

Migrant Acculturation:

**An Exploration of the Early Work Experiences of Indian
Professionals Working in Skilled Occupations in New Zealand**

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

2018

Faculty of Business, Economics and Law

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Abstract

The Indian migrant group in New Zealand has been growing rapidly in the recent past, and a significant number of Indian migrants who relocate into the country are skilled professionals (Ministry of Business Innovation and Employment, 2016; Statistics New Zealand, 2014). Skilled migrants contribute towards increasing the human capital of the host country, by bringing with them skills, knowledge and expertise that can be harnessed to create economic advantage for their employers and the larger community (Ben-Gad, 2008; Ortega & Peri, 2014). Smooth adaptation of skilled migrants at the workplace could therefore, prove beneficial to not just the migrant individuals, but also to their employers and the larger economy. This research aims to examine the workplace acculturation experiences of skilled, first generation Indian migrants in New Zealand, and how intercultural interactions at the workplace influence their adaptation process.

Interpretive descriptive methodology (Smythe, 2012) was adopted to address the research question and one-on-one, in-depth interviews with five professional, first generation Indian migrants in the city of Auckland formed the basis of this study. Analysis of the findings was done using the theoretical concepts of culture shock, acculturation and culture distance. This research finds that workplace acculturation experiences of professional Indian migrants are greatly influenced by their background and individual contexts; key factors being previous exposure to a foreign environment, financial liabilities and visa type. Visa conditions in particular, are found to have a crucial relationship with the employment choices of migrants, influencing their career choices and affecting their early workplace experiences. The lack of New Zealand work experience was a key barrier faced by participants while seeking employment in New Zealand, but once this initial hurdle was crossed, their workplace acculturation was smooth and swift. This seamless adaptation at work was attributed to the support of supervisors and colleagues, although the participants' employers did not have formally established diversity policies and practices.

This research provides practical insights to organisations that can help them formulate effective inclusion practices to support new migrants, particularly Indian professional migrants in the workplace. It also adds to the existing academic knowledge in this area, considering that there is a scarcity of studies centered on the adaptation experiences of skilled Indian migrants in New Zealand.

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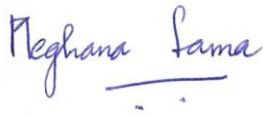
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List of Acronyms

CQ	Cultural Quotient (used interchangeably with Cultural Intelligence)
ANZSCO	Australian and New Zealand Standard Classification of Occupations
GST	Goods and Services Tax (value added tax on goods and services consumed in New Zealand)
PAYE	Pay As You Earn (income tax and ACC earner's levy)
OECD	Organisation for Economic Co-operation and Development (forum of countries founded to stimulate economic progress and world trade)

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.

A handwritten signature in blue ink that reads "Meghana Lama". The signature is written in a cursive style, with the first name "Meghana" and the last name "Lama" clearly distinguishable. There is a horizontal line drawn under the name "Lama".

Meghana Lama

February 2018

Acknowledgements

I have received unprecedented kindness and abundant goodwill in the year gone by, and I am grateful to all those who have extended their support through the journey of my research study. In particular, I wish to acknowledge those who have made this dissertation possible:

My research participants. I am grateful for the trust you have placed in me while sharing stories of your struggles, your disappointments, your successes and your resilience. Thank you for your time and candid inputs, they have enriched this study and made it meaningful.

My research supervisor, Dr Katherine Ravenswood. Thank you for sharing your time, knowledge and guidance with me. I have learnt tremendously from you, and your patience and encouragement have been instrumental in my learning curve.

My parents, Wangyel Lama and Binu Lama. Thank you for teaching me the importance of a generous heart, a curious mind and a fearless spirit. My sister, Ladenla Lama. Thank you for your undying faith in my abilities; you make me want to be a better person, and I will try not to fail you. My husband, Amod Indap. Thank you for always encouraging me to follow my dreams, you are the wind beneath my wings and I am blessed to have you by my side.

And to mon amie, Beenish Bhatia. My days are happier and brighter with you around. Thank you for your kindness and love, I am forever indebted.

This study was approved by the Auckland University of Technology Ethics Committee on 11 July 2017, AUTEK Reference number 17/232.

Chapter 1 Introduction

Globalisation, affordable international travel, favourable immigration policies and a demand for skilled talent has resulted in increased mobility of professional migrants internationally (OECD-migration, 2017). However, the transition these people face in the new country and culture is often more demanding than anticipated. The most significant challenge encountered by professional migrants lies in their experience around finding employment and their early workplace experiences in the new country (van Tonder & Soontiens, 2013). Work occupies a central position in the life of a migrant - it offers meaning, sustenance and self-esteem in the new society and it plays a pivotal role in the person's adaptive journey (Pio, 2010). A recognition of this reality, along with the spurt in global migration trends has led to an increase in the number of studies around the early adaptation experiences of migrants in various countries across the world.

This study places the spotlight on professional Indian migrants living and working in New Zealand and seeks to address the research question "What are the workplace acculturation experiences of skilled first generation Indian migrants in New Zealand, and how are these impacted by intercultural encounters with the host society?" The aim of this research is to examine workplace dynamics from the perspective of the migrant and how intercultural interactions at work influence their adaptation process. Academically, this study will contribute to an enhanced understanding of the complex process of acculturation this group experiences. It will also identify ways in which organisations can extend appropriate assistance to this group of migrants so that their adaptation at the workplace is smooth and unhindered.

This chapter contextualises the research by presenting the background to immigration in New Zealand with a focus on the Indian migrant community. It articulates key features of the New Zealand immigration policy and highlights some key recent discussions on immigration that represent public sentiment on the topic. This develops into the rationale and significance of the study and the chapter concludes with an overview of the structural organisation of this dissertation.

1.1 Immigration in New Zealand

Aotearoa/New Zealand is not a stranger to immigration - the country has had a long history of settlers, who have contributed to the diverse cultural fabric it boasts of today.

The island nation's bountiful natural resources, political and economic stability, security and quality of life make it a destination of choice for those seeking to make a new country their home (Badkar, Callister, & Krishnan, 2006).

The 1980s saw New Zealand receiving migrants from Europe – mainly United Kingdom and Germany, albeit the numbers were not very significant (Edens, 2017). A spike was experienced in the 1990s when arrivals from Asia, the Americas, Africa and the Middle East added to the continued inflow from Europe (Edens, 2017). This trend continued to accelerate in the 2000s, with the number of overseas born people in New Zealand increasing as follows (Statistics New Zealand, 2014):

- 2001: 19.5 percent of the total population
- 2006: 22.9 percent of the total population
- 2013: 25.2 percent of the total population

In 2016, the net migration into New Zealand rose by four percent (Hartwich, 2017), with close to 45% of these new arrivals heading to Auckland (J. Gray, 2017). Auckland therefore, has the highest net migrant gain in the country, with 39 percent of residents born overseas (Ministry of Business Innovation and Employment, 2016; Statistics New Zealand, 2014). In particular, the population of different Asian ethnic groups in Auckland has been steadily increasing over the years, with 15.4 percent of Aucklanders claiming Asian heritage (Statistics New Zealand, 2014). A snapshot of their presence in the Auckland region is presented in Table 1.

Table 1. Asian migrant population in Auckland

Ethnic group	2001 Census	2006 Census	2013 Census	Percentage change 2001–2006	Percentage change 2006–2013
Chinese	105,057	147,567	171,411	40.5	16.2
Indian	62,187	104,583	155,178	68.2	48.4
Filipino	11,091	16,938	40,350	52.7	138.2
Korean	19,026	30,792	30,171	61.8	-2.0
Japanese	10,026	11,910	14,118	18.8	18.5
Sri Lankan	7,014	8,313	11,274	18.5	35.6
Cambodian	5,268	6,915	8,601	31.3	24.4
Vietnamese	3,462	4,770	6,660	37.8	39.6

(Statistics New Zealand, 2014)

From the table, it is evident that Chinese and Indians contribute to a bulk of the Asian population in Auckland, with the presence of Indians growing at a faster rate than Chinese. It can be deduced that if the Indian populace continues to grow at the same rate, they will soon displace the Chinese community as the largest Asian ethnic community in New Zealand. This rapid increase is aided to a large extent by the Immigration Policy which facilitates migration into the country.

1.2 New Zealand Immigration Policy

New Zealand Immigration policy outlines how immigration can be managed to balance the interests of New Zealanders as well as to fulfil international responsibilities. The objectives of the immigration policy are to:

- Enable the admission of visitors and migrants to benefit New Zealand's economy, while also addressing related risks;
- Resolve skill shortage issues by providing New Zealand employers with access to global skills and knowledge;
- Foster harmonious international relations, build trade opportunities and provide avenues to attract foreign exchange income.

(Ministry of Business Innovation and Employment, 2016; Moody, 2006)

New Zealand's immigration policy defines a pathway from temporary stay to permanent residence through three residence streams - Skilled/Business stream, Family stream and International/Humanitarian stream (Ministry of Business Innovation and Employment, 2016). As per the Ministry of Business, Innovation and Employment reports (2015-16), people on temporary work visa form the bulk of those who gain residence in the country (69 percent) through the Skilled/Business stream. In 2015-16, migrants from India were the largest group to secure work visas in New Zealand, overtaking the United Kingdom, which has been the traditional source country of immigration in New Zealand (Ministry of Business Innovation and Employment, 2016). Additionally, the same report also highlights that Indians were the largest community of migrants (42 percent) who transitioned from holding a work visa to residence in the said period (Ministry of Business Innovation and Employment, 2016). It can therefore be deduced that a significant number of Indians immigrate to New Zealand on temporary work visas, work as skilled professionals, and then seek to and secure permanent residence through the Skilled Business stream.

1.3 Current debates on immigration

Through the years, changes in the immigration policies of New Zealand have reflected a relationship between immigration inflows, economic conditions and social sentiment (Moody, 2006). Economists and academics are divided on the social and economic impact of immigration, and there seems to be a dearth of empirical research on benefits and drawbacks of immigration in New Zealand. Some argue that on a medium to long term basis, immigration strengthens the labour pool capability, fuels entrepreneurship and enables firms to ramp up to global scale operations (NZIER-INSIGHT, 2014; Tan, 2017). There are others who believe that immigration leads to consumption related growth in the domestic sector but hinders productive investment that builds export oriented businesses, the latter being a far more sustainable route for a country like New Zealand which is abundant in natural resources but geographically remote from the rest of the world (Larson, 2017). While some studies show that immigration has little or no adverse impact on wages or unemployment in New Zealand (Hodgson & Poot, 2011) there are factions that believe that immigration leads to increased pressure on infrastructure - particularly housing, transport and government services (Duncan, 2017).

This difference in opinion on immigration is also widespread among mass media and the general public. There are multiple ongoing debates in the media on the benefits and

drawbacks brought about by the existing immigration policy - these deliberations were galvanized acutely during the 2017 elections and somewhat echoed the anti-immigration positioning in the United Kingdom (UK), the United States of America (USA) and Australia (Spoonley, 2017). A study done by the market research and evaluation company - UMR Research - attempted to capture public sentiment in the face of this raging debate (Hall, 2017). They established through a survey that among the general public, there existed a more favourable opinion on immigration than not; however, a closer look at the results of this survey revealed the presence of a significant chunk of 'unsure' responses. The people who comprise this anxious middle could tip in either direction in the near future, and the way they swing could be spurred by numerous factors, particularly political rhetoric. The same research also established that New Zealanders were more tolerant of the traditional practices of different cultures and were thereby viewed as a welcoming host society by new migrants (Hall, 2017).

Irrespective of the debate, the record high net migration number of 72,000 arrivals in 2016-17 led the erstwhile National government to introduce changes in the immigration system, with an aim to improve the skill composition of the New Zealand labour market and attract migrants who bring economic benefit to the country (Woodhouse, 2017). 2017 saw a keenly contested general election in New Zealand, with most contesting parties endorsing a reduction in net immigration numbers (Jones, 2017). Implementing a stricter immigration policy has been a crucial campaign commitment by the Labour and New Zealand First parties, both of which have come together post elections to form a coalition government, supported by the Green party (Jones, 2017; Tan, 2017). With the new government now in place, it remains to be seen what policy changes are implemented in the area of immigration, and what impact they will have on the workplace experiences of professional Indian migrants working in New Zealand corporations.

1.4 Research rationale and significance

While there is a scarcity of studies in the New Zealand context, international studies have established that immigration benefits the destination country by boosting GDP (Ortega & Peri, 2014) and increasing per capita income (Felbermayr & Wilhelm, 2010). It has also been established that the value added by skilled migrants to the economy is almost 10 times that added by unskilled migrants (Ben-Gad, 2008). Hence, if skilled migrants acculturate smoothly into the new country and workplace, it is envisaged that they will contribute to an overall benefit. Given that Indians form a significant proportion of the

skilled workforce in New Zealand (Ministry of Business Innovation and Employment, 2016; Statistics New Zealand, 2014), it is of academic and practical interest to explore their workplace acculturation experiences. Understanding this will enable organisations to craft adequate support systems that facilitate seamless integration of this workforce, thereby aiding them to start contributing meaningfully to organisational goals swiftly.

The growing population of Indian migrants in New Zealand has resulted in studies being conducted on their early adaptation experiences in New Zealand (Nayar, Hocking, & Giddings, 2012; Pio, 2005a, 2010; Pio & Essers, 2014). However, these studies do not differentiate between migrants in the skilled category and migrants who are unskilled or semi-skilled (Nayar et al., 2012; Pio, 2005a, 2010; Pio & Essers, 2014). Considering that these groups have different levels of competence and educational qualifications, it would be reasonable to assume that their experiences around securing employment and early workplace experiences would differ significantly.

Keeping these as the central arguments, this study will explore the acculturation journey of skilled professional Indian migrants in New Zealand by studying their early experiences around finding work in New Zealand and examining early intercultural exchanges at the workplace.

1.5 Structure of this dissertation

This dissertation comprises five chapters. Chapter 1 is the introduction covering the context of this research. It shares a brief background of immigration in New Zealand and highlights data around immigrants - particularly the presence and growth of the skilled Indian migrant community in New Zealand. It also provides a snapshot of the current debates around immigration in mass media and among the general public. The chapter establishes the academic and practical significance of this study, and highlights the anticipated benefits of this research for the professional Indian migrant community in New Zealand as well as their potential employers. Chapter 2 is the literature review covering concepts of culture shock, acculturation and culture distance, and these concepts form the theoretical framework on which this research hinges. Chapter 2 also examines existing studies on Indian migrants in New Zealand, skilled migrants in other migrant receiving countries and workplace experiences of migrants in a new host country. These studies provide some understanding of common workplace experiences of migrants in a new host society.

Chapter 3 presents the philosophical background that guides this research. The ontological stance of relative realism, epistemological standpoint of constructivism and the chosen research paradigm of interpretivism are explained and linked to the research question. The chapter also explains the choice of the interpretive descriptive methodology as well as selected methods of sampling, data collection and analysis, articulating how they contribute to answering the research enquiry. Researcher positionality and ethical considerations are other elements covered in this chapter. Chapter 4 presents the research findings. Key themes that emerge from data collection are presented and described in this chapter. Chapter 5 examines these themes against the theoretical framework established in the literature review, and interprets them in the context of participants' backgrounds. Chapter 5 is also the conclusion chapter - highlighting the research summary, significant findings of the research, identified limitations and ideas for future studies.

1.6 Chapter Summary

This chapter established the scope and significance of this research by critically reviewing the context of immigration in New Zealand, in particular the growing presence of skilled professional Indian migrants in the country. It was ascertained that the skilled Indian professional community has been steadily increasing over recent years in New Zealand (Statistics New Zealand, 2014), and an insight into their acculturation experiences would be beneficial to organisations who seek to employ them, while also adding to the academic knowledge in this area. The chapter also presented an overview of New Zealand's immigration policy and current public and political sentiment on immigration. It was established that while public polls on immigration yielded more favourable than unfavourable responses, a significant majority of people were unsure about their stance on immigration, adding an element of uncertainty to public sentiment on the topic (Hall, 2017). The chapter also briefly presented the political standpoint on immigration and what that could imply for migrants in New Zealand in the near future (Jones, 2017; Tan, 2017).

The following chapter continues this trajectory by examining the key concepts of culture shock, acculturation and culture distance which are important topics in migrant studies. Culture distance between India and New Zealand is explored, followed by a review of existing studies that focus on workplace acculturation of migrant groups in a new host country.

Chapter 2 Literature Review

The previous chapter highlighted how a study of the early work acculturation experiences of professional Indian migrants in New Zealand is one that could have significant practical and academic significance. It showcased the rapid pace at which the Indian migrant community is expanding in Auckland, and established that a significant number of Indian migrants in New Zealand transition from an initial work visa to permanent residence (Ministry of Business Innovation and Employment, 2016; Statistics New Zealand, 2014). It also reviewed the current New Zealand immigration policy and debates around immigration, ascertained the importance of exploring adaptation experiences of skilled migrants, and established the scarcity of existing research on acculturation of skilled Indian migrants in New Zealand.

In order to establish the theoretical premise for this study, this chapter examines existing literature around concepts of culture shock, acculturation and culture distance. Culture shock – its different stages and associated characteristics are explored, followed by a close scrutiny of the intricacies of acculturation, which is the final stage of culture shock (Berry, 2005; D’Souza, Singaraju, Halimi, & Sullivan Mort, 2016; Oberg, 1960; Winkelman, 1994). Culture distance is the next key concept examined, with an emphasis on how it translates in the Indian and New Zealand contexts (Boopati, 2014; Hofstede, 2011; Pfeifer, 2005; Shulruf, Hattie, & Dixon, 2007). Studies based in various migrant receiving nations are then critically reviewed to form a broad view of migrant experiences (Mahmud, Alam, & Härtel, 2014; Ressia, 2010; Ressia, Strachan, & Bailey, 2017; van Tonder & Soontiens, 2013). Additionally, considering that this research focuses on migrants of Indian ethnicity and is centred on those working in skilled occupations in New Zealand, the review incorporates a considerable number of studies from New Zealand and Australia which focus on skilled migrants as well as migrants of Indian origin (Iqbal, 2017; McIntyre, 2008; Nayar et al., 2012; Pio, 2005a, 2010; Pio & Essers, 2014; Yao, Thorn, Duan, & Taskin, 2015). Concepts from these studies are synthesized to establish the theoretical framework that guides this research.

2.1 Culture Shock

The entry of migrants into the host society is marked by a key phenomenon called culture shock. To comprehend the concept and complexity of culture shock, it is important to first understand what culture means. Culture is defined as “A social system of shared

symbols, meanings, perspectives, and social actions that are mutually negotiated by people in their relationships with others” (Stead, 2004, p. 392). Another viewpoint contends that culture goes beyond shared symbols and social actions, and is a subconscious control mechanism that governs how individuals perceive the external environment, interpret and react to it (Nishimura, Nevgi, & Tella, 2008). Most studies concur that culture is part of an individual’s social inheritance and is learnt from an early age from other members of the social circle they grow up in (Drogendijk & Zander, 2010; Geertz, 1973; Nishimura et al., 2008).

Culture shock is a phenomenon that results from initial contact between a migrant and the host society, and is multidimensional in its manifestation - involving attitudes, social actions, and the beliefs that govern them (D’Souza et al., 2016; Winkelman, 1994). It unfolds in phases and is induced by the departure from a recognised social framework, and the introduction of new conventions in an unfamiliar environment (Brown & Holloway, 2008; Winkelman, 1994). The model proposed by Adler (1975) suggests that there are five stages of culture shock: contact, disintegration, reintegration, autonomy and independence. Most other models (Brown & Holloway, 2008; Oberg, 1960; Winkelman, 1994) view the phases of autonomy and independence as a single phase in which individuals constructively apply lessons from previous stages to reconstruct their behaviours and attitudes. Among the various models which uphold the four stages of culture shock, Winkelman’s 1994 model is the most comprehensive in its description of phases and is the most widely used model in studies that involve cultural transitions.

The phases and associated emotions/actions proposed by Winkelman (1994) are highlighted in Table 2.

Table 2. Culture Shock Phases

Phases	Initial Euphoria	Crisis	Re-orientation	Acculturation or adaptation
Emotions/ Actions	Cultural dissimilarities seem exciting. There is a positive interpretation of bewilderment.	Loneliness, homesickness, anxiety, disappointment, frustration, bitterness and antagonism.	Individual makes an effort to learn new skills. Engages in resolving issues and reduces inflexibility towards the host culture. Develops an optimistic attitude.	Individual develops hope and confidence. Consolidates identity in the new society.

(Winkelman, 1994)

These phases could be chronological or cyclical depending on differing experiences and circumstances of individuals (Brown & Holloway, 2008; D'Souza et al., 2016); however, there is little information in past studies on how long each phase lasts. One study (Torbiorn 1994, as cited in Brown et al., 2008) suggests that the cycle takes a year, while another (Pio, 2005a) highlights a time span of two years. Most studies however, remain silent on the time taken for the phenomenon to conclude. The absence of suggested timelines is probably because this transition is influenced by a large number of individual and social factors.

Despite the ambiguity around duration, all studies concur that culture shock concludes with the phase of acculturation or adaptation (Adler, 1975; Berry, 2005; Pio, 2005a; Winkelman, 1994). This phase has been identified as the most critical among the culture shock phases since it determines how an individual reacts to new stimulus as they live through foreign experiences in the new social milieu (Berry, Phinney, Sam, & Vedder, 2006; van Tonder & Soontiens, 2014). The next section explores different facets of the acculturation process.

2.2 Acculturation

Acculturation or adaptation is the last phase of culture shock. It can be divided into two types of alterations: one of which is socio-cultural in nature, and the other which impacts the psychological make-up of the individual (Berry, 2005; Berry et al., 2006; Pio, 2010; Ward & Kennedy, 1999). Existing studies highlight that socio-cultural adaptation is an

individual's ability to successfully manage their everyday life in the new environment - it encompasses adoption of new customs and traditions, learning of new social skills, modifications in dressing style and/or eating habits, and use of phraseologies common to the host society (Berry, 2005; Berry et al., 2006; Pio, 2010). Psychological change on the other hand, is a more profound alteration of the individual's worldview and identity, and results in an increased ability to cope with stress in the new environment, mental well-being and contentment with the existing situation (Berry, 2005; Pio, 2010; Ward & Kennedy, 1999). Socio-cultural adaptation and psychological adaptation are affiliated, and often influence each other's progression (Berry, 2005). They are, however, distinct in the sense that their manifestations vary and their movements follow different paths. For example, socio-cultural adaptation has linear advancement with time, while psychological adaptation has a variable progression (Hui, Chen, Leung, & Berry, 2015). Despite varying trajectories, they closely influence each other and are therefore examined together for the purpose of this study.

Acculturation could proceed in four distinct manners: integration, assimilation, separation and marginalisation (Berry, 2005; Hui et al., 2015; Pio, 2005a). When individuals integrate with the host society, they embrace both cultures by retaining their heritage identity while also subscribing to the host culture (Hui et al., 2015; Pio, 2005b). These individuals strike a balance between partaking in the host culture while also distinguishing themselves in a positive manner (Berry, 2005). Individuals who assimilate prefer to forfeit their heritage culture wholly and take up the host culture as their own (Berry, 2005; Hui et al., 2015; Pio, 2005a). This group of people do not wish to associate with their home culture and are keen to be absorbed into the host society entirely. Those who adopt the separation strategy retain their heritage culture and decline participation in the host culture; they turn inwards to deeply ingrained beliefs and shun involvement with the host society (Berry, 2005; Hui et al., 2015; Pio, 2005a). Studies highlight that when migrants perceive extensive discrimination and/or exploitation, they increasingly develop a rigid ethnic identity, and a diminished affiliation towards the host society (Hui et al., 2015), thereby gravitating towards a separation strategy. Marginalisation on the other hand, is a tactic where individuals decline involvement in both heritage and host cultures (Hui et al., 2015; Pio, 2005b). Berry (2015) points out that marginalisation could occur in host societies that enforce surrender of the home culture, where individuals are compelled to give up their heritage culture, but exclusion and discrimination make

adoption of the host culture undesirable, highlighting the importance of the social context in the acculturation process.

Berry (2015) also proposes that depending on the acculturation strategy adopted by individuals, there are various degrees of acculturative stress experienced. He establishes that those who choose integration as a strategy face minimum acculturative stress, since they do not entirely yield to the norms of the host society but are able to maintain their distinct identity while making some adjustments that help them fit in the new environment. There is a higher degree of acculturative stress associated with those who select assimilation or separation – the former results from a difficulty in total renunciation of values/ beliefs learnt from a young age, and the latter on account of a constant rejection of the external environment one lives in (Berry, 2005; Ward & Kennedy, 1999). For those who marginalise, cultural conflict remains a part of everyday life, thereby escalating the acculturative stress they experience (Berry, 2005; Ward & Kennedy, 1999).

Apart from the strain faced at an individual level due to demands of adaptation, chaos in the lives of family members contributes to the overall anxiety – key among these being spouse's employment status, concerns related to securing school admission for children and the family's integration in the new society (Pio, 2010; Ressler, 2010; van Tonder & Soontiens, 2014). Despite the stress associated with the family's settling-in, their presence continues to remain a source of strength for most in their personal adaptation journeys (Pio, 2005a, 2010; van Tonder & Soontiens, 2013). The availability or absence of extended family or friends plays a key role in regulating acculturative stress, thereby influencing the adaptation process (Ressler, 2010; van Tonder & Soontiens, 2014).

Van Tonder et al. (2013, 2014) however, ascertain that the role of family and social support in acculturation is secondary when compared to re-establishment of careers in the host country. Securing employment and coping with perceived workplace discrimination assumes greater significance in the adaptation journey of migrants in comparison to occurrences like disrupted social structure or availability of family support (Pio, 2005b, 2010; van Tonder & Soontiens, 2013, 2014). For most migrants, their workplace would be the first significant place of extensive intercultural contact, and their experiences at work would be the basis on which they form an opinion about the host culture as well as their position in the new society. The importance of initial experiences around securing employment and navigating through early workplace encounters is evidenced by the increasing focus these aspects have received in recent migrant studies internationally (Hui

et al., 2015; Iqbal, 2017; Lee & Sukoco, 2010; Mahmud et al., 2014; McIntyre, 2008; Pio & Essers, 2014; Ressia, 2010; Ressia et al., 2017; van Tonder & Soontiens, 2014; Yao et al., 2015).

Culture shock and acculturation both stem from the differences between a migrant's heritage culture and the culture of the host society (Adler, 1975; Berry, 2005; D'Souza et al., 2016). In order to understand how cultures could be different or similar in various aspects, the following section explores the concept of culture distance, examines attributes of culture distance and ascertains how the Indian and New Zealand cultures compare with each other.

2.3 Culture Distance

Culture distance can be understood as the differences or similarities in various aspects of different national cultures and how they relate to each other (Berry, 2005). This construct can be useful in understanding cross-cultural interactions by comparing and contrasting cultural features, thereby giving context to the study. While there are multiple models that attempt to explain culture variations, the widely used model proposed by Hofstede (1984) will be used as the scaffolding of this study. Some academics have criticised this model for being dichotomous in its approach and therefore unsuitable to examine the complex nature of cultural interactions (Drogendijk & Zander, 2010; Shenkar, 2001). Drogendijk et al. (2010) propose cultural positioning as a concept to explain intercultural relationships. Cultural positioning highlights that the context of the relationship defines whether different cultural groups find each other attractive or unacceptable, thus proposing that the same sets of people may either like or dislike each other under different circumstances (Drogendijk et. al., 2010). Shenkar (2008) offers the concept of culture friction to explain intercultural encounters – proposing that cultures are constantly recreated through negotiations between members of different backgrounds holding different resources, intents and power hierarchies; and cultural interactions are a chain of responses and counter responses they extend to each other (Shenkar, 2001). However, these concepts are not fleshed out comprehensively and they have not been applied enough to ascertain their generalisability, making their usage in studying cultural exchanges difficult. This dissertation addresses critiques of Hofstede's (1984) model by clearly situating the study in the context of the heritage culture and the host society, and also by including contextual nuances such as individual circumstances of the participants.

However, Hofstede's (1984) model does provide a useful framework to understand differences between cultures in India and New Zealand.

Hofstede's (1984) model explains culture distance using four attributes - individualism vs collectivism, power distance, uncertainty avoidance, and masculinity vs. femininity; a brief overview of these aspects is given below.

Individualism vs. Collectivism

Individualism is defined as an attribute marked by strong personal identity, internal locus of control and competitiveness, while collectivism is characterised by the focus on group affiliations, harmony and tendency to consult members of the group during decision making (Hofstede, 2011; Shulruf et al., 2007). In individualistic cultures, the influence of societal groups on an individual's behaviour and actions is minimal; whereas in a collectivist culture, the principles and necessities of the societal group takes precedence over individual values and needs (Gudykunst, 1997; Hofstede, 2011). Individualistic societies value personal rights and accomplishments, and associations are more transactional than long term (Boopati, 2014; Hofstede, 2011; Shulruf et al., 2007). Collectivist societies depend on cohesive groups for support and security, and in return they extend steadfast allegiance to the group; long term relationships take precedence and trust plays a major role in establishing work relationships (Boopati, 2014; Hofstede, 2011). This relative importance given to social groups and cohesiveness among members of the group is the key differentiator between individualistic and collectivist cultures.

Power Distance

Gudykunst (1997) defines power distance as a culture's attitude towards power disparity within a social group. He argues that cultures high on this dimension accept power differences as a social norm, and individuals from these cultures accept instructions/decisions of superiors without question, while those from low power distance cultures do not necessarily accept such decisions/instructions at face value. High power distance could translate into a marked deference towards elders in a family setup and seniors in a professional setup. Decision making authority in high power distance cultures lies with managers and senior leadership teams, while cultures low on this aspect encourage independent decision making at all levels (Boopati, 2014; Hofstede, 2011).

Uncertainty Avoidance

Uncertainty avoidance is defined as the capacity to cope with ambiguity and is reflected in the society or individual's attitude towards regulation, uniformity and structure (Boopati, 2014; Hofstede, 2011; Hofstede & Bond, 1984). Members of cultures that are high on this aspect experience anxiety in the face of uncertainty - they rely on established social standards, protocols and regulative conventions to avoid unstructured situations; they tend to create formal procedures to govern daily lives, as well as set defined norms for communication and interaction (Gudykunst, 1997; Hofstede, 2011; Pfeifer, 2005).

Masculinity vs. Femininity

This dimension measures the extent to which cultures place emphasis on 'masculine' qualities like ambition, authority and materialistic things, over 'feminine' traits like interdependence and quality of life (Gudykunst, 1997; Hofstede, 2011). Academics conceptualise that the emphasis placed by cultures on these two polar dimensions is reflected in the extent to which the society minimises gender role differences (Boopati, 2014; Hofstede, 2011). Female representation in senior leadership roles in organisations could very well be an indicator of this aspect. Another example of this aspect is the tendency of highly masculine cultures to value same gender affiliations over inter-gender relationships, in comparison to feminine cultures where people place equal, if not more emphasis on inter-gender relationships (Gudykunst, 1997).

Table 3 provides a summary of studies specific to the New Zealand and Indian context and highlights the key cultural differences and similarities between the two societies.

Table 3. National Cultural Attributes of India and New Zealand

Culture Distance	India	New Zealand
Individualism vs. Collectivism	<p>High focus on establishing and strengthening relationships.</p> <p>Dialogue-oriented discussions, conversation could cover a range of topics other than the task.</p> <p>Opinions often influenced by group think, language features ‘we’.</p> <p>Focus on belonging.</p>	<p>The task at hand takes precedence over relationships.</p> <p>Discussions are succinct, data-based and targeted at resolving the issue faced.</p> <p>Opinions are personal; language used frequently features ‘I’.</p> <p>Right of privacy.</p>
Power Distance	<p>Elevated power traditions both in personal and professional work groups.</p> <p>Pronounced hierarchy, emphatic demonstration of deference towards elders and seniors.</p> <p>Predominance of top-down communication and fewer instances of subordinates critiquing decisions made by seniors.</p>	<p>Egalitarian; hierarchy in social setups usually established for convenience.</p> <p>Supervisor-subordinate relationships are based on consultation.</p> <p>Disagreements with supervisors are not frowned upon. All parties are open to direct communication and arguments.</p>
Uncertainty Avoidance	<p>Attitude of ‘take each day as it comes’. Comfortable with uncertainty and chaos.</p> <p>Dislike for rules and regulations.</p>	<p>Tolerance of divergent ideas or varying points of view, curiosity towards differences.</p> <p>Seniors are ok to say, ‘I don’t know’.</p>
Masculinity vs. Femininity	<p>Emphasis on family, relationships and harmony while also valuing success, education and money.</p>	<p>Focus on quality of life while also pursuing ambition and career.</p>

(Boopati, 2014; Gudykunst, 1997; Hofstede, 2011; Nishimura et al., 2008; Pfeifer, 2005; Shulruf et al., 2007)

It is evident that India and New Zealand lie on opposite sides on the individualism versus collectivism parameter, India is highly collectivist in its makeup while New Zealand is predominantly individualistic. It is, however, interesting to note that Indians are found to be collectivist in their local group with a conspicuous emphasis on interpersonal relationships, but are individualistic when dealing with those outside their group (Nishimura et al., 2008). Additionally, Indian and New Zealand cultures lie at opposite

ends of the continuum from the power distance perspective. The two cultures are proximal on the remaining two dimensions of culture distance – both are noted to be low on uncertainty avoidance, and both lie somewhere in the middle on the scale of masculinity versus femininity, with a tilt towards masculinity.

The significance of Culture Distance in Acculturation

Ward and Kennedy (1999) propose that acculturation or adjustment is easier for individuals as they move through cultures that are similar while those having a higher culture distance between the heritage and host societies face varying degrees of acculturative stress. They proffer that initial contact between the home and host cultures results in cultural conflict, and the proportion of conflict would depend on the cultural differences between the two.

While culture distance has been found to cause cultural conflict (Ward & Kennedy, 1999), a key moderator of this conflict is cultural intelligence. Cultural intelligence (CQ) is an individual's ability to adapt successfully in a new cultural environment (Earley, 2002; Stoermer, Davies, & Froese, 2017). It is manifested in behaviours such as being aware of and sensitive to cultural norms of others, as well as making efforts to resolve conflicts rising out of intercultural differences (Bücker, Furrer, Poutsma, & Buyens, 2014; Stoermer et al., 2017). Cultural intelligence influences communication patterns and reactions of individuals, and a higher CQ enables people to express themselves in an appropriate and effective manner in cross-cultural interactions (Bücker et al., 2014; Lee & Sukoco, 2010). The ability to interact effectively with members of the host culture in work situations increases mutual understanding between the migrant and the host society (Bücker et al., 2014; Gudykunst, 1997; Nishimura et al., 2008), and there is consensus among researchers that communication proficiency is the most crucial influencer of workplace acculturation (Brown & Holloway, 2008; Mahmud et al., 2014). Conversely, when cultural intelligence is low, members of different cultures are unaware of the underpinnings that drive the dissimilarity in their intercultural communication, leading to discord and alienation (Berry, 2005; Brown & Holloway, 2008), thereby posing a barrier to migrants' adaptation process.

There are some studies that acknowledge that differences in tacit communication patterns are a ramification of cultural dissimilarities (Mahmud et al., 2014; Nishimura et al., 2008); most, however, confine inter-cultural communication barriers to migrants' lack of proficiency in the English language (Pio, 2005a, 2005b; Pio & Essers, 2014; Ressler, 2010;

Ressia et al., 2017; Yao et al., 2015). This overt focus on the lack of expertise in the English language seems to characterise culture difference in most studies and there is an overwhelming supposition that acculturation heavily relies on language skills. Crucial culture distance factors like deference to hierarchy and tendency to prioritise group welfare over individual progress have been overlooked in most studies, and there are very few studies that have sought to present intercultural communication differences in light of culture distance elements like power traditions and group think. In studies where these relationships have been explored such as that by Nishimura et. al. (2008), acculturation has not been the basis of the study.

This research will attempt to address this gap by examining the interplay of culture distance elements and intercultural encounters in the context of acculturation experiences of migrants. Building on the context of migrants' experiences, the next section provides an overview of the experiences skilled migrants have upon arrival in the host society.

2.4 Experiences of skilled migrants

While migration could be a result of various factors ranging from better career prospects, proximity to family, adventure and challenge, or to circumvent war and conflict (Iqbal, 2017), most skilled migrants relocate either for a better lifestyle or are mobilised by family obligations (Nayar, Hocking, & Giddings, 2012; Pio, 2005 b, 2010). This section will share findings from previous studies on the experiences of skilled migrants once they undertake relocation into a new country.

While Winkelman (1994) suggests that the first phase of culture shock is the honeymoon phase where the initial feeling is of euphoria, most studies on skilled migrants highlight that the crisis stage sets in immediately upon arrival in the new country and becomes progressively debilitating in the following months (Pio, 2005a, 2010; van Tonder & Soontiens, 2014). Individuals experience bewilderment and disorientation and the feeling of initial excitement is wholly overshadowed by feelings of stress and anxiety (Brown and Holloway). A common manner in which they cope with these feelings are by seeking out and socialising largely with members of their own community (Nayar et al., 2012; Pio, 2005a).

This initial bewilderment often progresses into disappointment as migrants attempt to secure employment in the new country (Mahmud et al., 2014; McIntyre, 2008; Nayar et al., 2012; Pio, 2005a, 2005b; Ressia, 2010; Ressia et al., 2017). While experiences are

distinct to individuals, most studies highlight deep frustration experienced by participants on encountering jobs that require host country work experience, and the extent to which migrants' experiences in their home countries are undervalued by employers in the host country (Mahmud et al., 2014; Pio, 2005a, 2010; van Tonder & Soontiens, 2013, 2014). A study on skilled migrants in New Zealand found that they undertake considerable pre-preparation prior to migration, and have a fair understanding of the job market and awareness around living in New Zealand (Iqbal, 2017). It is however, striking that they are unable to translate this information to their advantage once in the new country, and none of the existing studies explore possible reasons to explain this.

Despite being skilled, and having considerable qualifications and experience in the home country, most migrants have to accept underemployment while starting their careers in the new country (Pio, 2005a, 2010; Ressia, 2010; Ressia et al., 2017; Yao et al., 2015). This compromise on wages and employment conditions is often done by migrants in order to enter and remain in the workforce (Dauvergne & Marsden, 2014; Wright, Groutsis, & van den Broek, 2016). Employer sponsored work visas are another aspect of migrant employment that researchers have conflicting views on. On the one hand, they offer migrants the opportunity to enter the workforce, earn income and learn the ways of working in a new country. On the other hand, this arrangement of tethering migrant workers to sponsoring employers has been questioned in respect to fairness and equitable treatment by many researchers (Carens, 2014; Dauvergne & Marsden, 2014; Gibney, 2015; Wright et al., 2016). Irrespective of both arguments, such a scenario brings in an imbalance in the employer-employee relationship, and increases the vulnerability of migrant workers to exploitation by unscrupulous employers (Carens, 2014; Gibney, 2015; Wright et al., 2016).

This downward career progression and vulnerability to exploitation ushers in an overwhelming sense of loss of pre-migration lifestyle, seniority of career, social status and networks (Ressia et al., 2017; van Tonder & Soontiens, 2013; Yao et al., 2015). In cases where underemployment is not pronounced, the ease of transferring knowledge and skills to the new work setting is hindered by linguistic competence and intercultural communication differences, thereby leading to loss of self-esteem and self-efficacy (Mahmud et al., 2014; Ressia, 2010; Ressia et al., 2017; van Tonder & Soontiens, 2013). Contending with workplace demands and the initial inability to perform successfully causes intense emotional disturbances, and migrants often acutely feel the absence of their familiar social network during these trying times (Brown & Holloway, 2008; Nayar et al.,

2012). Existing studies that explore the adaptation of migrants in new countries (Pio, 2005a, 2010; Pio & Essers, 2014; Ressa, 2010; van Tonder & Soontiens, 2013) emphasise the perceived unfairness of the host society, but are limited in their exploration of the dynamics of intercultural contact.

As individuals progress in their dealings with the host culture, the nature of contact and interactions play a key role in how the host society is perceived, thereby influencing how individuals react to the host society in specific situations (Hui et al., 2015). It is key to remember here, that the group under study in this dissertation is educated, skilled, increasingly mobile and socially aware; and when they encounter discriminatory or exploitative situations, they either navigate their way through these experiences riding on their competence, or seek out other opportunities that are devoid of unpleasantness (Pio & Essers, 2014). Ward et al. (1999) also suggest that skilled migrants often have the benefit of sound financial backing at their disposal and tend to face fewer transitional difficulties; it is perhaps the absence of financial pressure that allows this set of people to look at their situation less antagonistically and re-orient positively. With time, and increasing involvement and evolving relations with the host culture both at the workplace and otherwise, migrants are finally able to find meaning in their new world and derive lessons from their initial experiences (Pio, 2005a). They manoeuvre through marginality and migrant status, under-employment and slow career progress to re-build their lives, construct their identity and finally achieve equilibrium (Nayar et al., 2012; Pio, 2010). They reflect on their experiences, deliberate over their behaviours, celebrate achievements, derive lessons from their mistakes and look forward to the future with optimism (Nayar et al., 2012; Pio, 2005a, 2010).

There is however, a lack of exploration of how migrants perceive support from their employers and employing organisations' diversity strategies, and whether this support results in swifter adaptation. An insight into these would be invaluable to organisations today, as they seek to integrate migrants in the workforce and leverage on their unique capabilities to drive organisational success.

2.5 Chapter Summary

This chapter examined concepts of culture shock, acculturation and culture distance in relation to migrant experience. It then reviewed what is known about the early workplace experiences of migrants in New Zealand and other migrant receiving countries.

The phenomenon of culture shock was the starting point of the review. Culture shock was ascertained to have four key phases: initial euphoria, crisis, re-orientation and acculturation (Adler, 1975; D'Souza et al., 2016; Winkelman, 1994). Each phase had distinct characteristics and behavioural manifestations associated with it. The last stage of culture shock – acculturation, was the next key concept explored. Acculturation was determined to have socio-cultural and psychological elements to it, each having significant influence on the other (Berry, 2005; Berry et al., 2006; Oberg, 1960; Ward & Kennedy, 1999). However, since both elements were related and progressed in the same direction, it was determined that viewing them in a combined manner would suit this research. Four acculturative strategies were examined – integration, assimilation, separation and marginalisation, and it was found that the strategy chosen by individuals depends significantly on the context and environment they exist in (Berry, 2005; Hui et al., 2015; Pio, 2005a). Acculturative stress was examined briefly, and it was determined that apart from the stress of adapting to a new host society, migrants contend with two other key stressors: coping of family members in the new society and career re-establishment in the new country (Pio, 2010; Ressler, 2010; van Tonder & Soontiens, 2013, 2014). An important finding in this context was that work and workplace experiences had a greater influence on the adaptation process of migrants, when compared to other aspects like coping of family members and presence of social support (van Tonder & Soontiens, 2014). This re-enforced the need for this research and highlighted the significance it could have on migrant studies.

Culture distance was the next key concept examined. The four attributes of culture distance - individualism vs collectivism, power distance, uncertainty avoidance, and masculinity vs. femininity were explored in significant depth (Hofstede, 2011; Hofstede & Bond, 1984). There was also a review done of how these attributes translate into demonstrated behaviours in the Indian and New Zealand contexts (Boopati, 2014; Gudykunst, 1997; Nishimura et al., 2008; Pfeifer, 2005). The roles of cultural intelligence and communication were examined next, in order to highlight how these factors moderate and influence conflicts arising in intercultural interactions (Bücker et al., 2014; Earley, 2002; Lee & Sukoco, 2010; Stoermer et al., 2017). This was followed by a review of studies exploring the adaptation experiences of migrants in new host societies, with an emphasis on skilled migrants and Indian migrants in New Zealand. Key elements of existing migrant studies included the long-drawn search for employment, the difficulty around entering the New Zealand workforce due to lack of local experience,

underemployment, vulnerability to exploitation, and loss of pre-migration seniority and work status (McIntyre, 2008; Nayar et al., 2012; Pio, 2005a, 2005b; Ressa, 2010; Ressa et al., 2017). Characteristics of affluence, better resource availability and higher negotiating power of skilled migrants were examined briefly (Iqbal, 2017; Nayar et al., 2012; Pio, 2010). A key finding here was that though skilled professional migrants are better equipped on arrival (than semi-skilled or unskilled groups) with information on the new country and professional qualifications/experience, they have difficulty in translating this advantage into employment (Iqbal, 2017).

The review revealed an acute lack of research on skilled Indian migrants. Existing studies on Indian migrants in New Zealand focus largely on women and do not differentiate among individuals with differing professional skill sets, which could be an important differentiator in workplace acculturation experiences (Nayar et al., 2012; Pio, 2005a; Pio & Essers, 2014). Most of the existing research relies heavily upon providing a description of migrants' early experiences and there are very few that interpret these experiences using a theoretical framework, particularly from the viewpoint of culture distance. There is also a dearth of published articles that compare Indian and New Zealand cultures, hence this literature review included an examination and synthesis of separate studies that compared India and New Zealand to other cultures.

The next chapter presents the scaffolding that governs the research design and process for this study, highlighting the philosophical orientation that guides this research and explaining how the chosen methodology addresses the needs of the study. It will also articulate the positionality of the researcher, the ethical considerations of this study, research methods, sample characteristics and data analysis that were used for this research.

Chapter 3 Methodology

The previous chapter examined concepts of culture shock, acculturation and culture distance (Berry, 2005; D'Souza et al., 2016; Hofstede, 2011; Hofstede & Bond, 1984; Oberg, 1960; Ward & Rana-Deuba, 1999; Winkelman, 1994). Existing studies on migrant experiences were also reviewed, with a focus on acculturation experiences of Indian migrants and skilled professional migrants (Iqbal, 2017; Mahmud et al., 2014; McIntyre, 2008; Nayar et al., 2012; Pio, 2005a, 2005b; Ressler, 2010; Ressler et al., 2017; van Tonder & Soontjens, 2013). The review brought to light a scarcity of studies done on the workplace adaptation experiences of professional Indian migrants in New Zealand. Studies on cultural interactions and how they impact workplace experiences of new migrants were also found to be scarce. These gaps re-affirm the significance of this dissertation, both from an academic as well as a practical point of view.

This chapter describes the philosophical standpoint adopted to answer the question 'What are the workplace acculturation experiences of skilled first generation Indian migrants in New Zealand, and how are these impacted by intercultural encounters with the host society?' The study has been conducted within the ontological standpoint of relative realism and is guided by a constructivist epistemology (Crotty, 1998; D. Gray, 2014; Guba & Lincoln, 1998). Given that this study explores experiences of individuals, the paradigm selected is interpretivism, and the interpretive descriptive methodology guides the research design and process (Grant & Giddings, 2002; M. Hunt, 2009; Smythe, 2012). Following an explanation of these, the chapter then considers the researcher's positionality, ethical considerations and methods employed in the research process.

3.1 Philosophical Background

Philosophical orientation is the compass that guides the research design and procedure. It consists of the ontology, epistemology and paradigm that defines the course of a research project (Crotty, 1998; D. Gray, 2014). Ontology elucidates the nature of being and what makes up reality (Crotty, 1998). The reality in this study consisted of a multitude of individual stories and meanings given by the participants to their lived experiences. Each individual's story was distinct, textured and sculpted by their worldview and background. These multiple, differing, yet all equally true realities are best studied with the ontological lens of relative realism (D. Gray, 2014). Relative realism proffers that reality is contextual, specific to individuals and alterable (Guba & Lincoln, 1998).

In a research process, epistemology outlines what can be deemed as knowledge and what are the possible ways of gaining this knowledge (Grant & Giddings, 2002). The realities in these cases were constructed by the participants themselves, and knowledge consisted of their accounts and interpretations of their lived experiences. Acculturation is a dynamic social process and the knowledge of reality is contextual and socially constructed (Berry, 2005; D. Gray, 2014; van Tonder & Soontiens, 2014); therefore an epistemological standpoint of constructivism was chosen for this study. Constructivism views reality as a creation of the participant's reflections around their experiences, and knowledge as reconstructions of this reality when the participant and researcher interact (Guba & Lincoln, 1998). This knowledge could be influenced by the dynamics between the researcher and the participant.

A research paradigm is the set of beliefs that guides how information should be gathered, scrutinised and presented (D. Gray, 2014). This research involved an examination of individual experiences of finding employment and experiences at the workplace. These experiences were forged through intercultural encounters of the participants; and reconstructions and interpretations of these encounters were influenced by the cultural background and circumstances of individuals (Gudykunst, 1997; Hofstede, 2011; Nishimura et al., 2008). Interpretivism as a paradigm enables a researcher to inductively explore how experiences are perceived, organised and assigned meaning by participants in the backdrop of their specific circumstances (Grant & Giddings, 2002; D. Gray, 2014). This study therefore uses interpretivism as the perspective that guides the research enquiry.

The study was conducted from the viewpoint of the migrant, and the presentation intertwines the voices of the migrant, the skilled professional and the Indian. The task of representing all voices while mirroring different individual realities required an accurate description of the findings, along with scratching the surface of the said realities through reflections on the part of the researcher (Braun & Clarke, 2006). This called for a methodology that could cater to descriptive presentation as well as dialectic inquiry, and interpretive description was most suited to address these needs (Smythe, 2012; Thorne, Kirkham, & O'Flynn-Magee, 2004). Interpretive descriptive methodology is discussed in more depth in the next section.

3.2 Interpretive Descriptive Methodology

Indians are a community that view conversations as a means of building relationships (Gudykunst, 1997). As such, interviews were often not just limited to recounting experiences but were also laced with narratives of regrets and redemptions that marked their adaptation journeys. These stories of their trials, tribulations and triumphs had to be captured in a clear articulate description that did them justice. In addition, the researcher aspired to unpack elements that were less visible by examining patterns, differences and similarities between unique encounters of different individuals. This involved an interpretation of the collective experiences by identifying prominent themes from participants' experiences and interposing these themes with a theoretical construct that could give them meaning and significance.

The chosen methodology therefore had to address the following needs:

- Allow for a vivid portrayal of participants' varying experiences in a coherent and rational manner (Braun & Clarke, 2006; M. Hunt, 2009)
- Retain focus on individual stories while also identifying common threads in the collective narration (Braun & Clarke, 2006; M. Hunt, 2009)
- Analyse emergent patterns and themes from the collective stories (M. Hunt, 2009; Smythe, 2012)

Given the focus and scope of the study, along with the needs identified, interpretive descriptive methodology was recognised as the most suited approach (M. R. Hunt, 2009; Smythe, 2012).

Interpretive description was developed in 1997 by Thorne, Kirkham and MacDonald-Emes to investigate clinical phenomena, and borrows elements from grounded theory, phenomenology and ethnography (Thorne et al., 2004). The methodology was tailored to study relatively small samples in considerable detail, describe their individual characteristics while also examining collective patterns against established theories to generate usable results (Thorne et al., 2004). The design strategy of interpretive descriptive methodology is therefore ideal for this study - enabling attention to individual cases while inductively identifying commonalities among experiences.

The methodology is relatively new and there are limited resources to refer to for details on how to conduct research according to this methodology. However, it has substantial benefits such as flexibility in data collection and analysis, and offers ways to reduce

researcher bias such as encouraging researchers to keep memos and validating transcripts with participants (M. R. Hunt, 2009), which is suited for a novice researcher making an entry into the world of research. The choice of this methodology for this study has allowed the researcher to capture encounters of the participants through their individual lens, as well as ascribe her own interpretations to meanings assigned by the participants to certain incidents. Given that knowledge will comprise participants' self-reported accounts of their experiences and contexts, the methodological stance also allows for an examination of how their interactions with members of the host society at the workplace influence their perceptions and worldview. This multiple level of interpretation has helped in identifying significant aspects of the acculturation journey that were often not apparent to even the participants themselves (Grant & Giddings, 2002).

3.3 Positionality of the researcher

The philosophical orientation highlighted above points towards the positionality of the researcher in this study. Interpretivism as a paradigm believes that the researcher is a contributor to the creation of knowledge and his/her values are interlaced in the interpretation of the collective experiences of the participants (Guba & Lincoln, 1998). In the context of this research, the researcher is of Indian ethnicity and has lived and worked in India before moving to New Zealand for educational purposes. She was therefore an insider to a large extent in that she shared a common background and had similar experiences on the broad socio-cultural differences between the home and host countries to those experienced by the participants. This membership status was shared with the participants during initial contact; it allowed the participants to feel comfortable with the researcher during data collection and permitted them to generously give her access to an important phase of their lives.

India is a land of many sub-cultures, and the values upheld by these sub-cultures can differ significantly. Hence, while the researcher and participants shared a level of affiliation in relation to shared nationality, there has been an element of peripherality on account of differing sub-cultures of participants; this has helped reduce preconceptions and bias in the researcher's interaction with the data. Another key element of difference was the status of the researcher as a student who had not experienced employment in New Zealand. This difference in experiential base has played an important role in minimising role conflict that is known to arise when a researcher interacts with participants or data from a viewpoint other than that of a person doing research (Dwyer & Buckle, 2009).

This dual role of being an insider and an outsider simultaneously has been beneficial to the study. The insider status has allowed participants to feel shared distinctiveness with the researcher, leading to acceptance, trust and candidness from the participants which would perhaps not have been possible otherwise. The outsider status played a significant role in permitting the data collection and analysis to be free of personal projection that may have arisen if the researcher had had similar experiences around employment in New Zealand. The outsider status also allowed the researcher to consider all aspects of the participants' experiences and accurately represent them without any undue influence. Hence, the researcher has largely been able to relate to participant's experiences due to a shared background, while also being able to allow their truths and voices to take precedence.

There has been a certain amount of reflexivity involved in this research. Reflexivity in research is the recognition of the researcher's values, motivations and background that influence the research design and process (Bourke, 2014; Jootun, McGhee, & Marland, 2009). With respect to this study, the choice of research area, research enquiry and the research design are evidence of this. The target group comprises of skilled Indian migrants, a population that the researcher can identify with, given her previous work experience in India before moving to New Zealand for higher studies. Indians as a community value face to face communication and conversations around lived experiences (Nishimura et al., 2008). The research design reflects this inclination in the methods used for data collection. Most importantly, the anticipated outcome of this study is expected to benefit the Indian migrant community in New Zealand – a community of skilled professionals who seek to build a thriving career in the new country, much like the researcher herself. The researcher acknowledges that she is part of the social domain she seeks to scrutinise, and attempts to remain vigilant of 'what she knows' and 'how she knows it' (Jootun et al., 2009).

3.4 Ethical Considerations

Given the role of the researcher, as an insider yet not sharing the full experience of participants (through being a student, not seeking work), it was important to both the research process and its methodology, to consult with a person experienced in working with the Indian migrant community in New Zealand. The researcher sought advice on the research process, associated risks and expected benefits from an experienced and respected social worker who works extensively with the Indian community in New

Zealand, including new migrants. The said person had also previously worked with Auckland Council on matters pertaining to the diverse ethnic communities of Auckland. The consultation ensured that the research process and design had adequate measures built in to ensure minimum risk and discomfort to participants.

Care was taken to ensure that confidentiality of participants was maintained throughout the entire research process. Details of the research, its usage and access were highlighted to the participants before the commencement of the data collection and the nature of participation was entirely voluntary. The participant and researcher had no dependencies of employment or familial ties. The status of the researcher highlighted in section 3.3 also ensured that the findings were presented in an impartial manner and no aspect was given unjustified importance.

Approval from Auckland University of Technology (AUT) University Ethics Committee was received for a period of three years on 11 July 2017. The ethics application reference number was 17/232.

3.5 Methods

Following from the previous sections on the philosophical framework and ethical considerations guiding this research, this section highlights the sampling and participant recruitment process, presents the sample characteristics and explains the reasons for using thematic analysis to analyse the data.

3.5.1 Sampling and recruitment

Convenience sampling was used to identify initial participants. This is a sampling technique that allows the researcher to sample participants who are easily contactable, physically proximal and willing to participate (Etikan, Musa, & Alkassim, 2016). This method of sampling was chosen since it was suitable, inexpensive and ideal given the time duration available for the research completion. Participants were scouted from among the researcher's personal network, keeping in mind the following selection criteria:

- Participants had to be of Indian origin, having lived and worked in India before migrating to New Zealand
- Participant's occupation should be included in the List of Skilled Occupations (Appendix 3: Participant Information Sheet) of the Australian and New Zealand

Standard Classification of Occupations (ANZSCO) by Immigration New Zealand (Immigration, 2017)

- Participants had to be working in New Zealand in skilled professions for durations between 12 months to 60 months
- Participation was open to male, female and non-binary genders

Initial contact with participants was made via email which contained the Participant Information Sheet (Appendix 3: Participant Information Sheet). The email outlined the research purpose and objectives, expected time commitment and selection criteria. The Participant Information Sheet shared further details of the research process, anticipated discomforts and their abatement, privacy protection and expected uses of the research. Once potential participants expressed an interest in participation, the Consent Form (Appendix 4: Consent Form) was shared with them and arrangements for the interviews were made.

Five participants were identified using the highlighted sampling method and recruitment process. Details of the sample characteristics are given in the next section.

3.5.2 Sample characteristics

The data collection initially aimed to gather the experiences of skilled professional Indian migrants who had spent between 12 to 36 months in New Zealand. However, since these criteria did not yield participants, they were altered to include participants who had spent between 12 to 60 months in New Zealand.

Five participants were interviewed – two female and three male. At the time of data collection, participants had spent between 23 and 60 months in New Zealand. All participants had entered New Zealand on different types of visa, with a range of associated visa conditions (details in Table 4). Three participants had completed their Master of Business Administration and the rest had Bachelor's degrees as their highest qualification. Three participants had completed their studies in India and two of them had completed their highest education overseas. Participants had worked in skilled occupations in India, with work durations ranging from four years to 15 years.

A summary of the sample characteristics is presented in Table 4.

Table 4. Participant Characteristics

Participant	Professional background	Visa type	First visa duration	Duration of employment in New Zealand	Employment in New Zealand
Nishil*	15 years as banker and entrepreneur in India	Partner of student visa, followed by employer sponsored work visa	12 months	23 months	Cleaner, ICT professional
Parag*	10 years as software engineer in India, Australia and United Kingdom	Permanent Residency	N/A	36 months	Software Engineer
Chetan*	8 years as accountant in India and United States	Silver Fern work visa, followed by Permanent Residency	9 months	59 months	Accountant
Arpita*	4 years as hospitality and administration professional in India and Singapore	Visitor visa, followed by transition work visa, followed by Permanent Residency	6 months	52 months	Administration professional
Zoya*	4.5 years as HR professional in India	Partner of Permanent Resident visa, followed by Permanent Residency	24 months	60 months	HR Manager

* Pseudonyms are used to maintain participant confidentiality

3.5.3 Data Collection

Interviews with the identified participants were conducted in public places in Auckland. Face-to-face, semi-structured interviews were conducted, and English was the language of communication. India as a country has 22 official languages and there are more dialects spoken in different sub-communities (Ministry of Home Affairs, 2017). The most commonly spoken language is Hindi followed by English. For the purpose of this study it was presumed that professional Indians who had gone through immigration procedures in New Zealand would have proficiency in English. Additionally, since the data analysis was planned in English, the researcher was keen to avoid translation of native tongues which could potentially contaminate participants' accounts.

Before the start of every interview, the researcher revisited key points highlighted in the Participant Interview Sheet, shared a brief outline of the research, assured participants of confidentiality and reminded them that the extent of information they wanted to share was voluntary. The participants were also gently reminded that they had the option to halt the interview at any point if they felt uncomfortable, adjourn it for a later date or withdraw from the research entirely. All participants signed a consent form before data collection commenced to indicate their agreement to take part in the research.

The interviews were digitally recorded and then transcribed by the researcher. Field notes were taken to note down information that could not be captured in audio recording, for example, body language, facial expressions and physical gestures. Digital files as well as field notes used pseudonyms for participants to ensure confidentiality right from the start of the data collection process. The interview followed a semi-structured approach, with the researcher having pre-prepared questions to start with, but with the flexibility to add questions that could extract more details from the participants' narratives. Pre-formulated questions allowed the interviews to maintain focus throughout, while maintaining time efficiency. The questions involved enquiry around the participant's demographic, educational and professional background, followed by detailed exploration of their experiences around finding employment in New Zealand and early experiences at work. Questions were also asked around perceived differences in work culture and organisational environment. Care was taken to pose open-ended and non-leading questions, allowing participants to recollect their experiences in silence if required, and not finishing off sentences for them. The list of questions can be found in Appendix 5: Interview Questions.

Face-to-face interviews allowed the researcher to build a personal rapport with participants, which helped in deep exploration of their experiences. Given the potentially sensitive nature of the discussion, it was important for the researcher to first establish trust and comfort, in order to earn the truth of what can be considered as deeply personal experiences of the individuals. Social protocols in the Indian community deem it rude to jump into work related conversation without first engaging in non-work small talk. Personal questions on family, children and shared interests are part of social etiquette and effective conversation starters. These norms were incorporated in the introductions preceding data collection and the researcher briefly highlighted her own experiences around cultural differences and similarities observed by her during her initial days in New Zealand. This served to build comfort between the researcher and the participant, making way for earnest and candid conversations. Face-to-face interviews also helped the researcher observe and note facial expressions and physical gestures which gave more meaning to the spoken content. These non-verbal cues were vital during the data analysis stage when the researcher was trying to find meaning in what the participants had spoken. Another advantage of doing interviews was that it allowed the researcher and the participant to instantly seek clarity on words used or meanings implied in the conversation. Interviews lasted between 30 to 60 minutes.

3.5.4 Data Analysis

The next step of the research process was to make sense of the data collected and transcribed. Interviewing five participants produced a considerable amount of data. There are different approaches to qualitative data analysis – all of which seek to consolidate information, separate items of consequence from trivia and build a coherent interpretation from what the data reveals (Patton, 2002). For the purpose of this research, thematic analysis was chosen to scrutinise the data.

Thematic analysis is an approach used when the research aims to have structured organisation of data, identification and analysis of patterns and themes, along with detailed description of the data set (Braun & Clarke, 2006). The approach is also useful in extracting latent themes in the data and shifting findings beyond surface level descriptions to deeper interpretations (Braun & Clarke, 2006). Since this approach addresses the aim of describing and interpreting the participants' experiences and is consistent with the chosen interpretive descriptive methodology, it was evaluated to be

most suitable for the purpose of this study. The six steps of thematic analysis as outlined by Braun and Clarke (2006) were followed:

- Step 1: Data familiarisation and scrutiny through repeated, active reading (Braun & Clarke, 2006)
- Step 2: Generation of codes relevant to the research question (Braun & Clarke, 2006)
- Step 3: Identification of relevant categories and themes that answer the research question (Braun & Clarke, 2006)
- Step 4: Evaluation and refinement of themes (Braun & Clarke, 2006)
- Step 5: Definition and elucidation of themes in a manner that they are reflective of the data that comprise them (Braun & Clarke, 2006)
- Step 6: Production of an erudite report of the analysis (Braun & Clarke, 2006)

Data transcription was done by the researcher herself to increase familiarity with the data and aid in coding. The process of coding started at the time of transcription – when the researcher started spotting significant elements. Data immersion was done by repeated reading of the transcripts – initial reading viewed the information in totality, while subsequent readings were active and done with the purpose of identifying codes. The approach to coding was inductive, with no attempt to catalogue them into pre-determined theoretical frameworks (Braun & Clarke, 2006; Thorne et al., 2004). Sorting, arranging and grouping of codes were done on Microsoft Excel which allowed for easy navigation through the codes.

When the coding of all interview transcripts was concluded, the transcripts and codes were critically reviewed alongside the field notes to ensure the codes captured the context of the conversations. Re-coding was done at this stage for some codes to incorporate the essence of the conversations derived from the field notes. Codes were then judiciously integrated to form categories that were representative of the meaning carried by the codes. Once categorisation was complete, all categories were re-visited to check if their definitions were illustrative of the codes under them. There were some changes done in grouping of codes and naming of categories in order to ensure all elements of significance were appropriately represented.

Categories with resonating patterns were then blended to derive key themes. At this stage, the initial codes were revisited to check if they were in agreement with the categories and

themes that they were assigned to. Transcripts were read again to check if re-coding or re-categorising was required. This review led to some re-coding, as well as re-grouping of some codes under different categories/themes. Categories which were similar were coalesced and so were a few congruent themes. Definitions of some themes were modified to encapsulate the information they held. Every theme was scrutinised using questions like ‘How does this relate to the research enquiry?’, ‘What is happening here?’, ‘What does this mean/imply?’ and ‘Why is this significant?’ to guide the analysis (Braun & Clarke, 2006; M. R. Hunt, 2009). This reflection was juxtaposed with the theoretical underpinnings of culture shock, acculturation and culture distance, previously derived from the literature review. This juxtaposition enabled the researcher to extract meanings and make interpretations beyond the stated obvious, thereby addressing the research enquiry efficaciously.

3.6 Chapter Summary

This chapter presented the philosophical scaffolding of this research and explained the choice of ontology, epistemology and research paradigm. The interpretive descriptive methodology that guides this study was presented next, along with an explanation of how it addressed the research requirements. The insider-outsider positionality of the researcher was highlighted and how it contributed to the research process. Key ethical considerations for this research were presented, with a specific focus on the consultation conducted around the research process and design. The final section articulated the methods employed for sampling, participant recruitment, data collection and data analysis. The methodology that governed data collection and analysis led to the recognition of four significant themes which will be discussed in the next chapter.

Chapter 4 Findings

The previous chapter highlighted the philosophical orientation of the study with a brief review of the ontology, epistemology and research paradigm that guides this research (Crotty, 1998; D. Gray, 2014; Guba & Lincoln, 1998). The chapter also explained the choice of the interpretive descriptive methodology (Smythe, 2012; Thorne et al., 2004). This was followed by an explanation of the design and procedure used for this research, including the use of convenience sampling and recruitment techniques, sample characteristics, data collection process and the use of thematic analysis (Braun & Clarke, 2006; Etikan et al., 2016).

The sample consisted of three male and two female participants who were born in India, and were living in India before moving to New Zealand. They identified themselves as being of Indian ethnicity and were first generation migrants. All participants were skilled professionals and were working in skilled occupations in New Zealand (Immigration, 2017) at the time of interview and had spent between 23 and 60 months in employment in New Zealand. Five interviews were completed within four weeks and thematic analysis was used to analyse the data collected (Braun & Clarke, 2006). The key themes identified from the data - background and entry pathway into New Zealand, struggle to re-establish careers, re-orientation, and acculturation are presented in this chapter.

4.1 Themes

Four themes that addressed the research enquiry were derived from the data using thematic analysis (Braun & Clarke, 2006). The themes were: background and entry pathway into New Zealand, struggle to re-establish careers, re-orientation, and acculturation. These themes comprise compelling categories that describe and explain the experiences of the group under study. The categories under the themes were: the role of immigration visa type in participants' vulnerability to exploitation, ineffectiveness of pre-preparation, struggle to secure local experience, underemployment, attitude towards community support, re-orientation efforts, support received during the adjustment phase, and building self-esteem to finally acculturate at the workplace. These are discussed in more detail in the following sections.

4.1.1 Background and entry pathway into New Zealand

All participants were well-educated, well-travelled internationally and had significant pre-migration work experience. Chetan had completed his tertiary education in the US and had worked there as an accountant for four years before moving back to India to work in his family business. Similarly, Arpita had completed her tertiary education in Singapore and worked there for two years before moving back to India where she worked for another two years before moving to New Zealand. Parag, being a Software Developer had been posted for varying durations in India, Europe and Australia in his career spanning ten years, before he decided to migrate to New Zealand. While Nishil and Zoya had completed their education in India, they had both travelled overseas on holidays and had been exposed to cultures of other countries, albeit for shorter durations compared to the other participants. This acquaintance with societies and cultures different from their own could have contributed to their desire to move out of India. Parag explains his desire to have his child grow up in a more developed country than India:

About the time I made the decision I had just become a father, and I wanted to have a first world country, if I could describe it that way...to bring my child up.

This motivation for a ‘better lifestyle’ was articulated by most participants and seemed to be the primary driver for immigration to New Zealand.

Participants had worked in a range of sectors and organisations in India – Nishil had worked in multinational banks for 11 years before starting his own Information Technology venture, where he worked for four years prior to moving to New Zealand. Parag had worked in multinational Information Technology firms as a Software Engineer; Zoya had worked with a leading financial services organisation in India in a mid-management Human Resources (HR) position; Chetan had worked in a managerial role in his family business and Arpita had worked in the HR and Administration teams of well-known organisations in the hospitality sector of India. Given the educational and professional backgrounds of participants, it would not be incorrect to infer that all of them had sound financial standing in India.

All five participants had varying pathways of entry into New Zealand (refer Table 4), and with time, the status of their visas changed, most of them culminating in permanent residency. The type of initial visa had a significant bearing not only on the ease of securing employment, but also on the bargaining power of participants while seeking

employment. For example, Parag held an Australian permanent residency and secured an offer for work before moving to New Zealand, a significant enabler in his overall adaptation journey. Chetan, Arpita and Nishil, who came on work visas with less than a year's validity felt the need to re-establish their careers swiftly in New Zealand. In comparison, Zoya came as partner of a permanent resident which gave her 24 months to look for employment in any area. She was unemployed for eight months initially but refused to settle for anything less than what she had left behind in India. She states: "*So while there could be other jobs that were available, I was insistent that I just wanted a job in Human Resources, and Human Resources alone*". Despite the long duration of unemployment, Zoya displayed lesser frustration with the initial job search phase, perhaps supported by the time duration the visa gave her.

As a stark contrast, Nishil, who came to New Zealand as a partner of a student visa holder had a 12-month window to look for employment, and started working in a cleaning job after two months of initial unemployment. What was striking in this case was that the participant had 15 years of skilled experience in India, having worked as a banker and an entrepreneur, which meant that the initial employment in New Zealand was substantial underemployment. Chetan came on a Silver Fern work visa with a nine-month window to seek employment in his area of skill. In order to gain New Zealand experience, he chose to take up unpaid work for three months after struggling with initial unemployment for two months. Arpita, who came on a visitor visa followed by a transitional work visa grappled with unemployment for six months before embarking on unpaid voluntary work that lasted for 12 months.

Most participants had done some pre-preparation prior to migration to New Zealand. While most had done extensive internet based research, Nishil, Chetan and Arpita had also met immigration agents to get an understanding of the New Zealand job market and scope of employment post relocation. The information sought largely comprised understanding of the country's tolerance towards diverse cultures, the labour market scenario and ease of securing employment in New Zealand. In addition, Chetan and Arpita had visited New Zealand prior to relocation, with the intention of evaluating employment prospects. Most of the pre-preparation had yielded an optimistic scenario regarding their employability and ease of securing job opportunities. However, their experiences on arrival were quite different to the scenario expected. For example, Chetan shared his disappointment in the information he had received from New Zealand based recruiters who he had met on his pre-migration trip to Auckland:

Because it is a completely different picture the recruiters portray to you. (They say) your CV is good, once you get a work visa you will definitely get a job. And at that stage I didn't know that without Kiwi experience you cannot enter the job market, no one told me at that stage. So no, it wasn't really helpful.

Nishil echoes a similar sentiment: “You know these agents show you some sort of a paradise, they are doing nothing but they are just fooling you”.

Therefore, despite having made substantial effort and seeking information from multiple sources, pre-preparation often did not prove useful to the participants.

4.1.2 Struggle to re-establish careers

On arrival in New Zealand, participants immediately set to the task of looking for employment. The honeymoon phase highlighted by Winkelman (1994) was absent for all participants, and the crisis phase for them began soon after arrival when they started to seek employment. Most participants were unable to re-establish their careers easily, and struggled with a considerable duration of unemployment. The requirement of most organisations for local experience was the most significant barrier they faced in securing their first job in New Zealand. Zoya highlighted her struggle:

It was just that... it was the fact that I didn't have New Zealand experience. But it was just having a step in the door and having that New Zealand experience which was quite the constraint.

This period of unemployment was marked with frustration and thoughts of returning back to India for some, while others persisted, deriving their resilience from family support. The struggle to acquire local experience pushed most of them to take up underemployment, volunteering and unpaid jobs. While volunteering and unpaid jobs were seen as avenues to learn about the New Zealand ways of working, working in jobs of lower status compared to those previously held in India diminished the self-esteem of participants. Nishil, who faced the most acute underemployment says:

It doesn't really add any value to what you know as such, and what your profile has been or what your skill sets are. There's no relevance whatsoever with the job, and you don't grow as a person. It's like you come over here with skill sets but you unlearn these skills because you are doing irrelevant and menial jobs like warehousing or cleaning. And I don't even know how these skills of cleaning are going to help you acquire other skills.

While participants acknowledged that volunteering and unpaid jobs contributed to their understanding of the New Zealand ways of working, they also felt exploited by the hiring organisations. Chetan highlighted his experience at the voluntary job he took up:

I did feel exploitation in my voluntary job. I used to pay for the bus fare and everything, and he used to exploit me. He used to make me work on Saturdays too. He didn't want me to leave, he didn't give a good reference to my current employer. And he was telling me "pay me 'x' amount and I will sponsor your work visa".

Nishil highlighted another unlawful practice he knew about:

When job offers are made, a certain rate is offered you know, on paper. But, you know these employers ask you to refund some money back to them, so on paper it looks like you are minimum wage compliant and all good. But what they pay you is actually much lesser.

The participants' vulnerability to exploitation was amplified when there were financial pressures associated. Nishil had invested a significant amount of money into his partner's study in New Zealand, and felt obliged to start earning quickly on arrival in New Zealand. The depletion of money reserves brought from India added to the pressure of re-establishing a career as fast as possible and further increased the chances of participants taking up any job that would help them enter the workforce. The financial strain faced is evident in Arpita's account: *"We were in a difficult situation financially so we couldn't really go out... we didn't even have a car....and we stayed in the North Shore"*. This financial strain of rapidly decreasing savings and the need for local experience when combined with their limited visa durations, contributed significantly to the participants' increased vulnerability to exploitation.

When participants finally managed to secure first employment, the jobs were often not commensurate with their experience and skills. This loss of pre-migration career seniority and social status was felt by all acutely, and voiced by Zoya as: *"I did feel that I kind of left a really booming career"*. Nishil, who had moved to New Zealand with the intention of starting his business venture was disheartened when he had to take up a cleaning job: *"But if I had known this is the life I would be getting into I probably would not have ventured here"*. This initial underemployment was seen to cause a loss of career momentum and in some cases led to disillusionment progressing into cynicism.

While grappling with barriers encountered when attempting to re-establish careers, none of the participants experienced support from the larger Indian community in New Zealand. Zoya had a social circle of Indian friends on account of her husband who had settled in New Zealand prior to her move, but very few of them helped her in the job search process. The other participants did not have an existing social group in New Zealand at the time of relocation, but they did not feel the need to reach out to people from the larger Indian community. This is reflected in Parag's account "*We did go to the Indian temples nearby but didn't feel any requirement to reach out to the larger community for any kind of support at that point of time*". Nishil, who did reach out to an Indian community organisation was disappointed with the lack of support he received on job search: "*I think they should do more work around helping the younger lot find employment. I mean, that's where they can really make a difference and that would be realistically some help to the community*".

On entering the world of work, some participants faced initial unpleasant encounters that lowered their self-esteem. Arpita highlighted the difficulty she encountered in understanding the local accent:

It's difficult to understand sometimes over the phone because they speak really fast and you know, it's quite rushed when they are talking. So it was little difficult for me.... I did get a few parents who would ring and be rude to me because of the way I talk, my accent was different... so they would be rude to me on the phone.

Zoya spoke about cultural differences sometimes affecting socialising at work:

There are little things that people consciously or unconsciously state which puts you in an uncomfortable spot, something to do with the way you talk or yea, just some preference that you have. It's a bit hard to mingle in the social environment at work at times because of that. You may not be wanting to drink that much or you may not get the same jokes and stuff....so it's a bit hard on those lines.

She also highlighted a particularly unpleasant colleague making fun of her:

Well, I'm not that well versed with the geography of New Zealand so when I came from Wellington to Auckland I would say "I've come down to Auckland" and she would say "Oh you know, it's up to Auckland and not down to Auckland", and bring that up in every conversation, and even while introducing me to others. She might find that funny but I find it little bit offensive.

However, these experiences were few and sporadic and most of the barriers to settling down were attributed by the participants to the phase of seeking employment. There was unanimous agreement among participants that once a job equivalent to their skill sets was secured, adjustment was largely untroubled and smooth.

4.1.3 Re-orientation

There were a variety of re-orientation experiences recounted by participants, some of which were similar across all the participants, and some unique to individual participants. Common experiences included having to learn New Zealand laws and regulations, experience of a work culture in New Zealand that was more pleasant than that experienced in India, organisational support and the role of family in their settlement journey. Some participants faced initial hiccups in the transition, and those are articulated in this section.

Participants who undertook volunteering work viewed it as a means to gather new knowledge. For example, Chetan highlighted: *“The only advantage was that I got to know the New Zealand accounting standards – the GST, the PAYE and all that stuff. So that role really helped me to know how to do the stuff”*. Encountering a multi-cultural workforce was a novel experience for most. Parag expressed this saying: *“Whereas here people come from different geographies - not just different countries, different geographies, different climate zones....so there’s much more diversity in terms of work culture, their language and sociology”*. This multi-culturalism was viewed as a positive aspect of the workforce and contributed to their ease of settlement.

Along with adjusting to the new work environment, this phase also saw participants actively compare their experiences in New Zealand with the work culture they had encountered in India. Participants had worked in varied sectors and business setups while in India, but a common experience highlighted by all of them was the authoritarian management style in the Indian work environment which was absent in New Zealand. Zoya remarked on the pronounced hierarchy she faced while dealing with supervisors and senior stakeholders in India:

So it’s pretty much “this is it, and you got to go and implement it”. We can’t really have a dialogue about it or discuss it out. If you try to, you probably are not going to be in the best of books of your manager and somebody else would be. And so, it’s better to be quiet and do whatever you are told. Also, even if it’s not your direct manager, as an HR you deal with managers (in) different lines or services...well there is a hierarchy, and it’s the same thing. If they

want something to happen they just tell you that “this is it and you’ve got to make it happen”. And there is no reasoning.

Participants also agreed on the existence of rampant politics in the Indian work environment which undermined the worth of work delivery, and fostered insincere flattery and sweet talk. Chetan articulates his brush with workplace politics: *“In India the thing is, they won’t tell you on your face, they will be sweet on your face but might plot behind your back”*. Cut-throat competition, work pressure, long working hours and lack of work-life balance were some of the other disagreeable experiences they had contended with while working in India.

In contrast, participants experienced many welcome work practices in New Zealand which were dissimilar to what they had faced in India. Key among them were – a culture that encouraged different points of view, open communication and task focussed feedback, increased empowerment at work and tolerance for mistakes. For example, Parag explained:

Yes of course you have differences of opinion with your peers, your manager sometimes. Well, most of the times you try to make your point and you try to contest it on the merit of the points rather than getting personal about it. You don’t make it personal if someone disagrees with you.... they’re disagreeing with what you are saying rather than with you.

And Zoya highlighted:

If you want to voice your opinion, you could do it very openly, you don’t have to think twice about any kind of opinion you have to share with your manager, or a viewpoint that you have. And everybody believes in a healthy debate and in discussing it.

Absence of hierarchy and discrimination were seen as creating a fair workplace. Chetan highlighted: *“You don’t have hierarchy, so everyone is treated equally. And that’s how it plays out here”*. The sentiment was echoed by Nishil: *“With seniors it’s pretty chilled out, you can actually go and talk to them anytime if you have any questions. They are very approachable that way”*.

All participants agreed that there was more flexibility at work and better work-life balance in New Zealand; when questioned about what he liked best about working in New Zealand, Parag explained:

Flexibility and working hours, because say if I have something personal happening and if I just needed to go to my work late, it's fine. I can work later and I don't have to be there at a particular time. I can even work from home if I had to, so if I were sick and I couldn't go to work but I had lots of work to do, I could get work home and do it from home.

These welcome changes were key facilitators in the re-orientation process for participants and contributed to their workplace adaptation.

The organisations participants worked in did not have specific cultural diversity initiatives, and organisational support translated largely into efforts made by supervisors and peers in supporting their transition into the workforce. Speaking of supervisors, Nishil remarked: *"They do understand that during the initial days you may not be a good performer. I mean, it's a technical job, you take time to get familiar with things around you"*. Parag was similarly appreciative of the patience his supervisors and clients demonstrated: *"Sometimes you feel people here are making an effort to understand what you are explaining to them or make an effort to explain something to you that they want you to do or want you to understand"*.

All participants interviewed were married and were living with their spouses in New Zealand at the time of data collection. Zoya was grateful to her husband for being invested in her career in New Zealand: *"I guess having an understanding partner and someone who takes that much interest in your career has really helped me"*. Arpita echoed the sentiment highlighting that her spouse supported her while she navigated through the job search phase, and taught her how to conduct herself at the workplace, particularly on how to engage with her supervisor, once she secured employment. Moral support from extended family back in India also played a key role during difficult times. Chetan explained that his family in India was his source of strength during difficult times and key to his perseverance: *"Support was very essential, because without them I would have just gone back, packed my bags and gone back"*.

However, participants did have their fair share of initial challenges they had to overcome. While transitioning into the new culture some participants often found it difficult to deviate from their individual cultural predispositions. Zoya carried over her tendency to accede to hierarchy: *"Well, I just followed what she told me to do. I tried to reason, but she thought her way is the right way, so I thought I'll just go about it"*. Similarly, Chetan articulated how he avoided conflict at work *"I was pretty sure that I didn't want to create*

a big ruckus”, thereby signalling how their previous experiences influenced their psychological adaptation in the new workplace. Nishil on the other hand, was baffled with direct communication: *“I mean, I have never really seen a consultant even say something like this. What’s the worst they do, maybe they’ll not respond to your email, but going ahead and saying that they can’t support you....”*. These incidents demonstrated how participants’ previous learned behaviour at the workplace proved to be a crucial barrier in their psychological adaptation in the new work scenario.

4.1.4 Acculturation

Despite early failures and barriers to entry in the workforce, at the time of data collection, all participants had overcome the initial adversity and were at various degrees of adjustment. Innate resilience and motivation to build a better life for self and family emerged as key drivers to re-orientation and adaptation. They actively made efforts to integrate into the new community, some of them being *“...learning the language, learning about the culture, taking similar interests as your colleagues...”* (Zoya).

Most participants used lessons from early experiences in New Zealand to modify their working style. Arpita adjusted the way she spoke to make herself clearer to clients:

I used to never get a call back and I realised that I was speaking out the number really fast. And maybe my ‘seven’ was not like their ‘seven’ (and it) sounded different you know, so I decided to slow my speech and be clearer and yeah, it really helped.

This helped her have small wins at work, thereby restoring her self-esteem, *“I felt really proud; I’ve also shared my story with other organisations like [volunteer organisation]”*. This confidence was fortified further with increasing skill enhancement opportunities and growing responsibilities at work. Zoya explained how her work responsibilities developed with time:

Yes, they did change over time. I was shadowing the employment relations manager after that just to gain that extra exposure to employment relations. And yea, my manager saw my capacity to analyse reports and stuff, and I did start directly reporting to the senior leadership teams for the reports that I prepared for the HR side of things.

Participants also acknowledged that they saw significant career progression in a short span and continue to see potential to for growth. For example, Chetan highlighted:

Now I am the Financial Controller of the organisation. Even with the overseas plants, they now have to report to me (which wasn't the case earlier). New Zealand is a small country to be honest and so the opportunities might be less, but once you get through the door, the scope for you to progress is tremendous.

On another positive note, participants highlighted that although their previous experience in India was overlooked by many New Zealand employers during the initial job search phase due to lack of local work experience, after gaining entry into the workforce, their Indian work experience received due acknowledgement in subsequent job applications. Zoya spoke about how she got a subsequent job in a multi-national consulting firm: *"The reason why I got hired for the role is because I had the whole merger and acquisition HR experience in India"*.

Participants also attempted to integrate with the host society by socialising extensively with colleagues outside of work. Parag highlighted that making friends at the workplace helped him settle down faster: *"Finding those activities, non-work related where you could kind of let your hair down, have a conversation, be frank... that really helps"*. Zoya added a similar perspective:

Yes, it does help at work because it just means that if you had something you wanted to discuss, it's good to have a friend at work who's aware about the context and things that you're dealing with. So whenever you're having a conversation, they're able to understand the whole picture.

Some participants did opine that India is a larger market and growing economy with multinational firms and advanced HR practices; however, for most, the drawbacks in the Indian work culture outweighed the merits, making them unwilling to consider India as a work destination in the future.

4.2 Chapter Summary

The chapter presented four key themes derived from the data collected, and significant categories under them. The entry pathway into New Zealand was found to have a significant bearing on the choices participants made relative to employment, and in many ways influenced their vulnerability in the initial days. Pre-preparation was conducted in different ways by participants, but was retrospectively viewed as unhelpful by participants since they faced a significant difference between the expectations they built from pre-preparation and what they experienced upon arrival in New Zealand. This

caused frustration during the initial unemployment period, and when combined with underemployment in the first job made participants feel an acute loss of pre-migration career seniority and social status. Family was established to be a key source of support during this phase, and support from the larger Indian community in New Zealand was viewed as secondary by participants.

This was followed by a description of how participants undertook re-orientation efforts, and the enablers and barriers they encountered. It was found that once they secured employment commensurate with their skills and prior experience, participants learnt new technical and behavioural skills in order to adjust at the workplace. It was also found that participants received support from supervisors and peers, making their adaptation at the new workplace smooth and unhindered. The final theme showcased how participants navigated their way through this acculturation journey and adapted to their new 'Karmabhoomi' – the land where one works. With time, participants experienced wins at work and swift career progression, which fortified their self-esteem and consolidated their confidence.

In the next chapter, these themes will be reviewed in relation to the theories presented in the literature review, with an effort to derive meaningful interpretations of the participants' experiences.

Chapter 5 Discussion and Conclusion

The findings from the data collection process were presented in the previous chapter. The four key themes identified were: background and entry pathway into New Zealand, struggle to re-establish careers, re-orientation, and acculturation. This chapter reviews these themes against the backdrop of the theoretical constructs highlighted in the literature review. Each theme is interpreted individually followed by a view of how these themes interact with and influence each other. Finally, this chapter revisits the research question, considers the dissertation's contribution to theory and practice, and reviews the limitations of this research.

5.1 Background and entry pathway into New Zealand

This section discusses how prior education, experience, affluence and immigration visa type influenced the early experiences of participants. It also reviews the pre-preparation done by the participants before moving to New Zealand since pre-preparation has been highlighted in the extant literature as a key way to facilitate acculturation experiences of migrants (Hui et al., 2015; Iqbal, 2017; Winkelman, 1994).

Tertiary education completion is the precursor to skilled employment in India, and all participants had worked in fields relevant to their educational qualifications before moving to New Zealand. This combination of education and skilled employment allowed participants to have good financial standing and undertake overseas travel – both for work and pleasure. Some participants had also worked in Australia, the United Kingdom (UK), the United States of America (USA) and Singapore for varying durations apart from working in India. For most participants, this travel to other countries sparked their interest and aspiration to migrate out of India and settle in a more developed country. As such, their relocation to New Zealand was born out of their keen desire to build a better lifestyle for self and family in an OECD country. This exposure to other cultures could also have contributed to their cultural intelligence – the ability to smoothly and successfully adapt to a new cultural environment (Earley, 2002). Acquaintance with multiple cultures has been associated with enhanced cultural intelligence, which increases individuals' ability to understand the nuances of a new environment and adjust to it (Stoermer et al., 2017). It could be inferred that participants' prior exposure to other cultural environs influenced their cultural intelligence and governed their interaction with the host society, thereby contributing to their workplace adaptation experience in New Zealand.

In contrast to the findings of some studies (Ressia, 2010), participants were free from financial obligations of remitting money to their extended families back in India. While it is not known for certain, it could be reasonably assumed that this freedom from financial liabilities allowed them to prioritise re-establishment of careers instead of seeking employment to make ends meet. However, it was found that in situations where participants had invested monetarily in immigration, as was in the case of Nishil who had spent on his spouse's education in New Zealand, the onus to start earning swiftly was more pressing. This liability was reflected in the underemployment choice made by the participant and his increased vulnerability to exploitation while trying to enter the New Zealand workforce.

Participants had moved to New Zealand on different visa types with distinctive visa conditions. These visa conditions were found to have a significant bearing on their individual bargaining power while seeking work. For instance, Zoya, who had a two-year time frame to look for a job as well as the option of applying for New Zealand permanent residency through the family stream, chose to wait for eight months before securing a job in her established line of work rather than take up employment in other types of occupations. Apart from her and Parag (who had an Australian permanent residency), other participants felt the pressure to secure local experience before their visa validity expired, and chose routes like volunteering work or taking up unrelated employment in an attempt to enter the New Zealand job market. This downward occupation mobility or underemployment is a finding that many migrant studies have highlighted (Iqbal, 2017; McIntyre, 2008; Ressia, 2010; Ressia et al., 2017); however, none of the studies have explored the relevance of visa conditions on the negotiating power of migrants while seeking work.

Leaving behind a well settled career in India and moving to a new country without a job offer is a precarious career choice. Iqbal (2017) whose study is based on Filipino, Pakistani and Indian migrants in New Zealand, highlights that skilled migrants often conduct thorough research about the new country and its job market before proceeding with migration. In line with Iqbal's findings, participants of this research had undertaken varying degrees of pre-preparation before migration. They had relied on internet based searches and immigration agents to gather information on the job market in New Zealand prior to relocation. However, in retrospect, this pre-preparation was considered inadequate by all participants since they experienced an expectation-reality mismatch when they arrived in New Zealand and started their job search.

Findings from this research established that the role of participants' backgrounds and their entry pathway into New Zealand, particularly visa validity duration and financial liabilities had significant bearing on choices made by participants on how they entered the workforce and how susceptible they were to exploitation during initial employment in New Zealand. Existing migrant studies (Iqbal, 2017; Mahmud et al., 2014; McIntyre, 2008; Nayar et al., 2012; Pio, 2005a; Pio & Essers, 2014; Ressia, 2010) overlook this theme. However, this dissertation establishes that these are important antecedents that guide the initial employment experiences of professional migrants, and cannot be disregarded while studying their acculturation journey. The next section discusses the barriers participants encounter while seeking to re-establish their careers in the new country.

5.2 Struggle to re-establish careers

The previous section explored individual contexts and pre-arrival preparation undertaken by participants before relocating to New Zealand. Since workplace encounters have been ascertained to be key influencers of migrant adaptation (Pio, 2010; van Tonder & Soontiens, 2013, 2014), this section reviews the barriers participants encountered while trying to re-establish careers once they arrive in New Zealand. It also explores efforts they made to secure initial employment, participants' vulnerability to exploitation, the role of community support, and a look at contextual factors that magnified these issues.

The often described barrier of prolonged unemployment experienced by migrants while seeking initial employment was found to hold true for the participants interviewed in this study (McIntyre, 2008; Pio, 2005a; Pio & Essers, 2014; Ressia, 2010; van Tonder & Soontiens, 2014; Yao et al., 2015). Being professionals and having worked in skilled occupations in India prior to migration did not ease their job search experience since most organisations sought candidates with New Zealand experience for their vacancies. This requirement for New Zealand work experience was a significant barrier participants had to contend with, and the phase of seeking their first employment was a period of intense frustration for most. Existing literature highlights that the biggest challenge faced by migrants from non-English speaking countries in securing jobs in the host country is their English language proficiency (Mahmud et al., 2014; Ressia, 2010). However, none of the participants interviewed in this study perceived being a non-native English speaker as an obstacle. This could be explained by the fact that English is the most widely spoken language in India after Hindi and that English is the medium of communication in higher

education institutions, national media, corporate businesses and the judiciary system in India (Masani, 2012).

This struggle to establish initial employment exposed some participants to situations of exploitation. Vulnerability to exploitation is a concept that is largely associated with unskilled and semi-skilled migrant populations (Flecker, 2010; Wright et al., 2016). However, this dissertation establishes that even skilled professionals face the risk of exploitation while seeking to enter the New Zealand workforce. Unlawful practices came to the forefront- for example employers seeking payment from migrant employees in return for an employer-sponsored work visa, and cases of mismatch in wages between contract terms and actual pay-out. Such illegal practices have been recognised by some researchers as being instrumental in not just creating inferior work conditions for migrant employees, but also in having adverse impacts on the overall job market through suppression of fair wages (Carens, 2008; Wright et al., 2016).

To gain entry into the New Zealand workforce, some participants took up jobs that were not on par with what they were doing in India, and they felt an acute loss of pre-migration work status. This is consistent with findings from existing research that highlights that most migrants settle for work that is lower in skill requirement than skills they possess and/or significantly different from their established career field, in an effort to gain local work experience (Iqbal, 2017; Pio, 2005b; Ressia, 2010; van Tonder & Soontiens, 2013). This perceived loss of prestige can be viewed in context of the marked class divide that exists in the social structure of India, where people's occupations and job seniority are a significant determinant of their social standing. This class divide is distinctive to cultures that are high on power distance (Hofstede, 2011; Nishimura et al., 2008), where wealth and job seniority are seen as primary indicators of a person's social status. Additionally, the tendency of the Indian culture towards high masculinity as a cultural attribute (Hofstede & Bond, 1984; Nishimura et al., 2008), results in a societal situation where career success and social status are held in high regard. For example, Chetan and Arpita who started their career in New Zealand with unpaid jobs, albeit of similar stature as they were doing in India, were not as cynical about their initial struggle as Nishil, who moved from corporate roles in India to a cleaning job in New Zealand. Another conspicuous characteristic of the Indian culture is the need to keep up appearances in society. 'Log kya kahenge' (what will people say) is an oft heard statement in Indian families and this outlook often influences key decisions like career choice, choice of social circle and even selection of a partner for marriage. This feature is prominent in collectivist cultures

(Hofstede, 2011; Nishimura et al., 2008; Shulruf et al., 2007) and could well explain why underemployment causes so much distress in this particular ethnic group.

While the above-mentioned characteristic of a collectivist culture surfaced noticeably, it was remarkable that the strong sense of community cohesion and welfare that is also associated with a collectivist culture was missing among these participants. The Indian culture has been ascertained to be a collectivist one, with high emphasis on social relationships, interdependence between members of the same culture and solidarity within the community (Hofstede, 2011; Nishimura et al., 2008). Existing studies on Indian migrants also highlight that they tend to seek out members of their own community during initial days to reduce discomfort with the unfamiliar environment (Nayar et al., 2012; Pio, 2005b). However, most participants in this study did not seek out social networking opportunities with other Indians in New Zealand while searching for employment, and community support was viewed as expendable. While it is difficult to gauge the reason why social and community support was viewed as peripheral to the adaptation process, it was perhaps participants' fear of being judged or ridiculed by the larger group that prevented them from seeking social support. The need to maintain a desirable image of strength and capability is marked in a masculine culture and sharing one's vulnerability is often viewed as a sign of weakness (Boopati, 2014; Hofstede, 2011; Shenkar, 2001). This indicates that the need to maintain a tough and capable façade overshadowed collectivist tendencies and associated behaviours in participants.

The struggle to re-establish careers can be equated with the crisis stage in Winkelman's (1997) culture shock phases, with participants experiencing escalating problems and negative emotions of disillusionment and stress. The duration of this strife differed among participants, and the time taken for each phase to progress could be attributed to participants' individual characteristics and circumstances. There is some disagreement among researchers about the time span associated with culture shock stages (Pio, 2005a; Torbiorn 1994, as cited in Brown et al., 2008). This study faced a similar limitation, and it is concluded that there are multiple factors that contribute to the advancement of culture shock phases, and generalisation of associated timelines is not realisable, nor advisable.

5.3 Re-orientation

The previous section reviewed how participants struggled to enter the New Zealand workforce and faced acute distress while doing so. These experiences were examined in

the context of their cultural backgrounds in order to comprehend why this struggle is significant in their overall acculturation journey. This section focusses on the efforts made by the participants to learn about the New Zealand ways of working as well as efforts to change behaviour in order to adjust in the workplace. It also explores the initial transition phase where participants were restricted by their own cultural norms.

While unpaid work and volunteering jobs were viewed by participants as unfair in many ways, there were also benefits associated with taking up these assignments. Unpaid work and volunteering opportunities provided a platform for participants to learn the basics of the New Zealand ways of working – both in terms of acquiring technical skills as well as getting acquainted with aspects related to communication and interaction norms. Interactions with members of the host society were used to observe and imitate behaviours, and participants modelled their approach to work based on what they learnt by observing colleagues. This phase where participants attempted to minimise their inherent cultural mannerisms and learn behaviours from the host society, points to the adoption of an integrative acculturation strategy (Berry, 2005; Berry et al., 2006; Hui et al., 2015).

Although not explicitly stated, it was noted that participants initially found it difficult to make changes in their work behaviours learnt in India. Deference to hierarchy, hesitation to confront a conflicting point of view and perplexity at receiving direct feedback were some work behaviours they displayed during their early days at work in New Zealand. These behaviours are distinct manifestations of the marked power distance attribute of the Indian culture (Hofstede, 2011; Hofstede & Bond, 1984), and participants had to shed some of their own culturally learnt behaviours while navigating through workplace acculturation in New Zealand. Over time, they learnt to handle conflict and conflicting points of view with colleagues, challenge supervisor's decisions and appreciate the direct, transparent communication that is typical of the New Zealand work culture, but markedly different from the Indian work culture. These changes in behaviour mark the gradual shift of participants from a high power distance and collectivist culture to a more individualistic and egalitarian culture (Gudykunst, 1997; Hofstede, 2011; Hofstede & Bond, 1984; Nishimura et al., 2008). This shift revealed an alteration in their attitudes, thereby establishing that workplace interactions not only influence socio-cultural adaptation but impact psychological adaptation in migrants (Berry, 2005; Pio, 2010; Ward & Kennedy, 1999).

These modifications in behaviours and attitudes proved beneficial to participants as they gained more acceptance from colleagues and clients, and performed better at their work. This in turn, brought in increasing acknowledgment and appreciation of their work, boosting their self-esteem. Favourable work practices in New Zealand was another enabler to participants' adaptation process and it was noted that this satisfaction with the New Zealand work environment was greatly influenced by antithetical work practices they had experienced in India. The power distance feature of Hofstede's (Hofstede, 2011) culture distance model was a central discussion point – all participants agreed that a pronounced hierarchy and an authoritarian management style marked the Indian work culture, while a more egalitarian and democratic way of working was associated with New Zealand's work culture (Boopati, 2014; Gudykunst, 1997; Hofstede, 2011; Nishimura et al., 2008; Pfeifer, 2005; Shulruf et al., 2007). They also highlighted differences in communication transparency, work empowerment, work flexibility and work life balance, with the New Zealand work culture scoring better than the Indian work culture on all these aspects. This comparison leads to the inference that participants' satisfaction with the New Zealand work culture was derived largely from a retrospective assessment of their experiences in India, and the contrasting nature of these experiences with their present work situation (Tversky & Kahneman, 1985).

While traversing this journey of re-constructing their careers and modifying their work conduct, participants relied heavily on their partners for emotional support. They also expressed gratitude towards their family back in India who gave them reassurance and solace during periods of distress, and celebrated their wins on happier days. This dependency on family for moral support echoes findings of existing migrant studies that establish the central role played by family in the acculturation phase (Pio, 2010; Ressia, 2010; van Tonder & Soontiens, 2014). It is interesting to note that all participants initially worked with firms which did not have any diversity practices in place, yet they often spoke of 'organisational support' being key to their ease of adaptation at work. When probed further, it was discovered that organisational support meant assistance from supervisors such as opportunities given by supervisors to learn new skills on the job and/or flexibility related to participants' caregiver status. Support also implied inclusion efforts by peers in day to day work activities as well as while socialising outside of work. This suggests that the New Zealand society and employers are actively seeking ways to establish positive engagement with migrants, thereby encouraging them to integrate with

the host culture (Berry, 2005). This is perhaps one of the many reasons that contributes to New Zealand being seen as a ‘welcoming’ society.

5.4 Acculturation

The previous section presented the initial re-orientation experiences of participants when they entered the New Zealand workforce as well as the efforts involved in learning new ways of working and modifying behaviours to suit the new environment. This section focuses on active integration efforts undertaken by participants to immerse themselves in the host culture, and the process of re-building of self-esteem and confidence.

In line with what existing Indian migrant literature suggests, socialising with host culture members did have a positive impact on the acculturation progression of participants (Nayar et al., 2012; Pio, 2005a). They perceived significant efforts from supervisors and peers in trying to understand the Indian culture, some colleagues even participating in Indian festivals like Diwali along with the participants. This was well received and fostered a feeling of acceptance from the host society. These positive experiences are contrary to findings of existing research which establish that migrant workers often face discrimination, exclusion, negativity and unpleasantness at work (Iqbal, 2017; Pio, 2005a; Ressa, 2010; Yao et al., 2015). This is perhaps reflective of the changing attitude of organisations towards a multi-cultural workforce, and their attempts to create a workplace that is inclusive and supportive of the many cultures that make up the workforce. Employers play a key role in aiding positive workplace experiences for migrants, bolstering their confidence and self-esteem (McIntyre, 2008). Targeted interventions and organisational policies, which were lacking in the participants’ experiences, could go a long way in creating an environment that accelerates professional acculturation and integration in the new social milieu.

On their part, participants attempted cultural immersion by learning the local language, developing an interest in ‘typical Kiwi’ activities like rugby and learning common work phrases that could reduce their ‘otherness’ at work. This willingness to shed their inherent cultural inhibitions, navigate their way through a challenging learning curve and remain open to cultural values other than their own, can be linked back to the remarkable ability of Indians to adapt, improvise and remain resilient through trying times (Singh & Useem, 2010). Participants’ reflections on their journey were optimistic in outlook and they identified positive personal development in themselves through their period of struggle

and adaptation. None of them expressed conflicting emotions of being caught between two worlds as they made adjustments and integrated at the workplace, a phenomenon that was pronounced in a study by McIntyre (2008) on workplace adaptation of Chinese immigrants in New Zealand. This study also indicates that the English language proficiency of Indian professionals removes a significant adaptation barrier that has been noted in many studies (Mahmud et al., 2014; McIntyre, 2008; Ressia, 2010; Yao et al., 2015). This points towards the need to address challenges of different cultural groups separately as a ‘one-size-fits-all’ approach by organisations may not necessarily yield optimal results for their diversity efforts.

With the passage of time, participants found more opportunities to observe, learn, interact with and understand the norms of the host society. Making use of these opportunities led to swift career progression at work for most participants. The wins fortified their self-esteem and built confidence that they would be able to negotiate their way further in an upward career trajectory. Pio (2010) proposes in her study of migrant Indian women in New Zealand, that contentment is built by retrospectively reflecting on one’s past situation and comparing it to the present situation. This was echoed in this research since the sense of achievement felt by participants was amplified by remembered adversity of initial hardships they had faced. Participants found that once they had experience in New Zealand workplaces, they were more successful in subsequent job searches and their total experience, including that in India, was recognised more readily by New Zealand employers, contributing greatly to their sense of pride and accomplishment.

5.5 Answering the research question

The purpose of this study was to answer the research question “What are the workplace acculturation experiences of skilled first generation Indian migrants in New Zealand, and how are these impacted by intercultural encounters with the host society?”

In order to answer this question, the research was conducted under the interpretivist paradigm, with the intent of examining and interpreting experiences of participants, keeping in mind their contextual backgrounds (Crotty, 1998; D. Gray, 2014; Guba & Lincoln, 1998). The methodology chosen was interpretive descriptive, and the research has attempted to accurately describe experiences of participants while also seeking to make meaning of their individual and collective experiences (Braun & Clarke, 2006; M. R. Hunt, 2009). Structured interviews with five professional Indian migrants working in

skilled professions in Auckland were conducted to address the research question. Questions related to their background, entry into New Zealand, search for employment, workplace experiences and relationships were asked to investigate the topic. Four key themes were identified using thematic data analysis. The themes were: background and entry pathway into New Zealand, struggle to re-establish careers, re-orientation, and acculturation. Each theme was examined individually and relationships between the themes were also explored.

Despite having well-settled careers and a huge social network in India, the aspiration to live in a more developed country was found to be the key reason why participants relocated to New Zealand. The biggest challenge participants faced in securing employment was their lack of local experience, leading them to take up underemployment and unpaid work, just so that they could gain New Zealand work experience. Their navigation of the New Zealand job market was greatly influenced by their visa conditions and individual circumstances. In particular, visa validity duration was found to have significant influence on career choices made by participants while seeking to enter the New Zealand workforce.

While securing initial employment was the major barrier all participants faced, once they started work which was commensurate with their skills, adaptation was smooth and unhindered. This ease of adaptation was facilitated largely by inclusion efforts from supervisors and peers, though participants did not experience specific diversity policies or practices in their workplace. While comparing the Indian and New Zealand work cultures, participants identified significant differences between the two, and demonstrated a strong affinity towards the latter. They appreciated the egalitarian, open and task focussed work culture in New Zealand, and this work culture was another crucial factor that helped participants settle down easily. Family support was found to have an important part to play in this adaptation journey, whereas the support from the larger Indian community in the acculturation journey was minimal. On commencing employment, participants were able to swiftly learn new behaviours and communication norms of the host society by observing colleagues and modelling their actions. Once they were able to consolidate the newly learnt New Zealand ways of working with their existing skills and expertise, they experienced swift career growth and expansion of responsibilities, which fortified their self-esteem and contributed to swifter acculturation.

5.6 Limitations

This research has contributed to existing literature on acculturation of migrants by focussing on skilled Indian migrants, a group that has not been scrutinised in earlier studies in New Zealand. However, there are some limitations identified that stem from the research design and scope of study.

A key limitation of this research is the sample size. The scale of this dissertation and the timelines available led to five participants being interviewed, and as such the findings of this research cannot claim to be representative of experiences of all professional Indian migrants in New Zealand. For example, all five participants identified were married and living with their spouses while going through the adaptation phase in New Zealand. This contextual background would have played a key role in their choices and perceptions; in particular, the significance of family support and community assistance could have different import for single participants or those living without their spouses during the adaptation process.

Second, the study involved self-reports of participants who had been working in New Zealand between 23 and 60 months. Their accounts consisted of recalled experiences which could have been compromised due to the time lapse between the experience and the recollection. This reliance on participants' ability to recall incidents and accurately narrate them could be viewed as an inherent weakness of the data collection method chosen. In addition, there are chances that the intensity of experiences was toned down with passage of time, or that participants rationalised their experiences to match their beliefs. However, this methodology was chosen because it allowed participants to tell their stories in their own words, present their experiences in light of their individual contexts, and articulate their interpretations of their individual journeys. The benefits of the methodology have therefore outweighed the limitations associated with it and have contributed to a deeper understanding of how different contexts could influence interpretations of seemingly similar experiences.

Third, the phenomenon of acculturation is a complex one, and involves many influencers apart from cultural factors. Individual characteristics for example, would be a key determinant of how a person acculturates in a new host country. However, examining the role of all influencers and how they interact would require significant time and effort; and due to the scope and timelines of this research, the role of these influencers have not been explored as part of this study. Lastly, since the research is based on an interpretivist

paradigm, there could be chances that interpretations of participants' experiences are influenced by the researcher's worldview and perceptions. While the outsider status of the researcher has ensured that researcher bias was drastically reduced, interpretations of findings could be guided by pre-conceptions and opinions of the researcher.

5.7 Significance of the research

Despite the limitations there were a number of significant findings established in this study that make it insightful. Professional Indian migrants and their adaptation journey in New Zealand is a topic that has been largely unexplored. While there is some research on Indian migrants in New Zealand, they often focus on Indian women and do not differentiate between the skilled, unskilled and the semi-skilled workforce (Nayar et al., 2012; Pio, 2005a, 2010; Pio & Essers, 2014). It is reasonable to assume that skilled migrants relocate out of India with different aspirations and motivations than unskilled/semi-skilled migrants, have different approaches to seeking employment and react differently when faced with challenging situations. The findings of this study would therefore be useful to organisations that seek to hire and integrate skilled Indian migrants into their workforce.

This study brought to light the key relationship between visa type and employment choices of migrants. Visa conditions, particularly the visa validity duration were found to have an important role in determining how participants chose to enter the New Zealand workforce. These choices had far-reaching consequences in determining the early workplace experiences of individual participants, and governed their opinion and worldview regarding the host society. This is an area that has very little existing research and the researcher proposes that this is an important aspect to consider in migrant studies since it sets the tone for how acculturation could progress in various aspects of a migrant's professional and personal life.

Unlike the above point where literature is scant, the topic of workplace adaptation of migrants has been explored extensively in existing studies (Mahmud et al., 2014; McIntyre, 2008; Pio, 2005a; Pio & Essers, 2014; Ressia, 2010; van Tonder & Soontiens, 2013, 2014; Yao et al., 2015). However, in sharp contrast with existing literature, participants in this study did not face conspicuous adaptation challenges once they secured employment that suited their skill levels. The smooth adjustment and acculturation in the workplace could be credited to their prior exposure to international

cultures leading to enhanced cultural intelligence (Bücker et al., 2014; Earley, 2002; Lee & Sukoco, 2010; Stoermer et al., 2017). The other element that aided this smooth transition was participants' proficiency in the English language. Local language proficiency has been ascertained by some studies as a key influencer of adaptation, and it can be inferred that the ability of skilled Indian migrants to express themselves effectively in intercultural interactions contributes significantly to their adaptation experiences in the workplace (Mahmud et al., 2014; Ressler, 2010).

From an organisational support perspective, this study found that most organisations which hired participants did not have defined diversity policies and processes. Although the challenges faced by migrants around securing initial employment could be perceived as discrimination, once in employment participants encountered very little discrimination and negativity, pointing towards a more inclusive work environment being created by employers. This finding is different from existing literature on migrant experiences that highlights prevalence of discrimination at the workplace (Pio, 2005a, 2005b; van Tonder & Soontiens, 2013, 2014). While the changing attitude of the host society bodes well for the increasing number of foreign-born workers in the New Zealand workforce, it is crucial that organisations establish formal policies and practices around inclusion efforts so that they are implemented in a structured and sustainable manner.

Finally, from a theoretical standpoint, the viewpoint of culture distance used for this study was instrumental in interpreting experiences of participants. The juxtaposition of participants' experiences with national cultural attributes explained their actions, choices, motivations and experiences. Specific cultural attributes of power distance and collectivism provided insights into why certain experiences were perceived in distinct manners (Hofstede, 2011; Nishimura et al., 2008; Shulruf et al., 2007). Very few existing studies have used this approach to examine migrant experiences, however, the researcher suggests that this framework could lead to deeper insights on migrants' behaviours and experiences if used in migrant studies.

5.8 Potential for future research

This study establishes the link between participant experience and their entry pathway into New Zealand. This aspect could be delved into in more details in future studies so that there is an enhanced understanding of the part played by visa conditions on the acculturation experiences of migrants. This could also be supplemented by examining

organisations' perspectives on hiring candidates who do not hold citizenship or permanent residency. Findings of such an exploration could be used to determine if firms need more awareness around immigration processes, so that migrant job seekers can gain greater access to employment opportunities in New Zealand.

Exploitation is a concept that is usually associated with unskilled migrants (Flecker, 2010; Wright et al., 2016). However, this study established that skilled migrants could also be a vulnerable group during their early job search days since they may opt for unpaid work to gain New Zealand work experience. Though the extent of their vulnerability may be significantly lesser in comparison to the unskilled group, this topic could shed more light on the experience of unfair and illegal practices, some of which came to the forefront in this research; for example, employers seeking payment from migrants in exchange of employer sponsored visa. It may also be of interest to compare the acculturation experiences of professional migrants from different cultures in New Zealand. Findings of such a study could contribute towards robust organisational policies and interventions around cultural diversity and inclusion. Studies conducted using the culture distance framework could be particularly useful in deriving meaningful and actionable insights for organisations. In addition, studies that explore other influencers of acculturation apart from cultural aspects, and their interplay would provide greater insights into the acculturation journey of individuals and groups.

This study has focussed on the perspectives of migrants and how they view their adaptation at the workplace; an examination of the perspective of hiring organisations in the host country is a vastly unexplored area and would be a significant contribution to the topic. Since acculturation is a two-way relationship, studies that explore the host society's point of view and how they act to build effective workplace relationships with the migrant population could be taken up by future researchers.

5.9 Concluding Comments

This dissertation explored the acculturation experiences of skilled Indian migrants in New Zealand and the role played by intercultural contact in their adaptation journeys. It was found that the background and entry pathway of migrants have substantial bearing on their career choices, and therefore influence how they experience and perceive workplace acculturation. The concept of culture distance was useful in deriving meaningful insights on why certain experiences unfold in the manner that they do. Additionally, this

dissertation highlighted perceptions of migrants around organisational support (or the lack of it), and how this contoured their overall acculturation journey. It is expected that the inclusion of these aspects will benefit organisations and the migrant community, along with contributing to the academic knowledge in this area.

While examining the adaptation journey of Indian professionals in New Zealand, it is pertinent to keep in mind the national background they belong to. India is a country that has vast plurality from a linguistic, ethnic and religious perspective. With 22 official languages, over 2000 ethnic groups and nine religions, each cultural sub-group that exists in the country is distinct; however, the country has managed to remain largely peaceful and the multiple cultures co-exist in mutual harmony (Ministry of Home Affairs, 2017). A multi-cultural society and workplace is, therefore, not a new concept for Indians. Indians grow up speaking English in schools and English is also the language of the corporate world (Masani, 2012). They are well versed in the language and bracketing them with migrants from other non-English speaking countries may not be entirely suitable. Education systems in India are highly competitive and so are workplaces. Additionally, the work culture is chaotic, stressful and highly dynamic. It is this background that perhaps increases the coping ability of this group, and helps them adapt when they relocate to a new country and a novel work environment (Bundhun, 2015; Singh & Useem, 2010). Given that the coping ability or adaptability of skilled Indian migrants is considerably robust, what can make a difference to their overall adaptation journey is support from the host country relative to their employment search. Easily accessible employment advisory services, information on job market conditions and workshops on job search strategies are some ways in which the government and hiring organisations could help new skilled migrants enter the New Zealand workforce.

New Zealand is perceived to be a country that is politically stable, safe and secure, clean and beautiful, multi-cultural, welcoming and offering a balanced lifestyle that allows one to enjoy family time alongside doing meaningful work. These are some of the key reasons that have contributed to increased immigration into the country and, as indicated by migration statistics, this trend is likely to continue (Ministry of Business Innovation and Employment, 2016). Migrants form a significant part of New Zealand's society and workforce today, contributing to the New Zealand growth story (Statistics New Zealand, 2014). It is therefore worthwhile for the government and organisations to actively understand the needs and requirements of different migrant groups, so that they can leverage on their distinct strengths and capitalise on them to drive economic benefits for

hiring organisations as well as the country. This can be realised if the society and employer firms invest in building an environment that promotes cultural cohesion and inclusivity so that individuals, organisations and the larger community can benefit from the knowledge and expertise brought in by a skilled migrant workforce.

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Appendices

- Appendix 1: Ethics Approval Letter
- Appendix 2: Email Invitation
- Appendix 3: Participant Information Sheet
- Appendix 4: Consent Form
- Appendix 5: Interview Questions

Appendix 1: Ethics Approval Letter

11 July 2017

Katherine Ravenswood
Faculty of Business Economics and Law

Dear Katherine

Ethics Application: 17/232 **Migrant acculturation: An exploration of the early work experiences of Indian professionals working in skilled occupations in New Zealand**

I wish to advise you that a subcommittee of the Auckland University of Technology Ethics Committee (AUTEC) has **approved** your ethics application.

This approval is for three years, expiring 5 July 2020.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: <http://www.aut.ac.nz/researchethics>.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,



Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: rxq7937@autuni.ac.nz

Appendix 2: Email Invitation

Dear participant,

My name is Meghana Lama. I am a post-graduate research student at Auckland University of Technology (AUT). I am undertaking this research as part of my dissertation, in fulfilment of the requirements for a degree in Master of Business.

This research is in the area of early workplace experiences of Indian migrants working in skilled occupations in New Zealand. As part of the study, I will be speaking to Indian migrants who have spent between 12 and 60 months in New Zealand. All participants will be of Indian origin and will be first generation, recent migrants to New Zealand working in 'skilled occupations' (as defined by Immigration New Zealand). Interviews will be conducted in English.

The Participant Information Sheet attached with this email shares more details on the study. Please go through the same - if you fit the selection criteria and are interested in participating, you may email me back on rxq7937@autuni.ac.nz. In case you have questions regarding this research, you can also reach out to me on the said email address.

I invite you to be part of this study and share your experiences on the topic with me.

Warm regards,

Meghana Lama

Appendix 3: Participant Information Sheet

Date Information Sheet Produced:

08/06/2017

Project Title

Migrant Acculturation: An exploration of the early work experiences of Indian professionals working in skilled occupations in New Zealand.

An Invitation

Dear participant,

My name is Meghana Lama. I am a post-graduate research student at Auckland University of Technology (AUT). I am undertaking this research as part of my dissertation, in fulfilment of the requirements for a degree in Master of Business.

This research is in the area of early workplace experiences of Indian migrants working in skilled occupations in New Zealand. Interviews will be conducted in English.

I invite you to be part of this study and share your experiences on the topic with me.

What is the purpose of this research?

This study seeks to understand the workplace acculturation experiences of first generation, skilled professional Indian migrants in New Zealand, and how are these impacted by intercultural encounters with the host society.

This research will contribute to my Masters degree in Business and will be submitted to Auckland University of Technology (AUT). A summary of the results will be available to all participants who request it, and will perhaps form the basis of a conference paper and possibly a journal article.

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

You are either part of my personal network, in which case I have contacted you directly; or you have received this email and attachment from somebody in your personal network.

As part of the study, I will be speaking to Indian migrants who have spent between 12 and 60 months in New Zealand. All participants will be of Indian origin and will be first generation, recent migrants to New Zealand. Occupations of all participants will fall under the ‘Skilled Occupations’ category as defined by Immigration New Zealand.

You would have fulfilled the said criteria, which is why you have received this Information Sheet.

How do I agree to participate in this research?

If you are interested in participating in this study, please contact me on the email address shared in the ‘Researcher Contact Details’ section of this document.

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

What will happen in this research?

You will be involved in my research as an information sharer - sharing inputs about your individual experience around the topic in a one-on-one interview with me. The interview will be held at a time convenient to you, either in the AUT premises or in a public place that is convenient to you. We will not schedule the meeting at your workplace or your home – this is to ensure that highest standards of confidentiality regarding your identity are maintained.

The interview is expected to last between 45 to 60 minutes. I will take field notes as well as audio recording of our conversation. Once the transcription (audio to text conversion) of your interview is complete, I will be sharing a copy with you for your review. The information you share through our interactions will only be used for the purpose highlighted above.

What are the discomforts and risks?

There could be some emotional discomfort if there are uncomfortable memories recalled. Apart from that there are no other discomforts or risks anticipated.

How will these discomforts and risks be alleviated?

You are free to disclose as much or as little information as you wish. You can choose to not answer certain questions that you are not comfortable with, there are no consequences attached to not answering questions.

You can halt the interview as soon as you begin to feel discomfort; and continue after a short break. If the discomfort is acute, you have the option of discontinuing the interview. You may also choose to withdraw from the study at any point. Additionally, you will be given a copy of your interview transcript which you can review if you so wish.

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

- Drop into our centres at WB219 or AS104 or phone 921 9992 City Campus or 921 9998 North Shore campus to make an appointment. Appointments for South Campus can be made by calling 921 9992
- Let the receptionist know that you are a research participant, and provide the title of my research and my name and contact details as given in this Information Sheet
- You can find out more information about AUT counsellors and counselling on <http://www.aut.ac.nz/being-a-student/current-postgraduates/your-health-and-wellbeing/counselling>.

What are the benefits?

The findings of this research could be used by organisations to understand how they can extend appropriate support to the new Indian migrants who are undergoing the acculturation phase, thereby assisting them in faster workplace adaptation. As organisations make use of the findings and implement diversity strategies, it is expected that the wider community of skilled professional Indian migrants will benefit.

This study may prove useful to new Indian migrants who are experiencing workplace acculturation, in building an understanding of how others before them have traversed similar experiences, learnt and grown from them. This study may also sensitise employers

and co-workers towards the stress of acculturation faced by migrant population (in general) and encourage them to be more supportive of their adaptive needs.

And finally, you will be sharing your experience in order to assist me in completion of my dissertation research – this will contribute significantly towards my Masters degree.

How will my privacy be protected?

As a researcher, I am committed to guarding your privacy and confidentiality at all stages of the research. Pseudonyms will be used to protect your identity. No identifying details will be shared in any publication/report. The organisation you work for will not be named in any publication/report, nor will any explicit identifier be shared.

What are the costs of participating in this research?

I will be requiring 45-60 minutes of your time; there could be incidental expenses related to travel to the interview venue.

What opportunity do I have to consider this invitation?

Your participation is entirely voluntary and you may wish to take some time to consider this invitation. However, since I am working on tight timelines, I would ask you to share your response with me within 1 week of receipt of this email.

Will I receive feedback on the results of this research?

You can choose to receive the results of this research by ticking on the appropriate box in the Consent Form.

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 Research Supervisor, Dr Katherine Ravenswood,
katherine.ravenswood@aut.ac.nz.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH, Kate O'Connor, ethics@aut.ac.nz , 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form (which you will receive from me if you express interest in participation) for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details

Meghana Lama – rxq7937@aut.ac.nz

Project Supervisor Contact Details

Dr Katherine Ravenswood - katherine.ravenswood@aut.ac.nz

Part A of the List of Skilled Occupations identified in Appendix 6 of the Australian and New Zealand Standard Classification of Occupations (ANZSCO) by Immigration New Zealand

Accountant (General)	Environmental Research Scientist	Medical Laboratory Scientist	Registered Nurse (Paediatric)	Building Associate
Actor	Environmental Scientists	Medical Oncologist	Registered Nurse (Perioperative)	Building Inspector
Actors, Dancers and Other Entertainers	Exercise Physiologist	Medical Practitioners	Registered Nurse (Surgical)	Cafe or Restaurant Manager
Actuary	External Auditor	Medical Radiation Therapist	Registered Nurses	Call or Contact Centre Manager
Acupuncturist	Faculty Head	Medical Superintendent	Rehabilitation Counsellor	Caravan Park and Camping Ground Manager
Advertising Manager	Family and Marriage Counsellor	Member of Parliament	Renal Medicine Specialist	Cardiac Technician
Advertising Specialist	Fashion Designer	Metallurgist	Research and Development	Chef
Aeronautical Engineer	Field Crop Grower	Meteorologist	Resident Medical Officer	Chemistry Technician
Aeroplane Pilot	Film and Video Editor	Microbiologist	Retail Pharmacist	Cinema or Theatre Manager
Agricultural Consultant	Film, Television, Radio and Stage Directors	Midwife	Rheumatologist	Civil Engineering Draftsperson
Agricultural Engineer	Finance Manager	Mining Engineer (excluding Petroleum)	Sales and Marketing Manager	Civil Engineering Technician
Agricultural Scientist	Financial Dealers	Minister of Religion	Sales Representative (Industrial Products)	Commodities Trader
Air Traffic Controller	Financial Investment Adviser	Mixed Crop and Livestock Farmer	Sales Representative (Medical and Pharmaceutical Products)	Community Worker
Air Transport Professionals	Financial Investment Manager	Mixed Crop Farmer	School Principal	Conference and Event Organiser
Anaesthetist	Financial Market Dealer	Mixed Livestock Farmer	Sculptor	Construction Estimator
Analyst Programmer	Flower Grower	Multimedia Designer	Secondary School Teacher	Contract Administrator
Apiarist	Flying Instructor	Multimedia Specialist	Senior Non-commissioned Defence Force Member	Conveyancer
Aquaculture Farmer	Food Technologist	Music Director	Sheep Farmer	Customer Service Manager
Archaeologist	Forest Scientist	Music Professionals	Ship's Engineer	Dental Hygienist
Architect	Fruit or Nut Grower	Music Teacher	Ship's Master	Dental Prosthetist

Archivist	Futures Trader	Musician (Instrumental)	Ship's Officer	Dental Technician
Art Director	Gallery or Museum Curator	Natural and Physical Science Professionals	Marine Surveyor	Dental Therapist
Art Teacher	Gastroenterologist	Naturopath	Singer	Detective
Artistic Director	General Practitioner	Network Administrator	Social Professionals	Disabilities Services Officer
Arts Administrator or Manager	Geologist	Network Analyst	Social Worker	Earth Science Technician
Audiologist	Geophysicist	Neurologist	Software and Applications Programmers	Electrical Engineering Draftsperson
Author	Geotechnical Engineer	Neurosurgeon	Software Engineer	Electrical Engineering Technician
Barrister	Goat Farmer	Newspaper or Periodical Editor	Software Tester	Electronic Engineering Draftsperson
Beef Cattle Farmer	Grape Grower	Nuclear Medicine Technologist	Solicitor	Electronic Engineering Technician
Biochemist	Graphic Designer	Nurse Educator	Sonographer	Enrolled Nurse
Biomedical Engineer	Health and Welfare Services Managers	Nurse Manager	Spatial Scientist (Other)	Equipment Hire Manager
Biotechnologist	Health Diagnostic and Promotion Professionals	Nurse Practitioner	Special Education Teachers	Facilities Manager
Book or Script Editor	Health Information Manager	Nurse Researcher	Special Needs Teacher	Family Support Worker
Botanist	Health Promotion Officer	Nursing Clinical Director	Specialist Managers	Finance Broker
Cardiologist	Helicopter Pilot	Nutritionist	Specialist Physician (General Medicine)	Financial Brokers
Cardiothoracic Surgeon	Historian	Obstetrician and Gynaecologist	Specialist Physicians	Financial Institution Branch Manager
Careers Counsellor	Homoeopath	Occupational Health and Safety Adviser	Speech Language Therapist	Fisheries Officer
Cartographer	Horse Breeder	Occupational Therapist	Sports Administrator	Fitness Centre Manager
Chemical Engineer	Hospital Pharmacist	Ophthalmologist	Stage Manager	Fleet Manager
Chemist	Human Resource Adviser	Optometrist	Statistician	Funeral Director
Chief Executive or Managing Director	Human Resource Manager	Organisation and Methods Analyst	Stockbroking Dealer	Gallery or Museum Technician
Chief Information Officer	Hydrogeologist	Organisational Psychologist	Structural Engineer	Hair or Beauty Salon Manager
Child Care Centre Manager	ICT Account Manager	Orthopaedic Surgeon	Student Counsellor	Hardware Technician
Chiropractor	ICT Business Analyst	Orthoptist	Sugar Cane Grower	Health Practice Manager

Civil Engineer	ICT Business Development Manager	Orthotist or Prosthetist	Supply and Distribution Manager	Hospitality, Retail and Service Managers
Clinical Haematologist	ICT Managers	Osteopath	Surgeon (General)	Hotel or Motel Manager
Clinical Psychologist	ICT Project Manager	Otorhinolaryngologist	Surveyor	Hydrographer
Commissioned Defence Force Officer	ICT Quality Assurance Engineer	Paediatric Surgeon	Systems Administrator	ICT Customer Support Officer
Commissioned Fire Officer	ICT Sales Representative	Paediatrician	Systems Analyst	ICT Support Technicians
Commissioned Police Officer	ICT Security Specialist	Painter (Visual Arts)	Taxation Accountant	Insurance Broker
Community Arts Worker	ICT Support and Test Engineers	Park Ranger	Teacher of English to Speakers of Other Languages	Interior Decorator
Company Secretary	ICT Support Engineer	Patents Examiner	Teacher of the Hearing Impaired	Maori Health Assistant
Complementary Health Therapists	ICT Systems Test Engineer	Pathologist	Teacher of the Sight Impaired	Legal Executive
Composer	ICT Trainer	Petroleum Engineer	Technical Director	Library Technician
Computer Network and Systems Engineer	Illustrator	Photographer	Technical Sales Representatives	Licensed Club Manager
Conservation Officer	Migration Agent	Physicist	Technical Writer	Life Science Technician
Conservator	Importer or Exporter	Physiotherapist	Telecommunications Engineer	Maintenance Planner
Construction Project Manager	Industrial Designer	Pig Farmer	Telecommunications Network Engineer	Massage Therapist
Copywriter	Industrial Engineer	Plastic and Reconstructive Surgeon	Television Journalist	Meat Inspector
Corporate General Manager	Industrial Pharmacist	Podiatrist	Television Presenter	Mechanical Engineering Draftsperson
Corporate Services Manager	Information and Organisation Professionals	Policy Analyst	Thoracic Medicine Specialist	Mechanical Engineering Technician
Corporate Treasurer	Intellectual Property Lawyer	Policy and Planning Manager	Traditional Chinese Medicine Practitioner	Medical Laboratory Technician
Cotton Grower	Intelligence Officer	Polytechnic Teacher	Traditional Maori Health Practitioner	Medical Technicians
Counsellors	Intensive Care Specialist	Potter or Ceramic Artist	Training and Development Professional	Metallurgical or Materials Technician
Crop Farmers	Interior Designer	Maori-medium Primary School Senior Teacher	Translator	Mine Deputy

Dairy Cattle Farmer	Intermediate School Teacher	Poultry Farmer	Transport Engineer	Mothercraft Nurse
Dance Teacher (Private Tuition)	Internal Auditor	Primary Health Organisation Manager	Tribunal Member	Office Manager
Dancer or Choreographer	Interpreter	Primary School Teacher	Turf Grower	Operating Theatre Technician
Database Administrator	Jewellery Designer	Print Journalist	University Lecturer	Parole or Probation Officer
Deer Farmer	Journalists and Other Writers	Private Tutors and Teachers	University Tutor	Pharmacy Technician
Defence Force Senior Officer	Judge	Procurement Manager	Urban and Regional Planner	Plumbing Inspector
Dental Specialist	Judicial and Other Legal Professionals	Production Manager (Forestry)	Urologist	Police Officer
Dentist	Maori Language Nest Teacher	Production Manager (Manufacturing)	Valuer	Post Office Manager
Dermatologist	Maori-medium Primary School Teacher	Production Manager (Mining)	Vascular Surgeon	Practice Managers
Developer Programmer	Laboratory Manager	Production or Plant Engineer	Veterinarian	Primary Products Inspectors
Diagnostic and Interventional Radiologist	Land Economist	Program Director (Television or Radio)	Video Producer	Program or Project Administrator
Dietitian	Landscape Architect	Project Builder	Visual Arts and Crafts Professionals	Quarantine Officer
Director (Film, Television, Radio or Stage)	Legislators	Psychiatrist	Web Designer	Radiocommunications Technician
Director of Photography	Liaison Officer	Psychologists	Web Developer	Railway Station Manager
Drama Teacher	Librarian	Psychotherapist	Welfare Centre Manager	Real Estate Agency Licensee
Drug and Alcohol Counsellor	Life Scientist (General)	Public Relations Manager	Welfare Worker	Residential Care Officer
Early Childhood Teacher	Life Scientists	Public Relations Professional	Wholesaler	Retail Manager (General)
Economist	Livestock Farmers	Quality Assurance Manager	Wine Maker	Retirement Village Manager
Education Adviser	Local Government Legislator	Quantity Surveyor	Workplace Relations Adviser	Safety Inspector
Education Managers	Magistrate	Radiation Oncologist	Zoologist	School Laboratory Technician
Education Reviewer	Management Accountant	Radio Journalist	Level Two Occupations	Science Technicians
Educational Psychologist	Management Consultant	Radio Presenter	Aboriginal and Torres Strait Islander Health Worker	Sports Centre Manager

Electorate Officer	Manufacturer	Records Manager	Accommodation and Hospitality Managers	Sports Development Officer
Electrical Engineer	Marine Biologist	Recreation Coordinator	Agricultural Technician	Surveying or Spatial Science Technician
Electronics Engineer	Marine Designer	Recruitment Consultant	Ambulance Officer	Telecommunications Field Engineer
Emergency Medicine Specialist	Marine Transport Professionals	Regional Education Manager	Ambulance Paramedic	Telecommunications Network Planner
Endocrinologist	Market Gardener	Registered Nurse (Aged Care)	Amusement Centre Manager	Telecommunications Technical Officer or Technologist
Engineering Manager	Market Research Analyst	Registered Nurse (Child and Family Health)	Anaesthetic Technician	Transport Company Manager
Engineering Professionals	Marketing Specialist	Registered Nurse (Community Health)	Antique Dealer	Travel Agency Manager
Engineering Technologist	Master Fisher	Registered Nurse (Critical Care and Emergency)	Architectural, Building and Surveying Technicians	Web Administrator
Entertainer or Variety Artist	Materials Engineer	Registered Nurse (Developmental Disability)	Architectural Draftsperson	Youth Worker
Environmental Consultant	Mathematician	Registered Nurse (Disability and Rehabilitation)	Bed and Breakfast Operator	
Environmental Engineer	Mechanical Engineer	Registered Nurse (Medical Practice)	Betting Agency Manager	
Environmental Health Officer	Media Producer (excluding Video)	Registered Nurse (Medical)	Boarding Kennel or Cattery Operator	
Environmental Manager	Medical Diagnostic Radiographer	Registered Nurse (Mental Health)	Building and Engineering Technicians	

Approved by the Auckland University of Technology Ethics Committee on 11 July 2017, ATEC Reference number 17/232.

Appendix 4: Consent Form

Project title: ***Migrant Acculturation: An exploration of the early work experiences of Indian professionals working in skilled occupations in New Zealand.***

Project Supervisor: ***Dr Katherine Ravenswood***

Researcher: ***Ms Meghana Lama***

Please tick on all that apply:

- I have read and understood the information provided about this research project in the Information Sheet dated 08/06/2017
- 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:

.....

.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 11 July 2017, AUTECH Reference number 17/232.

Note: The Participant should retain a copy of this form

Appendix 5: Interview Questions

Participants will be requested to elaborate on the following topics. Follow up and probing questions as well as example incidents will be asked as required.

Background

- Please tell me about your educational and professional background in India.
- What were some of your key skills and achievements at work?
- How long have you been in New Zealand? Why did you move here?
- Did you seek information about New Zealand before you moved here as pre-preparation? What kind of information did you seek and find?

Finding work and working in New Zealand

- Did the pre-preparation information help you when you moved here?
- Please take me through your experiences around finding employment in New Zealand
 - How easy or difficult was it?
 - Why do you think it was easy/difficult?
 - What support did you have that made this easier?
 - Perhaps include family support
 - Work support?
 - Did any organisation help?
- What were your initial work responsibilities? What are your current work and work responsibilities?
- Has the nature of work/work responsibilities changed over time? How?
- What do you like about working in New Zealand?
- What do you dislike about working in New Zealand?
- Can you tell me about the work culture you have experienced in India?
- What are the differences/ similarities observed between India and New Zealand around:
 - organisational culture
 - ways of working
 - communicating
 - socialising

- What were your experiences in the initial months of employment? Did you face any conflict or discrimination?
- If you have changed jobs since, have you done anything differently that has helped you in your new job?

Employer(s) in New Zealand

- Please tell me about current employer.
 - What is the organisational culture like? How different is it from the Indian organisational culture?
 - Is there a diverse workforce in the organisation?
 - Are there any diversity best practices in your organisation? Any policy or process that supports diverse employees?
- How is your relationship with supervisor & colleagues? Have you faced any differences of opinion or conflict with them?
- Did you receive any support from the organisation/supervisor/colleagues in the initial period that helped you settle down?
 - If yes, what support did you receive?
 - If no, what kind of support would you have wanted?
- What kind of support (policy, culture, environment, supervisory) do you look for when you move jobs?

What support did you receive from family/social network during initial employment in New Zealand?

What were key lessons you derived from the initial experiences at work?

What things would you recommend to an organisation/ managers that employ new Indian immigrants? What would make it easier to adjust? What really helped you or really made it hard?

Would you like to share any other experience that may be relevant to this research?