Māori Expatriates Return Home

How has COVID-19 impacted Māori expatriates returning to New Zealand in 2020?

(January, 2022)

Candidate's name: Brianna Heremaia

AUT Business School- Department of International Business, Strategy and Entrepreneurship

A Dissertation submitted to Auckland University of Technology in partial fulfilment of the requirements for the degree of Master of Business.

Mihi Mihi

Mai I Maketu ki Tongariro ko Te Arawa te waka
Ko Tamatekapua te tangata i runga rā

Ko Ngongotahā te māunga
Ko Utuhina te awa Ko Rotoruanuiakahumatamomoe te Moana
Ko Paratehoata Te Kōhea te marae
Ko Tūnohopū te whare tupuna Ngāti Whakāue, Ngāti Pikiao, Ngāti Tāhinga wētehi o ōku hāpu
Ko Te Arawa te iwi
Ko Tāua Haere Huka te tupuna, ka puta mai
Ko Rakitu Puhou Haere Huka, ka puta mai
Ko Ani Te Paerākau ka moe a Te Paerākau ki tōna hoatāne tuarua,
Ko Te Whiti Rerekau no Taranaki ā ka puta mai a Merepeka Pūhou Kāmeta i Whakawhāngai mai ai a Merepeka ki te hoatāne tuatoru o Te Paerākau,
Ko Poihipi Kāmeta no Ngāti Pikiao ka moe a Merepeka Pūhou ki ā Thomas Angus

Nukutaurua Mckinnon nō Ngati Pikiao anō hoki ka puta mai

Ko Aniwaihōroa Paerākau Mckinnon, i whānau mai ai i Rotoiti,
Ko Tenēi tōku kuia Ka moe a Aniwaihōroa ki ā Raymond Jones, he Pākehā nō tāwāhi, Nō Wēra i Peretānia

Ko Gareth Jones tōku matua, ko īa te tamaiti tuawaru o Aniwaihōroa rāua ko Raymond Jones

Ko Tēnei tōku matua Ka moe a Gareth Jones ki ā Julia Jones o Ngāti Hine, ka puta mai ī āhau.
Ko Brianna Julia Jones tōku īngoa.
Ko Raphael Heremaia, tōku tāne
Ko tēnei tōku whakapapa

Our canoe reaches from Maketu and Tongariro, Te Arawa
Tamatekapua is the captain on board of Te Arawa
Ngongotahā is the mountain
Utuhina is the river
Rotoruanuiakahumatamomoe is the lake
Paratehoata Te Kōhea is the marae
Tūnohopū is the ancestral house Ngāti Whakāue, Ngāti Pikiao, and Ngāti Tāhinga are some of the sub-tribes
I descend from Te Arawa is the tribe
Tāua Haere Huka is the ancestor, who begat
Rakitu Puhou Haere Huka, who begat
Ani Te Paerākau Te Paerākau married her second husband
Te Whiti Rerekau of Taranaki, they begat Merepeka Pūhou Kāmeta Merepeka was raised by Te Paerākau's third husband

Poihipi Kāmeta of Ngati Pikiao Merepeka Pūhous married Thomas Angus

Nukutaurua Mckinnon of Ngati Pikiao They begat

Aniwaihōroa Paerākau Mckinnon, born in Rotoiti,
this is my grandmother Aniwaihōroa married Raymond Jones, A foreigner from Wales, in Britain

Gareth Jones is my father, the eighth child of Aniwaihōroa and Raymond Jones

This is my Dad Gareth Jones married Julia Jones of Ngati Hine, from them, came me.
Brianna Julia Jones is my name
Raphael Heremaia, is my husband
This is my genealogy.

Ngā mihi nui ki a koutou katoa, ka nui te mihi atu I raro I te korowai o te Rangimarie.

Greetings to you all, many greetings under the cloak of peace.

Nō reira, tēnā koutou, tēnā koutou, tēnā anō tātou katoa.

Therefore, I humbly greet you thrice times.

Abstract

The purpose of this research is to better understand the impact of COVID-19 on Māori expatriates who have returned to New Zealand. Expatriate literature focusses on expatriate management, challenges faced abroad and discusses the concept of expatriate failure. During a COVID-19 era, we have seen the impact of COVID-19 on globalisation and the movement of people and goods worldwide. Expatriates have repatriated back to their home countries and scholars have argued that the literature focusses more on the life of expatriates during their assignment and tends to have less emphasis on the repatriation phase and what are the experiences of the individual thereafter. The literature found and discussed in this dissertation has also proven that there is little-to-none research of Māori expatriates abroad which presents a research gap to shed light on expatriation through a Māori worldview. The repatriation literature has discussed push and pull factors which motivate expatriates to return home, however there is no research which explores push and pull factors through a Kaupapa Māori lens, therefore leading to the research question: *How has COVID-19 impacted Māori expatriates returning to New Zealand in 2020*. In order to explore the experiences of Māori expatriates who have returned home, and to answer the research question proposed, a Kaupapa Māori Methodology approach is carried out for this research. As the study is qualitative in nature, in-depth interviews and a thematic analysis of these interviews are an appropriate tool to collect the data and present the findings. This methodology considers world views which are relative to Māori and allows for narratives by Māori to Māori, to be interpreted. In order to answer the "how" and "what" questions of this research, online in-depth interviews, telephone calls and communication via email with Māori expatriates who have returned to New Zealand in 2020 have been carried out. The key themes which were identified as being push and pull factors, and motivations for the participants were whanaungatanga, hauora and whakaterenga. This study will contribute to the limited literature on Māori expatriates and repatriation and

may provide insights into improved support for Māori returning to New Zealand, and the impacts of the global pandemic.

Auckland University of Technology Ethics Committee (AUTEC)

The project was granted ethics approval from AUTEC on 25 May 2021

AUTEC approval number: 21/107

Table of Contents

Table of Tables

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 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.

Brianna Heremaia

11/01/2022

Acknowledgements

I would like to thank the following for your contribution to this work.

Research Whānau

Firstly, thank you to the research participants who have shared their experiences and stories- it has truly been an honour. Thank you to my supervisors Associate Professor Ella Henry and Dr Fiona Hurd for your knowledge, encouragement, support and time throughout this journey. To Associate Professor Ella Henry, I am grateful for your guidance and wisdom in helping me understand a Māori worldview and sincerely thank you for guiding me through this Kaupapa.

My Husband- Raphael Heremaia

This journey could not have been accomplished if not for your unwavering support and love for me and my work. Thank you, from the bottom of my heart.

My Whānau

A special thank you to my parents, Gareth and Julia, for your sacrifice, support, encouragement and guidance over the years. Thank you to my sisters: Daysha, Dayna, Denver, Georgia-Rae and Jay-el for your empowering examples. I would also like to acknowledge my older sister, Daysha Tonumaipe'a and her husband, my brother Donny Tonumaipe'a. Without you both, I would not have made it to this milestone. Daysha, you have mentored and supported me, and never given up on me throughout this journey and your love and support has not gone unnoticed.

Glossary

As Te Reo Māori is a language for which words have many meanings, the following are

the general meanings based on Te Aka (2021).

Hauora	health, vigour, to be fit, well, healthy, vigorous, in good spirits.
Iwi	a large group of people descended from a common ancestor and associated with a distinct territory
Kanohi ki te Kanohi	face to face, in person, in the flesh
Kaupapa Māori	a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society
Matauranga	knowledge, wisdom, understanding, skill
Mihi	to greet, pay tribute, acknowledge, thank
Taha Hinengaro	mental health
Taha Tinana	physical health
Taha Wairua	spiritual health
Taha Whānau	emotional health
Tangata Whenua	local people, hosts, indigenous people
Te Reo Māori	Maori language, dialect, tongue, speech
Whakapapa	genealogy, genealogical table, lineage, descent
Whakaterenga	navigate
Whakawhanaungatanga	process of establishing relationships, relating well to others.
Whānau	extended family, family group, a
Whanaungatanga	familiar term of address to a number of people - the primary economic unit of traditional Māori society relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging

Chapter 1 Introduction

My postionality is that I am influenced by my European, Pacific and Māori background. The importance of culture has been a crucial aspect of my formative and early years in New Zealand. I attended primary, intermediate and high schools which were predominatly Māori and Pacifica within the South Auckland area. Additonally, through family activities and relationships I have been immersed in Māori and Pacific culture. This positionality has very much impacted my world view and how I engage with the world. The concept of collectiveness, or village like concepts of being part of a community, not just family but extended family has impacted the way I perceive the world. From this point of view, has come the grounding I have developed in terms of identity with where I come from and who I am. This attachment to family, place and culture has given me an opportunity to consider those who are similar and those who are not when doing the research for this study. I myself was an expatriate who returned to New Zealand from Hong Kong in 2020 and found an interest in wanting to understand and hear the experiences of others who have repatriated back to New Zealand. This has led me to propose the research question of *How has COVID-19 impacted Māori expatriates returning to New Zealand in 2020.*

There is scarce research on Māori expatriates abroad (Kukutai, 2012) and this case therefore presents a valuable opportunity for this research to add to studies in the international business context. Repatriation and the issues surrounding challenges returning to home countries by expatriates are discussed by scholars, however some argue there is little research on repatriation in comparison to expatriation (Ellis et al., 2020). As the COVID-19 pandemic has seen many expatriates return to their home countries worldwide, the importance of further study into the topic of repatriation is important in understanding the current challenges expatriates face in the world today. If we understand Māori repatriation better, government, business and iwi might develop

strategies and programmes to facilitate the process, and provide more support for repatriates, to enhance and increase their reintergration.

In chapter 1 of this dissertation, I have discussed my positionality and rationality of the research and why it is important. This is then followed by chapter 2 which will discuss the current literature around globalisation, expatriation and repatriation. Chapter 3 then describes the research design of this dissertation and the necessary methods used to carry out this research using kaupapa Māori methodolody. This will then be followed by chapter 4 which will describe the findings of the research and introduce the key themes which have come to light through the participant interviews. In chapter 5, the theoretical implications of these themes will be discussed and what they add to the theoretical conversation. Chapter 6 will conclude with the contributions and reinforcement of the literature of this research, the limitations identified and considerations for future research.

Chapter 2 Literature review

The previous chapter outlined the rationale for the research, and described my positionality, which impacted the initiation of this research. This chapter will discuss current and past literature regarding globalisation, expatriation and repatriation in order to underpin the research project, which aims to explore the experiences of Māori repatriates. The expatriate literature will cover expatriate management with challenges and issues expatriates face abroad and discuss the different viewpoints of scholars surrounding the meaning of expatriate failure. This chapter will also include repatriate literature which discusses challenges faced upon repatriation and push and pull factors for repatriation.

2.1 Globalisation

Many authors approach the concept of globalisation in completely different ways (Novy & Jary, 2020), where there is a lack of consensus on a definition of globalisation (Fiss & Hirsch, 2005). Among these, Bairoch and Kozul-Wright (1996) describe globalisation as the "process in which the production and financial structure of countries are becoming interlinked by an increasing number of cross-border transactions to create an international division of labour in which national wealth comes, increasingly, to depend on economic agents in other countries" (Bairoch & Kozul-Wright, 1996, p. 3). In contrast, Morrison (2017) defines globalisation as the processes for which the multidirectional flow of products, objects, people, companies, money, and information can move quickly around the world, while Christensen and Kowalczyk (2017) further add, the process of globalisation implies the continual expansion and expediting of economic, political, social, cultural, and judicial relations across borders.

Breinek (2005) has distinguished three waves of globalization. The first wave between the 2nd half of the 19th century to 1914 which marked a decrease in transport costs and progress in communication devices while reducing trade barriers. The second wave of globalisation (1945-1980) was influenced by the interwar period (1914-1945) caused by the deteriorating economic situation in individual national states and the renewal of trade barriers, resulting in a considerable decline of economic growth (Novy & Jary, 2020). In the second wave, trade barriers from the interwar period had been removed and transport costs were further reduced with technological progress growing (Breinek, 2005). The current third wave of globalisation is shaped by the interconnectedness of markets of goods, services and capital, by the use of communication tools such as the internet and smartphones, and also by the existence of new rules and standards such as deregulation and privatization (Novy & Jary, 2020).

Morrison (2017) asserts that the interconnectedness in this context is enabled by advancements in technology, particularly in communications, and transportation. Inda and Rosaldo (2002) further add that this interconnectedness has created a world full of movement and mixture, contact and linkages, and insistent cultural interaction and exchange. Through interconnectedness, people become increasingly aware of the extent to which their well-being is dependent on events and trends elsewhere in the world (Rosenau, 2002). This interconnectedness and interdependence within the global economy has become so great, that any major shock is felt in almost all economies around the world (Lane, 2014). The Coronavirus (COVID-19) for example, has seen the simultaneous spread of the disease and its adverse effects on the global economy. While the current issue is evolving, media reports have shed light on the ripple effect on the world economy, including negative shifts in stock markets, slowdown of manufacturing, less consumption, less travel due to restrictions, and the unprecedented increase in value of gold (Jones et al., 2020).

Several academics argue that the spread of COVID-19 and the pandemic is both a product of, and catalyst for change in the processes in trends of globalisation. Novy and Jary (2020) describe the spread of COVID-19 as a negative consequence of globalisation. McNamara and Newman (2020) describe the pandemic as a product of globalisation which has been carried from country to country on the backs of global transport, migration and business. Globalisation has created an increasingly borderless world where flows of capital and new technologies have propelled goods, information, ideologies and people around the globe in volumes and at speeds never previously imagined (Lockwood, 2004). Lockwood (2004) further argues that as globalisation has seen unprecedented numbers of people migrating internationally to different parts of the world, they are being rapidly transformed by different culture, societies and identities. McNamara and Newman (2020) support this idea as they state that globalisation needs to be seen as transformational in a way that reshapes identities.

Whilst scholarly definitions of globalisation may vary, it is clear the world has been transformed in the 20th and 21st centuries by global movements in trade, capital, communications, people, ideas and cultures. It is into this milieu that the increasing mobility of workforces around the world has become a norm.

2.2 Expatriation

Globalisation has increased the movement of people overseas and across borders around the world (Czaika & Haas, 2014), and companies are able to take advantage of the wisdom, knowledge and expertise of expatriates (Enghard & Nagele, 2003). An expatriate is an individual who moves to another country while changing their place of residence, and who executes legal work abroad (Andresen et al., 2014). Expatriate research in recent years has distinguished between two main types of expatriates- those who have been assigned by their home country organisation to work abroad and those

who initiate their move to work in another country (Suutari & Brewster, 2000; Biemann & Andresen, 2010). These two types of expatriates can be referred to as assigned expatriates (AEs) and self-initiated expatriates (SIEs) (Lindsay et al., 2019). Doherty et al., (2013) further identifies the key criteria of what makes a SIE which include:

1) Relocation across countries must be self-initiated
2) Employment must be regular and secure
3) There must be the intention of a temporary stay
4) The expatriate must be skilled or have professional qualifications

Scholars argue there is a need for more research on SIEs and the differences between AE and SIE (Lindsay et al., 2019; Ellis et al., 2020) as SIEs make up a significant portion of the expatriate population (Hasebeger & Vaiman, 2013). Wong (2001) further adds that expatriates can transfer critical experiences and knowledge from headquarters to subsidiaries. Lin and Shaffer (2005) argue that because expatriates are embedded in social networks during their international assignments, social capital may have significant implications for their effectiveness or success in terms of adjustment and performance.

Expatriate literature predominantly focusses on expatriate management, performance and failure. Where challenges arise when moving people across countries and cultural borders, Holopainen and Bjorkman (2005) argue that successful expatriate management is a critical task for international companies. The importance of understanding expatriate experience helps understand why people then repatriate as expatriate success has been considered as not having ended the contract prematurely and returning to the home country (Canhilal et al., 2015). This introduces the idea of expatriate failure. The concept of expatriate failure (EF) in mainstream research describes EF as the meaning of returning home before the end of the contract (Downing et al., 2017). Guttormsen, et al., (2018) argue that previous research has focussed heavily on the view of the firm to determine expatriate failure at the expense of the individual expatriate viewpoint, as

opposed to highlighting the need for expatriates to determine what constitutes failure (Hemmasi et al., 2010). McNulty and Brewster (2016) also agree to some extent that failure shouldn't be approached merely based on the firm-level perspective of a yes/no outcome but of the perspective of the individual expatriate themselves.

Morden (1995) argues that the inclusion of cross-cultural conceptions on the management of expatriates has a paramount importance for effective international management practices. Cultural differences can present as a major source of challenges relating to cross border operations (Gerhart & Fang, 2005). As the alarming growth in failure rates of expatriates returning home prematurely in 2008 due to the global financial crisis reached as much as 80% (Vogel & VanWuen, 2008), research in the subject area has focussed on identifying issues relating to expatriate adjustment, performance and failure in order to improve expatriate management abroad. Past research has defined expatriate adjustment as the ability to form a harmonious psychological state by the expatriate towards the host country's culture (Black & Stephens, 1989). Recent literature supports the idea of the importance of cultural empathy or sensitivity in being able to adjust in the host country, adding that the ability to project an interest in others and to accurately reflect the thoughts of others and their feelings can benefit an expatriate abroad (Liu & Shaffer, 2005). Research has shown that failure to adjust to the novel culture of the foreign nation is a vital factor in the success or failure of the expatriate employee and the multinational company (MNC) in the host nation (Selmer, 2002). Tahir and Egleston (2019) found that cultural differences from conditions in the home country can create a challenging work environment for the expatriate which can increase the risk of failure. Tahir (2018) also found that there is a link between expatriate adaptation and performance, and the effectiveness of expatriates. Tsegaye and Su (2017) found that an expatriate assigned to a less distant culture (a culture less distinct or different from their own) would be able to adjust faster than being assigned to a high distant culture.

A study of New Zealand self-initiated expatriates found that those of European descent are likely to have a closer alignment to many of the countries they have expatriated to than New Zealand expatriates with a minority ethnicity, including indigenous people (Lindsay et al., 2019). Al-Ariss and Ozbiligin (2010) also suggested that people of minority ethnicities are more easily drawn back to their home country due to difficulties fitting into their host country environment, therefore this presents a gap in the literature to understand why they are easily drawn back home, and what are their experiences or motivations while expatriating which leads them to repatriation. A survey of Māori living overseas in 2012 found that Māori who were likely to return home in the future indicated the main reasons for their return would be family, a combination of opportunity, obligations and connections (Kukutai, 2012).

Expatriates are recognised as a highly stressed group as significant changes in work and life are brought about by working overseas (Chan et al., 2018). As MNCs and scholars recognise the challenges expatriates face working overseas, much of the research and literature point to expatriate management and how risks and failure can be reduced. Aycan (1997) recognised that expatriate management practices by organisations would have repercussions on performance outcomes and Kraimer and Wagner (2004) suggests that organisational support is important for the reduction of uncertainty which causes stress for expatriates. Failure is not only associated with high direct and indirect costs for the organisation but can also lead to high psychological costs for expatriates (Vogel et al., 2008; Kassar et al., 2015). Scholars have introduced recommendations and practices for human resources in relation to expatriate management. Bader and Schuster (2015) suggested that organisations should help expatriates by:

1) The use of social support to reduce stress.
2) Seek more interactions with host country nationals (HCNs).
3) Get in touch with expatriate groups and other groups and associations in the foreign country.

4) Include family members in pre-departure training.
5) Emphasize the importance of safety measures.

As expatriates enter foreign countries and cultures, their previous social networks become less salient and their psychological well-being is threatened by uncertainties in the new local environment, hence the importance for building social networks in the host country (Liu & Shaffer, 2005). Research suggests support from co-workers in the host country will positively lead to expatriate adjustment (Mahajan & Toh, 2014) and furthermore that the frequency of interaction between HCNs and expatriates will have a positive impact on the expatriate's adjustment (Toh & Denisi, 2005). Lee and Donohue (2010) suggest the importance of organisational support in expatriate management and concluded that three types of support are crucial for expatriates, which include practical, informative and affective support. Broken down, these include:

1) Practical support- relocation assistance, taxation, property and banking advice.

2) Informative support- information about the task and expectations of the role, role clarity and information about colleagues and subordinates in the host organisation.

3)Affective support- personal support systems such as expatriate networks, appointment of mentors, and social and work relationships with other employees at the host country. (Lee & Donohue, 2010, p. 4-5).

As globalisation has influenced the expansion of multinational companies into new locations, Bader and Berg (2014) explained that these new locations would present more risks of harm to expatriates including exposure to disease, and that multinationals would need to have strategies in place for risk management of expatriates. Posthuma et al., (2019) further explain that MNCs need to be concerned with managing both the direct and indirect effects of environmental risks to expatriates if they want to take advantage of the opportunities of conducting business in such environments. Bader and Berg (2013) also found that working in hostile environments with risks can have adverse effects on expatriate perceptions and attitudes which in turn can influence performance. Studies

have found that traumatic events in hostile environments are more likely to have negative consequences and lead to the likelihood of expatriates experiencing a lower sense of well-being (Bader & Schuster, 2015). These consequences include fear, stress, anxiety, depression, irritability and having greater difficulty concentrating and sleeping (Reade & Lee, 2012). In relation to this, Wang and Varma (2019) argued that employees who might intend to leave an organisation often do not end up leaving because of the risks and costs involved, ultimately affecting their performance.

Studies surrounding expatriation have focussed on factors affecting expatriate assignments and the effectiveness of coping behaviours, however Chan et al., (2018) argue that more research needs to be done on how coping behaviours can be fostered through stress management processes. Guttormsen et al., (2018) also argues there is a gap in expatriate failure research, in which expatriates own lived experiences during their international assignments have been understudied, and instead researchers have focussed on finding links to failure, such as selection and satisfaction, that occur before and after the expatriate moves abroad (McNulty & Brewster, 2016).

2.3 Repatriation

Repatriation is the process in which an expatriate returns to their home country (Lazarova, 2014). Ellis et al., (2020) argue that most expatriate literature places emphasis on expatriation and not repatriation, while Chiang et al., (2017) also states that repatriation has not received appropriate attention. Repatriation literature highlights issues and challenges for expatriates returning home. Andresen and Walker (2013) found that adjusting to the home country again and career issues are factors which are at the top of the list for repatriates returning home. Baruch et al., (2016) explained that expatriates experience varying types of readjustment challenges upon returning home which include work and non-work considerations. Kimber (2019) argued that when

repatriates have been separated from their home culture and social groups for many years, the repatriation process becomes especially difficult as they attempt to re-establish friendships and social networks. Kraimer et al., (2016) describe these readjustment issues emerging from the mismatch between the repatriates' expectations and actual experiences, however Ellis et al., (2020) argue that technological advances and constant communication flows bridge the gap between expectations and reality, suggesting readjustment is not as challenging as it once was. The literature also acknowledges that repatriates experienced much higher levels of personal, cultural and emotional difficulties during their return than expatriation (Adler, 1981; Martin, 1984; Szkudlarek & Sumpter, 2015). Previous research also argued that repatriates can only align with either the host or home country culture at any one time (Black et al., 1992), however this is challenged by recent research where SIEs from New Zealand were interviewed and expressed a strong emotional connection to their home country throughout their expatriation (Ellis et al.,, 2020). Begley et al., (2008) argues that the lack of recognition of skills developed overseas by home country employees has meant that SIEs have had to settle for lower-level positions back home. Finding employment upon returning home was found as a key concern for many participants in Ellis et al., (2020) study of repatriation of SIEs from New Zealand. Not only obtaining employment was a concern but also the level of employment, the salary and the difficulties dealing with recruitment agencies were crucial factors. (Ellis et al., 2020).

Ellis et al., (2020) study of New Zealand SIEs found that the repatriates had realistic expectations of their return home, fuelled by knowledge of both the work and non-work elements of life in New Zealand. Through in-depth interviews, Ellis et al., (2020) found that this knowledge was driven by an unbroken connection with New Zealand during expatriation by use of digital technology to keep in touch with people and news. These findings are supported by extant literature where Mao and Shen (2015) explain that repatriation is easier if there is a stronger connection with a home country social network

by use of technology. Connection with home and information access have key roles to play in re-adjustment (Ellis et al., 2020). The increased use of handheld devices, social media not only enables but also encourages people to stay in touch with others around the world (Ellis et al., 2020). It is crucial for expatriates to maintain a connection to home country culture if they are to repatriate with less challenges and difficulty. Kimber (2019) also says that repatriation requires even greater and unanticipated adjustment to home culture, which changed significantly while they were away.

Push factors are described as less favourable influences which may push an expatriate to go home and pull factors are influences which draw the individual to returning home (Carr et al., 2005). Existing literature has found that push factors for expatriates could include a loss of job, cultural distance, economic opportunities, lifestyle and relational considerations (Jackson et. Al, 2005; Tharenou & Caulfield, 2010, Doherty et al., 2011; Carr et al., 2005). Lifestyle has been found as a pull factor linked to the intention to repatriate (Tharenou & Caulfield, 2010). Ellis et al., (2020) study found that the quality of life back home had a positive impact on the ease of readjustment for repatriation. Ellis et al., (2020) argue further research is needed into other mitigating factors which have a similar effect, such as the relief of returning to family, friends and the natural language which might compensate for other challenges.

It has also been argued that repatriation is not always a negative experience leaving a gap for further research into repatriation (Ellis et al.,, 2020). They also suggest that expatriates leveraging their experience and institutionalising their knowledge before moving home are important steps for repatriation. They suggest that SIEs should be aware of news and events in the home country and maintain professional connections and networks while abroad (Ellis et al., 2020).

2.* Literature Summary

This chapter has outlined the literature that underpins this research on expatriation and repatriation. The current field of literature on expatriation and repatriation focuses on management, failure, and push and pull factors influencing expatriates to return home, however there is little research on Māori expatriates and repatriates in the literature which represents these challenges from an indigenous background. Researchers have pointed out that there is more of a focus on expatriates abroad, and less on the repatriation process of what happens and how they are affected once they have returned home. As COVID-19 has had a global impact on the economy and health of people worldwide, there is need for research into how COVID-19 has affected expatriates and repatriates worldwide. Combining this need to study the impact of COVID-19 on expatriates and repatriates with Kaupapa Māori research, which is for and by Māori people, this will prove to be valuable to the international business context by sharing an indigenous perspective on expatriation and repatriation during the COVID-19 era. Therefore, there is a gap in terms of exploring the lived experiences and motivations of repatriates after they have returned home and being able to make sense of the push and pull factors for Māori expatriates. This is the gap that this research intends to contribute to, framed by the research question 'How has COVID-19 impacted Māori expatriates who have returned to New Zealand in 2020'. In the following chapter, the methodology and research methods will be discussed.

Chapter 3 Research Design

In the previous chapter, a gap was identified that led to the formation of the following research question that has guided this project:

How has COVID-19 impacted Māori expatriates who have returned to New Zealand in 2020?

In addressing the research question, the following sub-questions will also be explored:

- What were the drivers to returning home?
- How have experiences been since returning home?

In this chapter, the methodology and research methods will be outlined. Specifically, the research paradigm adapted and the methods used to best carry out the research topic.

3.1 Philosophical Assumptions, Research Paradigm and Worldview

Kuhn (1970) defined the research paradigm as a set of shared beliefs and agreements between scientists on how problems should be understood and addressed. Thus, a research paradigm will depend on the context and can shape the type of theory generated (Babbie, 1998). This involves the way in which the world is seen and making sense of it that frames a research area of focus. The research paradigm can be characterised by the way scientists bring together ontological, epistemological, and methodological underpinnings to address these problems or questions (Guba, 1990).

Ontology is concerned with the things that 'might exist' and seeks to provide a definitive and thorough classification of entities in all spheres of being (Smith, 2012, p. 47). Scholars have described ontology to be concerned with the nature of existence (Crotty, 1998), social entities (Bryman, 2012) or what constitutes as reality (Smith, 2012, p. 47). Thus, when one is in search of the meaning of a concept, they are asking about the nature of its reality. That said, the ontological perspective of one philosopher can be different, even contradictory, or separate to another (Rawnsley, 1998).

Epistemology is used interchangeably with the 'theory of knowledge' with particular focus on possibilities and limits of human knowledge and knowing (Rawnsley, 1998). Epistemology in this sense is the process by which a researcher comes to know truth or reality. Some examples of this process might involve "believing, perceiving, imagining, inferring, remembering, reflecting, constructing, and corroborating" (p. 3). The epistemological underpinnings would be concerned with the quality or nature of knowledge.

For Māori researchers, ontology and epistemology can be informed by 'what is real' for Māori and attaining this knowledge according to tikanga Māori (things that are true for Māori) (Henry & Pene, 2001). The acquisition and construction of knowledge is thus based on an accumulation of traditional and contemporary cultural beliefs, values, and ethics. The accountability of researchers, and the control of the creation and dissemination of knowledge is of great concern to Māori (Henry & Pene, 2001), largely as a result of injustices that have occured in research for many Indigenous communities worldwide (Smith, 2012). Some of the challenges for Māori researchers can be found in the process of retrieving some space in which Māori people can see the value of research for Māori, convince the fragmented research community of the need for greater Māori involvement, and developing approaches to research that are not limited by previous legacies of research (Smith, 2012, p. 185). For this purpose, it is argued that a culturally appropriate approach to Kaupapa Māori research is that priorities, outcomes, policies, and practices of research are done for, by, and with Māori (p. 185).

Differences in research paradigms have been the topic for continuous debate as to what constitutes as quality research. Even before methodology and methods are selected within the research design, the appropriate paradigm for understanding human society

in general is a topic for much debate. The paradigm is encompassing of ontological and epistemological perspectives that inform methodology and methods. Among these paradigms, positivism has often been associated with the process of objective, value-free and scientific processes for observing and making sense of reality and truth (Smith, 2012, p. 166). Positivism is said to be deeply embedded in Western thinking in which a 'scientific world' would emphasize the importance of objectivity, systematic and detailed observations, and tested hypotheses (Grant & Giddings, 2002, p. 14). However, in many cases these scientific efforts have failed to benefit the Indigenous communities who have been treated as 'things' or specimens (Smith, 2012, p. 59). This experience is described by Smith (2012) as being research that has been stolen from Indigenous peoples only to benefit those who have stolen the knowledge (p. 58).

3.1.1 Research Paradigm

Interpretivism is the research paradigm adopted for this research. Interpretivism is concerned with getting back to "things themselves" and argues against positivistic notions of deterministic and deduction approaches to human experiences (Grant & Giddings, 2002). As an interpretivist, researchers interact with the researched in an effort to understand their lived experience and the meanings ascribed to these experiences. This relationship between researcher and participant is intersubjective, with the researcher acting as a listener and interpreter of the shared experiences given by the participant (Grant & Giddings, 2002). This requires reflexivity on the researcher's part during all processes of the research, as Cunliffe (2003) suggests that reflexivity implies that "we are constantly constructing meaning and social realities as we interact with others and talk about our experience." (p. 985).

One area of debate concerning the paradigm adopted is the use of quantitative and qualitative approaches. Quantitative approaches are often associated with positivism

and qualitative with interpretive or naturalistic paradigm (Grant & Giddings, 2002). The distinction between quantitative and qualitative have also been considered research paradigms in and of themselves (Grant & Giddings, 2002). However, this study adopts the quantitative-qualitative distinction as defined by Guba and Lincoln (1994) as terms to describe types of methods. Antagonists of qualitative research have described qualitative methods as being non-observable, non-measurable, non-objective, and inherently 'non-scientific' (Morse, 1994). However, based on the Indigenous experience of these scientific efforts, one might argue that apolitical and objective research is impossible. This so-called objectivity has been the cause of hardship and misrepresentation of Indigenous peoples within research (Smith, 2012).

3.1.2 Māori Worldview

The paradigm of this study is underpinned by shared ways of viewing and thinking about the world that is reflective of Kaupapa Māori worldview, beliefs, values, ways of living, which is centered on collectiveness, relationships, and is spiritual in nature (Wilson, Mikahere-Hall, & Sherwood, 2021). Adapted from Wilson, Mikahere-Hall, and Sherwood (2021), the foundations that characterise the nature of this research guided by Kaupapa Māori worldview are 1) the nature of reality, and what it means in the case of this research to be a Māori expatriate returning to New Zealand in 2020 (ontology), 2) relationships and connections between knowledgeable peoples and what needs to be known (epistemology), and 3) systematic inquiry guided by an approach that is appropriate to answer the research questions (methodology). Ontologically, the centrality of both whakapapa (genealogy) and whanaungatanga (belonging) establishes the relationships and connections through whakawhanaungatanga (the process of making connections) that form the foundations for what constitutes as knowledge. Dimensions of Māori ontology are said to include and privilege self-determination, cultural customs or tikanga, te reo (the language), mātauranga Māori (Māori ways of knowing and knowledge) accumulated from past, present, and future contexts, culturally preferred mediums for

learning, acknowledgement of social, cultural and economic disadvantages and oppressive forces that affect whānau (extended family networks that organize Māori social realms), and Kaupapa (Māori philosophy that drives communication and links to Māori aspirations for well-being (p. 5). The Māori epistemology is concerned with knowledge and meaning making through a Māori worldview which is linked to values, practices, and a tradition of oratory in the transmission of knowledge (Mead, 2003, p. 174).

3.2 Kaupapa Māori Methodology

Methodologies are a combination of ontological and epistemological perspectives in terms of finding how 'we know the world' and how we acquire this knowledge (Denzin & Lincoln, 1994, p. 13). Kaupapa Māori has been considered a paradigm (Grant & Giddings, 2002); a methodology (Wilson et al., 2021); and guiding principles and practices that can lead a culturally responsive research project (Smith, 2012). The use of Kaupapa Māori research emerges from a history of misrepresentation of Indigenous realities, and a drive toward self-determination of a peoples who have had little say over research agendas and experienced poor conduct of research (Cram, 2001). This research is shaped by Kaupapa Māori methodology and is qualitative in nature. Smith (2012) describes Kaupapa Māori research as research which is mentored by Māori elders and is culturally relevant to Māori. Many writers suggest that being Māori and identifying as a Māori researcher is a key element of Kaupapa Māori research (Grant & Giddings, 2002). A Kaupapa Māori methodology aims to respect and protect the right, interests, and sensitivities of tangata whenua. Kaupapa Māori practices will be prescribed as followed (Smith, 2012, p. 124):

Table 1. Kaupapa Māori Practices and Protocols (Smith, 2012, p 124):

Aroha ki te tangata (a respect for people).
Kanohi kitea (the seen face, that is present yourself to people face to face)
Titiro, whakarongo… korero (look, listen… speak).
Manaaki kit e tangata (share and host people, be generous).
Kia tupato (be cautious).
Kaua e takahia te mana o te tangata (do not trample over the mana of the people).
Kia mahaki (don't flaunt your knowledge).

3.3 The Kaupapa

The research is aimed to explore the impact of COVID-19 on Māori expatriates who have returned home to New Zealand. In doing so, this study will focus on the stories and experiences as told by the Indigenous peoples of New Zealand.

3.4 Research Methods

The primary method used to carry out the research was semi-structured interviews with participants who were identified and recruited using both purposive and snowball sampling. Snowball sampling is commonly used when participants are difficult to source and can be useful in making connections to people who meet the research criteria (Smythe & Giddings, 2007). Snowballing was appropriate for this study as recruitment of further participants were identified through acquaintances of the researcher and participants (Naderifar et al., 2017). Once a primary participant was found using social media networks, other potential participants who were acquaintances with the primary participant were identified. Interviews took place through online and telecommunication platforms and were recorded and transcribed. The data was collected and analysed through thematic analysis. As this research sought to learn of the experiences of Māori expatriates and how COVID-19 affected them, semi structured interviews were useful for providing information and generating understanding (Guest et al., 2013). This study was focused on the stories and experiences as told by participants. The semi-structured

interviews as a method of collecting data allows a forum in which participants can elicit depth on the topic of interest (Braun & Clarke, 2006). DiCicco-Bloom and Crabtree (2006) explains that semi-structured interviews are used to discover a shared understanding of a particular group. The interviews allowed for more depth and richness of the data to address the research question.

3.5 The Sample

In all, five participants were identified and recruited. Online recruitment was appropriate as a precaution to COVID-19, and to subsequent lockdowns which occurred in New Zealand of 2021. While it was intended that interviews would take place kanohi ki te kanohi (face to face) on online platforms, interviews took place over online and telecommunication platforms (whichever was preferred by participants). Comfort of participants is paramount in ensuring reciprocity and respect during the data collection process despite the forum (Hall, 2014; Pohatu, 2005; Staniland, 2017). For this reason, requests by participants to take part in this research via phone call, email, or video-call were accommodated for to ensure they felt comfortable. Participants were recruited based on two inclusion criteria including 1) self-identifying as being Māori, 2) living and working overseas and returned to New Zealand to live in 2020.

Table 2. Participant Profile			
Participant	Country	Age	Interview Forum
1	Australia	30-40	Email/Chat
2	Australia	40-50	Email/Chat
3	Canada	20-30	Video Call
4	South Korea	20-30	Video Call
5	Malaysia	60-70	Telephone Call

3.6 Indicative Questions

Due to an emphasis in this research on the experiences of Māori expatriates returning home to New Zealand in a COVID-19 era, semi-structured interviews were adapted "as interviews are superbly suited for a number of valuable tasks, particularly when more

than a few of the open-ended questions require follow-up queries" (Adams, 2015, p. 493), thus making it necessary to have indicative questions which would be used as an interview guide. Some participants spent more time speaking in-depth about some themes than others. The indicative interview questions were more of a guide as opposed to a rigid set of questions that must be kept to. This ensured participants were at ease and able to speak freely (Adams, 2015). These indicative questions and their relation to the overarching research questions are presented in Table 3 below:

Table 3. Indicative questions

Research sub-question	Indicative questions
What were the drivers to returning home?	Where did you work and for how long had you been working overseas? What was your experience with COVID-19 and work while overseas? Why did you decide to return to New Zealand?
How have experience been since returning home?	Would you consider moving back overseas to work again? If yes, why so and if no why not?
Additional unanticipated themes	Is there anything else you would like to share?

3.7 Interview process

Prior to the interview, participants were sent a copy of the indicative questions, information sheet, and a consent form to participate in the research. Participants were given the opportunity to ask questions and clarify any aspects of the research project. The interview process varied between participants. For example, an acquaintance of both myself and the participant acted as an intermediary contact who would ask to clarify some aspects of the research on behalf of their family member (who would then go on to agree to take part in the research). As the researcher I was required to navigate through these nuances and ensure that tikanga was upheld through the interview process. The data depended on the participants ability to recall, interpret, share experiences, and their willingness to reveal personal experiences to the researcher (Roulston, 2010).

3.8 Data Analysis

Thematic analysis was used as a data analysis method in examining the perspectives of the participants. Thematic analysis can highlight similarities and differences between research participants and generate unanticipated insights (Braun & Clarke, 2006). A theme captures the importance of the data in relation to the research questions and presents some level of patterned response or meaning within the data set (p. 82). The process of thematic data analysis which requires the researcher to juxtapose between phases can be followed using Braun and Clarks six step process (p. 87):

Table 4. Phases of Thematic Analysis (Braun & Clarks, 2006, p. 87)

1. Familiarizing yourself with your data	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes	Ongoing analysis to refine the specific of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

3.* Research Design Summary

By focusing on the lived experiences of Māori expatriates who have returned home to New Zealand through the selected research design and methods, this research presents as an opportunity to connect past, present and future, which aims to improve the wellbeing of Māori repatriates. The findings and analysis of these experiences with be discussed in the following chapters.

Chapter 4 Findings

This chapter will present an overview of the participants and the interview process. The findings identify key themes that will underpin the conceptual discussion to follow. This study involved in-depth interviews with five Māori expatriates who had returned to live in New Zealand in 2020. The interview questions were directed in such a way that would give insight in exploring the overarching research question: *How has COVID-19 impacted Māori expatriates returning home to New Zealand in 2020?* Open-ended questions focused on attempting to identify push and pull factors to returning home, and life and experiences after the expatriates had returned home. The interview process, despite being online or by phone call was appropriate as a precaution of COVID-19 and allowed for the participants to share their experiences while experiencing subsequent lockdowns in New Zealand. Although each interviewee has their own story and worked in different occupations and countries, three main themes emerged as being predominant factors that influenced their return to New Zealand and life after returning. Each participant has been coded to allow for the reader to differentiate them from one another and to recognise commonalities between them. An overview and introduction to each participant is as follows.

4.1 Profile of participants

Table 5 illustrates the key characteristics of each participant. Below, is a brief description of the participants expatriation experience.

Table 5 Participant codes

Code	Gender	Occupation	Age	Iwi	Country
FT20	Female	Teacher	20-30	Ngāti Hine	South Korea
FN20	Female	Nanny	20-30	Ngāti Ruanui/Taranaki, Ngā Puhi	Canada
ML30	Male	Labourer	30-40	Ngati Raukawa, Ngati Kahungungu	Australia
MP40	Male	Professional	40-50	Ngāti Porou	Australia
MP60	Male	Professional	60-70	Te Arawa, Taranaki, Tainui	Malaysia, Singapore

FT20

FT20 aged in her 20s graduated from university 3 years after graduating from high school and moved to South Korea straight after her university graduation. She had been living and working in South Korea for just over 2 years before returning to New Zealand. She is of Ngāti Hine descent.

FN20

FN20 aged over 20 is originally from Ngāti Ruanui in Taranaki but also has roots in Ngā Puhi where her family moved and settled in Tāheke. She is a qualified teacher and moved to Canada on her own in 2019 and was employed as a nanny and mother's helper. She had planned to work overseas for two to three years but returned after spending 6 months overseas.

ML30

ML30 who is aged over 30 moved to Australia in 2019 and worked in construction as a labourer. He had moved away with his partner and three children and shortly after, returned to New Zealand within a year. He is of Ngati Raukawa and Ngati Kahungungu descent.

MP40

MP40 who is aged over 40 is of Ngāti Porou descent and had been living and working in Australia from 2000-2020. He began work overseas in the Australian Army changing over from the New Zealand Army until 2005 where he delved into the private sector, started a business in health and fitness and got into training and assessing in the mining, oil and gas industry. He then moved into crisis and emergency management and started another business in the security sector. He eventually moved on and became a self-employed health and safety consultant before returning to New Zealand in January 2020, where his wife and children followed in November 2020.

MP60

MP60 who is aged over 60 initially started out as a product manager for an international company in Singapore in 2006 before moving to Malaysia in 2014 where he started his own business and worked as a consultant for sub-sea projects. MP60 whakapapa's to Te Arawa, Taranaki and Tainui. He was living and working overseas with his wife while he has children and grandchildren in New Zealand and America.

Although each interviewee has their own story and worked in different occupations and countries, three main themes emerged as being predominant factors that influenced their return to New Zealand and life after returning.

4.2 Whanaungatanga- Belonging and Relationships

Whanaungatanga places value on relationships, kinship, the sense of family connection, and provides people with a sense of belonging (Te Aka, 2021). In a study of Māori living and working overseas, it was indicated that if and when they were to return to New Zealand, the main reasons for their return would be family, a combination of opportunity, obligations and connections (Kukutai, 2012). The majority of participants positively attributed New Zealand to being their home:

"I'm at peace being home in Aotearoa" (MP40)

"...a big factor for being here… would also be the sense of being home, the feeling of being at home- I feel like this is home" (FT20)

"It made sense to come home and be safe" (ML30)

Participants also identified a connection to whenua and land which were of importance

to them as FT20 mentioned:

"It just felt like I needed to go home even more… I needed a breath of fresh air. Because Korea does get polluted so the greenery and the blue I missed"

Whilst FN20 pursued the feeling of being connected to the land overseas:

"100% I was like at every opportunity to get on a bus and find nature, I wasn't interested in the shops, I couldn't care less. I want to feel connected to this place"

Participants expressed whanau relationships played an important part in their decision

to return to New Zealand:

"The reason for coming home was that my wife's two sisters live here in New Zealand, and she felt she needs to spend time with them, and our grandchildren are here too" (MP60)

"I did miss family, so being in a situation like that you really do feel more homesick, and then just seeing how New Zealand was doing with the covid situation compared to South Korea, it just felt more... how do I say… it just made me more wanting to come home... I wanted freedom"

"I would say a big factor for being here is family and on the side would also be the sense of being home, the feeling of being at home- I feel like this is home" (FT20)

"I always wanted to find out what my family was up to, and I wanted to be there but it's different being halfway across the world and video calling, those video calls became everything, but it's not the same as having someone in front of you and being able to hug them" (FN20)

"It made sense to come home and be safe, have access to the medical side of things, be close to family" (ML30)

Lifestyle and relational considerations have been found as pull factors linked to the

intention to repatriate (Tharenou & Caulfield, 2010), for MP40 Whakapapa was identified

as being a key factor in returning home after twenty years abroad:

"I love being home. One step closer to getting back to where i was born and raised.

Gisborne is where my heart is and where i want to retire" and regardless of a relatively

comfortable life overseas, the sense of returning back home and being at home outweighed the factors which could have potentially kept MP40 abroad:

"We had a good comfortable life-style, regular work opportunities, income, good friends and good community. I loved it too, but still for me Aotearoa was and is home"

4.3 Hauora- Well-Being

Hauora (well-being) comprises of taha tinana (physical well-being), taha hinengaro (mental and emotional well-being), taha whanau (social well-being) and taha wairua (spiritual well-being) (Te Kete Ipurangi, (2021). This theme was identified in the experiences of the participants lives overseas and after returning to New Zealand. Expatriates are recognised as a highly stressed group, as significant changes in work and life are brought about by working overseas (Chan et al., 2018), thus the participants of this study described many factors which influenced their overall well-being and played a part in ush and pull factors to returning home. Failure in terms of returning home before the end of contract leads to high psychological costs for expatriates (Vogel et al., 2008; Kassar et al., 2015) which can include stress, anxiety, depression, irritability and having greater difficulty concentrating and sleeping (Reade & Lee, 2012). A study on New Zealand SIEs identified that finding employment upon returning home was a key concern for repatriation (Ellis et al., 2020), not only obtaining employment was a concern but also the level of employment, the salary and the difficulties dealing with recruitment agencies were crucial factors. (Ellis et al., 2020).

The taha tinana (physical well-being) which includes the care, growth and ability to move the body affected participants where jobs were lost for two participants:

"…because of covid and my business going down, I've had to start again and just wait till my industry gets back up and running" (MP60)

"A combination of losing my job, I said to myself I was going to give it a few goes and try until 6 months, and then try until a year. I was trying to push myself to keep staying, because I'm pretty good at roughing it out, but I ended up coming back because of the

situational change during February, I wasn't working all of March and I couldn't find work because of Covid. I also didn't have enough money to comfortably live if I didn't find a job. I like to think of myself as realistic and I had about $3000, and I didn't want to struggle and not be able to come back" (FN20)

Moreover, Participants identified financial struggles after returning to New Zealand and expressed the need for more support for returning expatriates. This is supported in the literature as Begley et al., (2008) argued that there was a lack of recognition of skills developed overseas of home country employees which meant that expatriates have had to settle for lower-level positions at home.

Ellis et al., (2020) also addressed that there is more of a focus on expatriates abroad, and less on the repatriation process of what happens and how they are affected once they have returned home:

"I think there could have been a little more help. I did find they're trying to help you the best they can, but they're also just trying to get you any job, which I'm like there's so much I can do but that's not the job for me, so I went out and looked for myself" (FN20)

"I feel like they think that they're giving support, but I feel they should be giving more support. Especially for those coming back with nothing. When we come back, we're coming back with nothing and a lot of us have gone back to living with families, and a lot have paid for flights home and getting stuff sent home, so definitely there should be more support for those coming home… the ones who are looking for jobs again, job seeker support for finding jobs that go with our expertise" (FT20)

Another Participant was concerned for physical health and safety and feared whether there would be adequate support abroad. Bader and Berg (2013) described that working in hostile environments with risks (such as the uncertainty of COVID-19 and the number of cases overseas in comparison to New Zealand) are likely to have adverse effects on expatriate perceptions and attitudes. This was a push factor in returning to New Zealand:

"I was nervous because there wasn't a lot of compliance with the rules where I was living and I wondered what would happen to me if i contracted Covid. What kind of support would I be able to get? I didnt know. It didn't feel safe"

"I have three kids and kept worrying what would happen to us if we got it-covid. It made sense to come home and be safe, have access to the medical side of things, be close to family. (ML30)

The participant then explained how he felt support being back in New Zealand in regards to health and safety for himself and whanau.

"There is a lot more certainity about access to health. I am close to family. The kids are safe" (ML30)

Literature has found that push factors for returning expatriates could include a loss of job (Doherty et al., 2011). With COVID-19 affecting jobs and placing restrictions on participants abroad, some had expressed difficulty with their taha hinengaro (mental and emotional well-being) and found difficulties with their taha hinengaro after returning to New Zealand. While abroad, participants identified loneliness and homesickness as being "taxing" and "hard":

"Naturally I'm a home body but being in another country by yourself it got very lonely at times, and it would make you feel a little bit depressed in moments, especially when you're speaking with family and they're telling you how great it is back at home. It definitely got lonely" (FT20)

"It became taxing, to not have any support while over there trying to find support, this is what it is and I'm not able to find a job at the moment, so trying to find a job and not just a nanny job but any job, and it just took up a lot of mental time. I really struggled with the homesickness in the beginning, and I was always putting on a brave face like I'm always happy" (FN20)

FT20 expressed a level of unhappiness after returning to New Zealand which Kraimer et al., (2004) identifies that readjustment issues can emerge from the mismatch between the repatriate's expectations and actual experiences.:

"I do feel like I've lost my sense of freedom because I'm living back at home with my parents again and working part time, you know at a job I left before for certain reasons. It does make me feel a bit regretful and makes me miss my life back overseas"

FN20 also described difficulty with having to move back in with her parent after returning: *"I came home and went back to dad's…because where do you go when you don't have a lot of money, so I found it really hard fitting back into their routine"*

Taha whanau (social well-being) concerns family and social relationships. While abroad FN20 described having issues with her employer being a contributing factor to returning home:

"The situation with the family that I was with, it wasn't a positive situation, in the beginning it was but didn't end up being like that. My employer would say one thing and then later she would say something else. I didn't like working in that environment. This is just a shit situation, I'm a good person and I'm a good teacher and you're treating me like I'm a 22-year-old who doesn't have any life experiences"

And in comparison, MP60 shared the social challenges of being back in New Zealand. Kimber (2019) argues that when repatriates have been separated from their home culture for many years, the repatriation process becomes especially difficult as they attempt to re-establish friendships and social networks:

"It's like a foreign country being in palmy, I've never lived in a place like Palmerston north. I've either lived in Auckland, South Auckland or Tokoroa and those are multi-cultural environments and Palmerston North is not. There's a separation of cultures here and I find it very strange and little bit hard to deal with"

MP60 also explained the difficulties of missing family overseas and not being able to see them due to covid: *"I have three grandchildren in Texas, and I can't see them **cries, but as soon as the world opens, we will go see them…but to not be able to see them is a hard thing"*

MP40 demonstrated the positive influence being back in New Zealand has had on his taha wairua (spiritual well-being) which attributes to the values and beliefs that determine the way people live and the search for meaning and purpose in life with expressions such as:

"I'm at peace being home in Aotearoa. My connection to Aotearoa New zealand is that this is my home... Australia was never my home"

4.4 Whakaterenga-Navigating and Wayfinding

As participants shared their stories and journey, most had described their interest and passion in travel and adventure. Whakaterenga (navigation and wayfinding) is the process of exploring, orienting and travelling from place to place (Te Aka, 2021; University of Hawai'i, 2021).

Participants described the importance of adventure and although previously described in this chapter where factors to returning to New Zealand included whanaungatanga and

hauora, whakaterenga was crucial to the decision for the participants to expatriate themselves abroad and plays an important part on their current attitudes and perceptions after being home:

"I wanted a new adventure. I knew I had to go and explore outside of New Zealand. I was going to move to another new city and have another adventure (FT20)

"It's very touristy but I felt very at home when I went there, like ahhh yay there's a forest... thank you yay. It is so beautiful, and I found the adventures that I went on were amazing" (FN20)

When asked if they would work overseas again despite COVID-19, Participants responded positively, and all acknowledged they would:

"I'd gladly work overseas again - have been fortunate to work in many places around the world. Not sure if I would "move" and live overseas…" (MP40)

Participants also identified that they did not like restrictions in their lives, which they felt had kept them from exploring and travelling:

"I do miss my pre-covid life… before covid I could get on a plane and go anywhere in the world, I can't do that now. I find living in New Zealand under these conditions is restricting because the government is saying you can't do this and you can't do that, and you've got to be a part of the team of 5 million and that's hard for me to be a part of this great big team" (MP60)

"There were a few factors to why I chose to come home. Firstly, the restrictions that I had as a foreigner in another country, like I said before I wasn't a target but there's already attention on me wherever I go, so I did feel restricted to do many things during covid" (FT20)

4.* Summary of Findings

This chapter provides an overview of the participant profiles, and key themes found in the data as told by participants. Key themes identified in this study were whanaungatanga (sense of belonging and relationships); hauora (well-being); and whakaterenga (navigation and wayfinding). These themes present findings that illustrate experiences of Māori as they repatriated from overseas employment during uncertain times through a COVID-19 era. The findings identify challenges, oppurtunities, and considerations for expatriation and repatriation of Māori expatriats during global

disruptions. These themes provide a rich data source for analysis which will follow in the following chapter.

Chapter 5 Discussion

The previous chapter outlined the findings from interviews with 5 participants who repatriated to New Zealand during the COVID-19 pandemic. This research will discuss the theoretical implications of these findings.

The purpose of this research was to further understand the impact of COVID-19 on Māori expatriates who have returned to New Zealand. Being Māori and identifying as a Māori researcher is a critical element of Kaupapa Māori research (Grant & Giddings, 2002). By using a Kaupapa Māori research approach which is research done for and by Māori, and as a Māori expatriate who has returned home to New Zealand, interviews with participants of this study have presented findings which contribute to the research questions of this study. The research question being:

How has COVID-19 impacted Māori expatriates returning to New Zealand in 2020?

A Kaupapa Māori methodology aims to respect and protect the right, interests, and sensitivities of tangata whenua (Smith, 2012). By collecting data through in-depth interviews with the participants of this study, this has provided an opportunity for other Māori expatriates to share their experiences and provide insights into expatriation and repatriation during COVID-19, and through an indigenous perspective. This chapter will discuss the themes which were found in relation to the push, pull factors and the adjustment period of repatriating home.

The key themes which were identified in the findings are whanaungatanga, which places value on relationships, kinship, the sense of family connection, and provides people with a sense of belonging (Te Aka, 2021); hauora (well-being), which comprises of taha tinana (physical well-being), taha hinengaro (mental and emotional well-being), taha whanau (social well-being) and taha wairua (spiritual well-being) (Te Kete Ipurangi, (2021); and whakaterenga (navigation and wayfinding), the process of exploring,

orienting and travelling from place to place (Te Aka, 2021; University of Hawai'i, 2021). These themes attributed to either push or pull factors for the expatriate returning home and life experiences after being home. Push factors are described by Carr et al., (2005) as influences which may push an expatriate to return home while in their host country and pull factors as influences from the expatriate's home country which may draw them into returning home. This chapter will discuss the theoretical implications of the findings.

5.1 Reinforcing the Literature

The research largely reinforces literature around push and pull factors (Tharenou & Caulfield, 2010; Kukutai, 2012; Ellis et al., 2020), however with a specific Māori worldview of these factors, which help explain the way in which indigenous worldviews provide depth to our understanding of the motivations to expatriate and repatriate. Through the findings of this research, we can understand the depth of experiences of both expatriates and adjusting repatriates which was argued by Guttormsen et al., (2018) as being a gap in expatriate research, in which expatriates own lived experiences during their international assignments have been understudied. This research confirms that the push and pull factors described in the literature are influences for expatriates returning home, which could include a loss of job, cultural distance, economic opportunities, lifestyle and relational considerations (Jackson et. Al, 2005; Tharenou & Caulfield, 2010, Doherty et al., 2011; Carr et al., 2005). The research also supports repatriate literature where challenges such as finding employment, having to settle for lower-level jobs, and a mismatch between actual experiences and expectations contribute to readjustment issues for repatriates.

5.2 Te Āo Māori Challenges for Expatriation

Holopainen and Bjorkman (2005) argue that challenges arising when people move and work across cultural borders are inevitable, and therefore successful expatriate management is important in contributing to an expatriate's success overseas. In relation

to expatriate management, scholars have introduced solutions to reduce expatriate failure defined as the individual returning home before contract's end (Downing et al., 2017).

Expatriates have been recognised in literature as a highly stressed group, as significant changes in work and life are brought about by working overseas (Chan et al., 2018). Kraimer and Wagner (2004) explain that organisational support is important for the reduction of uncertainty which causes stress for the expatriate. FN20 had expressed feeling no support overseas from her employer and having no support systems with her physically (such as whanau). Supported by theory, this indicates a contributing factor to returning home, affecting the participant's hauora and mental health as having no support systems while abroad caused her stress and uncertainty.

Although a loss of job was not relevant to all participants of the study, the experience of losing jobs were for some participants a driver to returning home. This attributed to the key theme of hauora, where the participants physical well-being had been affected and forced them into repatriation.

Cultural differences and cultural distance are frequently explained in literature as push factors for expatriates ending their contracts early (Tsegaye & Su, 2017). An expatriate assigned to a less distant culture is likely to adjust faster than being assigned to a high distant culture (Tsegaye & Su, 2017). In support of this notion, Australia being a less distant culture to New Zealand, MP40 had lived and worked in Australia successfully for 20 years. It could be considered and further studied where other participants of the study had been overseas for much less time in higher distant cultures, whether this played a part in their retuning home.

In Māori culture, values, ways of living which are centred in collectiveness, relationships and spiritual in nature plays an important part on Māori worldview (Wilson et al.,

2021). Although cultural differences were not explicitly explained by participants as contributing factors for coming home, cultural values had come through their responses and interviews. The importance of kanohi ki te kanohi (face to face) placed an impact on FN20's longing for family affecting her overall hauora and whanaungatanga which acted as a push factor to returning home, which is supported by theory and relational considerations play an impact on an expatriates' adjustment while overseas (Jackson et. al, 2003).

Posthuma et al., (2019) explain the need for corporations to be concerned with managing both the direct and indirect effects of environmental risks to expatriates if they want to take advantage of the opportunities of conducting business in such environments. In a COVID-19 era, health and safety have become high risk in workplaces worldwide. New Zealand in comparison to the countries which participants had been living in (Australia, Canada, Singapore and South Korea) had less covid cases at the time due to different factors (Worldometer, 2021). Bader and Berg (2013) explain that working in hostile environments with risks can have adverse effects on expatriate perceptions and attitudes.

The study supported this theory as ML30 had described fear and concern of COVID-19 while overseas as a factor to him deciding to return home. Traumatic events such as COVID-19 in hostile environments (abroad and away from home country) lead to ML30 experiencing a lower sense of well-being (Bader & Schuster, 2015). These consequences can include fear, stress, anxiety, depression, irritability and having greater difficulty concentrating and sleeping (Reade & Lee, 2012), overall contributing to the participant's hauora and push to returning home.

5.3 Te Āo Māori Repatriation Pulls/Motivations

Lifestyle and connections have been found as pull factors linked to the intention to repatriate (Tharenou & Caulfield, 2010). Whanaungatanga is identified as a key theme

in influencing the expatriates of this study in returning home. Whanaungatanga is the value of relationships, kinship and the sense of family connection which also provides people with a sense of belonging (Te Aka, 2021). Through an indigenous lens, whanaungatanga sheds light on theory of lifestyle and connections as being pull factors for the intention to repatriate. In the participants responses, the words 'family', 'sense' and 'home' were frequently used for all. Their understanding and connection they feel towards whanau relationships and their sense of belonging to these groups are identified as being key factors to returning home.

Al-Ariss and Ozbiligin (2010) also suggested that people of minority ethnicities are more easily drawn back to their home country. The findings of this study contribute to this argument and add depth to understanding repatriate motivations through an indigenous perspective. This is supported by other indigenous research which surveyed Māori living overseas in 2012 and found that Māori who were likely to return home in the future indicated the main reasons for their return would be family, a combination of opportunity, obligations and connections (Kukutai, 2012). Through the participants responses, we see a connection to whanau and a connection to whenua (land) which draws on the theme of whaunaugatanga. The participants demonstrate the importance that not only a sense of belonging and connection to family has for them, but also the importance of feeling connected to land and nature as being drivers in returning home.

5.4 Adjustment Challenges

Ellis et al., (2020) argue that most expatriate literature places emphasis on expatriation and not repatriation, while Chiang et al., (2017) also states that repatriation has not received appropriate attention.

There are considerable amounts of literature on expatriation, however it is argued that there is far less literature on repatriation and what happens after an expatriate has repatriated home. The gap in research presents the need to ask the participants how life

and experiences have been since returning home, and the need to understand in depth the challenges repatriates face after being home.

For repatriates returning home, adjusting to the home country again and career issues are considered key issues for life after repatriation (Andresen & Walker, 2013). Baruch et al., (2016) further supports this idea as readjustment issues can include work and non-work considerations. Literature has identified there are many challenges to adjusting back home after an expatriate returns. These are supported by the participants of the study. Ellis et al., (2020) found that not only obtaining employment was a concern but also the level of employment, the salary and the difficulties dealing with recruitment agencies were crucial factors for repatriates (Ellis et al., 2020). Begley et al., (2008) argues that there is a certain lack of recognition of skills developed overseas by expatriates once they return home which have led to expatriates having to settle for lower-level positions back home. In FN20's case, she described experiencing these challenges after returning home and pointed to the need of further support and recognition given to those returning from work overseas. FT20's response to life after being home also supports the idea for the need of better work opportunities which are in line with the expatriate's expertise which would act as a strong support system after repatriating.

The experiences of participants indicate that life after returning home has had a significant impact on the participants' hauora and physical well-being, with challenges and issues surrounding employment and work. Another aspect of hauora which has come to light in the experiences of the participants after repatriating is their mental and emotional well-being. Kimber (2019) suggests that when repatriates have been separated from their home culture and social groups for many years, the repatriation process becomes especially difficult as they attempt to re-establish friendships and

social networks. MP60 who had been overseas for 14 years had described the social and cultural challenges he faced after being home.

Kraimer et al., (2016) suggested that readjustment issues for repatriates can emerge due to the mismatch between repatriates' expectations and actual experiences. When interviewed, participants FN20 and FT20 had expressed that they were happy to be home, however they described some challenges which could be interpreted as being different to their expectations once actually being home and getting settled in.

Another key theme which came to light in the responses of the participants, was the idea of whakaterenga (Navigation and wayfinding). Whakaterenga is apparent in participants attitudes and perceptions after being home. It is the process of exploring, orienting and travelling from place to place (Te Aka, 2021); University of Hawai'I, 2021). Despite their experiences abroad and during COVID-19, participants were asked again if they would work and live overseas. Their responses demonstrated the nature of wanting to explore and being travellers. They expressed the want to travel, work and live overseas again. Restrictions in their lives after returning home were also identified as challenges, they were facing after being home, which they felt had kept them from exploring and travelling. The theme of whakaterenga is evident as a motivation to expatriate and assists in making sense of adjustment challenges for the participants during their repatriation.

Chapter 6 Conclusion

In chapter 1 of this dissertation, I have introduced the topic and outlined the question and overall aim of this study being; *how has COVID-19 impacted Māori expatriates returning home and what have experinces been like after returning?* This study has been influenced by the increasing number of expatriates returning home due to COVID-19 and that I the researcher was also a Māori expatriate who returned home in 2020. In chapter 2 I have identified expatriate and repatriate literature which has discussed the challenges of expatriation and push and pull factors linked to repatriation. In chapter 3 I have explained the research design of this dissertation and the paradigm of this study which is reflective of Kaupapa Māori worldview and follows a qualitative nature by using the method of in-depth interviews and data analysis such as thematic analysis. In chapter 4 the findings of the study are described from data collected from interviews with the participants which leads into the analysis of the findings in chapter 5, in which theoretical and practical implications are discussed.

6.1 Research Contribution

Mātauranga Māori (ways of knowledge and knowing) are accumulated from past, present and future contexts (Te Aka, 2021). This research provides a context to understand these lived experiences and share the stories of Māori expatriates. Literature has pointed to a need for more research into repatriation and the challenges faced once returning home, this research contributes to this gap in the field and further draws on a specific te āo Māori framework. By identifying key themes such as whanaungatanga, hauora and whakaterenga which have come to light in this research, we are able to make sense of the push and pull factors identified in literature for expatriation and repatriation through a Māori worldview and lens.

Given the significant number of expatriates returning home since the COVID-19 pandemic, this study focusses on indigenous peoples of New Zealand and sharing part of their journey and stories. The findings would suggest that other than COVID-19 playing a part in their repatriation, whanaungatanga and hauora have been drivers to returning home, and that there is a requirement for further support after returning home. Ellis et al., (2020) argue that most expatriate literature places emphasis on expatriation and not repatriation, this research adds to the area of repatriation and identifies issues and challenges which are faced after repatriation through an indigenous perspective. The challenges brought to light in this study may assist businesses and government bodies to reflect upon ways in which extra support can be given for Māori repatriating home, especially in the COVID-19 era.

6.2 Limitations

Improvements of this study could include a larger sample size, which in turn allows for more opinions and experiences to be shared and studied. Another limitation to the study, was that there was only one interview per participant, whereas possible follow up interviews could have been considered to allow time to gather more data on how life has been after repatriating for the participants. This would allow time for participants to share their journey after being back in New Zealand and what has life been like for more than a year after repatriating, as all participants had returned in 2020 and had been interviewed within 6 months-1 year of their return.

6.3 Recommendations for future research

The overarching research question of *how COVID-19 has impacted Māori expatriates who have returned to New Zealand in 2020* set out to understand what were the drivers to returning home and experiences after returning to New Zealand. Key themes such as whanaungatanga, hauora and whakaterenga have been identified as drivers to returning home and have influenced experiences and attitudes after returning home. There is a need for further research in exploring repatriation and

challenges adjusting to the home country for Māori expatriates. By identifying and expounding on these challenges, businesses and government bodies can improve support systems and ways to leverage off skills repatriates have acquired overseas or previously had. The limitation found in the sample size, and representation of Māori expatriates suggests that future research could include a bigger sample size and focus on more experiences of Māori expatriates after returning home. By identifying the theme of hauora and how the participant's physical, mental, social and spiritual health have been affected, further research should include a more in-depth focus on each area to better understand how repatriates can be supported. There is currently scarce research on Māori expatriates and further study into the area will add to the field and representation of indigenous studies.

References

Adams, W. (2015). Conducting Semi-Structured Interviews. In J. Wholey, H.Hatry, K. Newcomer (4), *Handbook of Practical Program Evaluation* (pp. 492-505). Jossey-Bass. https://doi/10.1002/9781119171386.ch19

Adler, N. (1981). Re-entry: managing cross-cultural transitions, *Group and Organization Studies*, *6*(3), 341-356.

Al Ariss, A. & Ozbilgin, M. (2010). Understanding self-initiated expatriation: career experience of Lebanese self-initiated expatriates in France. *Thunderbird International Business Review, 52(*4), 275-85.

Andresen, M., & Walther, M. (2013). Self-initiated repatriation at the interplay between field, capital, and habitus: an analysis based on Bourdieu's theory of practice, in Walther, M., Andresen, M. and Nowak, C. (Eds), *Self-initiated Expatriation - Individual, Organisational and National Perspectives,* Routledge, New York, NY, (pp. 160-180).

Andresen, M., Bergdolt, F., Margenfeld, J., & Dickmann, M. (2014). Addressing international mobility confusion – developing definitions and differentiations for self-initiated and assigned expatriates as well as migrants. *The International Journal of Human Resource Management*, *25*(16), 2295–2318.

Aycan, Z. (1997). Expatriate Adjustment as a Multifaceted Phenomenon: Individual and Organizational Level Predictors. *The International Journal of Human Resource Management 8*(4), 434–56.

Babbie, E. (1998). *The Practice of Social Research (98th Edition)*. Wadsworth Thomson.

Bader, B., & Berg, N. (2013). An empirical investigation of terrorism-induced stress on expatriate attitudes and performance. *Journal of International Management,19*, 163–175.

Bader, B., & Berg, N. (2014). The influence of terrorism on expatriate performance: A conceptual approach. *The International Journal of Human Resource Management, 25*(4), 539–557.

Bader, B., & Schuster, T. (2015). Expatriate social networks in terrorism-endangered
    countries: An empirical analysis in Afghanistan, India, Pakistan, and Saudi
    Arabia. *Journal of International Management, 21*, 63–77.

Bairoch, R., & Kozul-Wright, R. (1996). Globalization Myths: some historical reflections
    on integration, industrialization and growth in the world economy. Retrieved
    from https://unctad.org/en/Docs/dp_113.en.pdf

Baruch, Y., Altman, Y., & Tung, R. (2016). Career mobility in a global era: advances in
    managing expatriation and repatriation. *The Academy of Management (*1), 841-
    889.

Begley, A., Collings, D. & Scullion, H. (2008). The cross-cultural adjustment
    experiences of self-initiated repatriates to the Republic of Ireland labour market.
    Employee Relations, 30(3),264-282.

Biemann, T. & Andresen, M. (2010). Self-initiated foreign expatriates versus assigned
    expatriates: two distinct types of international careers. *Journal of Managerial
    Psychology, 25(*4), 430-448.

Black, J. S., & Stephens, G.K. (1989). The influence of the spouse on American
    expatriate adjustment and intent to stay in Pacific Rim overseas assignments.
    Journal of Management, 15, 529-544.

Black, J.S., Gregersen, H.B. & Mendenhall, M.E. (1992). Toward a theoretical
    framework of repatriation adjustment. *Journal of International Business Studies,
    23(*4), 737-760.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative
    Research in Psychology*, 3, 77-101.

Breinek, P. (2005). Processes of globalization in the world economy. *Politická
    ekonomie*, 53(6), 826-841.

Bryman, A. (2012). *Social research methods* (4th ed.). Oxford.

Canhilal, K., Gabel-Shemueli, R., & Dolan, S. (2015). Antecedent factors for success in
    international assignments: the case of expatriates in Peru. *Journal of Global
    Mobility*, *3*, 378-396.

Carr, S. C., Inkson, K., & Thorn, K. (2005). From global careers to talent flow:
    Reinterpreting "brain drain." *Journal of World Business*, *40*(4), 386–398.

Chan, I., Leung, M., & Liang, Q. (2018). The Roles of Motivation and Coping
    Behaviours in Managing Stress: Qualitative Interview Study of Hong Kong

Expatriate Construction Professionals in Mainland China. *The international journal of environmental research and public health, 15*, 561; doi:10.3390/ijerph15030561

Chan, I.Y.S., Leung, M.Y., & Liu, A.M.M. (2016). Occupational health management system: A study of expatriate construction professional. 93, 280–290.

Chiang, F., Van Esch, E., Birtch, T. & Shaffer, M. (2017). Repatriation: what do we know and where do we go from here. *International Journal of Human Resource Management, 29*(1). 188-226.

Christensen, B. J., & Kowalczyk, C. (Eds.). (2017). Globalization: Strategies and Effects. Massachusets, USA: Springer conceptual approach. *The International Journal of Human Resource Management, 25*(4), 539–557.

Cram, F. (2001). Me tew a e whakaatu mai: Time will tell. *Feminism & Psychology, 11*(3), 401-406.

Crotty, M. (1989). *The foundations of social research.* Sage.

Cunliffe, A. (2003). Reflexive Inquiry in Organizational Research: Questions and Possibilities. *Human Relations, 56*(8), 983-1003. doi:10.1177/00187267030568004

Czaika, M, & Haas, H. (2014). The globalization of migration: has the world become more migratory? *International migration review, 48*(2), 282-323.

Denzin, N., & Lincoln, Y. (eds.). (1994). *The handbook of qualitative research.* Sage.

DiCicco-Bloom, B., & Crabtree, B. (2006). Making sense of qualitative research. *Medical Education*, 40, 314-321.

Doherty, N., Dickmann, M. & Mills, T. (2011). Exploring the motives of company-backed and self-initiated expatriates. *The International Journal of Human Resource Management, 22(*3), 595-611.

Doherty, N., Richardson, J. & Thorn, K. (2013). Self-initiated expatriation and self-initiated expatriates: clarification of the research stream. *Career Development International, 18(1), 97-112.*

Ellis, D. (2012) Exploring cultural dimensions as predictors of performance management preferences: the case of self-initiating expatriate New Zealanders in Belgium, *The International Journal of Human Resource Management,* 23(10), 2087-2107, DOI:10.1080/09585192.2011.581634

Ellis, D., & Thorn, K., & Yao, C. (2020). Repatriation of self-initiated expatriates: expectations vs experiences. *Career Development international,* 25(5), 539-562.

Engelhard, J., & Nagele, J. (2003). Organizational learning in subsidiaries of multinational companies in Russia. *Journal of World Business,* 38, 262-277.

Fiss, P. C., & Hirsch, P. (2005). The Discourse of Globalization: Framing and Sensemaking of an Emerging Concept. *American Sociological Review, 70*(1), 29-52.

Gerhart, B., & Fang, M. (2005). National culture and human resource management: Assumptions and evidence. *International Journal of Human Resource Management,* 16, 971-986.

Grant, B., & Giddings, L. (2002). Making sense of methodologies: A paradigm framework for the novice researcher. *Contemporary Nurse, 13*(1), 10-28. https:doi.org/10.5172/conu.13.10

Guba, E. (1990). The alternative paradigm dialog. In E. Guba (Eds.), *The paradigm dialog* (pp.17-30). Sage.

Guba, E., & Lincoln, Y. (1994). *Handbook of Qualitative Research.* Sage.

Guest, G., MacQueen, K. M., & Namey, E. E. (2011). Applied thematic analysis. Thousand Oaks, CA: Sage.

Guttormsen, D., Fransesco, A., & Chapman, M. (2018). Revisiting the expatriate failure concept: A qualitative study of Scandinavian expatriates in Hong Kong. *Scandanavian Journal of* management, 34, 117-128.

Hall, M. (2014). Rethinking Māori academic development in New Zealand universities [Doctoral thesis, Victoria University of Wellington]. Retrieved from http://researcharchive.vuw.ac.nz/handle/10063/3317

Hasleberger, A. & Vaiman, V. (Eds) (2013). Managing Talent of Self-Initiated Expatriates: A Neglected Source of the Global Talent Flow, Palgrave McMillan, Basingstoke.

Hemmasi, M., Downes, M., & Varner, I.-I. (2010). An empirically derived multidimensional measure of expatriate success: Reconciling the discord. *The International Journal of Human Resource Management, 21*(7), 982–998.

Henry, E., & Pene, H. (2001). Kaupapa Māori: Locating Indigenous Ontology, Epistemology and Methodology in the Academy. *Organization, 8*(2), 234-242.

Holopainen, J., & Björkman, I. (2005). The personal characteristics of the successful expatriate: A critical review of the literature and an empirical investigation. *Personnel Review*. 34. 37-50. 10.1108/00483480510578476.

Inda, J. X., & Rosaldo, R. (2002). The anthropology of Globalization: A reader. Blackwell Publishers.

Jackson, D. J. R., Carr, S. C., Edwards, M., Thorn, K., Allfree, N., Hooks, J., & Inkson, K. (2005). Exploring the dynamics of New Zealand's talent flow. *New Zealand Journal of Psychology, 34*(2), 110–116.

Kassar, A.N., Rouhana, A. & Lythreatis, S. (2015). Cross-cultural training: its effects on the satisfaction and turnover of expatriate employees. *SAM Advanced Management Journal, 80*(4), 4-18.

Kimber, J. (2019). Repatriation: a qualitative study of repatriates after returning from China assignments. *Journal of global mobility,* 7(4), *381-394.*

Kraimer, M., & Wayne, S. (2004). An examination of perceived organizational support as a multidimensional construct in the context of an expatriate assignment. *Journal of Management, 30*, 209–237.

Kraimer, M.L., Wayne, S.J., and Jaworski, R.A. (2001). Sources of Support and Expatriate Performance: The Mediating Role of Expatriate Adjustment. *Personnel Psychology, 54*(1), 71–99.

Kraimer, M., Bolino, M., & Mead, B. (2016). Themes in Expatriate and Repatriate Research over Four Decades: What Do We Know and What Do We Still Need to Learn?. *Annual Review of Organizational Psychology and Organizational Behavior*. 3. 10.1146/annurev-orgpsych-041015-062437.

Kuhn, T. (1970). *The structure of scientific revolutions* (2nd ed.). University of Chicago Press.

Kukutai, T. (2012). The global Māori diaspora: Findings from the Every Kiwi Counts 2011 survey. Report prepared for Te Puni Kōkiri. Wellington: Te Puni Kōkiri.

Lazarova, M. (2014). Taking stock of repatriation research, in Collings, D., Wood, G. and Caligiuri, P.(Eds), *The Routledge Companion to International Human Resource Management,* Routledge,Oxon, pp. 378-398.

Lee, L., & Donohue, R. (2010). Organisational Support for Job Performance of Expatriates in China S.A.R.s: A Case of Overkill? Paper presented at the 7th Asia Academy of Manageent Conference, Macau.

Lindsay, V., Sharma, R. R., & Rashad, H. (2019). How likely am I to return home? A study of New Zealand self-initiated expatriates. *Asia Pacific Journal of Human Resources, 57*, 57-84. doi: https://doi.org/10.1111/1744-7941.12148

Lindsay, V., Sharma, R.R. & Rashad, S. (2017). How likely am I to return home? A study of NewZealand self-initiated expatriates. *Asia Pacific Journal of Human Resources, 57*, 57-84.

Liu, X., & Shaffer, M. (2005). An investigation of expatriate performance and adjustment. *International journal of cross-cultural management,* 5(3), 235-254.

Lockwood, V. (2004). Globalization and Culture Change in the Pacific Islands. New Jersey: Pearson.

Mahajan, A., & Toh, S. M. (2014). Facilitating expatriate adjustment: The role of advice-seeking from host country nationals. *Journal of World Business, 49*, 476–487.

Management Executive, 19, 132–146.

Mao, J., & Shen, Y. (2015). Cultural identity change in expatriates: A social network perspective. *Human Relations, 68*(10), 1533-1556.

McNamara, K., & Newman, A. (2020). The Big Reveal: COVID-19 and Globalization's Great Transformations. International Organization, 74(1).

Morrison, J. (2017). Globalization and the Business Environment.

Morden, T. (1995). National culture and the culture of the organization. *Cross Cultural Management: An International Journal, 2(*2), 3-12.

Morse, J. (1994). *Critical Issues in Qualitative Research Methods.* Sage.

Naderifar, M., Gailjaei, F, & Goli, M. (2017). Snowball sampling: A purposeful method in qualitative research. *Strides in development of medical education*, *14(*3), 2-6.

National Economies from the Point of View of Economic Theory. *Globalization and its Socio-Economic Consequences,* doi.org/10.1051/shsconf/20219201036

Pohatu, T. (2005). *Āta: Growing respectful relationships.* Retrieved from http://www.rangahau.co.nz/assets//Pohatu/Pohatu%20T.pdf

Posthuma, R., Ramsey, J., Flores, G., Maertz, C., & Ahmeda, R. (2019). A risk management model for research on expatriates in hostile work environemnts. *The international journal of human resource management,* 30(11), 1822-1838.

Rawnsley, M. (1998). Ontology, Epistemology, and Methodology: A Clarification. *Nursing Science Quarterly, 11*(1), 2-4.

Reade, C., & Lee, H.-J. (2012). Organizational commitment in time of war: Assessing the impact and attenuation of employee sensitivity to ethnopolitical conflict. *Journal of International Management, 18*(1), 85–101.

Roulston, K. (2010). Considering quality in qualitative interviewing. *Qualitative Research, 10*(2), 199-228.

Selmer, J. (2002). The Chinese connection? Adjustment of Western vs. overseas Chinese expatriate managers in China. *Journal of Business Research, 55*(1), 41-50.

Smith, B. (2012). *The furniture of the world: essays in ontology and metaphysics.* Brill.

Smythe, L., & Giddings, L. (2007). From experience to definition: addressing the question 'what is qualitative research?'. *Nursing praxis in New Zealand inc., 23*, 37-57.

Staniland, N. (2017). Whakawātea te huarahi whāia te mātauranga: Legitimising Space for Meaningful Academic Careers for Māori in Business Schools [Doctoral thesis, Auckland University of Technology]. http://orapp.aut.ac.nz/bitstream/handle/10292/10493/StanilandNA.pdf?sequence=3&isAllowed=y

Suutari, V., & Brewster, C. (2000). Making their own way: international experience through selfinitiated foreign assignments. *Journal of World Business, 35(*4), 417-436.

Szkudlarek, B., & Sumpter, D. (2015). What, when, and with whom? Investigating expatriate re-entry training with a proximal approach. *Human Resource Management, 54(*6), pp. 1037-1057.

Szkudlarek, B., and Sumpter, D. (2015). What, when, and with whom? Investigating expatriate re-entry training with a proximal approach. *Human Resource Management, 54*(6), 1037-1057.

Tahir, R. (2018). Expanding horizons and expatriate adjustment: Perceptions of Western expatriate managers in the multinational companies in the United Arab Emirates. *Cross Cultural and Strategic Management Journal, 25*(3), 401-424.

Tahir, R., & Egleston, D. (2019). Expatriation management process The challenges and impediments for the Western expatriates in the United Arab Emirates. *Journal of workplace learning,* 31(8), 520-536.

Te Aka, (2021). *Te Aka Maori Dictionary*. Retrieved from https://maoridictionary.co.nz

Te Kete Ipurangi, (2021). *Well-being, hauora.* Retrieved from
https://health.tki.org.nz/Teaching-in-Heath-and-Physical-Education-HPE/HPE-in-the-New-Zealand-curriculum/Health-and-PE-in-the-NZC-1999/Underlying-concepts/Well-being-hauora

Tharenou, P., & Caulfield, N. (2010). Will I stay or will I go? Self initiated expatriates. *Academy of Management Journal, 53*(5), 1009-1028.

Tsegaye, W., & Su, Qu. (2017). Expatriates Cultural adjustment: Empirical Analysis On Individual Cultural Orientation. *The journal of applied business research,* 33(5), 963-978.

University of Hawai'i, (2021). *Wayfinding and Navigation.* Retrieved from
https://manoa.hawaii.edu/exploringourfluidearth/physical/navigation-and-transportation/wayfinding-and-navigation

Vögel, A. J., & van Vuuren, J.J. (2008). Preparation, support and training requirements of South African expatriates. *South African Journal of Business Management, 39*(3): 33-48.

Wang, C., & Varma, A. (2019). Cultural distance and expatriate failure rates: the moderating role of expatriate management practices, *The International Journal of Human Resource Management*, 30(15), 2211-2230, DOI: 10.1080/09585192.2017.1315443

Wilson, D., Mikahere-Hall, A., & Sherwood, J. (2021). Using indigenous Kaupapa Māori research methodology with constructivist grounded theory: generating a theoretical explanation of indigenous women's realities. *International Journal of Social Research Methodology.* https://doi.org/10.1080/13645579.2021.1897756

Wong, M.M.L. (2001). Internationalizing Japanese expatriate managers: organizational learning through international assignment. *Management Learning, 32(2),* 237-251.

Appendix A

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

25 May 2021

Ella Henry
Faculty of Business Economics and Law
Dear Ella

Ethics Application: **21/107 The Impact of Covid-19 on Māori expatriates returning home to New Zealand in 2020**

Thank you for submitting your responses to the committee's conditions. We are pleased to advise that your application is approved, subject to:

1. Provision of an assurance that the data will not be stored at the primary researcher's home. Instead, please store the data post-analysis on a removable storage device in a locked cabinet in the primary supervisor's office or on an AUT network drive with restricted folder permissions;
2. Inclusion in the Information Sheet of the verbatim wording for counselling from AUT Health Counselling and Wellbeing which can be found on the Research Ethics website at http://aut.ac.nz/researchethics;

Please provide us with a response to the points raised in these conditions, indicating either how you have satisfied these points or proposing an alternative approach. AUTEC also requires copies of any altered documents, such as Information Sheets, surveys etc. You are not required to resubmit the application form again. Any changes to responses in the form required by the committee in their conditions may be included in a supporting memorandum.

Please note that the Committee is always willing to discuss with applicants the points that have been made. There may be information that has not been made available to the Committee, or aspects of the research may not have been fully understood.

Once your response is received and confirmed as satisfying the Committee's points, you will be notified of the full approval of your ethics application. Full approval is not effective until all the conditions have been met. Data collection may not commence until full approval has been confirmed. If these conditions are not met within six months, your application may be closed and a new application will be required if you wish to continue with this research.

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

We look forward to hearing from you,

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

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: brianna.jones@aut.ac.nz

Appendix B

Participant Information Sheet

Date Information Sheet Produced: April 15th 2021

**Project Title: The Impact of Covid-19 on Māori expatriates returning
home to New Zealand in 2020**

Tēnā koe

Ko Brianna Jones-Heremaia, tōku ingoa, ko Te Arawa tōku waka, tōku Iwi. My name is Brianna Jones-Heremaia and I am a master of Business student in the International Business, Strategy and Entrepreneurship department of the Faculty of Business, Economics & Law. I would like to invite you to participate in my research on Māori expatriates returning to Aotearoa New Zealand in 2020.

What is the purpose of this research?

The findings of this research will be used for my dissertation, and may also be used for academic publications and presentations. This research seeks to understand the stories of indigenous voices and the disruptions which have come from Covid-19 in an international business context.

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

I am sending this Information Sheet via email to people I know who returned home in 2020, and online via my social media, and by asking friends and colleagues to pass on this invitation to their own social networks. You have been identified through one of those methods.

How do I agree to participate in this research?

I attach a Consent Form, which I ask you to fill out and email to me, if you agree to participate. 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?

I will be conducting interviews online, via Zoom. I attach a copy of the Indicative Questions that I will ask during the interview.

What are the discomforts and risks?

Participants may feel upset, distressed, embarrassed or even re-traumatized if any previous issues or painful experiences are discussed in the interview. It will be made clear to participants that they can stop the interview at any point and resume when ready, and do not have to answer any question they feel uncomfortable about. The researcher will collect data in a respectful, non-judgmental manner. Where interviewers are concerned for the safety of participants, they will refer participants to an appropriate service. The only material risk to participants in this research is the potential for participants to feel embarrassed, upset, distressed, re-traumatized, or stigmatized, due to the sensitive nature of the topic being discussed

What are the benefits?

The benefit of this research for me is completion of my Master of Business. I hope you find benefit in contributing to a Kaupapa Māori Research for, with and by Māori. I hope this study yields information that will inform future policy and strategies to support Māori expatriates returning home.

How will my privacy be protected?

Your information will be kept confidential, to ensure your privacy is protected.

What are the costs of participating in this research?

There are no costs to participate in this research except that interviews should take one hour.

What opportunity do I have to consider this invitation?

You have four weeks from receiving this information to consider the invitation.

Will I receive feedback on the results of this research?

You can ask, in the Consent Form, to receive an executive summary of the research. You can also request a soft copy of the final thesis.

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 Ella Henry, ella.henry@aut.ac.nz, (+649) 921 9999, ext. 6097*

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:

Project Supervisor Contact Details:

Associate Professor Ella Henry, ella.henry@aut.ac.nz, (+649) 921 9999, ext. 6097

Approved by the Auckland University of Technology Ethics Committee on *type the date final ethics approval was granted*, AUTEC Reference number *type the reference number*.

i)   Consent Form

Consent Form for an interview

Project title: The Impact of Covid-19 on Maori expatriates returning home to New Zealand in 2020.

Project Supervisor: **Associate Professor Ella Henry**

Researcher: **Brianna Jones**

○   I am a person of Maori descent who moved back to New Zealand in 2020 because of covid-19.

○   I have read and understood the information provided about this research project in the Information Sheet dated 01/02/2021

○   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** type the date on which the final approval was granted **AUTEC Reference number** type the AUTEC reference number*

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

Indicative Questions

Project title: ***The Impact of Covid-19 on Māori expatriates returning to New Zealand in 2020***

Project Supervisor: **Associate Professor Ella Henry**

Researcher: **Brianna Jones**

Where did you work and for how long had you been working overseas?

What was your experience with Covid-19 and work while overseas?

Why did you decide to return to New Zealand?

What has life been like for you after returning to New Zealand?

Would you consider moving back overseas to work again? If yes, why so and if no why not?

Is there anything else you would like to share?