling technique was used because it is effective in terms of time and cost (Robinson, 2014). Furthermore, it enables the researcher to select a sample to obtain maximum relevant information to meet the research objective (Etikan et al., 2016; Robson, 2011). However, qualitative research studies do tend to generate findings from small number of samples (Morrow, 2005; Polkinghorne, 2005). During the one-on-one virtual semi-structured interviews, participants reflected on their past employment experiences and, at times, this required participants to reflect and recollect events that happened many years ago. Semi-structured interviews were conducted as they permit respondents to pause, think and reflect (Qu & Dumay, 2011; Rowley, 2012) and allow the interviewer to probe and prompt participants in between to elicit in-depth information on the research topic from them (Barriball & While, 1994). Also, participants felt comfortable and safe in sharing details with me being IMW myself in NZ. However, external validity is limited, because with a different interviewer, there is a possibility that participants may include more details or exclude certain information. Some participants may have provided inaccurate recollections of past events due to recall bias. Finally, due to the nature of the study topic, participants were asked sensitive and private questions and although they were reassured that these details would be kept private and that they did not have to answer any questions they did not want to, it is possible that certain details were not provided to me. Consequently, this may have led to distorted interpretations, negatively impacting the internal validity of the study.

6.5 Chapter Summary

The thesis aimed to study the glass-ceiling experiences of IMW managers in NZ and what strategies they applied to become managers in NZ organisations. More importantly, this thesis gave many brave and resilient IMW an opportunity to share their life experiences and the lessons which they learned with other IMW who are struggling to make the same journey.

This study demonstrated that eight out of 12 participants reported experiencing glass-ceiling barriers in NZ organisations. The thesis findings revealed three major themes. Firstly, racism

has been identified as a significant barrier that hindered the career growth of the IMW cohort regardless of their qualifications and experience. Some members of this group reported being victims of bullying and harassment, and believed it was an extended form of racism.

The second distinct feature uncovered in the findings consisted of the practical strategies developed by research participants to lessen the impact of glass-ceiling barriers. I am confident that these strategies will serve as a foundation for future group of IMW managers.

The cohort members understood the power of building professional networks and having a mentor to guide and endorse their skills, as well as their achievements. They demonstrated self-agency by being vocal with their seniors about their future career ambitions, which helped them to identify potential career advancement opportunities. They acknowledged the importance of family support, which significantly contributed to their career success.

Finally, participants offered valuable recommendations for the NZ organisations to dismantle the glass ceiling for existing eager Indian migrant managers. Promoting representation of IMW managers in SLTs within NZ organisations was identified as a major factor that will go towards enabling a welcoming and inclusive environment that minimises stereotyping and racism.

Finally, participants reiterated that NZ organisations must not tolerate bullying, harassment and microaggressions at workplaces under any circumstances. This is because bullying and harassment have an adverse and long-lasting impact on employees' mental health and well-being (Bano & Malik, 2013; Gardner et al., 2020; Lee, 2000; Namie & Namie, 2000; O'Driscoll, et al., 2011).

This research study has uncovered the lived experiences of IMW who overcame non-acceptance, prevailed over the glass ceiling, and became managers in NZ organisations. Stories are told to transform thoughts, and I am optimistic that the findings of my research study will inspire future IMW managers in NZ and contribute to diversifying NZ organisations' perspectives.

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APPENDICES

Appendix A: Interview Questions and Protocols

Interview Questions

This is a face-to-face interview schedule. The purpose of this interview is to explore the glass ceiling experiences of Indian migrant women managers in New Zealand. Interviews will begin with warm-up and easy questions followed by open-ended questions that are designed to elicit individual experiences of participants. The sequence of questions and prompts may vary questions and prompts may slightly vary from one interview to another.

The interview questions are drafted to collect data from the Indian migrant women managers in New Zealand based on the following themes:

- Stories of this cohort of Indian women managers becoming managers in New Zealand.
- Lived glass ceiling experiences of this cohort, barriers faced by them, and strategies applied by them to overcome these barriers. How did it affect their career advancement?
- Recommendations to organisations and government and advice to aspiring Indian migrant women managers.

Part 1: Introductions

- A brief self-introduction
- Opportunity for participant to ask for questions
- Check the consent form is signed
- Reminder about privacy and confidentiality
- Turn on the recorder (with prior permission)

Part 2: Questions (Warm-Up Questions)

1. Tell me about yourself. How long have you been in New Zealand? Some example prompts:

    - When did you arrive in New Zealand? Who did you come with?
    - What was your occupation in India?
    - What type of organisation did you work for?
    - Which tasks did you perform?
    - What qualifications did you take in India?
    - What were your career goals before migrating to New Zealand?

2. This question is intended to find out about work history in New Zealand and becoming a manager. In your own words, tell me your story about how you became a manager and how was your experience as an Indian migrant working woman in New Zealand?

    - How was your career journey after arriving in New Zealand?
    - What were your roles before becoming a manager in New Zealand?
    - How was your work experience at New Zealand workplaces?

- How did you get the manager's role? What was the selection process?
- Did you complete any course or qualifications in New Zealand?
- How long have you been in this position?
- Do you have any direct reports?

Part 3: Questions (Broad Focus on the Glass Ceiling)

1. In the information sheet, participants have been introduced to the term glass ceiling and the components that restrict women's career progress despite their eligibility. What were some barriers and challenges that you overcame to obtain this management position in New Zealand?

    - Was it easy to get a manager's position?
    - What barrier did you come across?
    - Did you experience any kind of discrimination being a migrant Indian woman?
    - How did it affect your career growth?
    - Was your work experience and qualifications from India were recognised?
    - What were some strategies that you applied to acquire a manager's role?
    - What strategies worked and not?
    - Did you get the support of your family or the Indian community?
    - What about organisational policies? Did you receive any training or help from senior management/human resources?
    - Okay, you already talked a bit about the barriers before getting a management position, are there any others you want to mention.

2. This question will apply to participants who had managerial experience in India or another country before arriving in New Zealand. Describe what your experience was like while working as a manager in another country or countries and how it is different from being a manager in New Zealand? (*as applicable)

    - Did you find it easier to get a manager's role in a country other than New Zealand?
    - Did your previous work experience help to get a manager's role?
    - What are the main challenges for Indian migrant women managers in New Zealand?

Part 4: Questions (Concluding questions focusing on the recommendations and advice for aspiring IMW managers)

- What recommendations do you have for government policymakers and organisations' human resource professionals in New Zealand to help migrant Indian women get into management positions?

- What message would you like to convey to the aspiring Indian migrant women managers in New Zealand?

The researcher will conclude each interview by thanking and appreciating the participants for their valuable time and contribution. The researcher will assure the relevant participant/s that they will receive the summary of findings as requested on the signed consent forms (Appendix B). A koha (gift) will be offered to each participant as a token of appreciation.

Appendix B: Consent Form

Consent Form

For use when interviews are involved.

Project title: *Indian migrant women managers' experiences of the glass ceiling in New Zealand*

Project Supervisor: *Asso. Prof. Dr. Katherine Ravenswood*

Researcher: *Savita Bhaskaran*

- ○ I have read and understood the information provided about this research project in the Information Sheet dated 1 November 2021
- ○ 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 taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ○ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- ○ I agree to take part in this research.
- ○ I wish to receive a summary of the research findings (please tick one): Yes○ No○

Participant's signature: .....

Participant's name: .....

Participant's Contact Details (if appropriate):

.....

.....

.....

.....

Date:

***Approved by the Auckland University of Technology Ethics Committee on** 2 December 2021 on which the final approval was granted **AUTEC Reference number** 21/427*

Note: The Participant should retain a copy of this form.

Appendix C: Participant Information Sheet

Participant Information Sheet

Date Information Sheet Produced:
1 November 2021

Project Title
Indian migrant women managers' experiences of the glass ceiling in New Zealand

An Invitation

I am Savita Bhaskaran, staff member and a student at Auckland University of Technology, currently studying Master of Business in Management. One of the core elements of my Master's course is to undertake a research study. As an Indian migrant woman manager in New Zealand, you are invited to participate in this research.

What is the purpose of this research?

The purpose of this research study is to create a deeper understanding of the lived glass ceiling experiences of Indian migrant women managers in New Zealand and successful strategies implemented by them to minimise the glass ceiling barriers. Research studies define the glass ceiling as inequalities or discrimination based on one or more components such as gender, race, ethnicity, religion, and work experience that restrict women's career advancement in organisations despite of their eligibility.

Limited information is available about the career journey of Indian migrant women managers and their glass ceiling experiences in New Zealand. Hence, by participating in this research you will make a significant contribution as there is a scarcity of research on Indian migrant women managers in New Zealand. The researcher needs to complete this study for her thesis because it is a core requirement to complete the Master of Business qualification at Auckland University of Technology (AUT).

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

You have been identified as a potential participant in my research study through my Facebook group or personal/professional network. You have received my invite to participate in this study which has my contact details if you have more questions. This Information Sheet is also enclosed for more details about my project.

How do I agree to participate in this research?

Once you read this information sheet and if you decide to participate in this research project, you can express your interest by email (savita.bhaskaran@aut.ac.nz). I will then send you the Consent Form. You will be given two weeks to consider this and ask any queries before signing the consent form. You can send your signed consent form by email, post, or in person before the interview date.

Please note that the one-hour interview may take place via virtual platforms such as Microsoft Teams or Zoom dependent on the Covid-19 pandemic alert level protocols and oral consent (Appendix F) will be obtained before the interview start time.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

In the interview, as a participant the researcher will ask you around 10 questions on the research topic: stories of you becoming a manager in New Zealand and your glass ceiling experiences. Interview duration will be approximately one hour. The researcher will be recording the interview using a digital recording device. If it is a virtual interview (via Zoom or Microsoft Teams platform) the researcher will record it using the in-built 'record' function of Zoom or Microsoft Teams. All the information you share during the interview will remain strictly private and confidential. The data will be used only for this research study. After the interview, you will be sent the interview transcript on request. You will be given two weeks to read and comment before it is used in this study.

What are the discomforts and risks?

There is a possibility of a very low-level discomfort while reflecting and sharing any unpleasant memories or experiences. However, you may withdraw at any time or choose not to answer any particular question. You can always take breaks whenever you need or if you feel stressed or uncomfortable. You will be given an opportunity to read and review the interview transcript on request. You can make any comments on it or share any missing information before it is used to create the findings report.

How will these discomforts and risks be alleviated?

As a participant, during the interview if you experience any stress or discomfort, you can stop the interview at any point for break. You may also choose to withdraw at any stage of the interview, it is up to you. If you need any counselling support I can refer you to AUT Counsellors or you can contact them yourself. Please refer to the following information:

AUT Student Counselling and Mental Health is able to offer three free sessions of confidential counselling support for adult participants in an AUT research project. These sessions are only available for issues that have arisen directly as a result of participation in the research and are not for other general counselling needs. To access these services, you will need to:

- Drop into our centre at WB203 City Campus, email counselling@aut.ac.nz or call 921 9998.
- Let the receptionist know that you are a research participant and provide the title of my research and my name and contact details as given in this Information Sheet.

You can find out more information about AUT counsellors and counselling on https://www.aut.ac.nz/student-life/student-support/counselling-and-mental-health

What are the benefits?

The glass ceiling barriers are often invisible at workplaces and they restrict some women to gain influential positions and success within organisations. Thus, this research study would offer a platform to Indian migrant women managers to communicate their unheard experiences. The research findings aims to get a deeper understanding about the various challenges and glass ceiling barriers faced by Indian migrant women during their career journey: from being an employee to becoming a manager.

As a participant, you would benefit personally by sharing your story with me as the researcher in a one-on-one interview. You will get a safe platform to communicate your experiences and reflect on your overall career journey of becoming manager in New Zealand. The study findings could prove beneficial and exemplary for aspiring Indian migrant women leaders in New Zealand and will also benefit Indian migrant women cohort who at times feel marginalised and struggle to integrate into New Zealand workplaces.

Besides this, the findings of the research study might make a significant contribution for organisational human resource professionals and policy makers within New Zealand. Human resource personnel can reassess the feasibility of existing policies such as recruitment and selection, training and development programs for aspiring Indian women leaders, and employee support programs. Hopefully, to ensure processes in place are more equitable to its employees.

Finally, this research project would be of immense help for me in finalising my core thesis paper towards completion of the Master's degree in Management.

How will my privacy be protected?

All the information shared by you as a participant will remain strictly confidential at all times during the research process. Any names or information that arises during the interview will not be disclosed. The researcher will use a pseudonym to hide participants' identity.

What are the costs of participating in this research?

I will require approximately 60 minutes of your time. There is no additional cost involved in this study.

What opportunity do I have to consider this invitation?

When participants express their willingness to participate in this research study, they will be sent a Consent Form. As a participant, you will be given two weeks to read all the information and an opportunity to ask questions, if any.

Will I receive feedback on the results of this research?

As stated above, interview transcripts will be sent to you and you will be given two weeks to read and comment. Once the thesis is approved, all participants will be sent a brief summary of the research findings if they wish.

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

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Associate Professor Dr Katherine Ravenswood, Katherine.ravenswood@aut.ac.nz, (+649) 921 9999 ext 5064.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, ethics@aut.ac.nz, (+649) 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:
Savita Bhaskaran
Email: *savita.bhaskaran@aut.ac.nz*

PROJECT SUPERVISOR CONTACT DETAILS:
Associate Professor Dr Katherine Ravenswood
Email: *katherine.ravenswood@aut.ac.nz*
DDI: (+649) 921 9999 Ext 5064.

Approved by the Auckland University of Technology Ethics Committee on *2nd December 2021* *on which the final approval was granted AUTEC Reference number 21/427.*

Appendix D: Researcher Safety Protocol

1. The researcher will email the project supervisor the interview timetable for participants whom she will be meeting in their private homes. The timetable will include particulars about date, time and venue details of the interview for respective participants.

2. The researcher will send a text message to the participant on arrival and before entering their private home. The researcher will also notify the project supervisor while entering and leaving the meeting.

3. The researcher will notify the project supervisor to contact her on the mobile phone in case the project supervisor has not received an email notification from the researcher after an hour of the scheduled meeting.

4. If the researcher senses any risk, she will immediately cease the interview and leave the participant's house. In the circumstances of any physical risk, the researcher will pause with an excuse of using the bathroom and will call the emergency number.

Appendix E: Invite to Participants

Invitation to participate in the research study: Indian migrant women managers' experiences of the glass ceiling in New Zealand

Dear participant,

I am Savita Bhaskaran, staff member and a student of Auckland University of Technology, currently studying Master of Business in Management. One of the core elements of my Master's course is to undertake a research study.

The purpose of my research study is to explore Indian migrant women managers' experiences of the glass ceiling in New Zealand. This study aims to elicit the lived experiences of Indian migrant women managers', the glass ceiling barriers they faced and what strategies they implemented to acquire management position within New Zealand organisations. The term glass ceiling refers to inequalities or discrimination based on one or more components such as gender, race, ethnicity, religion, and work experience that restricts women's career advancement in organisations despite their eligibility.

For this, I need to collect data by conducting approximately one hour interviews. Participants need to be Indian migrant women managers in New Zealand who are:

- Currently employed as a manager, or have been employed, as manager in New Zealand. You should have at least 2 years' experience as a manager in New Zealand
- A Permanent resident or New Zealand citizen and migrated to New Zealand under the skilled resident's visa
- Born in India and hold a bachelor's degree from India
- Proficient in English though first language may not be English
- Not current employees of Auckland University of Technology

Participants will be asked to share their experiences of becoming a manager in New Zealand. Your participation will make a significant contribution to my project and create awareness on glass ceiling experiences of Indian migrant women managers' in New Zealand as well as their journey from being migrants to becoming managers.

Participation in this research study is voluntary (it is your choice). Please note that once the findings report is generated, the information you provided may not be removed.

Attached is the Participant Information Sheet with full details about this research study. Please forward this
invite to any other Indian women managers in New Zealand you know.

Feel free to contact me via Facebook or LinkedIn or by email (savita.bhaskaran@aut.ac.nz) if you have any further questions.

Looking forward to hearing from you and listening to your experiences!

Thanks and regards,
Savita Bhaskaran

Encl: The Information Sheet

Appendix F: Oral Consent Protocol

Oral Consent Protocol

For use when interviews are being conducted by videoconference.

Project title: ***Indian migrant women managers' experiences of the glass ceiling in New Zealand***

Project Supervisor: ***Asso. Prof. Katherine Ravenswood***

Researcher: ***Savita Bhaskaran***

The participant joins the videoconference

○ Do you agree to my recording your consent to participate?

If they agree, then the record function will be activated and they will be asked the following:

○ Have you read and understood the information provided about this research project in the Information Sheet dated **1 November 2021**

○ Do you have any questions about the research?

○ Do you understand that notes will be taken during the interviews and that the interview will also be audio-recorded and transcribed?

○ Do you understand that taking part in this study is voluntary (your choice) and that you may withdraw from the study at any time without being disadvantaged in any way.?

○ Do you understand that if you withdraw from the study then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used? However, once the findings have been produced, removal of your data may not be possible.

○ Do you agree to take part in this research?

○ Do you wish to receive a summary of the research findings? (please tick one): Yes○ No○

○ Do you want me to send you a copy of the audio recording for this consent? Yes○ No○

○ Please confirm you name and contact details

Participant's name: .....

Participant's Contact Details (if appropriate):

.....

.....

.....

.....

I will now turn off the recording of the Consent and then will start a separate recording for the interview.

Approved by the Auckland University of Technology Ethics Committee on 2 December 2021 AUTEC Reference number 21/427

Note: The Participant should retain a copy of this form.

Appendix G: Social Media Advert

INVITATION TO PARTICIPATE IN THE RESEARCH

Research Topic: Indian migrant women managers' experiences of the glass ceiling in New Zealand

Researcher: SAVITA BHASKARAN

Staff and Master of Business (Management) student at Auckland University of Technology

This research will explore the lived experiences of Indian migrant women managers, the glass ceiling barriers they faced, and what strategies they implemented to acquire management positions within New Zealand organisations.

INDIAN WOMEN MANAGERS ARE INVITED TO PARTICIPATE WHO ARE:

- ✓ Managers for at least 2 years or have previous experience as manager in NZ
- ✓ Permanent resident or NZ citizens who migrated to NZ under the skilled or general category, currently residing in Auckland
- ✓ Born in India and hold a degree from India
- ✓ Proficient in English though the first language may not be English
- X Not current employees of Auckland University of Technology

If you are interested in taking part please message me or email

savita.bhaskaran@aut.ac.nz for more info

Do forward this invite to your contacts

THANK YOU

Appendix H: Ethics Approval Letter

Auckland University of Technology Ethics Committee (AUTEC)
Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

2 December 2021
Katherine Ravenswood
Faculty of Business Economics and Law

Dear Katherine

Re Ethics Application: **21/427 Indian migrant women managers' experiences of the glass ceiling in 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 2 December 2024.

Non-Standard Conditions of Approval

1. Include the AUT logo on the advertisement.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.
8. AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.
For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through http://www.aut.ac.nz/research/researchethics

(This is a computer-generated letter for which no signature is required)
The AUTEC Secretariat

Auckland University of Technology Ethics Committee
Cc: savita.bhaskaran@aut.ac.nz; Betty Ofe-Grant

Appendix I: Migrants with NZ Resident-Status Count by Birthplace

Birthplace	2018 Census (usually resident-only count)
Fiji	62,310
Malaysia	19,860
Bangladesh	2,559
India	**117,348**
Nepal	3,681
Pakistan	5,691
Sri Lanka	14,349
Canada	11,928
South Africa	71,382

Note. Data from *Statistics* New Zealand (2018).

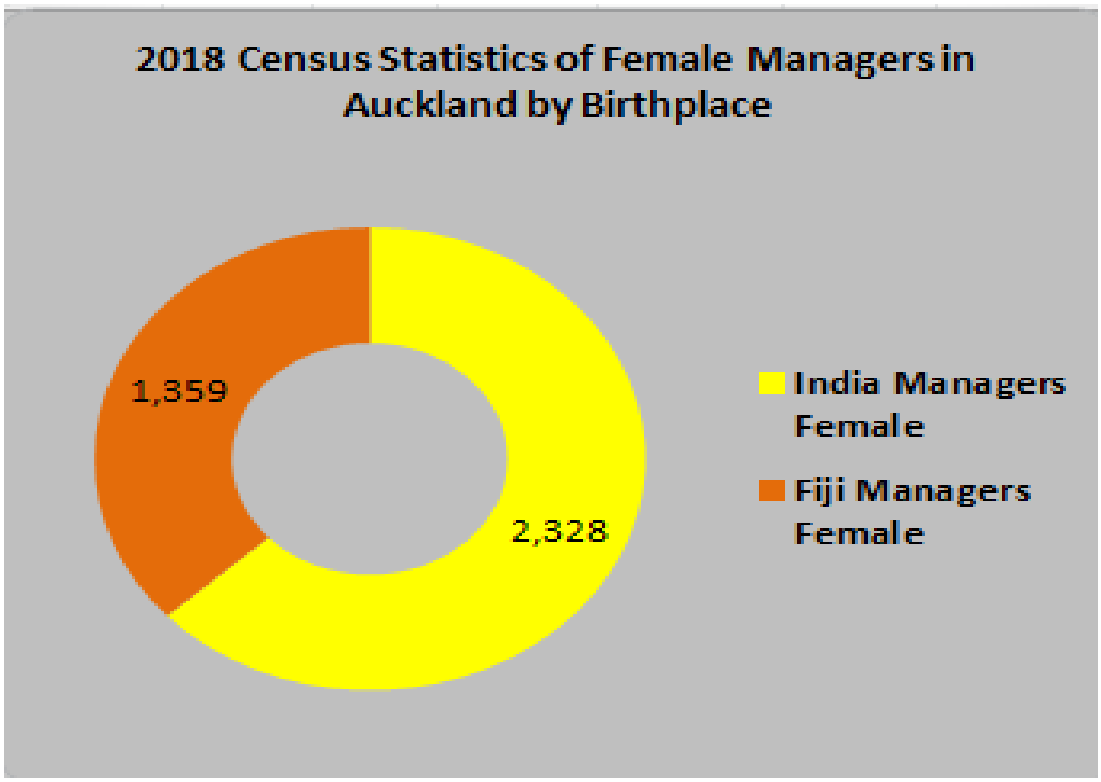
*Resident only count by birthplace and not by ethnic group

Appendix J: Statistics on Indian-born population in NZ Regions

Region	Population
Northland	1,365
Auckland	71,358
Waikato	8,664
Bay of Plenty	6,393
Gisborne	276
Hawke's Bay	2,076
Taranaki	972
Manawatu-Wanganui	2,292
Wellington	11,334
Tasman	141
Nelson	429
Marlborough	312
West Coast	186
Canterbury	8,823
Otago	2,046
Southland	678

Note. Data from Statistics New Zealand (2018).

Appendix K: Indian-born and Fijian-born Indian Female Managers in the Auckland Region



Note. Data from Statistics New Zealand (2018).

Appendix L: Indian-born Females Occupation Statistics

Occupation	Central Government	Local Government	Private	Total Stated	Total
Chief Executives, General Managers and Legislators	42	6	642	693	693
Specialist Managers	120	18	1,287	1,425	1,425
Hospitality, Retail and Service Managers	27	3	1,461	1,491	1,491

Note. Data from Statistics New Zealand (2018).

Appendix M: Indian-born Female Managers Qualification Status

Occupation	Bachelor Degree and Level 7 Qualification	Postgraduate and Honours Degrees	Master's Degree	Doctorate Degree
Chief Executives, General Managers and Legislators	267	102	132	3
Farmers and Farm Managers	30	9	6	0
Specialist Managers	924	423	429	15
Hospitality, Retail and Service Managers	534	207	156	3
All Managers	1,755	741	723	24

Note. Data from Statistics New Zealand (2018).

*****Under Occupation category only those whose job title is manager are selected.